

*Author private & Duke James 527*  
*By these, allowedly — c. Malachi & Nations p 669-670*  
*Blasphemy — — 676*



The  
**Righteous mans Recompence.**  
 O R,  
 A TRUE CHRISTIAN CHARACTERIZED,  
 AND ENCOURAGED,  
 Out of MALACHI 3. 16, 17, 18.

Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it: and a booke of remembrance was written before him, for them that feared the Lord, and thought upon his Name.

CHAP. I.

The Text opened and analyzed.



**I**HAT which was anciently spoken of *John Baptist*, who was more than a Prophet, *a* may not unfitly be applied to *Malachi* the last of Prophets, *b* that he is the boundary *c* and buckle *d* of the Law and Gospel, the golden girdle that knits up and ties together those two breasts of *Consolation e* the old and new Testament: between the which he seems to lie as a bundle of Myrrhe, or cluster of Camphire, the sweet scent wherof fills the whole house of God, *f* and greatly affects all such as have their senses habitually exercised to discern both good and evill *g*. Such were these good soules, the subject of our text. Return'd they were to those last and latest times of the Jewish Church after the return from Babylon: where it seems their seventy years captivity had not much mended the most of them: *b* such (alas!) is the hardness of mens hearts, that till the Spirit mollify and make them malleable, Afflictions (Gods hammers) do but beat cold iron. Little good is done, nay much hurt by accident: for un sanctified persons grow worse with afflictions, as water more cold after a heat: witness these proud miscreants that gave the occasion of this text. Gods correcting hand had laine long time sore upon them, to turn them from their enterprizes, and to hide pride from their hearts *i*. But he had not his end upon

*a* Math. 11. 9. & Prophetarum ultimum & veluti signum &c. Petrus à Figuerio proem in Mal. Judai in hujus propheta obitum collocant. *b* *c* *d* *e* *f* *g* *h* *i*

revelata futura. Alsted. Chron. c. Malachias à Terulliano lineat in veteris & novum Testam. vocatur, ad quem destinaret Judaeus, & à quo inciperet christianismus. d. Ioh Baptistæ fuit ut ita dicam legis & gratia fibula. Chrysost. c. 17. 66. 11. f. 1 Tim. 3. 15. g. Heb. 5. 1. Summa libri est, quod cum Judaei super reversi essent in patriam, statim simul redierunt ad irgenium: & immemores gratia dei, ita se dediderunt multis corruptis, ut nihil melius esse statum eorum, quam patrum acie fuerat, quasi Deus operam lussisset castigando eorum scelera. Calvin. in Malach. proem. i. Iob. 33. 17.

this

*Cobarene.* this untoward generation, nor they the best use of this affliction. Witnesse their words above the text, where they stand *flouting it out with the Lord of Hosts* ver. 13. and stick not to charge him with deep oikintancy, and forlorne neglect of his best servants, ver. 14. yea with flat iniquity, and most unquall administration of his earthly kingdome. For now we call the proud happy, say they, and those that work wickednesse are set up, yea they that tempt God are even delivered. As who should say, Surely there is no reward for the righteous: verily there is not a God that dash judge in the earth. Either things are not ordered by a divine providence, but left at randome, and let run at sixes and sevens, as it happens: or else, there is not an equall hand held over the sons of men, but partiality, and unrighteousnesse found with the iudge of all the earth: & whiles the proud thus tempt God, and trample upon his people, and are not only not punished, but even preferred for their labour. Thus they in their madnesse set their mouths against heaven, and spare not despitefully to spit their venom in the face of God himself. At the clearing of which abhorred blasphemies, || I wonder, if the heavens did not twear, the Sun blush, the Earth wax weary of her burthen, and Hell gape wide and enlarge her self, for these prodigious Atheists, these Gyants || these monstrous men of condition. I am sure the Godly of these times were much affected with it, and met often about it; not without a great deal of good conference, and much holy duty performed, on all hands, to that God with whom they found all best audience and acceptance for the present, together with a promise of fuller and further reward for the future, to the comfort of his people, and confusion of his enemies.

16. Then they that feared the Lord, spake often one to another: and the Lord harkened and heard it, and there was a booke of remembrance written before him, for them that feared the Lord, and that thought upon his Name.
17. And they shall be mine, saith the Lord of Hosts &c.

The words present unto us

1. a duty performed: set forth	1. in the circumstances.	1. of time, Then	1. of persons, they that feared the Lord.
2. A mercy returned: and that's double.	1. Gods gracious acceptance, in that for	2. of persons, they that thought upon his Name.	2. of persons, they that thought upon his Name.
	2. his righteous retribution of	1. Mercy to his people respecting.	1. their own, they shall be mine &c.
		2. their performances, I will spare them, as a man spareth his owne son that serveth him.	2. honour, in the day when I make up my Jewels.
		2. Judgement to his enemies: ver. 18. Then shall ye return, and discern &c.	

## CHAP.

## CHAP. I.

## Doctr. I. Saints must be best in worst times.

THESE men were arrived at this height of impudency and prophanees, as to say, 'Twas to no purpose to serve God: even then, when their black mouths were now big swolne with such like blasphemies, & then, they that feared the Lord were thus busied as in the text. Note hence, That Gods servants must labour to shew themselves best in the worst times: and then most bestir them in his businesse, when others are most careless of it, and contrary to it.

## SECT. 1.

The Point confirmed 1. by precept 2. by practise.

THIS you shall see confirm'd, and commended to us. 1. by precept from Gods mouth: 2. by the constant practise of his best children in all ages. For precept, first, what can be more direct and expresse, then those common texts, *Thou shalt not follow a multitude to do evil.* o. *Save your selves from this untoward generation.* p. *Come out from among them my people, and be ye separate.* q. *Be not ye conform'd to this world, but be ye transform'd by the renewing of your mind.* r. *Have no fellowship with the unfruitfull works of darkness: but reprove them rather.* s. with a number more that I might add with ease. That one of Solomon for all, *My son, faith he, if sinners entice thee, consent thou not.* If yet they say *Come with us, let us lay wait for blood &c.* Cast in thy lot amongst us, let us all have one part; *My son, walk not thou in the way with them: refrain thy foot from their path.* t. For their way (in the issue of it) is the way to hell, going down to the chambers of death. u. Even that second death (as the scripture tearns it) which though hand joyn in hand w and they muster up and unite their forces (as hoping haply to scape in the croud, or to carry it away cleanly, because a multitude) yet they shall never be able to avoid or abide. For the wicked (be they never so many of them) shall be turn'd into hell, and whole nations that forget God, x.

This the Patriarch Noah (that I may shew you secondly the practise of the point in some particular examples of ancient and later times) this, I say, Noah beleev'd ere he saw, and therefore lived to see what he had afore beleev'd: not whole Nations only, but a world-full of wicked people swallowed up together in one universall grave of waters: their spirits being now in prison, reserved to everlasting chaines under darkness, unto the judgement of the great day. The foresight whereof by a lively faith, (being war'd of Gods things not seen as yet &c.) made him walk uprightly with God even in his generation a. Now for him to walk alone in a divers way to a world of wicked people, as Chrysostome hath it, b to keep himself unsupported in such a foul season, as another speaks of him, c nay, like a right orient and illustrious planet, not only to hold out a constant counter-motion to that of the vulgar, but also to shine so fair with a singularity of heavenly light, spirituall goodnesse, and Gods sincere service, in that darkest midnight of damned impiety; this was that whereby he condemn'd the world, and became heir of the righteousness which is by faith e. The next, in the Apostles rout there remembred and registred is Abraham, that precious man, pull'd as a brand out of the fire of the Chaldees: from whence he went forth (taking father, house and friends who served other Gods beyond the flood) not knowing whether he went, faith the text, g nor much daring, so long as he had God by the hand. For whom also his first care was, where ever he came: setting up Altars to Jehovah h in the mid't of those Idolaters, and making open profession of his service before

the

the people of the land; which was a reall confutation of their heathenish foppes. Thus *Abraham* then: and thus, after him, *Jobna* by his example; which he therefore useth and urgeth in that parliament he called and held at Shechem, a little afore his death. *I took your father Abraham* (saith he there, in Gods behalf) *from the other side of the flood, &c.* whose children ye shall well approve your selves, if ye *walk in the steps of his faith*, by putting away the *strange gods from among you*, as he, and *serving the Lord*. In which holy practise however you come off, *choose you this day whom you will serve* (though in evils of sin there be no choice) *whether the gods of your fathers beyond the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.*

The time would fail me to tell of *Job*, who would not part with his Integrity, to die for it, though infligated thereunto by the wife of his bosome, & set on doublet by the Devil: who of all the parts of his body had lost his tongue, one free from blisters, if haply he might be drawn to curse God therewith and die. To tell you (next) of *David*, who therefore loved Gods thames exceedingly, because men had made void his Law. Of *Elihu*, who though alone and singular, continued therefore zealous for the Lord of Hosts, because they had agreed down to sin. &c. Of *Abenah*, who would not flatter the King, though 200. false prophets had done it afore him: Of *Obadi*, who, that saw God's great, in a common defection, &c. Look to the New Testament, and there you have our Saviour *even up with the zeal of his Fathers house*, when by all sorts polluted: his Apostles, soon after his departure, resolving to obey God even *counting* against whatsoever opposition, and not to swim down the stream of the times for any menaces of the Council. *Paul*, (that heavenly spark) burning in spirit against a Church full of unbelieving Jews at Corinth, and openly contending with the Gentiles at Athens about their senseless superstition. What should I stand longer to tell you of *Timothy*, so abstemious and temperate among the luxurious Ephesians, that Saint *Paul* was faine to prescribe him a *little wine for his belly's sake*. Of *Antipas*, who held forth the word of life, even to the death, when *Satan* brought him. Of *Nicodemus*, to whom Saint *Paul* sends salutations. Of *Polyper*, that blessed Martyr of Jesus Christ, who being solicited by the Tyrant to do sacrifice to the Idoll, and so to provide for his own safety, as diverse others had done before him. *For ever and a day*, saith he, *have I served my Master Christ, and I never deserved me in him. Will now desert him?* God forbid me any such wickedness: I scorn to be delivered upon any such dishonourable termes. Of *Origen*, who chose rather to continue a poor Catechist at *Alexandria*, in daily danger of his life, then with *Plinius*, his fellow-pupil, to live at Court in great authority and favour, would he but, with him, have renegued Christ, and renoun'd the Faith. It were easie to come lower, and nearer our own times and to bring upon the stage a great sort of such as held forth the word of life, by a bold and wite profession, in the darkest mid-night of damned popery, and Satans universall raigne: But I shut up with *Anthony*, that notable Champion of Christ, and stickler for the truth: to the defence whereof he stood stoutly, when all the *Christian world* besides was turn'd *Atheist*; as a Father phraseth it. Whence, it went abroad of him, That the whole world was set against *Anthony*, and *Anthony* against all the world. A brave commendation, a stately praise. Such honour have all his *Saints*. Wisdom ever hath been, you see, and ever must be *justified of her children* against all obloquies, and oppositions of the mad multitude, ever besides it selfe in point of salvation.

m Job 27. 5, 6  
n Job 29  
Christoph.

o Psal. 119.  
126, 127. and  
Psal. 39. 2  
resolving first  
upon silence  
among wic-  
ked compa-  
ny, could not  
hold his spirit  
so burnt, &c.  
p 1 King. 17.  
10.

Rom. 11. 3.  
q 1 King 23  
r 1 King 8. 12  
s Job 2. 17  
t Act. 4.  
u Act. 18. 5.  
v Job 27. 5.  
w Act. 17.  
So he gave  
thanks afore  
meat in the  
midst of in-  
fidel. Act. 27.  
25.

x A people so  
debauched,  
that they  
made a law,  
Moses himself  
was not able  
to observe it.  
L: there be  
never an ho-  
nest man a-  
mongst us.  
And it is no-  
ticed, that they  
therefore cast  
out one *Hermodorus*, as by an ostracisme, because he was a good husiand and a temperate man.  
y 1 Tim. 4. 23.  
z Rev. 2. 12. a Philip. 4. 22. b Oliginta sex annos illi servio, nec ulla in re me unquam lesit. q quomodo possim  
maledicere, &c. Euseb. Eccles. hist. 1. 4. c. 15. b Erasmus in vita Orig. oper. prefat. d Legatur illi: Catalogus  
testium. Dr. Usher. graviss. quass. Cade, &c. e Ingenuus orbi q mirabatur se fuisse esse Arrianum. Hieron. contra  
Luciferianos. Ille vir totius orbis impetum sustinuit. f Psal. 139 ult. g Matth. 11. 19. \* Haud perinde in  
crimine incendiij quam Otho H. m. i. generis convicti sunt. Sic de Christianis sub Nerone u. b. incensa fello accusatis.  
Tact. lib. 15. Et Tertullianus in Apologet. ait, in Christianis nomen damnari q puniri, non erant ex se sceleris.

SECT.

## SECT. II.

The points confirmed by reasons 1. from God. 2. from man,  
both 1. good. 2. and bad.

And there's good reason for it too, as you shall soon see, whether ye look up-ward or downward, to God or men, the saints themselves, or others. All which Reasons are grounded upon our Text, and shall be therelence gathered.

For God, first, his people should therefore strive then to be best, when others are at worst. 1. Because he graciously accepts it, *he breaks and breaks*, saith the text. 2. He plentifully rewards it, *for there is a book of remembrance*, &c. that this, their *labour of love* may never be forgotten.

For themselves next, Gods saints shall hereby well approve, that they are. 1. True Christians, *fearing the Lord*. 2. Zealous Christians, such as the *Recompence* name.

Lastly, for others. 1. Good men shall be thereby notably confirmed, whiles they *speak often one to another* for mutual quickning, and encouragement. 2. Bad men shall be utterly confuted and confounded, while they *renew*, that is, change their minds, and *discern*, perforce, a plain and palpable difference between themselves and Gods servants. Yea whiles they are constrained by the testimony of their own evil consciences, and by the evidence of their own evil experiences, to see and say, *Truly there is a reward for the righteous, verily there is a God that judgeth in the earth*.

Here then to begin with the first Reason, taken from God, and therein (not to urge his command, which yet is reason sufficient, and tacitly implied in the text: for what the Lord approveth and rewardeth, that he certainly willesh and requirith; sith his approving and prescribing will are (though distinct yet) not different the one from the other, but) to make use of so much onely in the text, as lies above ground for our present purpose. First, the Lord doth curiously observe, and graciously accept of such his servants as continue constant with him in depraved times, in a general defection, when sinne is grown usual, and almost universall. The Lord *heard and heard*, saith the text: It imports, that he was much taken with their sweet conferences, and those favoury speeches that fell from their mouths. No noise so delightfull, no music so melodious to his heavenly ears; which therefore he applies close, and layes near to their honey lips, as loth to lose any part of that precious language. Well might Saint *Peter* say, out of the *Psalms*: *The eyes of the Lord are upon the righteous, and he will not see the sinners*. we read, *and on to their prayers*, but the Originall is more emphaticall, his ears are *unto their prayers*, or rather *into their prayers*; so faine he is affected therewithall. And look what the Apostle speaks there of their prayers, by way of instance) the same is as true of their whole Christian practise. Not a prayer they make, not a good work they do, not a good speech they utter, nay not a good thought they take up, but he both notes it well, (*he heard and heard*) and sets it down in his note-book too: for a *book of remembrance* was written before the Lord, for them that *but thought upon his Name* in an evill time, when mens words were about against God, verse 13. 14. and their thoughts *Atheistical* verse 15.

But what will the Lord do for such? (which is the second branch of this first Reason drawn from God.) It follows in the text: *And they shall be mine*, saith the Lord of hosts, &c. His, not by a generall right onely, as his creatures. But by a speciall title, as his saints; such as have made a covenant with him by sacrifice, and he, interchangeably, made a covenant with them of *John*, that is, permanent and inviolable. And both sides by a mutuall stipulation, that *he will be to the people*, and *they shall be his people*: he shall be their portion, and they his; for the Lords portion is his people, saith *Moses*: they are his proper goods, and most esteemed treasure, the top of his wealth, the best of his gettings, the people of his purchase.

N n n

(25)

as Saint Peter after the Septuagint renders the word here found in our Text: in summe, his Jewels, whom he will highly prize, and safely set up by him in the golden cabinet of his special providence, and fatherly protection. Not casting them out for every small flaw, nor lesse esteeming them for every little dust that falls upon them, and fouls them; but prizing them aright to their utmost value, and giving them their allowance, (as men deal by light gold) he will take them for current: And wherein they come short of what they should be, he will spare them as a man spareth his own jewels that serve him. Then the which I know not what the Lord could have spoken more effectually for the glory of his own rich grace, or the stirring up of our utmost affections to an holy contention in godlinesse, be the times never to had or boisterous: sith in doing thereof there is so great reward. In which respect, how fitly doth the Authour to the Hebrews close up the story of Henocho his heroical faith, with that golden corollary, *He that cometh to God, (as Henocho did, who walked familiarly with God, as a man with his friend) with whom he is in covenant: for as two walk together, (saith the Prophet) and they not be agreed, I will leave thee; and he that is a reveller of them that diligently seek him, shall be cast into a blind corner, (if I may so speak with reverence to the Divine Majesty) conveyed out of the way and covered (as it were) with the calumnies and stout words of the wicked, these hard words (against which Malachi here, and Henocho anciently prophesied) of ungodly persons, whose throats are as open sepulchres: to bury Gods Name in, as much as they may: were it not for Henocho and such as hee, that do daily and diligently vindicate that renowned Name, from their false affections, and as it were dig it out of the grave, wherein they had villainously concealed, after a sort, and covered it. But what lost Henocho by this Labour of love? had he not this testimony from heaven hereupon, that he pleased God? was hee not translated, as a Jewel of price, into the heavenly Cabinet? and were not the fennesse of his dayes on earth, in comparison of his forefathers, recompensed in that longest life of his sonne Methuselah? And why all this? but because he walketh with God (when others walked after the lust of their hearts, and sight of their eyes) seeking to take men off from their lewd and lawlesse courses, by the terror of the Lord, which he most powerfully denounced, Jude 14, 15. In doing whereof, though (to his own thinking) he laboured in vain, and spent his strength for naught, yet surely his judgement was with the Lord, and his reward with his God, which was the first reason taken from God. The second follows, respecting our selves. And so; by cleaving close to Jehovah in corrupt times, it shall well appear; first, that we are the same we would all seem to be, Men fearing God. For, this is pure religion indeed, to keep a mans self unsullied of the world. The second must be hereafter amongst you, saith the Apostle, that they which are in prayer may be made manifest. And, by a like reason, there must be a perverse and gracelesse generation, a viperous brood, amidst whom Gods servants may shine as lamps in the world, and so approve themselves blamelesse and blamelesse, the fountes of God without rebuke, Holding forth the word of life, for an ensigne, by a bold and wise profession, and practise of the truth that is in Jesus; then, when it is most oppos'd, and oppress'd by the sonnes of Belial. This is the guise of a man that truly fears God: he cannot blow hot and cold, as they say: he dare not swear by God and Malchom, he will not hold the truth in malice: for God, he knows, must be worshipt truly, that there be no halting, and, really, that there be no halving: for what communion hath the Christ with Belial? and what fellowship hath the temple of God with idols? Out upon those Rimmonites, that plead for an upright soul in a prostrate body. I have shal't bow down to them, nor worship them, for any mans pleasure. And why? for I the Lord thy God am a jealous God, &c. therefore let my fear fall upon thee, as a strong counter-blast to the base fear of any tyrant. For as one fire drives out another, so doth the fear of God, the fear of the creature. Obadiab (for instance) that good steward of a bad Lord, that Non-such-Ahab. I mean, a man that had sold himself to do wickednesse. Not so Obadiab: but (whatever my Lord the King, and the whole State do) I fear God greatly, saith he to the Prophet. I, but how shall this appear, Obadiab? Why, when Jezebel lay up the Lords Prophets, I (not standing to cast perils) hid them, and fed them by fiftie in a cave, not without the hazard of my*

my head if it should ever have been noticed. Lo, here's a man of courage fearing God, and he gave the best testimony of it, by ruling with God, and continuing faithful with the Saints, as Judah; then when Ephraim compassed him about with lies, and the whole house of Israel, with deceit. b

But secondly, as the practise of this point proves one a Christian fearing God, so a zealous forward Christian, one that sollicitously thinks upon Gods name; that high and holy Name whereby he is called, and wherewith he is intrusted, & with charge not to take it in vain, & but to bear it up aloft (as the word f in that third commandment signifies) to lift it up as a standard, saying *Leborab Nisi* g the Lord is my banner: or as servants do their masters badges upon their shoulders, so they Gods Imprets upon their foreheads, yea, upon the brides of their horses b (in their common conversation also) even Holinesse to the Lord. Being confident of this very thing, with Paul, that in nothing they shall be ashamed: but that with all boldnesse, i as alwayes, so now Christ shall be magnified in their bodies, whether it be by life or death. See an instance of this in the holy Apostles standing before the Councill. We cannot, say they, but speak the things we have heard and seen, what ever be the issue of it. they being now (albeit afore fearful and faint-hearted to the deserting of Christ, and betraying a good cause by their cowardise, yet now being) not drunk with new wine, as those scoffers cavill'd them, I but filled with the holy Ghost m (a wine that would make even the lips of them that are asleep to speak n) were necessitated o to an holy to watchfulness and forth-putting: being like vessels, that when they are fill'd and stop't up, must either vent or burst without remedy. See it again in St. Paul, that pious man, who when once he became a chosen vessel to the Lord Christ to bear his name, p never was he so mad as to glory in havocking those that called u, on that name in all places r as he was now fierce and fier; against all that did any thing contrary to the Name of Jesus. s Not to meddle with his encountering of Elymas the sorcerer; he set his eyes upon him t saith the text, as it he would have run thorough him: After which lightening followed that terrible thunder-clack, O fust of all subtilty, and mischief &c. But more to our purpose is his handling of Peter, a man that feared God as well as himself, yet not enough not all due to well upon his name (for that time at least) as he did: whom therefore Paul mistook to his face, u He did not halt with him for company, as good Barnabas had done (being carried away x by the authority of the man, against his old associate t. Paul, with whom also he had once before had a bitter bickering) a jarring fire: but blamed him before a great sort of Peters own disciples, whom he found him temporizing shamefully z and not stating it aright a according to the simplicity that is in Christ, b and the truth of the Gospel. c And d Cardinal Baronus witnesseth Paul as stiffly as ever Paul did Peter: and dares maintain that Peter was not to be blamed, but Paul a great deal too busie rather. A bold censure and well besitting a Jesuite, with whom what more common (when they are in place where) then to vilify a this prime Apostle, for dealing so roundly with their God Peter, and so to put the lie upon the Holy Ghost himself.

Gal. 2. 14. d. O mine own knowledge and hearing, some of them teach in the pulpit, that St. Paul was not secure of his preaching but by conference with St. Peter: nor that he durst publish his epistles till St. Peter had allowed them. I have heard also credibly reported, that some of their Jesuites of late in Italy, in solemn sermons, - commenting St. Peter for a worthy Saint, have censured St. Paul for a hot-headed person; who was so transported with the pangs of zeal, and ear-rivell beyond all compass in most of his disputes, that there was no great reckoning to be made of his Assertions; yea he was dangerous to read, as favouring g of heresy in some places, and better perhaps he had never written. Agreeable to which I heard other of their Catholics desire, that it had been heretofore very seriously consulted among them, to have censured by some means, and reform'd the epistles of St. Paul. St. Edwin Sands in his Relation of the western Religion. Oh tongues worthy to be pulled out of their heads, cut into goblets, and drivendown their throats, that durst utter such prodigious and till late unheard of blasphemies against the Lord Christ, and his heaven-inspired Apostle.

But I hasten to the third and last rank of Reasons respecting others. And so Good men first shall be, by our holding out in hard times, much confirm'd and comforted, whilst we cease not to speak, as these in our text, and speak often one to another: for that the force of the Hebrew word here used (sermonis frequentationem



fla Radicibus. *quentionem significat, it imports a frequency of speech, faith Kimchi* ) f And that's the property of true grace, to knit mens hearts in a holy communion, as always, so in evil times especially; for misery breeds unity. And, although a friend love us all times, yet a brother is born for adversity. g Sheep when they are couled, nay twine, when they are lugg'd, will get together, and grunt together, and make what head they can against a common adversary, for each others safety. And shall not the saints of God, who are linked together by the same spirit, and knit together by the same bond of love (that bond of their perfection h that unites persons and virtues, and perfects them by frequent actions and offices tending to mutuall confirmation and encouragement) shall not such, I say naturally i care for the estate one of another? and striving together for the faith of the gospel, k build up each other in that most holy faith, keep themselves carefully in the love of God, pray together in the holy Ghost looking for the mercy of our Lord Jesus Christ; of some having compassion, making a difference, and others save with fear, pulling them out of the fire l. Blessed Bradford reckoned that hour lost, during his imprisonment, wherein he had not done good to some one or other of his brethren and companions in tribulation, and in the kingdom and patience of Jesus Christ, m either by tongue, hand, or pen. n Neither was the Lord wanting unto him in the good successe of his holy endeavours that way, as appears in the following instances. " Bishop Farrar being in the king-bench prisoner, was travell'd withal of o the Papists, in the end of Lent, to receive the sacrament at Easter in one kind; " who, after much perswading, yielded unto them, and promised so to doe. " Then so it fell out by Gods providence ( faith mine Authour, in whose own words I relate the whole story ) the Easter-eve, the day before he should have done it, was Bradford brought to the kings bench prisoner; where ( the Lord making him his instrument ) Bradford only was the means that the said Bishop rejoyced his promise, and would never after yield to be spotted with that papistical pitch. At another time, B. Ridley being prisoner in the Tower, had the liberty of the same, to prove belike ( faith mine authour ) whether he would go to masse or noe: which once he did. But Mr. Bradford being then prisoner, and hearing thereof, writeth an effectuall letter to perswade him from the same, " which ( God be honoured ) did Mr. Ridley no little good: for he repented thereupon and did no more so. Hence St. John, I write unto you, faith he, that do believe on the name of the son of God, that ye may believe on the name of the son of God o, that is, that you may, by my writing, be further confirmed, continued and increased in the faith once received. \* The zealous forwardnesse, and godly care of good people in bad times being a matter of singular availe for the settling, strengthening, and stablishing of the hands; that hang down, and the feeble knees which esse would buckle and warp, and turn out of the way. p

Lastly, as good men shall be hereby confirmed, so bad men convinced and confounded, not only in the last and general judgement (when the Queen of the south shall rise up and condemn such a sluggard as Herod the king, who desired to see Christ q ( of whose great works he had heard but would not stir a foot to finde him out ) but in this present world also, they are made many times to return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not. Witnesse those two mighty Monarchs in Daniel, Nebuchadnezzar and Darius. How was the first of these appaled and abashed, when he saw the well-knit resolution, and redoubted courage of Gods three worthies, in changing the kings word and yielding their bodies that they might not worship a strange God r? And the latter, how was he amazed, and amazed, when Daniel had slept the months of lions ( like another Lyfimbach ) by the force of his faith: after he had stood it out stoutly to the face of his adversaries, who could finde none occasion against him but in the matter of his God n? How did the innocency and piety of these godly men triumph in the consciences of those two tyrants; making them afraid of the name of God whereby they were called, x and compelling them to vote and voice the same way that they had persecuted: y yea and to proclaim that God for the only true God, whom yet they had no minde to set up for their own God. For so it is, that even naturall conscience cannot but stoop and do homage to Gods image fairly stampd upon the natures and works of his people: fo

so that when men see in such, that which is above the ordinary straine, and their own expectation; \* their hearts are within them many times, and they stand much amazed at the height of spirit, and resolution that possesse their hearts, and at the sober and undaunted majesty that shines in their faces z.

Non tunc, postquam singularem Christianorum in morte constantiam perspexisset. Bucheleher, Chronol. Unde judicio in conscientia punit castisque bonitas. Malcolm, in loc. A godly man that is unmovable, and resolute to praise the wicked, or justify the ungodly, and when he hath cause will contend with them, and yet be like a troubled fountain, or a coney spring, he may for the time receive ill words from the wicked, but his heart is afraid of him, and their consciences admire him, Prov. 24. 25 and 26. 4. 25. 6.

## SECT. III.

Use 1. A Surprize Reproof of {1. Lukewarm Laudicans, 2. Timorous Temporisers.

NOW for Application of all: Is this so, that Gods liege people should stime most in the greatest darknesse, and then shew themselves most zealous for their Lord, when others are most audacious in a Rom. 12. 11. sinne? This then serves, first, for the just and sharp reproof, of all our lukewarm Laudicans, our Vespertilian-professours, ( as one call them ) the Neuter positive Christians, ( as another ) the Politicians o our time: who against the prescript rules of Gods holy word, the constant practise of to many famous saints, the irrefragable, and undoubted truth of the point in hand, hold it best and safest, when all's done, to serve the times a, in a fence more otherwise then Saint Paul meant it, (i ever he meant it b) to swim down the common current, to keep themselves still on the warme side of the hedge \*, to comport and comply with the present company, though never to bad; approving and applauding them in their wretched courses, studiously flanning, as the greatest disgrace to be counted scraphically and singular: and therefore resolving to do as the most do, though in to doing they be utterly undone forever \*. And ( that they may not seem sine ratione sapientes, to be out of reason mad ) they plead Scripture for defence of their basenesse; for what marvel, when as the devill also, their master in this black Art ) can come with bible under arm, and pretend scriptum est c, perverting the holy Scriptures to his yet deeper damnation: as these unlearned and unstable d also do, whities they spare not to wrest and abuse to their wicked purpose that of the Preacher, Woe to him that's alone e: and again, Be not righteous over much; and that of Saint Paul, Offer unto God a reasonable service f, and i become all things to all men g. Hence they think themselves sufficiently secured, and shrowded from the dint of any such reproof as this is: pleasing themselves in a cold and carelesse mediocrity in spiritual matters; and fearing nothing more then to be esteemed too precise, fellows of an odd humour, and engrossers of more grace then ordinary. Which imputation to decline and avoid, they hold that for Gospel \*. He that cannot dissimble is not in case to live in a common-wealth, which was all the Latine that Lewis the eleventh of France would have his name to leave. And that they may keep correspondency at once ( as they boundedly do it ) with God and the world ( sooner then which, they may reconcile fire and water, yea bring heaven and earth together, and gripe them both in a list ) they can, Chamaleon like, turn themselves into any colour; accommodate themselves to any company; and like the planet Mercury, as he is, they can be good in conjunction with good, and bad with bad \*. natura figuris. In quacunque voles veste, decorus ero. Propertius.



Heb. 12. 22. *d. ad. 7. 55. 56*  
*Agonizans di-*  
*citur certanti-*  
*bus prestant*  
*erant decem-*  
*viri. Jul. Pole-*  
*f Rev. 3. 21.*  
*g. 1. Per. 1. 1.*  
*audet et*  
 Ye like  
 peales which  
 though they  
 grow in the  
 lea, yet retain  
 the colour and  
 brightness of  
 heaven shav-  
 \* *Orcus* shav-  
 in in Perum  
 illibit, quem  
 nec Venus  
 recipit, sed  
 tollit et sup-  
 ponit. *Solin.*  
*h. Exod. 23. 2.*  
*Si turbam in-*  
*ventum volueri-*  
*ti, tunc pueri*  
*angulum vium*  
*ambulantem*  
*non eris Aug.*  
*i. Rom. 7. 12.*  
*Major pars*  
*multorum vin-*  
*ca. Non pugi-*  
*mus neque*  
*plures esse ma-*  
*iores quam plu-*  
*res minoros*  
*propterea non op-*  
*portet gran-*  
*ia arca. Aug. in*  
*Psal. 47.*  
*k. Mat. 7. 14.*  
*En sed. In*  
*venit codici-*  
*bus legitur*  
*et erat id.*  
*Theophylus*  
*interpretatur*  
*quasi particula*  
*et sit admiran-*  
*tiis, et sit scrip-*  
*tum esse*  
*et erat, et erat*  
*et erat.*  
*l. Luc. 12. 32.*  
*et erat.*  
*m. 1. King.*  
*20. 27.*  
*n*  
 the, as he did him, *yea preserve thee safe and entire to his heavenly kingdom.* Lift up the hands therefore that hang down, and the feeble knees: *e* yea lift up your eyes, and see heaven open over your heads with Steven, d God and his holy Angels looking on and applauding him: yea see Christ himself (that heavenly Agonizans) standing over thee, as there, *e* and holding out unto thee an immortal crown with this intercession, *VINCENTI DAVO.* To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my father in his throne. *f* In confidence of which high prize, let the saints be encouraged, *Iosua-like*, to advance forward in a holy singularity, with all sweet content, and undauntedness of spirit, toward that incorruptible and unfadeable *g* crown above: not swimming down the stream of the times, nor being carried along by the swinge and sway of the place where they live: but like fishes retaining their natural sweetness in the salt sea: \* like Salamanders unscorched in the fire: like oyle that will overtop all other liquors, but not consume: \* ever holding a constant countermotion to the course of the world, and the corruptions of the time; that amidst all, you may keep a good conscience, that richest treasure, and dearest Jewel (as One hath well) that ever the heart of man was acquainted with.

To help you herein (for it is a duty of greatest difficulty) take these few rules and directions. First, press upon your consciences the former precepts; Follow not a multitude *b* &c. with the rest above recited: consider withall the equity and reasonableness of those commandments: for there is not any one law of God but is *holy and just and good*, I could write but see into it. Who cannot say that the greater part overcometh, the better, and that the most are ever the worst; and shall we go against common sense, and universal experience? Besides, the scriptures are plain in this point as in all other, simply necessary to salvation) telling us that the way to hell is broad and well beaten: and the many go in thereat. But *oh how straight is the gate, and narrow the way that leads to life*, and how few there be that find it. *k* Christ flock hath ever been found a little flock: standing, as the host of Israel, like two little flocks of kids: when the wicked (on tother side) like the Ammites, fill the country. *m* This the puffed Philosopher could see, and therefore say, *Sophocles cum patiens in Diogenes* thought he should ever do better, when he did least what the most did. And *Cassianus* counsels us in his epistles. *I live ut pauci*, &c. Live as those fewest live; that with the few ye may be found in the kingdom of heaven. *n* It was a brave answer of *Liberius* an orthodox Bishop in the primitive times, when he was pressed by the Emperour *Constantinus* to forsake the truth, and vote for *Arrianism* by this argument. *Quota pars es in orbis terrarum?* Art thou wiser than all the world? \* He very honestly and discreetly reply'd, The truth is no white prejudiced by myaloneness in standing out: *nam olim tres solus* &c. for of old also there were three only that would withstand the wicked edict of the king of Babel. And remarkable is the speech of *Nicolas* the first, Bishop of Rome to *Michael* the Emperour of Constantinople. *p* *It matters not how small the number be, if godly: nor how great, if ungodly*; with multitude and Antiquity are but ciphers in Divinity, and not much to be stood upon, further then they will bear waignt in the balance of the Sanctuaries. *q*.

Secondly, study that great but much neglected art of self denial; and learn to say peremptory nay to any whether person or thing (though never so deare or delightfull) that would coudle thy courage for Christ, or call thee off this moist favoury

favoury course. And first, if carnall Reason come in and offer to obtrude that rwise-fodden colewort of hers (perswading thereby to apolittick forbearance of forwardness by the fear of what may follow) *Be not righteous overmuch, neither make thy self over-wise* & *q. d.* be discreet and wary, and stand not so strictly upon terms of conscience: *why shouldst thou destroy thy self?* why shouldst thou incur the needlesse danger of envy and vexation, by thrusting thy self over-eagerly into observation? Stop thine eares, I say, to this subtle enchantresse, and rather harken to the voice of Gods spirit in the verses immediately following. *Be not wicked overmuch* (saith he, in opposition to that former, *Be not just over-much* & *q. d.* He that slackes, and remits but a little in goodness, and for his owne ease and honour) qualifies it, though but with a little degree of badness, the fame is wicked, and over-much wicked: *Neither be foolish* (in opposition to that above-said, *Be not wise over-much*) as all are, that temper spirituall wisdom with carnall policy: *for why shouldst thou dye before thy time?* to wit, by an unseasonable death from Gods hand; then when it were better for thee to do any thing then to dye: *sith after death there is judgement*, and hell-fire, and all to be passed thorough by the poore soule. This is the voice of heaven, wherewith ye are to still and stop the mouth of that wisdom which descendeth not from above, but is earthly, sensual, devilish. *x*

Next, for carnall friends, deny your self also in them y if you mean to keep in with Christ. They be ready enough with *Peter* & to prompt you to be good to your self, and not rashly to run the hazard of a singularity, to your I know not how great disgrace and disadvantage & &c. For a counter-ponson, consider: is there any friend to God? or any foe to him? Did not *Eli* pay dear for displeasing the Lord, to please his children *a?* and had it not like to have cost *Moses* his life for forbearing to circumcise one child (as he had done another) for angering his wife *b?* Tell me not here (I shall be mockt, and hotted at, if I refuse to be faithfull. why, what of that? if a lame man laugh at thine upright walking, wilt thou therefore halt *c?* if dogs bark and bounce at the Moon, shall she therefore hide her head, and cease to shine any longer *d?* *David* became the drunkards song, and a by-word among the sons of *Belial*, who came round about him, making mouths and moves *e* was he ever a whit the worse man for that? Did not *Paul* hear *Pestus* *Elisba* boldpate for our Saviour himself Conjuror, traitour, mad-man? So true is that of *Chrysostome*, Mad sinners censure all for mad that come short of themselves in madnesse *g*. A very Philosopher could pity those that set him at naught, and count it his honour and happiness to be despised by the many *h*. And *Seneca's* enemies could not faster learn to raile, then he to neglect. *i* 3 Deny your selves further, in your liberties \* with *Michaiah*, who would not baffle for any mans pleasure, nor voice with the rest of *Ababs* parasiticall Prophets, though he were sure to kiss the stocks for his stiffness, and there to be fed with hard-meat, till the kings return in peace. Deny your selves lastly in your lives, if call'd unto it. What cared the three children for *Nebuchadnezzars* wrath, burning seven times hotter then his furnace *k?* kill them he might possibly, \* hurt them he could not *l*, and that made them so resolute. For he that truly fears God, and thinks upon his name, dreads no danger, \* fears no colours, denies himself utterly *m* takes Christs crosse upon his shoulders, a fagot in his armes, and his life in his hand, *n* and so resolves to follow Christ thorough thick and thin, thorough fire and water, poison and sword, or any thing else that stands in his way. \*

Thirdly blow up thy smaller spark into a flame of zeal; which is an extreame heat of all the affections, love, joy, desire, indignation, detestation, and the rest This as it will make us come off more roundly in Gods hardest or hottest services,

(fervent

0 Rom. 12. 11. *(persecut in spirit serving the Lord o, faith the Apottle)* so it will kindle it self from others coldnesse, sharpen it self from others dulnesse, quicken it self from others slownesse and heavinesse to duty: like as the colde of the air makes in us our naturall heat the stronger, and as water cauleth the fire in the forge to flame the faster. See an instance of this in *David: My zeal, faith he, hath consumed me, because thine enemies hath forgotten thy p word.* Lo, his anger so burnt against the sinners of his time, that it eat him up q, yea it inflamed his very hatred. So far was he from running along with them, that he abhorred them in his heart: for *do not I hate them, O Lord, that hate thee, and am not I grieved with those that rise up against thee? I hate them with perfect hatred, I count them mine enemies* r. *David* knew well that patience in Gods cause, and in case of his offence, was but blockheadnesse; moderation, mophiltesse; connivence, cowardize; and that madnesse here was better then meeknesse: which made him hate such wicked ones as spoke against God, and took his Name in vain, with perfection of hatred: and not make dainty upon any politique respect, to cast down the gauntlet of defiance to the faces of them, as his utter enemies. Now the blessing of God light on that Good heart that hath a stomack (as *David*, and the good people in the Text had) against Gods dishonour. But 'tis a fearful thing, and a fore signe of a spiritual declension, when Christians can comports with Gods enemies; and disgett their outis and other outrages, with as much ease, as the Ostrich doth the hardest iron. The angel of Ephesus could not abide them that were evil, nor away with those counterfeits, that called themselves *Loves d, offsh, & were none*, and is highly commended for it: though otherwise none of the forwardest. When the contentious Corinthians heard *carnall*, for coming to hear, and looking so like the wicked, that they could hardly be distinguished. *Are ye not carnall, and walk as men?* A foul fault in a Christian.

Laflin: Think badly and seriously you're doing badly and I

[illegible]

Lastly, Think daily and seriously upon *thine heath and heavenly calling* w: and labour to walk as worthy of it, as the Apostle often exhorts x: And know, that God will take it from others which he will not abide in his own. Every calling hath a *Decorum*, a seemliness, a suitability, appertaining to it. A Gentleman hath another manner of behaviour than a Jewellor, a Courtier than a Carter, a Prince than a peasant: and so should a Christian too, then another man. He should demean himself *as a citizen of heaven*, *as a burgee of the new Jerusalem* b: Not clownishly, unworthily, basely, foolishly c: like an *inhabitant of the earth* d, or a vice-holder of hell e. Greatest States afford least liberty f, and therefore are fittest for such a calling that is other though they be no worse than others, because they ought to be better g. It is some singular thing *h* that God looks for from his people; and that which is excellent, extraordinary, and above vulgar possibility. Should such a man as I see? said good *Dezember* i, q. d. Though other men may, yet I may not do it: though the Philistines might carry God's Ark in a new cart, and bear no further of him k: yet if Israel attempt such a thing God will make a breach upon him l. This is that which the Lord hath said, *I will be justified in all them that draw near unto me* m, I sanctified he will be, by one way or other; either in us or upon us n. 'Tis sure, he will be no loser by us: as he should be in a high degree, should not we be *harmless and blameless*, the *Jonas of God*, without rebuke, in the midst of a crooked and perverse generation o: when we shine as lights p. so that the Sun may give us, as soon as such p. And as the last alteration is quickly espyed in those heavenly bodies, to in the saints of God: nothing they do escape sight and censure; all is marked and observed q. They watch for my *balancing* r, faith *freem*, as those that would desire no better sport: they pore and pry i into every particular, if haply they may take us tripping in any thing: they search into our whole conversation more narrowly,

rowly, more thoroughly, than *Laban* once did into *Jacob's* stuffe: ready, prett, and prepared to blaze, and blasphemè for the least flip they can lay hold on, be it but in a rash and indifferēt speech that falls from us, or the like. Now what a glory is it to slaughter envy it self? to stop an open mouth? nay to reprove their darkness by our light *n*, their covetousnesse by our contentednesse, their pride by our lowliness, their peevishnes by our patience and peaceableness, &c. and so to clothe them with their own shame *n*, by our unblameable behaviour, that they shall self condemned *n* venom and differē between the righteous and the wicked: and be forced to testifie of us, as *Saul* of *David*, that we are more righteous then they *y*. This is to *shine as lights x*, in the world. Herein indeed, like the sun, which although wicked men may at sometimes hate, because it discovereth their deeds of darkness, yet are they so convinced with its beauty and excellency, that they cannot for shame speake against it.

Now to wind up all in a word : *Look to your felices that we lose not those things that we have wrought, but that we receive a full reward* a. The ends of the world, you see, are come upon us b, cast we upon the last and worst times of all c, those hard and perilous times d, which the Apostle long since prophesied of : wherein because inquiry abounds, the love of many is waxen cold e. Who feeth not every age worse than other, and (to go no further) this, then the last \* ? Do not diversify among us fall from the love of the Gospel ? Is not religion turned, with many, into a meer formality and policy ? our ancient heat and forwardness, into a general coldness in profession, lukewarmness in religion, denying the power of it in our lives and conversations ? Well, I lay more to as many of you in *Thyatira* as have not the doctrine of Isidore, and which he never knew the depths of *Satan*, as they speak, but this, That which ye have already, hold fast, lest *Christ* come f. And feeling ye know these things before, *seek heed lest ye also, living pluck away with the error of the wicked, fall from your own steadfastness* g. Take heed that ye prove not, with the Prophet *Esaia*, men of polluted lips, by living among a people of polluted lips h : that ye learn not to swear, with *Isaiah* i, by conversing with swearers : and to curse with *Peter* m, by being awhile among the ruffianly souldiers. The worse any times are, and the less comfortable, the better should we be, and the oftener in Gods preface n : therefore walking exactly o, (or, as in a frame) and redeeming the time, by a redoubled diligence in all holy duties, because the days are evil. Let others strange p and wonder, what's come to us alate, that we refuse to run with them (as once) into the same excess of riot : say thou to thy self \* ; Better go to heaven alone, and with the will of my neighbours, than to hell with never so much company, and with the love of all the world. But indeed ye are not alone, however it may seem so (as it did once to *Elias* q) : for ye have many fellows abroad, your brethren and companions in the kingdom and patience of *Isus Christ* r, who will be ready, as here, to join with you in speaking often one to another for mutual edification, and encouragement \*. Beside those other also above, (whom you may see by the eye of faith) the crowned and glorified Saints, I mean : all which trode the same track of holiness with you, have gone to heaven alone, and been hated for it : yet is not any one of them heard now to say. Oh what fool were we, when time was, to be so strict and conscientious, to stand upon such nice points, to sequester our selves from the corrupt courses and companies of others s, to deprive and abridge our selves of the pleasures of sin, and delights of life. &c. Oh, no such word is ever heard to fall from their holy lips : but they rejoice rather, and infinitely exult and glory in that God, that gave them an heart to do as hath been said, and in those rivers of exquisite and unmixed pleasures, with the which their good hearts are even imbricated u, and (in a sober sense) made drunk again ; whilst they continually behold his face, with whom they once walked in the flesh, as a man with his friend. In whose presence is the fulness of joy, and at whose right hand there are pleasures for evermore v.

Churches 750. f Rev. 2. 24. 25. d 2 Pet. 3. 17. d 4 Eay 5. 1. Gen. 42. 15. m Mar. 9. 67. n Mic. 7. 6. o 2 Cor. 6. 15. Eph. 5. 15. p 2 Cor. 1. 12. 1 Pet. 4. 4. \* To walk with God is a precious privilege, but I must say it but my self, and I will not walk with man, with the world, with a town, or parish in wicked ways. It is a deadly sin, though I should be a confessor. B. Babington upon Gen. 6. 8 q 1 King 19. 10. r Rev. 1. 6. \* Clouds of wretches throuth the world, and every of them worth ten thousand of others, as St. Chrysost. speaks, Rom. 26. 34 Pop. Antirich. f Joh. 15. 19



is emphaticall, and exclusive. *q. d. 1, and only 1. 2.* And not a common blessing neither, but such as he will bestow on his own alone, with whom he is in special covenant: Thirdly, And this by way of infusion, that all may be of grace: for he will put his fear into their hearts: Fourthly, and for the best end; all this is, that they may never depart from him. For this is a filiall fear, out of ingenuity: and the first and abiding not in the house for ever: but the Son abideth for ever, *y* faith the naturall Son of God that came out of the bosome of his father, knew all his counsell, and upon whom the spirit of the fear of the Lord rested for his members. Some other subordinate, and lesse principall causes also of this grace in speech I might here mention, as making to our purpose: such as are 1. a lively faith in all the glorious and gracious attributes of God, especially his fatherly compassion and kindness, *a* which is better then life, *b* 2. an a-dent child-like affection to God as a father, whose displeasure we therefore fear and feel more bitter then death *c*. But these with some other graces that concur as principles to the constituting of the right fear of God, I passe for laud, and come to the second Reason.

And that is taken from the effects and consequent of this holy fear; and they also are such as suite only with Gods dear children, and are found in none other besides. To instance only in two of them (till we come to the Application: ) First, Christian courage, and a confident reliance upon Gods fatherly love and affection for safety and salvation. In the fear of the Lord, faith *Solomon*, is strong confidence, and his children (for such only fear God, which is the point in proof) have a place of refuge, and what ever sorrow be upon them, they have God name to repair unto for shelter. Now the Name of the Lord is a strong tower, the righteous run to it and are safe: *e* 1. *f* 2. *g* 3. *h* 4. *i* 5. *j* 6. *k* 7. *l* 8. *m* 9. *n* 10. *o* 11. *p* 12. *q* 13. *r* 14. *s* 15. *t* 16. *u* 17. *v* 18. *w* 19. *x* 20. *y* 21. *z* 22. *a* 23. *b* 24. *c* 25. *d* 26. *e* 27. *f* 28. *g* 29. *h* 30. *i* 31. *j* 32. *k* 33. *l* 34. *m* 35. *n* 36. *o* 37. *p* 38. *q* 39. *r* 40. *s* 41. *t* 42. *u* 43. *v* 44. *w* 45. *x* 46. *y* 47. *z* 48. *a* 49. *b* 50. *c* 51. *d* 52. *e* 53. *f* 54. *g* 55. *h* 56. *i* 57. *j* 58. *k* 59. *l* 60. *m* 61. *n* 62. *o* 63. *p* 64. *q* 65. *r* 66. *s* 67. *t* 68. *u* 69. *v* 70. *w* 71. *x* 72. *y* 73. *z* 74. *a* 75. *b* 76. *c* 77. *d* 78. *e* 79. *f* 80. *g* 81. *h* 82. *i* 83. *j* 84. *k* 85. *l* 86. *m* 87. *n* 88. *o* 89. *p* 90. *q* 91. *r* 92. *s* 93. *t* 94. *u* 95. *v* 96. *w* 97. *x* 98. *y* 99. *z* 100. *a* 101. *b* 102. *c* 103. *d* 104. *e* 105. *f* 106. *g* 107. *h* 108. *i* 109. *j* 110. *k* 111. *l* 112. *m* 113. *n* 114. *o* 115. *p* 116. *q* 117. *r* 118. *s* 119. *t* 120. *u* 121. *v* 122. *w* 123. *x* 124. *y* 125. *z* 126. *a* 127. *b* 128. *c* 129. *d* 130. *e* 131. *f* 132. *g* 133. *h* 134. *i* 135. *j* 136. *k* 137. *l* 138. *m* 139. *n* 140. *o* 141. *p* 142. *q* 143. *r* 144. *s* 145. *t* 146. *u* 147. *v* 148. *w* 149. *x* 150. *y* 151. *z* 152. *a* 153. *b* 154. *c* 155. *d* 156. *e* 157. *f* 158. *g* 159. *h* 160. *i* 161. *j* 162. *k* 163. *l* 164. *m* 165. *n* 166. *o* 167. *p* 168. *q* 169. *r* 170. *s* 171. *t* 172. *u* 173. *v* 174. *w* 175. *x* 176. *y* 177. *z* 178. *a* 179. *b* 180. *c* 181. *d* 182. *e* 183. *f* 184. *g* 185. *h* 186. *i* 187. *j* 188. *k* 189. *l* 190. *m* 191. *n* 192. *o* 193. *p* 194. *q* 195. *r* 196. *s* 197. *t* 198. *u* 199. *v* 200. *w* 201. *x* 202. *y* 203. *z* 204. *a* 205. *b* 206. *c* 207. *d* 208. *e* 209. *f* 210. *g* 211. *h* 212. *i* 213. *j* 214. *k* 215. *l* 216. *m* 217. *n* 218. *o* 219. *p* 220. *q* 221. *r* 222. *s* 223. *t* 224. *u* 225. *v* 226. *w* 227. *x* 228. *y* 229. *z* 230. *a* 231. *b* 232. *c* 233. *d* 234. *e* 235. *f* 236. *g* 237. *h* 238. *i* 239. *j* 240. *k* 241. *l* 242. *m* 243. *n* 244. *o* 245. *p* 246. *q* 247. *r* 248. *s* 249. *t* 250. *u* 251. *v* 252. *w* 253. *x* 254. *y* 255. *z* 256. *a* 257. *b* 258. *c* 259. *d* 260. *e* 261. *f* 262. *g* 263. *h* 264. *i* 265. *j* 266. *k* 267. *l* 268. *m* 269. *n* 270. *o* 271. *p* 272. *q* 273. *r* 274. *s* 275. *t* 276. *u* 277. *v* 278. *w* 279. *x* 280. *y* 281. *z* 282. *a* 283. *b* 284. *c* 285. *d* 286. *e* 287. *f* 288. *g* 289. *h* 290. *i* 291. *j* 292. *k* 293. *l* 294. *m* 295. *n* 296. *o* 297. *p* 298. *q* 299. *r* 300. *s* 301. *t* 302. *u* 303. *v* 304. *w* 305. *x* 306. *y* 307. *z* 308. *a* 309. *b* 310. *c* 311. *d* 312. *e* 313. *f* 314. *g* 315. *h* 316. *i* 317. *j* 318. *k* 319. *l* 320. *m* 321. *n* 322. *o* 323. *p* 324. *q* 325. *r* 326. *s* 327. *t* 328. *u* 329. *v* 330. *w* 331. *x* 332. *y* 333. *z* 334. *a* 335. *b* 336. *c* 337. *d* 338. *e* 339. *f* 340. *g* 341. *h* 342. *i* 343. *j* 344. *k* 345. *l* 346. *m* 347. *n* 348. *o* 349. *p* 350. *q* 351. *r* 352. *s* 353. *t* 354. *u* 355. *v* 356. *w* 357. *x* 358. *y* 359. *z* 360. *a* 361. *b* 362. *c* 363. *d* 364. *e* 365. *f* 366. *g* 367. *h* 368. *i* 369. *j* 370. *k* 371. *l* 372. *m* 373. *n* 374. *o* 375. *p* 376. *q* 377. *r* 378. *s* 379. *t* 380. *u* 381. *v* 382. *w* 383. *x* 384. *y* 385. *z* 386. *a* 387. *b* 388. *c* 389. *d* 390. *e* 391. *f* 392. *g* 393. *h* 394. *i* 395. *j* 396. *k* 397. *l* 398. *m* 399. *n* 400. *o* 401. *p* 402. *q* 403. *r* 404. *s* 405. *t* 406. *u* 407. *v* 408. *w* 409. *x* 410. *y* 411. *z* 412. *a* 413. *b* 414. *c* 415. *d* 416. *e* 417. *f* 418. *g* 419. *h* 420. *i* 421. *j* 422. *k* 423. *l* 424. *m* 425. *n* 426. *o* 427. *p* 428. *q* 429. *r* 430. *s* 431. *t* 432. *u* 433. *v* 434. *w* 435. *x* 436. *y* 437. *z* 438. *a* 439. *b* 440. *c* 441. *d* 442. *e* 443. *f* 444. *g* 445. *h* 446. *i* 447. *j* 448. *k* 449. *l* 450. *m* 451. *n* 452. *o* 453. *p* 454. *q* 455. *r* 456. *s* 457. *t* 458. *u* 459. *v* 460. *w* 461. *x* 462. *y* 463. *z* 464. *a* 465. *b* 466. *c* 467. *d* 468. *e* 469. *f* 470. *g* 471. *h* 472. *i* 473. *j* 474. *k* 475. *l* 476. *m* 477. *n* 478. *o* 479. *p* 480. *q* 481. *r* 482. *s* 483. *t* 484. *u* 485. *v* 486. *w* 487. *x* 488. *y* 489. *z* 490. *a* 491. *b* 492. *c* 493. *d* 494. *e* 495. *f* 496. *g* 497. *h* 498. *i* 499. *j* 500. *k* 501. *l* 502. *m* 503. *n* 504. *o* 505. *p* 506. *q* 507. *r* 508. *s* 509. *t* 510. *u* 511. *v* 512. *w* 513. *x* 514. *y* 515. *z* 516. *a* 517. *b* 518. *c* 519. *d* 520. *e* 521. *f* 522. *g* 523. *h* 524. *i* 525. *j* 526. *k* 527. *l* 528. *m* 529. *n* 530. *o* 531. *p* 532. *q* 533. *r* 534. *s* 535. *t* 536. *u* 537. *v* 538. *w* 539. *x* 540. *y* 541. *z* 542. *a* 543. *b* 544. *c* 545. *d* 546. *e* 547. *f* 548. *g* 549. *h* 550. *i* 551. *j* 552. *k* 553. *l* 554. *m* 555. *n* 556. *o* 557. *p* 558. *q* 559. *r* 560. *s* 561. *t* 562. *u* 563. *v* 564. *w* 565. *x* 566. *y* 567. *z* 568. *a* 569. *b* 570. *c* 571. *d* 572. *e* 573. *f* 574. *g* 575. *h* 576. *i* 577. *j* 578. *k* 579. *l* 580. *m* 581. *n* 582. *o* 583. *p* 584. *q* 585. *r* 586. *s* 587. *t* 588. *u* 589. *v* 590. *w* 591. *x* 592. *y* 593. *z* 594. *a* 595. *b* 596. *c* 597. *d* 598. *e* 599. *f* 600. *g* 601. *h* 602. *i* 603. *j* 604. *k* 605. *l* 606. *m* 607. *n* 608. *o* 609. *p* 610. *q* 611. *r* 612. *s* 613. *t* 614. *u* 615. *v* 616. *w* 617. *x* 618. *y* 619. *z* 620. *a* 621. *b* 622. *c* 623. *d* 624. *e* 625. *f* 626. *g* 627. *h* 628. *i* 629. *j* 630. *k* 631. *l* 632. *m* 633. *n* 634. *o* 635. *p* 636. *q* 637. *r* 638. *s* 639. *t* 640. *u* 641. *v* 642. *w* 643. *x* 644. *y* 645. *z* 646. *a* 647. *b* 648. *c* 649. *d* 650. *e* 651. *f* 652. *g* 653. *h* 654. *i* 655. *j* 656. *k* 657. *l* 658. *m* 659. *n* 660. *o* 661. *p* 662. *q* 663. *r* 664. *s* 665. *t* 666. *u* 667. *v* 668. *w* 669. *x* 670. *y* 671. *z* 672. *a* 673. *b* 674. *c* 675. *d* 676. *e* 677. *f* 678. *g* 679. *h* 680. *i* 681. *j* 682. *k* 683. *l* 684. *m* 685. *n* 686. *o* 687. *p* 688. *q* 689. *r* 690. *s* 691. *t* 692. *u* 693. *v* 694. *w* 695. *x* 696. *y* 697. *z* 698. *a* 699. *b* 700. *c* 701. *d* 702. *e* 703. *f* 704. *g* 705. *h* 706. *i* 707. *j* 708. *k* 709. *l* 710. *m* 711. *n* 712. *o* 713. *p* 714. *q* 715. *r* 716. *s* 717. *t* 718. *u* 719. *v* 720. *w* 721. *x* 722. *y* 723. *z* 724. *a* 725. *b* 726. *c* 727. *d* 728. *e* 729. *f* 730. *g* 731. *h* 732. *i* 733. *j* 734. *k* 735. *l* 736. *m* 737. *n* 738. *o* 739. *p* 740. *q* 741. *r* 742. *s* 743. *t* 744. *u* 745. *v* 746. *w* 747. *x* 748. *y* 749. *z* 750. *a* 751. *b* 752. *c* 753. *d* 754. *e* 755. *f* 756. *g* 757. *h* 758. *i* 759. *j* 760. *k* 761. *l* 762. *m* 763. *n* 764. *o* 765. *p* 766. *q* 767. *r* 768. *s* 769. *t* 770. *u* 771. *v* 772. *w* 773. *x* 774. *y* 775. *z* 776. *a* 777. *b* 778. *c* 779. *d* 780. *e* 781. *f* 782. *g* 783. *h* 784. *i* 785. *j* 786. *k* 787. *l* 788. *m* 789. *n* 790. *o* 791. *p* 792. *q* 793. *r* 794. *s* 795. *t* 796. *u* 797. *v* 798. *w* 799. *x* 800. *y* 801. *z* 802. *a* 803. *b* 804. *c* 805. *d* 806. *e* 807. *f* 808. *g* 809. *h* 810. *i* 811. *j* 812. *k* 813. *l* 814. *m* 815. *n* 816. *o* 817. *p* 818. *q* 819. *r* 820. *s* 821. *t* 822. *u* 823. *v* 824. *w* 825. *x* 826. *y* 827. *z* 828. *a* 829. *b* 830. *c* 831. *d* 832. *e* 833. *f* 834. *g* 835. *h* 836. *i* 837. *j* 838. *k* 839. *l* 840. *m* 841. *n* 842. *o* 843. *p* 844. *q* 845. *r* 846. *s* 847. *t* 848. *u* 849. *v* 850. *w* 851. *x* 852. *y* 853. *z* 854. *a* 855. *b* 856. *c* 857. *d* 858. *e* 859. *f* 860. *g* 861. *h* 862. *i* 863. *j* 864. *k* 865. *l* 866. *m* 867. *n* 868. *o* 869. *p* 870. *q* 871. *r* 872. *s* 873. *t* 874. *u* 875. *v* 876. *w* 877. *x* 878. *y* 879. *z* 880. *a* 881. *b* 882. *c* 883. *d* 884. *e* 885. *f* 886. *g* 887. *h* 888. *i* 889. *j* 890. *k* 891. *l* 892. *m* 893. *n* 894. *o* 895. *p* 896. *q* 897. *r* 898. *s* 899. *t* 900. *u* 901. *v* 902. *w* 903. *x* 904. *y* 905. *z* 906. *a* 907. *b* 908. *c* 909. *d* 910. *e* 911. *f* 912. *g* 913. *h* 914. *i* 915. *j* 916. *k* 917. *l* 918. *m* 919. *n* 920. *o* 921. *p* 922. *q* 923. *r* 924. *s* 925. *t* 926. *u* 927. *v* 928. *w* 929. *x* 930. *y* 931. *z* 932. *a* 933. *b* 934. *c* 935. *d* 936. *e* 937. *f* 938. *g* 939. *h* 940. *i* 941. *j* 942. *k* 943. *l* 944. *m* 945. *n* 946. *o* 947. *p* 948. *q* 949. *r* 950. *s* 951. *t* 952. *u* 953. *v* 954. *w* 955. *x* 956. *y* 957. *z* 958. *a* 959. *b* 960. *c* 961. *d* 962. *e* 963. *f* 964. *g* 965. *h* 966. *i* 967. *j* 968. *k* 969. *l* 970. *m* 971. *n* 972. *o* 973. *p* 974. *q* 975. *r* 976. *s* 977. *t* 978. *u* 979. *v* 980. *w* 981. *x* 982. *y* 983. *z* 984. *a* 985. *b* 986. *c* 987. *d* 988. *e* 989. *f* 990. *g* 991. *h* 992. *i* 993. *j* 994. *k* 995. *l* 996. *m* 997. *n* 998. *o* 999. *p* 1000. *q* 1001. *r* 1002. *s* 1003. *t* 1004. *u* 1005. *v* 1006. *w* 1007. *x* 1008. *y* 1009. *z* 1010. *a* 1011. *b* 1012. *c* 1013. *d* 1014. *e* 1015. *f* 1016. *g* 1017. *h* 1018. *i* 1019. *j* 1020. *k* 1021. *l* 1022. *m* 1023. *n* 1024. *o* 1025. *p* 1026. *q* 1027. *r* 1028. *s* 1029. *t* 1030. *u* 1031. *v* 1032. *w* 1033. *x* 1034. *y* 1035. *z* 1036. *a* 1037. *b* 1038. *c* 1039. *d* 1040. *e* 1041. *f* 1042. *g* 1043. *h* 1044. *i* 1045. *j* 1046. *k* 1047. *l* 1048. *m* 1049.

x Job 23.15  
y Psal. 2.11.  
z Gen. 28.17

presence, and when they consider his absence, they are afraid of it x. In respect of both, the Psalmist saith, *serve the Lord with feare, and rejoyce before him with reverence y*. These two concur in the godly in their journey to heaven, as they did in Jacob journeying to Padan Aram. *How fearfull is this place z* saith he, where yet nevertheless he saw nothing but blissefull and beatificall visions. Or as they did in the good women in the gospel, who departed from the sepulchre with feare, and great joy a. A strange composition of two so different affections: will you know a reason? All other base-borne feare hath paine in it b but this feare, that issues from love, carries meate in the mouth: for it is not anxious and tormentfull, but delicious, and comfortable. Hence feare and joy are set so close together by the psalmist. *Blessed is the man that feareth the Lord, and (at same time) delighteth greatly in his commandments c* (a practise proper to Gods free hearted people d) And the churches are said to walke in the feare of god, and in the comfort of the holy ghost e.

a Mat. 28.8  
b 1 Joh. 4.18  
c Psal. 112.1.  
d Psal. 110.3.  
e Neh. 1.11.  
f Act. 9.31

\* Timor virtutum omnium  
castos offi-  
tium.  
g Prov. 2.24  
h Job. 24.14  
i Psal. 115.11  
k 2 Cor. 7.11  
Luit Josephi  
vita celum  
quoddam luctu-  
diffinit virtutem  
stetit ex-  
ornatione: erga  
Deum quidem  
timoris ac pie-  
tatis erga be-  
nignos. Bu-  
chler. p. 211.  
\* Fertur in  
carcere transi-  
torem animam  
Psal. 105.  
Sed peccatum  
non transiit  
conscientiam  
eius ib.  
Recal. 4.

l Prov. 14.2.  
m Deut. 29.19  
\* Exemplis  
tragicis non ce-  
ret ulla domus.  
n Psal. 35.12  
o Prov. 10.23  
Hec vivunt ho-  
mines tanquam  
mortui nulla fe-  
quatur. Eze-  
k. 1.19.  
p Psal. 119.106.  
q Prov. 28.13  
r Prov. 29.11.

And here it might be easie to enumerate and reckon up many more Companions of the feare of God, \* such as are. 1. Humility for by humility and the feare of the Lord are riches and honour and life g. 2. Care of sincerity and truth in Gods service: Now therefore fear the Lord saith Job, and serve him in sincerity and truth h. 3. Hope in Gods mercy, for, Let them that fear the Lord, trust in the Lord, saith the Psalmist i. 4. Godly sorrow for the least sinne k &c. But it shall suffice, in this hasty time, and croud of matter, to shadnow out unto you the lovely traine of heavenly graces that guard and attend the true feare of God in that on example of Joseph, a man famous for this feare, and noe lesse eminent in the attendants and companions of it: as is well observed by that divine Chronologer, in whose words I will relate it. Josephs life saith he, was, a kind of heaven, gayly bepanpled, and richly stor'd with orient starres of excellent vertues. Towards his good God, he shewed forth all holy feare and piety: toward his loving master, thankfulness and fidelity: toward his immodest mistress, shamefastnesse and chastity: as touching himself, all godly wisdom and continence: Toward his father (after this) tender respect and more then Storke-like affection: Toward his brethren, greatest mercy and tender compassion. In adversity, none so patient, in prosperity, none so provident &c. And all flowing from this fountaine of Gods holy feare, most eminent and exemplary in Joseph, if ever in any, as ye all know that are any whit vers'd in his heart-melting history.

Lastly, look a while upon the feare of God in the Opposite on either hand, and you shall plainly see that none but the truly religious holdeth the meane. It is he that walke in the middle way, though not without some stumbles in it, and stragglings out of it otherwhiles, to the right hand or to the left: which yet he quickly perceives, and assoone recalles and recovers. These extremes are 1. In the defect, a carnal security and senselesnes in sin. 2. In the excess, an hellish and slavish feare of God, as a judge, or tyrant. The first of these is nothing else but that bold venturousnes, whereby gracelesse and ungodly persons presume to rush desperately, without feare l or wit, into sins of all sorts: flattering themselves with false hopes of impunity m against all the judgments of God denounced in the word, and executed in the world \*. yea though their iniquitie be found to be hatefull n. These the scripture termeth foolles, to whom it is a pastime to do mischief o: living as if there were neither heaven nor hell, God nor devill; till (coming at length to that dead and desolent disposition of such as being past feeling do work all uncleannes with greedinesse, p) they work out to themselves their own damnation; and be made to feele that unsupportable wrath and vengeance, which they would never be drawn to feare or stand in awe of. For, *Blessed is the man that feareth alwayes, but he that in a desperate boldnesse or Cyclopall contempt of the divine Justice, hardeneth his heart shall fall into mischief q*, yea shall suddenly be destroyed, and that without remedy r. In executing of which dreadfull sentence, though the Lord be slow, yet he is sure, his forbearance is no quittance. But although a sinner, in high contempt of Gods heavy displeasure, do evill an hundred times, and his dayes (through Gods infinite patience) be prolonged, yet surely I know, saith Solomon that it shall be well with them that feare the Lord, which feare before

before him s. That is, that fear him in his ministers and deputies, trembling at his judgments, while they hang in the threatnings t melting, as Joseph u at the terror of his menaces; nay by the kindnesse of his mercyes, which dissolves their good hearts, as weake water doth some thin substances, or as the hot sun doth the hard ice. An instance hereof ye have in that solemne meeting at Mizpeh: where Israel, which had found the misery of Gods absence, is now resolv'd into tears of contrition and thankfulness, when he was once returned and settled in Kirjath-jearim. Then they met together at Mizpeh and drew water and poured it out before the Lord w. Whether 'twere tears out of their eyes, or water out of their vessels (as a ceremony, or pledge of their hearty humiliation) the difference is little. Sure, it was to testify the tenderesse of their hearts, which, having hang'd loose a long time from the Lord, began now to unite again unto his feare \*. It is certaine that the mercies of God draw more teares from his children, then his judgments do from his enemies: who as in prosperity bee wise they have no change, therefore they feare not God y so in adversity their hearts are the more bewildered thereby from his feare z (as in Pharaoh and Abimelech) till at last, by long trading with the devil in the wayes of sin, they come to lose, with him, all passive power also of being wrought upon; and arrive at that that height of incurable hardnesse, that neither ministry, nor misery, nor miracle, nor mercy can possibly mollify: Which is the greatest plague that can befall a man out of hell, and the very next step into it.

But the second extreme, standing in as full opposition to that feare of God, we are treating of, is, that slavish and helth feare and terror that evil spirits and men conceive of God, whom they look upon only as an implacable sin revenging judge, or tyrant rather, ready to reare the very hell of their leasins under a and to send them packing to their place in hell. Hereupon follows an exasperate hatred of God, (according to that of the Poet, whom men feare they hate) a desperate running away from God, with Cam, Sam, Abimelech &c. A secret rising up against God, and an inward desire, that there were no such thing as God, that so they might never be called to an Audit and account of their wicked wayes, and sinfull courtes, as they are sure to be in that dreadfull day. This the Devil and his impes beleev and therefore tremble e. The Greek word seems to imply such an excess of feare as causeth gnashing of teeth like the clashing of armour, or horrible yellings like the roaring of the sea \*. The reason or which outrage is rendred by Jeronimus. No sinner, saith he, escapes feare of Gods wrath, and all because he can never possibly shake off Conscience: which (being Mans ipie and Gods overseer) if it be not desperately feared or sealed up securely with a spirit of slumber against the day of slaughter, doth sing the evill doer (betwixt whiles d) with unquestionable conviction and horror. And thus it fares ordinarily with a wicked person. But now tis otherwise with the godly, when they are out of temptation (for then, you must know, it is ego non sum ego with them: they are not themselves, neither can any right judgment, as then, be made of them) But usually their hearts being purged from an evil conscience e through the blood of sprinkling f cast upon them by the hyssop bunch of faith g, they have peace with god their reconciled father in Jesus Christ. Whom therefore they love in feare, and feare in love, wishing nothing more then his being. Let the Lord live h, saith David i: as the principle of their well-being: *For it is good for me to draw near to Jehovah j*: Into whose presence they therefore flee, as the doves unto their windowes k. I will come into thine house in the multitude of thy mercies, there's his confidence, and in thy feare will I worship toward thine holy temple, there's his reverence l. Loe this is the guise of a godly person, whiles himself. He feares and loves, feares and hopes, feares and prays, feares and feasts m, feares and workes, yea workes out his whole salvation with feare and trembling: and all because he knows that 'tis not of himself, but of God (a most free agent) that gives both to will and to worke, and all of his own good pleasure n, as the Apostle there enforceth it.

f Eccles. 2.12.  
g Mat. 6.2.  
h 2 Chr. 34.27

i 1 Sam. 7.6.  
j Iste enim capi-  
entis iniqui-  
tatem iuxta  
Job 11.15.  
k R. Solomon di-  
cit quod hoc  
severum in fig-  
mentum humili-  
tatis q d fuit  
aque effusa ad  
nihilum veluti  
ultra se in con-  
fessio nihil  
junctum aut vi-  
denar.  
l Psal. 86.11.  
m Psal. 55.19.  
n Psal. 64.17.  
o Iste dicitur  
2 Pet. 1.5.  
p Iste dicitur  
2 Tim. 1.7.  
q Iste dicitur  
2 Tim. 1.7.  
r Iste dicitur  
2 Tim. 1.7.  
s Iste dicitur  
2 Tim. 1.7.  
t Iste dicitur  
2 Tim. 1.7.  
u Iste dicitur  
2 Tim. 1.7.  
v Iste dicitur  
2 Tim. 1.7.  
w Iste dicitur  
2 Tim. 1.7.  
x Iste dicitur  
2 Tim. 1.7.  
y Iste dicitur  
2 Tim. 1.7.  
z Iste dicitur  
2 Tim. 1.7.



## SECT. III.

Objections and Queries touching the Fear of God, cleared and answered.

Obj. 1.

1 Joh. 4.18

Not.

Duo sunt timores Dei, servilis et amicalis.

Bedam Prov. 1.

p Elay 6.2.

Qu. 11.

Auf.

Cum audis quod Dominus tuus dicit, et attende quid dicitur: cum audis quod rebus, attende quid times: ut amore et timore Dei excutias legem eius custodias. C. 1. super Psal. 26. Dulcis est rebus Dominus.

Si amor Dei te tenere non possit, saltem timeat et terreat timor iudicii, necnon gehennae, laquei mortis, dolores inferni, ignis aeterni, vermis corrodens, &c.

Hug. l. 3. de anima.

Quest.

Ans.

The chief object of godly fear is evil of sin: a just man is one that feareth an oath, Eccl. 9. 2. Gods offence rather than his own distress: which appears in that however God spare him yet he will not spare himself, he is a law to himself. q. Mac. 10.28.29. p. Psal. 119.120. f. 2 Chron. 34.27. f. Hab. 3.16. u. Mal. 5.0.11.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Obj. 1. If any object here that of Saint John, Perfect love casteth out fear.

That is, (say we for answer) servile and base fear, which love is perpetually purging upon. For as for filial and friendly fear, it is never cast out, no not in the state of perfection neither: for the very angels cover their faces and feet before God p. as knowing their distance.

But is the fear of Gods children here purely filial, without all mixture of that which is servile?

No: nor need it be. For first, servile fear (I mean fear of punishment) is a good legal preparative to filial, the spirit of bondage to the spirit of Adoption; which it introduceth, as the needle or bridle doth the thread that follows it.

Secondly, as it cannot be utterly cast out while we are here, so it is of singular use to a Christian in his way homeward: for being partly flesh, and partly spirit, it is profitable for the unregenerate part (which is a slave and not a sonne) to be contain'd in duty, and restrain'd from sinne by the fear of Gods justice, power and punishments. And hence it is (saith One) that the fear of God is so much urged in Scripture: to shew a difference between mans first integrity (wherein he needed no other motive to duty then love) and the renovation of Gods image in us since the fall; which being but imperfect, and in part only, therefore hath God purposely fixed in us the affection of fear, and sanctified it in his own, to the restraining of them from sin, and provoking them to duty.

Cum audis quod Dominus tuus dicit, et attende quid dicitur: cum audis quod rebus, attende quid times: ut amore et timore Dei excutias legem eius custodias. C. 1. super Psal. 26. Dulcis est rebus Dominus. Si amor Dei te tenere non possit, saltem timeat et terreat timor iudicii, necnon gehennae, laquei mortis, dolores inferni, ignis aeterni, vermis corrodens, &c. Hug. l. 3. de anima.

Quest. How farre forth then may it be lawfull to stand in fear of Gods wrath and judgements?

Divines determine it thus: we may not fear the punishment onely, and not the offence, nor yet the punishment chiefly, and more then the offence: but the punishment must be feared with the offence, the offence being feared first and most. And this is both commanded by the Lord Christ q, and commended unto us in the examples of David r, Josiah s, Heman t, and diverse other saints. And the reason is ready rendred by Moses. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath us: that is, As any man fears thy displeasing more or lesse, so shall he feel it, as some understand that Text.

Ufe. 1. Information. They that fear not God are not his: and who these are by their Character out of Psal. 36. 1, 2, 3, 4, &c.

Ufe. 1. Now for Use of this point: Is it so, that every faithfull servant of God, feareth God? hence then in the first place, will follow, as a consecratory, that all such as are destitute of this reverentiall fear of the Almighty, are (notwithstanding all their other commendable parts and properties (to be esteemed no better then gracelesse, and irreligious persons. Hence it is so often made the brand of a sonne of Belial, that there is no fear of God before his eyes: and this is purposely referred in Scripture (after a large bedroll of other abominations found in mens hearts and

## SECT. III.

Ufe. 1. Information. They that fear not God are not his: and who these are by their Character out of Psal. 36. 1, 2, 3, 4, &c.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

Ufe. 1.

and lives) to the last place of all; to intimate: that the want of Gods fear is the ground of all the forementioned mischiefs, the mother of all the misrule in the world: As in that unjust Judge, (for instance) who was therefore unjust because he fear'd not God, nor regarda man x. And surely the fear of God is not in this place, therefore they will fly me, said Abraham of the men of Gerar y. Lo, he could promise himself no good at all of that place and people, where God was not feared.

God was not feared, may some say: what a reason's that? there is no people so barbarous, or person almost so brutish, that feareth not God.

For answer: I confesse there is nothing more naturall then to stand in awe of a Deity. Whence also it is that God in the Greek tongue hath his Name from fear, as some derive it. And the Chaklee Paraphrast sometimes useth the word, Fear or Terror, for God, because of the fear (confessedly) due to him. Hence Jacob coming from Syria, and being to swear to a Syrian, Iware by the fear of his father Isaac z. But that all fear not the true God, or, 2. that they do not truly fear him, and so are none of his, 'tis more then evident.

First, 'tis certain that all men fear not the true God, but some thing else, which they set up in his room. Who seeth not that some fear idols and devils a, as Pagans: some hee-faints, and shee-faints, as Papagans: some the Queens of heaven b, as the superstitious person, that consults his calendar, and fears nothing more then to fall sick upon an evil day. Some again fear disgrace, as Saul c: danger and displeasure of great Ones, as Pilate; who fear'd, if he chastised Christ according to his conscience Caesar \* should (as indeed afterwards he did) pull his purple over his ears, and kick him off the bench: some fear losse of goods, as the rich young man, that was at away sorrowfull, for nothing more, then that Christ should require such conditions as he was not willing to yeild to: some fear losse of liberty, as those that forsook Paul the prisoner, and were ashamed of his chains e: some fear losse of life, making much of a thing of nought f, shrinking in the shoulder when called to carry the cross of Christ, or to suffer with him, though it be to be glorified together g. These men can make a shift to fear any thing, so what they should fear; God, I mean, the proper object of this, and all other our affections whatsoever. There is (I confesse) a kind of fear of God, abusively \* so called: a general fear, a fear at large, common in the wicked: such as were those mongrell Samaritans, who feared the Lord, and worshipped their own Gods after the manner of the nations h. But this is rather a flight then a fear, a spirit of restraint, a prick terror, falling effects upon the foulest hearts, for the safeguard of the saints; curbing even the rebellious from outrage, that the Lord God may dwell upon earth i in his servants, and subjects: Which else these hard-hearted Libans, and rough-Landed Ephraims would never suffer, did not Fear of their father Isaac k bridle them: did he not put his hook into their noses, and his bit into their jaws, turning them back by Moses l. This is thought to have been that horror mentioned by Moses, wherewith the Lord drove out the Hivite, the Canaanite, and the Hittite before the Israelite m: causing them by the furies of their own evil consciences wherewith they were haunted, to fear their own shadows, and to flee at a spoken word n, as a sparrow out of Egypt, and as a dove out of the land of Abino o. Thus Zebul was terrified with the shadow of the mountains p: the Midianites with their own dreams and fancies q: the Syrians with an imaginary noise of charrets and horses r: the Burgundians (about to give their enemies battle) with the sight of long sties which they thought to be launces: Cardinall Cisnerius at his own conceits, and phantasies. For as he was writing to Rome from the Council of Trent, against the Protestants, he thought verily he had seen the devil like a black dog walking in his chamber, and at last couching under his table: which cast the man into such a melancholy dump, that he died of it. This was a terror from the Lord, but this was not that fear of the Lord here mentioned in the Text, and wherewith few are acquainted. For even of those that professe to fear the true God, how very few are there found that do fear him in truth? which is our second accusation, and action laid against most men, and comes now to be proved.

Uile querit invadere, jugulare, devorare. Vigilant pastores, lavant canes, &c. Lupus venit fremens, redit tremens, lupus tamen eff. Tremens & tremens. Aug. de verb. Apof. serm. 21. 1 Elay 27.28. m Exod. 23.27,28. n Lev. 26.36. o Hof. 1.1.11. p Judg. 9.26. q Judg. 7.15. r 2 King. 7.6. French History. History of the Council of Trent. Catilina non medicorum solus perimefecit, sed quilibet cepisset.

And,



And first, for the wicked of the earth, it is most certain, that they have great cause to fear of any men (if they knew all:) for the direfull and dreadfull threats of Gods mouth are against them: Sinne lies skulking at the door of their consciences, like a ban-dog, ready to worry them: the devil stands watching to lay claim to them, and to devour them: the rage of all the creatures (though they little think of it) is ever arm'd and addrest to seize upon them as traytours and rebels to the highest majesty, and to drag them down into the bottome of hell. In all which respects, the sinners in Sion should be afraid, fearefulness should surprise the Hypocrites. Cause enough they have to run away with those desperate words in their mouths, who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? Or rather (which indeed were more to be wish'd) to grow to that conclusion of the Authour to the Hebrews, *Let us have grace, whereby we may serve God acceptably with reverence, and godly fear.* For our God is a consuming fire. But how little (alas!) of this reverent fear, (and so consequently of any other saving grace whatsoever,) there is in the hearts of wicked and unregenerate persons, appears in their practise: and that the Psalmist maketh good both in respect of evil to be avoyd and of good to be performed. *Psalm 36. 1, 2, 3, 4.* For evill first, my minde gives me, faith the Prophet, and I am verily perswaded that there's no fear of God in such a mans heart. ver. 1. But what's the ground of this perswasion? may it not be a rash and uncharitable censure you passe upon him? No faith he: for, first, for evill thoughts, he makes no scruple, no confidence of them, for he holds that *thought's free*, and therefore layes the raines in the neck; and lets them rove any way, yea even then when his reines should teach him better things, in the night season. *He deviseth mischief, faith he, upon his bed.* *Psalm 36. 3.*

Secondly for his words, as to God they are stout, so to men they are slippery: so that ye cannot tell where to have him, neither how to believe almost any thing that he speaks: *the words of his mouth are iniquity and deceit.* ver. 3.

Thirdly for matter of deeds, he abhors not any evill. ver. 3. well he may leave some sin, but he loathes it not: forbear it he may for some politick respects (as fear of the law, shame of the world, and speech of people) but 'tis sure he hates it not in his heart. A man may withdraw himself from some particular sin, give it over, seeme to be divorc'd from it, yet have a monthes minde to it still. As *Abimelech*, when the heat of his passion was over, remembered *Valiti* and what was decreed against her, and could have wish'd it otherwise: Or as the husband of *Adichal*, who when she was taken from him, yet he came weeping after her as far off as. And this way a man may be as wicked in his fearfull abstaining from sin, as in his furious committing of it. But usually this generation of men that have not the fear of God before their eyes, are so wedded to their wicked courses, that they will at no hand depart from iniquity, but are wife, and cunning to palliate and plead for that they doe: Yea against all the terrors of the Lord (casting handfulls of hell-fire into their faces in the ministry of his word) which should make them tremble and sin not, they (contrarily) sin, and tremble not. Yea (which is worst of all, and sets them farthest off from mercy) they please and blesse themselves in that iniquity of theirs which God and good men decry to be hateful, *Psalm 36. 2.* not only not standing in awe of his judgements as they ought, while they hang in the threatenings: but fleshing and flattering themselves, as if the bitterness of death were past, because sentence is not speedily executed, and for that God forbears for a time to punish, as waiting their returne, Lo, this is the disposition of wicked and ungodly people, as touching that which is evill: and this sufficiently shewes them utterly voyd of Gods true fear, whiles they plunge themselves into sins of all sorts with all delight and greediness.

Next for the performance of that which is good; it is manifest, faith *David*, that the wicked person hath no fear of God before his eyes, for he hath left off to do good. *Psalm 36. 3.* he restraines prayer, and other holy duties, faith *Eliphaz*: he seeth not need to seek the Lord, faith the Psalmist again: he counts it a burthen, a course of no boot or benefit, to be religious, faith our Prophet here above the text. He is no whit troubled at his own insufficiency or infirmity, he takes no notice of Gods great judgements abroad the world, he will not declare his

works. What should I stand to multiply words in a case so cleare? Leave we these \* yokelesse, fearelesse, frontlesse, people to the just judgement of God which will surely seize upon them (if they take not course with him by timely repentance) tearing off the brawniness of their hearts, and walking off the varnish, that is upon the faces of the more refined amongst them with rivers of brimstone.

As for the better sort of men, be it that backsliding Israel have plaid the harlot, yet why should Judah offend for want of this fear? And yet (with grief I speak) there is but too great a defect of this holy fear to be discovered in Judah also: Gods own dear children, I mean, many of them at least; as were easy to evince. For How should we all fear God in his name, that we dishallow it not? fear him in his presence, that we pollute it not? fear him in his ministers that we discourage them not? fear him in his people that we offend them not? fear him in the mysteries, of godlinesse, that we prophane them not: fear him in his promises that we neglect them not? fear him in the works of his providence, that we slight them not? How should we be godly jealous over our selves and one another, mistrusting the corruption of our own natures? and for others, fearing lest good men should fall from the simplicity that is in Christ Jesus, and lest bad men should be hardened, and hindered by us, or ruine themselves when we might help them? Lay your selves now, every man, to the rule laid before you, and see your own swerving and be humbled. Take the rod into your own hands, and assist your selves seasonably, with voluntary sorrowes for your defects in this duty; lest else he stand over you, and tutoring you to his fear, at every lash let you hear the rod say, *2. If I be a father, where's my honour? and if a master, where's my fear?* But a word to these wife is sufficient.

## SECT. 5.

Use 2. Examination, where marks of the true fear of God, in respect 1. of evil both in judgement, and practise. 2. of good to ward  
1. God, 2. men, both rich and poor, 3. our selves in prosperity and adversity.

Secondly, is this fear of God an infallible note of an honest heart? Let a man then examine himself, and so learne to settle the soundnesse of his gracious estate by securing this to his own soule, that he is a man truly fearing God.

But how may I come to know it, will some say. I answer, enough hath been said to this already in the foregoing discourse. If any yet would have further satisfaction, try your selves carefully by the effects, which this fear will certainly produce, where ever it lodgeth; causing that man diligently to endavour 1. the shunning of all that's evill, 2. the doing of all that's good.

First this clean fear of God, (as *David* fully stiles it) is of soveraigne and singular use to a man for the casting out of all that's evill, whether in judgement or practise, as fast as it comes to knowledge.

For point of Opinion, first, *Fear God*, faith the Angell, that had the everlasting Gospel to preach unto them that dwell in the earth (understand it you may of that heroical *Luther*, and the rest of the Renowned Reformers of later times) fear God, faith he, and give glory to him (viz. by abdicating and abjuring your hereticall and erroneous conceits and opinions, and receive the love of the truth that ye may be saved.) It is the property of this fear to make men humble: Now an humble man can never be an hereticke, for it is but shewing him his error, and he will quickly yeeld, and subscribe to truth.

The like we say for matter of practise, The fear of the Lord is to depart from evil, whether publique, private, or secret. For the first, wherefore now, let the fear of the Lord be upon you (faith *Jehosaphat* in his charge to his judges, as they

m Psal 64. 9.  
\* Sons of Belial  
בְּנֵי בְּיָלִים  
n Ecl 30. 33.

e Jer. 5. 8.

p Deut. 28. 58  
q Jer. 5. 22.  
r 1 Cor. 7. 5.  
s 1 Cor. 10. 32  
t Heb. 4. 1.  
u Ecl 5. 12.  
v 1 Cor. 7. 1.  
x 1 Cor. 11. 3.  
y Jude 23.

z Micah 6. 9.  
a Mal. 1. 6.

b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28  
s 1 Cor. 11. 28  
t 1 Cor. 11. 28  
u 1 Cor. 11. 28  
v 1 Cor. 11. 28  
w 1 Cor. 11. 28  
x 1 Cor. 11. 28  
y 1 Cor. 11. 28  
z 1 Cor. 11. 28  
a 1 Cor. 11. 28  
b 1 Cor. 11. 28  
c 1 Cor. 11. 28  
d 1 Cor. 11. 28  
e 1 Cor. 11. 28  
f 1 Cor. 11. 28  
g 1 Cor. 11. 28  
h 1 Cor. 11. 28  
i 1 Cor. 11. 28  
j 1 Cor. 11. 28  
k 1 Cor. 11. 28  
l 1 Cor. 11. 28  
m 1 Cor. 11. 28  
n 1 Cor. 11. 28  
o 1 Cor. 11. 28  
p 1 Cor. 11. 28  
q 1 Cor. 11. 28  
r 1 Cor. 11. 28

they were going their Circuit) take heed and do it, for there is no inquiry with the Lord our God, nor respect of persons, nor taking of gifts b. And Job tells us that howsoever he could easily have borne out his oppressions by his greatness, yet he durst not, for he feared God and eschewed that evil also i. Next, as in public negotiations, and places of judicature it casts out corruption: so in private commerces, and entredealing betwixt man and man. *Thou shalt not curse the deaf*: saith the Lord, why what if I do? might a man reply) he cannot hear me? *Thou shalt not lay a stumbling block before the blind*, why what if I do? he cannot see me? *But thou shalt fear the Lord k*, as it followes there) who both heareth thy curses and seeth thy stumbling blocks. Night will convert it self into noone before God, and silence prove a speaking evidence. Earth will cry *Cum guilty l*, or if earth do not, heaven will reveal the iniquity m. Yea the very beasts have a word to passe upon evill-doers, as the ass upon *Nabab* n: *A bird of the ayre shall carry the voice*, and tell the matter o. Or it all this should faile, yet the eyes of the Lord run to and fro beholding the evill and the good p. Neither is he any idle spectator as the Epicures dreamt, but he hath a revenging eye (as the heathen Poets) and hand to q: (as the holy Prophet assures us) the remembrance whereof reyn'd in Joseph from yeelding to the wicked motion of his warden mistress, though he might have committed that folly, and the world have been never the wiser r.

Lastly, it cleanseeth also from secret sins, such as the world never comes acquainted with; for such as fear the Lord shall not be visited of evil t. it weeds by poeity s out of the heart, and pride and arrogancy and envy and wrath u. It it but in thought: as is to be seen in Job, who durst not once think (heavily) upon a maid, because God, he knew, saw his wayes, and counted all things v. *Loe this* was it that made him refrain wanton looks, and containe these wicked effes, cleaving his self from all filthiness of flesh and spirit, to perfecting holiness in the fear of God x.

Secondly this holy fear, as it frames the heart to a fearing of sin so it formes it no less to the doing of duty: and that 1. toward God, 2. toward men. For God, first, it maketh a man to believe him. 2. obey him. First, it trembleth, all out as in ch. at the threats of Gods mouth, as at the strokes of his hand y, as is to be seen in *Habakkuk z*. And the scripture noteth expressly of the Patriarch *Noah*, that moved with fear he believed a. And the delivered Israelites, posselt with this filial fear, believed God and his servant *Moses b*. Thus it frames a mans heart to faith in Gods word c. And so it doth leadenly to the obedience of his will: for they that fear the Lord, will keep his commandments d, yea they will work hard at it, as afraid to be taken with their tasks undone.

Thus it orders us in point of duty toward God, and no less toward men, both our selves and others.

For others first: this fear of the Lord teacheth both rich, and poor, their feve all duties. The rich it teacheth 1. not to brow-beat or oppress their poorer brethren f. This do and live, saith *Isaiah*, for I fear God and that your security: As if he should say, I intend you no hurt, though ye are fallen into my danger; for it stands not with that fear of God that hath taken up my heart. And ought ye not to have walked in the fear of God g? said *Nehemiah*, to those mercilesse usurious Israelites, that had engrated upon their brethren.

2. To be hospitible and barborous, ready to relieve the necessitous: such especially as are of the household of faith. This we see in *Obadiab h*, for the old testament, and *Cornelius*, for the new: he feared God, saith the text, and he gave much almes i. As on the other side, to him that is afflicted, saith Job, pity should be shewed from his friend, but he forsaketh the fear of the Almighty k. What cares *Nabal* the churl though worthy David dye at his doore, so long as he may sit warme within, eating of the fat, and drinking of the sweet. All his Logick is little enough to conclude for himself. *Shall I take my bread and my flesh that I have kid'd for my hearers, and give it to men, whom I know not whence they be l*? No, why should he say: but the fear of God would have taught the foole\* moe wit.

But Secondly, as it formeth the rich to their duties, so the poorer sort too; whom

whom it rendreth, 1. Content with their pittance, as knowing, that *Better is a little with the fear of the Lord, then great treasure, and trouble therewith m*. 2. Far from envying the rich, sith God hath meted out to each one the portion of his allowance n, with this condition, that where much is given, much shall be requir'd o. *Let not thine heart envy sinners*, saith Solomon, but (for an antidote against that evil disease) be thou in the fear of the Lord all day long p. Lastly, for our selves (in what estate soever) the fear of the Lord will make and keep a man in prosperity, 1. humble, 2. thankful; as in adversity, 1. patient, 2. confident.

In prosperity it teacheth: 1. Humility, according to that of the Wise-man; *By humility and the fear of the Lord are riches q &c.* where you may observe a very close connexion of humility and the fear of the Lord, set forth by an elegant asyndeton in the original: there being no grammaticall copulative set between them; but such a near affinity intimated, as if they were the very same thing, and the one pradicated of the other, as termes convertible. 2. Thankfulness; as appears in the example of Job and David: and may be gathered out of that text in *Jeremy*: *Neither say they in their hearts, Let us now fear the Lord our God, that giveth rain, both the former and latter rain in his season, &c. r*. One would think, he should rather blame them there, for not saying, *Let us praise the Lord our God, &c.* but that former includes this latter: for he that truly feareth God, will not fail to be thankful.

Next, in time of adversity, the fear of God is of no small use and benefit; for 1. It makes men patient, willing to bear Gods hand, and to wait his leisure: to seek remedy onely in Gods wayes, and to accept of it onely upon his termes: Thus those holy women in *Peter*, being under the crosse of unequal yoke-fellows, might not seek to win their loves by plaited hair, or garish attire, but by a meek and quiet spirit, and by a chaste conversation coupled with fear s.

Add hereunto (in the last place) that the fear of God keeps men confident in the evil day, holds up their hearts from dejection and disquietment. For it brings a man before God in prayer t, as it did distressed David u, and fainting *Habakkuk v*; who after he had poured forth his soul before God, with reverence and godly fear, rose up off his knees as confident as might be, that *Although the fig-tree shall not blossom, nor fruit be found in the vines; the labour of the olive should fail, and the fields yeeld no meat: the flock should be cut off from the fold, and there be no herd in the stalls: yet I will rejoyce in the Lord, saith he: I will joy in the God of my salvation. The Lord God is my strength, &c.* So true is that of Solomon: *In the fear of the Lord is strong confidence: and his children have a place of refuge x*. And this is that fear of God that speaks a man truly religious. Apply your selves now every one to the rule, and search and see in some of you an utter nullity; in other some, a fearfull deficiency of this reverential fear of God.

## SECT. VI.

Use 3. Exhortation to get and grow in this holy Fear: with six Motives, and three Means tending thereto.

Use 3.

And for a third Use of the point, learn we all, first, to get; and then to grow in this grace. *Let the fear of the Lord be upon you, and do it y*. Give y<sup>e</sup> *Mal. 19.6* all diligence to fashion your hearts to this reverent regard of God: considering the terrour of the Almighty, which we must needly know either as slaves or sons: but better as sons, that in the day of distresse he may spare us, as a man doth his own sonne that serveth him z.

If yet ye look for further Motives to this duty, Consider that the fear of God is 1. But equall and reasonable. 2. Gainfull and profitable. 3. Needfull.

4. Honourable. 5. Acceptable. 6. Comfortable. 'Tis equall, first, for it is our bounden duty, sith he hath so often commanded and required it upon our allegiance a: besides, that it of right appertaineth unto him as a due, though he should never have called for it. *Bring presents unto him that ought*

*Mal. 3.17*  
Motives to the fear of God.  
*Psalm. 2.11*  
*Prov. 9.7*  
*Ezay 8.13*  
*Heb. 12.28*

*b* Pſal. 76. 11  
*c* Jer. 10. 7  
*d* Eccleſ. 12. 13  
*e* Luke 17. 10

ought to be feared *b*, ſaith David, and who would not fear thee, *b* king of nations? for to thee doth it appertain, becauſe there is none like to thee *c*. It is then (you ſee) an act of juſtice to fear the Lord. And when we have done our utmoſt that way, we have done no more then was our duty to do *d*.

Secondly, 'tis a practice no leſſe gainfull then equall (whatever thoſe profane miſcreants above the text blaſphemed to the contrary.) Profitable it muſt needs bee, for it hath the promiſes of both lives. In the life preſent, *he that hath the fear of the Lord ſhall not be viſited of evil* *e*, in generall: Not of the evil of ſinne, for the fear of the Lord is to hate that evil *f*: Nor of pain, for the fear of the Lord is a fountain of life, to eſcape the ſnares of death *g*: Say hee meet with troubles without, or terrors within, yet *he that feareth God ſhall come out of them all h*. Thus for evil: And for good, both to us and ours after us. By humility and the fear of the Lord, are riches, and honour, and life *i*. One would think that were enough: yea, but then here's more then enough: *They that fear the Lord ſhall want no manner of thing that is good k*. Ey, but what ſhall their poor children do when they are gone? Well enough: for their ſeed ſhall be mighty upon earth, and their generation bleſſed, Pſal. 112. throughout. Thus for temporals they are provided for: And for ſpiritual bleſſings in heavenly things *l*, *The Lord taketh pleaſure in them that fear him m*: he will reach ſuch a one in the way that he ſhall chuſe *n*, guide them he will with his counſell, and afterwards receive them to his glory *o*. Surely Gods ſalvation is nigh them that fear him *p*, ſaith David, and the covenant of life and of peace was with Levi, becauſe he feared God *q*, ſaith Malachi. Lo, thus ſhall the man be bleſſed, that feareth the Lord *r*.

Thirdly, this holy fear is wondrous needfull, for it inciteth and inableth to all Chriſtian duties: Whence it was that the Lord both delivered his Law at firſt in a fearful manner *s*, and afterward, withſtand that the hearts of his people might bee ſeaſon'd with his fear, *that they might keep his commandments alwayes t*. Serve the Lord with fear, ſaith David *u*: *yea, be thou in the fear of the Lord all day long w*, ſaith Solomon. The primitive Chriſtians walked in the fear of the Lord (ſaith St. Luke *x*) and it is a ſpot in your ſeaſts to eat an drink without fear *y*, ſaith St. Jude.

Fourthly, 'tis honourable: for (beſides that God takes himſelf highly honoured by it, and therefore calls for it in this Name; *If I be a father, where is mine honour; and if a Maſter, where is my fear z?*) we our ſelves are not a little dignified hereby. The woman that feareth the Lord, ſhe ſhall be praiſed: and though many daughters had done virtuously, yet ſhe excelled them all *a*. This grace winnes a man a wonderful deal of reſpect both from God and men; as it did Job, of whom God himſelf boaſted *b*: and Abraham, who was a Prince of God to the Heatheniſh Hittites *c*.

Fifthly, 'tis a grace very acceptable: for it gives grace and vertue to all other graces and duties; which elſe are unpleaſing to the Almighty. For to him will I look, even to him that trembleth at my word *d*: as to none elſe, be his ſacrifice never ſo ſpecious or coſtly. And to ſhew how highly God eſteemeth this fear, you ſhall find it not ſeldome ſet for the whole ſervice of God in holy Scripture, as was ſaid before.

Laſtly, it is exceeding comfortable, for it freeth the heart of all baſe fears; (which vaniſh out of ſight before this, as the leſſer lights before the Sun) and fills it with ſtrong confidence and conſolations: making the man in whom it is to hold up his head in the greateſt hurly-burly, and to walk about the world as a conquerour, void of all fear what man, or devil can do unto him *e*.

You ſee that this holy fear comes commended unto you by many names: what remains, but that ye ſet your ſelves in all good earneſt, for the attaining thereunto in a diligent uſe of the means. Theſe are among others:

Means of getting the fear of God.  
*f* Rom. 6. ult.

Fiſt, ſet on ſerious meditation, and firſt upon your ſelves, Reſlect, and ſee, 1. your own miſerable condition, by reaſon of ſin imputed to you, ſin inherent in you, and ſin iſſuing from you: together with the deſerved puniſhment, all torments here, and tortures hereafter, which are but the juſt hire of the leaſt ſin *f*. 2. Your utter inability to free your ſelves either from ſin, or puniſhment. From the former you can no more free your ſelves, then the blackmore from his ſkin, or the leopard from

from his ſpots *g*: And for the later, there's no power, wit, or any other means in our ſelves or the creature, either to abide or avoyd it. This meditation made Peters converts cry out for fear, *Men and brethren what ſhall we do. o he ſaved h* Next, buſy your thoughts upon God, be thinking upon his name, with thoſe in the text. See him as he ſtands deſcribed *t*. in his word. *z*. in his works.

The word ſets out God for our preſent purpoſe, 1. as a God of tranſcendent excellency and ſurpriſing glory: and thence infers a neceſſity of his fear: *Who would not fear thee O king of Nations i &c.* ſaith Jeremy. And thou art more glorious and excellent than the mountains of prey, that is, then the flouriſhing Aſſyrians, with all their goodly Monarchy: therefore (as a conſectary) bring preſents unto him that ought to be feared *k*.

2. As omnipreſent and omniſcient: one that beholdeth and taketh knowledge of all we doe, as much as of any thing in his own heart: for all things are ſecret to him *l*. And the wayes of an iuſt are before the Lord, he pondereth all his paths *m*. And will ye tremble at my preſence ſaith the Lord *n*. Job did, and ſo kept himſelf untouched: and Job did, and ſo frighted his conſcience from ſin by this wholeſome conſideration *o*.

3. As armed with infinite power and might, to reward us if we fear him, and to puniſh us if we neglect him. Shall ſervants fear their maſters, becauſe the Lord power over the ſea *p*, and ſhall not we fear him that is able to aſſe body and joyle to hell *q*?

4. As infinitely juſt, and ſingularly carefull to puniſh ſin, where ever he finds it; be it in the weareſt of his own, nay in his only ſon, who being made ſin for us, and townd in the ſhape and ſtead of ſinfull fleſh, was made to undergo thoſe dolorous and unconceivable ſorrowes, that drew clotted blood *r* from his body: and were joynt with a temporary deſertion to his ſoule: yet the very paines of hell, which he felt for a ſeaſon *s* who would not therefore fear before this juſt and impartiall God? See that ſweet ſong of the triumphant ſaints, that had overcome the beaſt by the blood of the lamb. *Juſt and true a thy wayes &c.* who ſhall not fear thee, O Lord, and glorify thy name *w*. &c.

5. As abundantly and unſpeakably kind and loving to us in Chriſt. This property in God throughly thought upon will ſo ſofter our hearts with his love, and ſo make us fearful to diſpleaſe him as the dutifull ſpouſe her loving husband, or the gratiſious child his indulgent father. This is to fear God and his goodneſſe *x*, to fear God through delight in his wayes *y* to rejoyce in ſeaſon *z*, and therefore to ſeaſon to offend *a* him with hope, becauſe there is mercy with him *b*, as the plaiſtiff hath it. Thus meditate on the attributes of God, ſet forth in the word. In the world next, you may ſee God in his workes. And firſt, thoſe ſtunning miracles, the hanging of the earth upon nothing *b*, the bounding of ſea, that it cannot tranſgreſſe his word *c*. By the word of the Lord were the heavns made: not all the heat of them by the breath of his mouth. He gathereth the waters of the ſea together as a bag: he layeth up the depth in ſtrepoſes. Let all the earth ſee the Lord: let all the inhabitants of the world ſtand in awe of him. For he ſpake, and it was done, he commanded and it ſtood faſt *d* &c. Secondly turne your eyes and thoughts upon the judgments of God: and firſt particular, executed upon others for our warning and learning. The righteous ſhall ſee his fear *e*, as David ſpeakes, and as David did too: as himſelf teſtifieth, *my ſoul trembleth for fear of thee, and I am afraid of thy judgments f*. When one child is whipt in a ſchool, the reſt will tremble: ſo it ſhould be with us, when we ſee others puniſhed: which becauſe Belzebub did not g when his father was turn'd a graſting; therefore was he found too light in the balance, and his kingdome given to his neighbour, that was better then he.

2. Premeditate upon the generall judgment, and the unconceivable terror of that dreadfull day, when the heavens ſhall be aſh with a great noyſe, and the elements ſhall melt with fervent heat: the earth alſo, with her workes ſhall be burnt up *h*. Felix (though a pagan) trembled at Pauls diſcourſe of this great day *i*. The devils when they think of it, ſhake and ſhudder: the joynts of their loines are looſed with Belzebub, and their knees imite one againſt another *k*. And can any man think ſeriously of this laſt judgment, and not be moved with fear? Fear God ſaith Solomon, and, as a help hereunto, conſider, that God will bring every

**I** Ecclel. 12. 14 *Work into judgement, with every secret thing whether it be good or evil l.*

And this is the first meanes of getting Gods holy fear, viz. Meditation. The second is like unto it, and that is faithfull and fervent prayer to the father of lights m, for it is a supernaturall gift to fear God as a father. Thus David goes to God for this gift, *Unite my heart (which of it self is wofully divided and scattered up and down upon lying vanities) to fear thy name n.* And Eliphaz gives this as a reason, why men cast off fear, because they *restrain prayer o.* And it may easily be observed, that to fear God, and to seek God, are often in scripture (especially Psal. 34.) used for one and the same: this being the ready way to that, and indeed the onely way. For, *I will yet for this be sought unto by the house of Israel, faith the Lord p* concerning the benefits and contents of the new covenant; One clause whereof for our encouragement to ply the throne of grace by prayer) is this, *I will give them one heart, and one way, that they may fear me for ever. I will put my fear into their hearts that they shall not depart from me for ever q.*

### CHAP. IIII.

*The Text expounded, and the duty of Christian conference propounded.*

*Then they, that feared the Lord, spake often one to another. &c.*

**נבדרי**  
Sermonis frequentationem significat in hac conjugat.

**T**hey spake, and they spake often: for that is the import of the Originall word there used: and that's the sum of the service here performed. The circumstances whereof (so far as they lye in our way at least) being already dispatcht, we now passe on to the substance in these words, *They spake often one to another.* Happy soules that thus improv'd their holy meetings in laying out themselves to the best advantage one of another in that generall Apostasy. Gods holy fear had so taken up their good hearts that they could never depart from him, no not in a common defection a. Though all men forsake thee, Lord, yet I'll stick to thee b. So Peter promised (being better alwayes affectioned then appointed, as one well faith of him: c) but so such only have performed, as with these in the text, having their hearts fraught with Gods fear, and *solicitous thinking upon his name*, tooke all good occasions of uttering their holy thoughts among themselves (at least) not without the inestimable benefit and edification one of another. That which we may hence observe is thus much.

**א** Jer. 32. 40  
**ב** Mat. 25. 33  
**מליני** semper animatus quam armatus. Curt.

**Doñ.**

That Christians (in bad times especially) should, by godly conference and otherwise as they can, carefully imploy, and wisely improve all their best abilities and interests one in another for mutuall confirmation and encouragement.

#### SECT. I.

*Christian conference and mutuall confirmation confirmed by Scripture.*

**T**hus the good people here: they gat together, and spake together: in opposition doubtlesse to those wicked above, that multiplied to speak mischief ver. 13. seeking to turn Gods glory into shame, and not knowing that God hath set up, yea and set apart him that is godly for himself c: the Lord will hear him when he calls c, nay, he will harken and hear and a booke of remembrance was written before

**c** Psal. 4. 2, 3.

before him &c. as these ancient Christians aver'd by way of reply to these wicked blasphemers, as some will have it. This is they here combin'd together for mutuall strengthening: and thus, before them, *Abraham and Melchisedech d, Moses and Aaron e, Jethro and Moses f, Samuel and David g, David and Jonathan h, Eliab and Elisba i; they were going on and talking, when the charer of heaven came to divide them.* Surely had not that conference been needfull and divine (faith a right Reverend Writer of our Church) it had given way to meditation; and *Eliab* had been taken up rather praying then talking. But he knew best what was fittest to be done, and happy is that servant whom his master when he cometh shall finde so doing k. And thus the master himself (in whose one example is a globe of proofes, a cloud of witnesses l.) He therefore (as himself was confirm'd by *Moses and Elias, who appeared unto him in the mount, and talked with him of his decease m, so) what paines tooke he with his disciples for their strengthening and settling? But especially with Peter; forewarning him, first, of his future fall n, calling him afterwards out of it by the cock, but more by his lookes o: confirming him, after it, partly by his message to him by *Mary Magdalen, Gu tell my disciples and Peter p &c.* partly by his praye: for him to his father that his faith faild not q: and partly by his threefold charge to him, *feed my sheep, feed my lambs r, (so assuring him that his sin was pardoned by his ministry restored: s) And when thou art converted strengthen thy brethren t: which accordingly he performed to purpose, even to his dying day.* Hear him else, *I will not be negligent to put you alwayes in remembrance.* Nay, that's not enough: *Yea I think it meet so long as I am in this tabernacle to rouse you up u (so the Greek word signifieth) by putting you in remembrance of these things, though ye know them and be established in the present tru b.* For (as good as they were) they might nod sometimes with the wise virgins v: and to have need of rousing: as Peter himself had at Antioch: where he was justly taken up for halting by St. Paul x: and as Paul himself might need to be served by Peter, or a far meaner man: for *I long to see you, (faith he to his Romans) that I may impart unto you some spirituall gift, to the end ye may be established. That is, that I may be comforted together with you by the mutuall faith both of you and me y.* So that, there is, we see, no depth of knowledge, height of holinesse, degree of grace, or measure of zeale, but may be blessedly increased, and enlarged by conference with other christians: And that shall be one Reason of the point (in its proper place) if we shall first (by your patience) begin from him who is the beginning and end of all our endeavours in this work: of his. Whether then we look to God or men, our selves or others, the good or the bad, we shall see sufficient reason to confirme the point, and to enforce the duty.*

#### SECT. II.

*Reasons of the Point. 1. from God, commanding, rewarding. 2. from men, and 3. our selves shall be hereby sealed, secured. 2. others. 1. Good men. Who shall be 1. cured from sin, 2. quickened to duty. 2. Bad men. Who shall be 1. confuted. 2. defeated.*

**F**or God, first, he both requires it, and requires it: bids it be done, and then blesteth it in the deed.

First, I say, he commands it; and therefore we should do it. This is a powerful kind of reasoning used by the great doctour of the Gentils: *In every thing give thanks: And why? for this is the will of God in Christ Iesus z that ye be thankfull: and so 'tis also that ye be, this way, usefull and profitable one to another. Not pleasing your selves, but every one pleasing his neighbour for his good to edification a: not forsaking the assemblies of the saints as the manner of some is, (which also is the high roade-way to final impenitency, to utter Apostacy, nay to the unpardonable sin b) but exhorting one another daily, yea considering, and studying one another, to wheate on to love and good works. Not making our selves out*

P p p 2

owne

**Tr** velius  
Polanus alij.  
d Gen 14. 19.  
e Exod. 4. 14.  
f Exod. 18. 19.  
g 1 Sa. 19. 18.  
h 1 Sa. 32. 16.  
i 2 King 2. 11.  
k Mat. 24. 45.  
l Heb. 12. 1.  
m Luc. 9. 21.  
n Luc. 22. 34.  
o Mark 16. 7.  
p Luc 22. 32.  
q Job 22. 15.  
r Luc. 22. 32.  
s Nemo enim ex  
Appollis gra-  
viter sentien-  
tiam contra  
Apollinar sent.  
2 Pet. 2. 2.  
t 1 Cor. 14. 12.  
u 1 Pet. 1. 12.  
v 1 Pet. 2. 5.  
x 1 Cor. 14. 12.  
y 1 Cor. 14. 12.  
z 1 Cor. 14. 12.

c Philp. 2.4  
 c 2 Cor. 12.7  
 \* Man is Na-  
 tures good  
 fellow *צדק*  
*צדק* *צדק*  
 Arif.  
 d 1 Pet. 4.10  
 e 1 Cor. 12.7

f Aft. 13.22  
 g 1 Cor. 5.2  
 h Plal. 19.11

Reaf. 2.  
 Domum in-  
 crementum ac-  
 cipimus qui  
 concessit pri-  
 vatus fideliter  
 unum Mal-  
 chum in Aft. 5  
 f Luc. 24  
 k Mar. 18.20.

l Dan. 12.3.  
 m Luc. 19.16

n Mar. 25.21  
 o Gal. 5.13

Reaf. 3.

p Hof. 5. ult.  
 & 6.1

q Aft. 2.41.42

r Phil. 1.5,6.  
 Reaf. 4.  
 f Prov. 10.21

owne mark only *c*, but looking and ayming at, *every man, the things of another,* as being his *brothers keeper*. Not living to our selves, or being all for our selves \* (as wild beafts who d. light to luek alone in their dens; or as swine, flyed up till ready for the knife) but *as every man hath received the gift, so ministring the same one to another, as good stewards of the manifold grace of God d.* No man is either born or born again for himself. *The manifestation of the spirit is given to every man to profit withall e.* What should I heape up more testimonies in a truth to cleare? God, you see, hath plainly and plentifully reveal'd his will, that soveraigne Rule, and most sufficient Reason that swayes most with a Christian. So *Paul* preffeth it, and so *David* h. d. it (every where in his psalmes) and hath therefore this testimony that he *fulfill'd all* (not the will only, but the *wills of God f* though never so danger-full or difficult. The Rechabites were rigid observers of their fathers command: *g*, and were well rewarded for it. And shall not we much more of this command of God? especially, *sith in doing thereof is so great reward h*: which is the second branch of this first Reason from God, who as he commands mutuall confirmation, so he rewards it too, and that, many wayes.

For 1. he listens and layes his care to their sweet words, as loth to lose any part of that precious language. *He barked and heard, saith the text.* 2. He bookes them up, and writes them down in his register, as matters of mark. 3. He adds to their stock of grace, which they husband to well, causing it to grow in the use, as once the loaves did in Christ hands, or the oyle in the widowes cruse. 4. He secretly and sweetly comforteth their hearts, himself making one among them (as our Saviour dealt with those two travelling to Emaus) according to his promise, where but *two or three are gathered together in his name* (and fear to do him service, and to help one another toward heaven) there is he in the midst of them *k*: to water and prosper their holy endeavours that way with the dewes of many sweet and glorious refreshings: a very foretaste unto them of that life eternal. Where 5. the reward shall be according to their work in this kinde. He that hath wisd. others shall shine as the brightness of the firmament: and he that hath turn'd many to righteousness, as the stars for ever and ever l. He that with his two talents hath (by trading with others gain'd) five, shall be made ruler over five cities. And he that hath gain'd ten, shall be ruler over ten m. Besides (6) a free largesse of his lords joy to boot: *Enter thou, good servant, into thy masters joy n.* A joy more fit for the Master then for the servant: as yet behold such a master do we serve (when we serve one another in love o,) as will reward his servants with such a joy. And thus stands the first Reason for a frequency of christian conference, taken from God, who both indispenably requires it, and abundantly rewards it.

A second followes taken from our selves: And so we should give all diligence to this duty of mutuall confirmation and encouragements: if but for our own sakes, who shall hereby be 1. scaled up and feted in all good assurance of our gracious estate for present: 2. secured, and well enabled to proceed and profit therein for the future.

For the first: the text, you see, makes it a mark of men truly religious, to be often speaking one to another: for as sincerity is the life of religion, so society is the life of sincerity. And therefore no sooner did Ephraim acknowledge their offences, and seek Gods face, but in the next chapter, first verse, they call upon each other, *Come let us return to the Lord p &c.* And those three thousand soules Aft. 2. were no sooner added to the church, but they (to give prooffe thereof) presently made conscience atwell of christian society, as of hearing and praying and breaking of bread q: which some understand, of receiving the Lords supper. And the Philippians so soon as even they were converted to Christ, held a *fruitsfull fellowship in the gospel from the first day untill now.* Which made St. Paul confident of this very thing, that God had both begun a good worke in them (which was the first branch of this second reason) and would also finish it to the day of Christ r: And that's the second.

This speaking often each man to his neighbour, as it comfortably assures and seals us up for present, that we are of those righteous whose lips feed many s (even as many

many as they can opportunely r and orderly u extend themselves to) to it effectually secureth and feteth us for the future: and is of excellent use and avail for our proceeding, and profiting in the Christian course. For 1. there is a secret rye to constancy in the communion of saints: *But we be to him that is alone x.* He is not likely long to hold fast the profession of his faith, without watering or warping, that doth not consider himself and others, to provoke to love and good works y. He that fors. the assembling of our selves together (as the Apostle speaketh) is not far from inward or outward Apostacy z. Against which woeful evill, exhortation is there sily prescribed as a precious preservative. For indeed and that's a second settlement) he that hath exhorted another to duty, hath after a sort engag'd himself to the performance thereof: and laid a new rye upon his own conscience to perseverance therein; lest haply he hear, *Physician heal thy self a*, or, *Then that teachest another teacheth thou not thy self b*. Besides, thirdly, the promise of increase made to this spirituall, no little then to that other corporall almes; that he that soweth bountifullly shall reap bountifullly c. And the liberal man dev. eth liberal things, and by liberal things he shall stand d. And to him that hath (mainly for use and increase) shall be given, and he shall abound e. Whereas, from him that hath not (in manner aforesaid) shall be taken away even that he seemed to have, with the slothfull servant he shall surely come to poverty, for withholding that which was meet with *Solomons* saggard: when he that scattereth increaseth f: He shall have his arme clean dryed up, and his eyes utterly darkend with those Idolshepheards g in *Zachary* that had eyes, and saw not, hands, and handled not, the law, I mean which they ought to have teen into, and handled h: dividing it aright as St. Paul speaketh i and as good stewards of the manifold grace of God received, distributing to every man in his just measure of fit m. at in due season k. So that it is a high point of spirituall thilt to be much in holy conference and calling upon others to duty: which they that do often, are as gardens whose spices flow out l a liberal houte keepers, the doies of whose lips are a wayes open to the feeding of many m: their path is as the morning light that shines more and more to the perfect day n, they shall never be of those that draw back to perdition: but of them that beleeve to the salvation of the soules u. And that's a second reason drawn from our selves.

The third followeth respecting others, and fit if the better sort shall be hereby r. curb'd, and cal'd back from sin: 2. quickened and confirm'd in duty. Next, the worse sort of people shall be hereby partly confuted, partly defeated.

For the first of these: This mutuall encouragement in well doing, this christian conference, and grave advice, this turning of a finger from the error of his way, may (if God be to pleas'd) save a soule from death, and hinder or cover a multitude of sins p. Now sin is an evill to mischievous, to murderous to mankinde, that all sorts should set against it, and do their utmost to club it down where ever they meete with it. As grace (o' rather side) is so amiable to profitable, that every one should strive by word or deed to propagate and further it where soever, and where so ever he is able. A maine help to both which is godly conference, and christian exhortation.

And 2. for recovering others out of their revolts, and relapses, who can tell how far *David* would have run on in the revenge of a private injury, had he not been timely taken off and disarm'd by a discreet *Abigail*? Do he not soone after blest God for her, blest her for her counsell, and her counsell for his restraint from that bloody designe q? And another time when he had grievously and grievously over-shot himself in the matter of *Uriah*, did not the Prophet *Nathan* jeynt, and restore him againe r after a long relapse, by a private admonition s? So forcible are right words, t saith *Job*: And a word upon his wheels, saith *Solomon* u is like apples of Gold with pictures of Silver u. *Nathans* private discourse (to God would have it to shew his liberty of working by what ordinances he best pleaseth) was at that time more effectual with *David*, then any or all the lectures of the law, or dayly services of the Temple. And the words of *Nathans* servants greater in operation then the words of that great Prophet *Elisha x.* *Innits* professeth of himself that being strongly tempted to Atheisme and prevail'd with, the very first thing that helped him out, was the talking with a country-man of his

P p p 3 not

r Gal. 6.10  
 s 1 Cor. 14.40  
 t Ecclef. 4.10  
 y Heb. 10.  
 z 23.24  
 a 7th &  
 b Heb. 3.12.13

c Luc. 4.23  
 d Rom. 2  
 e 2 Cor. 9.6  
 f 11a.32.8  
 g Mat. 25.29  
 h Prov. 11.24  
 i 2 Zach. 11.17  
 k 1 Pet. 2.8  
 l 12 Tim. 2.15  
 m 2 Cor. 12.42  
 n 1 Pet. 1.9  
 o 1 Pet. 1.9  
 p 1 Cor. 1.10  
 q 1 Cor. 1.10  
 r 1 Cor. 1.10  
 s 1 Cor. 1.10  
 t 1 Cor. 1.10  
 u 1 Cor. 1.10

p Fam. 5. ult.

q 1 St. 25.23  
 r Gal. 6.1  
 s 2 St. 12.13  
 t Job 6.25  
 u Prov. 25.11  
 v 1 Cor. 1.10  
 x 2 King. 5.13  
 y In via.

Bridly was converted by Bertrams book of the Sacrament: and confuted with Cranmer, & Pet. Martyr. Aft. an l. Rom. of the church. lb.

not far from Florence, and his manner of expreffing himself. And, I was an obdurate papist (saith *Latimer*) as any was in England. Infomuch that when I should be made Batchelour of Divinity, my whole oration went against *Philip Melancthon* and his opinions. *Elthey* (afterwards Martyr) heard me at that time, and perceived that I was zealous without knowledge: and came to me afterwards into my study, and desired me, for Gods sake, to hear his confession. I did so, and to say the truth, I heard more by his confession, then afore in many years. So from that time forward, I began to smell the word of God, and forsake the schoole-doctors, and such like fopperies. I need not repeat here, how those two goodly bishops *Ridly* and *Farrar* were both taken off from their evil purposes and promises, the one of going to masse, and the other of receiving the Eucharist in one kinde only, by the sweet and seasonable dissuasion of blessed *Bradford*, their fellow-prisoner.

Neither is this christian conference more available for the curbing of some from committing of sin, then for quickening of others, to the doing of duty. The words of the wife are not only like *nails* y or shepherds-pins (whereby they used to fasten their sheep-folds to the ground) to rectifie and restrain from sin, to hold up the hands that hang down, and the feeble knees, lest that which is lame be turned out of the way z: but also like goads to prick forward those that are slow of heart a: like whetstones, to edge and enager them that be dull of hearing b, (for as iron sharpeneth iron, so doth the face of a man his friend c.) like cordials, to fetch againe those that are feeble minded d: lastly like bellowses, to blow up that sparke e of the spirit in another mans breast into a lively flame, that else, like a dull-seacoale fire (if it be not now and then blowne or stir'd up, though there be no want of fuel, yet) will of it self at length dye, and go out. We will remember thy loves more then wine, saith the spouse, therefore the Virgins love thee f. This fruit commeth upon the remembrance and mentioning of Christs loves, that his Saints are confirmed and increased in it. Those daughters of Ierusalem that at first wondered g why the Church should make such adoe about Christ; when they had conversed with her awhile, and heard her speake with such a deal of admiration and affection, they are inflamed, and induced to seeke Christ with her h. God usually fines and files the tongues of his upright ones to be trumpeters of his glory and beauty. In setting forth whereof, they have words at will, their tongues never linn, but become as the pen of a ready writer, in speaking forth the things they have made concerning the king, till such time as Gods people accord together to praise him for ever and ever. i

Lastly, bad men shall be hereby 1. confuted, the mouths of which shall be stoppt as are ever complaining of, and accusing Christian meetings to be not for the better, but for the worse: leace to any other purpose, but to detract, declame, slander, censure &c. Or if such mouths will not be shut, yet the consciences of christians may rejoyce in their contrary innocency, and not be dejected by such false testimony. 2. they shall be defecated and disappointed hereby of their devilish purposes and practises of casting down stars from heaven, k and deceiving if it were possible the very elect l. So far forth a to be led away by the error of the wicked, and so to fall from their owne steadfastnes m. All ungodly persons (and they have it by kinde too from their father the devill n) are strangely ambitious of sending the plague to their neighbours with the Ekronites o, of drawing others into partnership of their condemnation, of devouring the men more righteous then themselves p. They compass sea and land, saith our Lord, to make a Proselyte: which when they have done, they make him two-fold more the childe of hell then themselves p. The devill also is a busie walker q, a great compasser r seeking whom he may devour.

And is it not good reason that we should walke as fast, and compass our weak brethren round, seeking whom we may deliver from the devill and his instruments: who like a wall-nut-tree roote labour to imbitter all the rootes that are about them.

S E C T.

## S E C T. III.

Use. 1. Reproof of idle and evil speakers together.

NOW for Application: First, take notice with me, by this point, what cause we have all to cry out with *David*, *Help Lord, for the godly man ceaseth, for the faithfull faile from among the children of men.* They speak indeed, and speak often, but (alas!) 'tis vanity they speak every man to his neighbour, with flattering lips, and with a double heart do they speak f. How much better were it for such to keep silence then to vent themselves, as most men do in their carnall conventicles, and good-fellow-meetings: nay in their trading and trafficking, and ordinary commerce and inter-dealing? Wherein, what shall a man hear from them, the whole day throughout, but words, at the best, waste and idle; but, for the worst part, grossly wicked and evil; vile and venomous speeches, rotten and stinking communication; men bringing up their excrements as it were by a peristaltick motion (as Physicians call it, in the disease they terme *iliclus pui*) thorow the dung-pert u of their foul mouths, to the annoying of some, and corrupting of others. For evil words corrupt good manners x. Thus it is with the more rude and outrageous. And for the civiler sort, of those that are not yet sanctified, the plague of the serpent lies sore upon them, always to be feeding upon dust y, talking of trash altogether. They are of the earth, they speak of the earth, and the earth hears them z. Amidst all which, let a man seek to charme their tongues, interrupting and bespeaking them, as once the Prophet, with O earth, earth, earth, hear the word of the Lord a. Ye that are earth by creation, earth by corruption, earth by resolution (for dust thou art, and to dust thou shalt retorne b) Hear and give ear, be not proud, for the Lord hath spoken it. Give glory to the Lord your God &c. they turn the deaf ear with the perverse adder, to such wholesome enchantments a, and grow as sick of such a one straight, as the Gergesites were of our Saviour c. Good conference they count plain babbling, as the Athenians esteemed *Pauls* preaching f: they find no more relish therein then in the white of an egge, or a dry chip. Nay, they hold it the only marre-mirth (as one speaks) able to damp all the jollity, and to cast the whole company into dumps of Melancholy. Which to prevent, they do their utmost to drown the shrieks of their awakened consciences with a louder volley of the language of hell: pouring out themselves in a great deal of froth and filth, refuse, and rotten speeches \*, bale and bedlam talk, oathes, and blasphemies, scoffes and scurrilities against the power of godlinesse, and professors of Religion. Lo this is all that many men do toward the practise of the point in hand. Instead of strengthening the hands and hearts of Gods people in well-doing, as good *Shechemians* did *Ezra's*; Arise, saith he, for this matter belongeth unto thee, we also will be with thee, be of good courage, and do it g, they do their utmost to hinder and discourage them: as those spies of old, did the people; as *Elymas* the forcerer did the Deputy, and as those mercenary prophets did the incomparable *Nehemiah*. For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done h. To such, I say no more, but only admonish them to remember what a bitter curse *Nehemiah* in the spirit of prophecy wished to such back-friends; Hear, O our God, for we are despised, and cover not their iniquity, neither let their sin be blotted out from before thee i. A fearful execration, a heavy curse: which who so dreads not, but professing himself an Israelite, dare yet expresse himself in the broad dialect of Ashdod k, it were much to be wished that there were some good *Nehemiah* found to smite him, and pluck off his hair, till he learn better language. Howsoever, let such know, that their tongues be wray them what countrey-men they are l. Certainly he cannot be of the Commonwealth of Israel, that speaks familiarly the language of hell. Stinking breath argues corrupt inwards: so doth unfavoury speech a rotten heart. If the discourse be naught, the religion is vain, saith St. *Jame* m: and they want the character of a true Christian, according to our text, that speak not of good things, and that speak not often of them, one to another.

S E C T.

## SECT. III.

V. 2. Complaint against the better sort, too too barren, and backward to holy Conference.

Which if it be so, how may we (for a second Use) justly complain of a double defect, found in some of the more forwardly: who as they meet not so often as they might for mutual edification, (Satan hindring them) so when they do, become either unprofitable, or idle in this work of the Lord, to what they might be, were they but as they should. 1. Unprofitable they prove to one another, whilst the precious time of their converse is squandered out and wasted in speculative curiosities, nice and impertinent questions, some ceremonial unseasonable controversies, not tending to edification, but contention rather, novelties, some more remarkable accidents and affairs abroad, other mens matters and infirmities, which are brought forth upon the stage, either *untruly* or at least *untimely*, and not in an ordinance, as one speaks. These are the canker worms that eat out the heart of godly and profitable conference: these are those froths that nip better speeches in the bud: these are those leaner kine that devour the fat, and leave no room nor time for mutual edification, to the scandal of the weak, and scorn of the wicked.

A second sort here justly met with, are such as are idle and useless, backward and barren in godly speeches when they light into good company: dumb and dull Christians, that either say nothing there, or as much as nothing. I know there are a sort of such as are over-talkative, speaking much, but saying little. A fool also (quoth the Wise-man) is full of words, prodigall and profuse, ingrossing all the talk, as if himself were the only speaker. Which tedious and troublesome custom of his is there elegantly set forth by way of imitation\* of his vain tautologies. *A man cannot tell what shall be: and what shall be after him who can tell?* Here's a great deal of small talk, you see, to as little purpose as may be. And such babblers are to be found, not a few; bawlers ye may better call them; for so indeed they prove themselves in the issue: dancing in the air, \* like light Meteors that want a sufficient Orb wherein to move: *speaking great swelling words of vanity* p: or (if they stumble upon a better subject, the high points of religion) *not knowing what they speak, nor whereof they affirm* q, but doing all by rote, as Socrates taught his scholars, and betraying themselves ever and anon, by their liping Sibboleth r, to be Ephraimites and not Gileadites: counterfeits \* or, at best, new converts, rank hypocrites, or else but indiscreet and unexperienced Christians. For as ye may discern a lame man by the unevenness of his legs: so ye may a lame Christian (many times) by his unequal discourse in divine matters. For he usually exceeds, and speaks more then his part comes to, and then he is able well to wield; or else his words agree not together, his sentences are senselesse, and unsuitable: in a word, he talks like a bungler. But this only by the by, and as in a digression. We were speaking erewhile to the other extreme, and finding fault with those, rather, that speak not when they should, then that speak when they should not. I would not bee thought to inveigh against forwardnesse in favoury discourse, so it be seasonable\* and sober f. No: my quarrell is rather to such as having both opportunity and ability thereunto, are over-shie and shamesfast, or otherwise averte and awkward to this godly conference: slipping or slighting those many fair occasions and opportunities of doing and receiving good that way, that God even thrusts into their hands. It is true, that every man is naturally possesst with a dumb and deaf devil, till Christ say to his soul, *Ephrata be opened* t. But what, I marvel, should hinder the righteous from opening his mouth with wisdom, when once the Law of God is in his heart u? Should not a good tree bring forth good fruit? and a good man out of the good treasure of his heart bring forth good things x? Should we not, as the Corinthians, *abound in all speech, and in all wisdom* y? Should we not,

## The Righteous mans Repemce.

with the believing Romans, *be filled with all knowledge and goodnesse, able and ready to admonish z, and comfort one another in love*? The blessed Virgin could not conceal the comfort she had conceived upon the conception of her Saviour; nor rest, till she had imparted it to her cousin Elizabeth a. The Apostles could not but speake the things they had heard and seen b, they must do it. And Saint Paul was so constrained by the love of Christ c shed abroad in his soul, that he could do no lesse then persuade other men to the like Christian course of life: yea he had almost persuaded Agrippa also to be a Christian d. Holy Bradford reckoned that hour lost wherein he had not done some good to other, by tongue, hand, or pen. And how comes it then (beloved brethren, that such a fore deadnesse, and dump of zeal and heavenly mindednesse doth haunt the hearts even of Gods hidden ones e in these unhappy dayes of security and forme, that ye cannot finde your tongues in Christian company, nor have a word (hardly) to utter there to any good purpose? Is it because ye need not learn, or be confirmed in the present truth, that ye are so still? Is there nothing yet *lacking to your faith or growth* f, that ye are so tongue-tied? God I am sure hath commanded another thing: *Thus shall ye say every one to his neighbour, and every one to his brother; what hath the Lord answered, and what hath he spoken g?* And again, *They shall stand in the wayes, and enquire for the old way h, &c.* If a passenger know not his way, yet we say, he hath a tongue in his head, and he may seek direction; and so he will if he be his own worthy. Why then do not we, that are travellers toward heaven, use our tongues when we meet with company, asking of one another the way to Zion with our faces thitherward, going and weeping, and seeking the Lord, and saying, *Come and let us joyne our selves unto the Lord in a perpetuall covenant that shall never be forgotten i.* Is it fit to say to God with those in Job, *Depart from us, for we desire not the knowledge of thy wayes k?* or if we do desire, are we too good to ask, with the Eunuch l, to seek with the Church in the Canticles m, to knock at the door of their lips for a spirituall alms, who as liberrall house-keepers feed many n? Is it stiffnesse in us, that we will not be beholding; or bashfulnesse, that we would not be thought too forth-putting? or is it not dulnesse rather, and disaffection, that we receive no more good, and iron-boweld selfishnesse that we do no more good? looking upon our own things only with Cain, as if we were not our brothers keepers o: bearing fruit to our selves only with Ephraim p, as if the Lord would be content with such empty vines: living and lording it, as if our lips were our ewe q, and we not bound to serve one another in love r; yea, and though free from all, yet to make our selves servants to all, that we might edifie some s. I doubt not but dumb Christians are as well to be disliked and censur'd as dumb Ministers. The manifestation of the spirit is given to preserve withall t: and the Philippians were all partakers, or fellow-partners of St. Pauls grace u; which he else-where calls, the gift bestowed on us for many x. Why should any of us then *hide his candle under a bushell?* thrust his hand into his bosom: dig his talent into the earth? shall it not be taken from us unlesse we improve it for common benefit? and our selves be laid by as broken vessels, whereof there is no further use? How many have we known in our little experience, that once flourished like green bay-trees, and yielded much refreshing, like Jonas his Gourd; who yet ceasing afterwards from Christian exhortation, have been blasted as forward buds with untimely frosts, and withered, as Jonas his Gourd smitten with the worm? How is the door of their lips (as one justly complains) that whilome was wont to open with the Law of grace y, now lockt up from good words, or moves as a door on rusty hinges, with murmuring and complaining, and speeches tending rather to the perverting of the hearers, then godly edifying? Ob look upon the fields of these slothfull persons, and when ye see them all grown over with thistles and nettles, for want of manuring, receive Instruction z. And that's a third Use.

## SECT.



## SECT. V.

Use 3.

Use 3. Exhortation to be forward and free to godly Discourse.

a Ephes. 4. 29

b 1 Cor. 12. 31

c Rom. 1. 5

d 1 Tim. 6. 18

e 1 Cor. 12. 31

f 1 Cor. 12. 31

g 1 Cor. 12. 31

h 1 Cor. 12. 31

i 1 Cor. 12. 31

j 1 Cor. 12. 31

k 1 Cor. 12. 31

l 1 Cor. 12. 31

m 1 Cor. 12. 31

n 1 Cor. 12. 31

o 1 Cor. 12. 31

p 1 Cor. 12. 31

q 1 Cor. 12. 31

r 1 Cor. 12. 31

s 1 Cor. 12. 31

t 1 Cor. 12. 31

u 1 Cor. 12. 31

v 1 Cor. 12. 31

w 1 Cor. 12. 31

x 1 Cor. 12. 31

y 1 Cor. 12. 31

z 1 Cor. 12. 31

aa 1 Cor. 12. 31

ab 1 Cor. 12. 31

ac 1 Cor. 12. 31

ad 1 Cor. 12. 31

ae 1 Cor. 12. 31

af 1 Cor. 12. 31

ag 1 Cor. 12. 31

ah 1 Cor. 12. 31

ai 1 Cor. 12. 31

aj 1 Cor. 12. 31

ak 1 Cor. 12. 31

al 1 Cor. 12. 31

am 1 Cor. 12. 31

an 1 Cor. 12. 31

ao 1 Cor. 12. 31

ap 1 Cor. 12. 31

aq 1 Cor. 12. 31

ar 1 Cor. 12. 31

as 1 Cor. 12. 31

at 1 Cor. 12. 31

au 1 Cor. 12. 31

av 1 Cor. 12. 31

aw 1 Cor. 12. 31

ax 1 Cor. 12. 31

ay 1 Cor. 12. 31

az 1 Cor. 12. 31

ba 1 Cor. 12. 31

bb 1 Cor. 12. 31

bc 1 Cor. 12. 31

bd 1 Cor. 12. 31

be 1 Cor. 12. 31

bf 1 Cor. 12. 31

bg 1 Cor. 12. 31

bh 1 Cor. 12. 31

bi 1 Cor. 12. 31

bj 1 Cor. 12. 31

bk 1 Cor. 12. 31

bl 1 Cor. 12. 31

bm 1 Cor. 12. 31

bn 1 Cor. 12. 31

bo 1 Cor. 12. 31

bp 1 Cor. 12. 31

bq 1 Cor. 12. 31

br 1 Cor. 12. 31

Instruction, I say, and therein the Apostles words: Let no corrupt communication proceed out of your mouths, but that which is good to the use of edifying, that it may minister grace to the hearers. *a*. Cover after spiritual gifts, but chiefly that ye may edify *b*. Let no man please himself, but please every one his neighbour for his good to edification *c*, being ready to distribute, willing to communicate *d*, and exchange common comforts, sweetest soul-secrets, spirituall consolations, and consultations with whatsoever Christians. Bear ye one anothers burdens, saith St. Paul, and so fulfill the law of Christ. What is that law? hear it from his own mouth. Little children, yet a little while I am with you: ye shall seek me, and as I said unto the Jews, whither I go, ye cannot come, so now I say unto you. A new commandment give I unto you, that ye love one another as I have loved you, &c. *f*. In which speech of his, our Saviour shews, that whereas they might be grieved at the losse of his bodily presence, he had prescribed them a course for the supply of that comfort: to wit, as loving friends and fellow-members, to sort together, sive together, live together, love together, and by all means possible to delight themselves in a fruitfull fellowship one with another: than the which I know not whether there be any thing in the whole earth more comfortable and glorious. Sure it is, if there be any heaven upon earth, next unto communion with God, it is in the communion of Saints; which differs onely in degrees from heaven: for there the Lord commands his blessing, saith David, and life for evermore *g*. Away then with that sinfull retirednesse affected by some, that neglect of profitable and comfortable fellowship with our brethren. Did Christ leave heaven to converse with us, and shall we tie up our selves, and live reclused? Did he, at his return to heaven, lay this last charge upon us, the very night afore his death, to love one another, as he loved us, and do we neglect it? He dwells still (by the presence of his grace) in the assemblies of his Saints *h*; yea there he hath a delight to dwell. Why should not we account it our happinesse, yea our heaven, that we may have leave to dwell where the God of heaven and author of all happinesse loves to dwell? The Church is called by Christ, *Chephsibab* *i*. And the Saints were Davids *chephsibab* *k*, his darlings; His eyes were upon the faithful in the land, that they might dwell with him *l*, and he with them: and although a king, yet he held it no disparagement to be companion to all them that feared God, and kept his statutes *m*, though never so mean in the worlds eye and esteem. Hence his thrift in the trade of godlinesse; it being a course of incredible profit. For, when the mystical body of Christ is so fitly joynd together and compacted, that every joynt makes a supply, then there is a blessed increase of the whole body, unto the edifying of it self in love *n*. As on the other side, it is no better then a sinfull shamefastnesse, or blancht-pride, when Christians are so retired, or reserved; chusing rather to remain needy, then to discover their poverty; and like foolish and beggerly shop-keepers, content themselves with a vain shew, and a few painted papers stuf with straw or tags, rather then they will use any spirituall trading with others, or lose the name and opinion of wealthy men, by taking up such wares as they want.

Oh but I am so barren of matter, and unprovided of fit words, when I come into good company, that I am even ashamed to shew my head amongst them, and exceedingly to seek.

To seek are you? of what? surely of affection rather then of expression; of hearts rather then words. For love makes eloquence: as you may see in the true mother of the child in controversie: who though a harlot, and of mean rank and breeding, yet how doth she pour forth her self in a flood of rhetorical expressions in pleading for her child before the king *o*, though a man of great majesty, and a master of speech *p*: and all because she loved it, it is the property of love to frame a mans tongue to a ready and easie discourse of the thing beloved: as the scholler

## SECT. VI.

Helps to an holy dexterity in this way. How to 1. get it. 2. Use it.

But what's to be done when I finde my selfe dull and indisposed to this duty?

First complain of it to God, and entreat him to open thy lips, that thy mouth may shew forth his praise. Complain of it also to others, where thou comest. For this, at least, will follow: that thou shalt hereby minister occasion of godly conference, to your mutual kindling, and quickning. When Silas and Timotheus came, Paul burn'd in spirit *r*, who before perhaps, was not altogether so forwardly. You see how one stick kindleth another, if laid together: nay take me two flint-stones and smite them together, and although both be naturally cold, yet by mutuall collision, fire will be expressed. So 'twill be here between Christian and Christian. Let them be never so dry and dull to this duty, if they but begin once to bewail, betwixt themselves, their present indisposednesse, way will be made to a better temper. For as when wicked men are mute and all amord (as they say) one evil word sets abroad many: so will one good word draw on another among the godly, to the singular advantage of the whole company.

Secondly, make use of all Gods means for the greatening of this gift, the want whereof ye so much bewail; labouring to abound, with the Corinthians, in knowledge, faith, and utterance *s*: being full of all goodnesse with the Romans, able to admonish one another *t*, or as these ancient belevers in the text, to be often speaking one to another by heavenly counsell, confirmation in grace, and spirituall encouragement. For this purpose;

1. Let the word of Christ dwell richly in you, in all wisdom, this will enable you to teach and admonish one another in Psalms and hymns, &c. For there is edification also in the appointing of fit Psalmes *x*. The holy Scriptures are therefore called the word, among other reasons, because they should be the matter and boundary of our words. If any speak (saith St. Peter) let him speak as the Oracles of God *y*. And whatever ye do in word or deed, (saith St. Paul, after he had laid down this rule in speech) do all in the name of our Lord Jesus Christ, and according to his word dwelling richly in you *z*. They are also called chief-tinings, or leaders *a*, and Lords of collections *b* (according to some) because they are as Leaders, and Lords Paramount above all other words and writings of men that ever were collected into volumes. Hence the Prophet sends us to the Law and to the testimonies *c* (those sound words *d* that have a healing property in them above all filed phrases, and humane expressions) assuring us, that if any speak not according to this word, it because there is no light in them. This David knew, and therefore, By the words of thy lips, saith he (which I have well digested, and by long practise made my proper language) I have kept me from the path of the destroyer, and am fully purposed that my mouth shall not transgresse *e*, or passe the bounds; to wit, of Gods holy word, which he had set up for a Directory of all his speeches, both for matter, end, and measure. So of the godly woman it is said in the Proverbs, that the law of grace is upon her tongue *f*, that is, she was so well versed in the holy Scriptures, that she had there-hence gathered and gotten an ability of speaking with profit and power in the things of Gods kingdom.

2. Pray for the gift of utterance, and beg the prayers of others for you. as Paul doth often with greatest earnestnesse of intreaty *g*: and yet hee was a man passing well-spoken, and able to deliver himself in as good termes as another: but what



b Exod. 4.11

i Prov. 15.1

k Job 32.18, 19.

l Plal. 51.14, 15

m Colof. 4.6

n Job 6.25

o AEs. 25.25

p Colof. 4.6

q Prov. 15.23

r 2 Tim. 1.13

s 1 Cor. 12.8

t Joh. 6.68

u Cant. 5.15

v Not like a

w That will not

x Give down her

y Milk; but

z Opening cur

mon hes for

mutual edifi-

cation.

x Plal. 45.1

y Let your

speech bee

with grace

that ye may

know how to

answer &amp;c.

Colof. 4.6. so

that by speak-

ing well, we

learn to speak

well.

y Mat. 13.52

z *metu* a. 20.

1 Tim. 1.15

2 Colof. 4.6

Non quid sem-

per loquendum

fit; est enim

tempus tacendi:

sed quid cum

loquimur, sem-

per curandum

ut loquamur

propt oportet.

Daron

a Prov. 10.19

Regius &amp;c.

Luciani &amp;c.

Aristoph. di-

cuntur stultis,

quod aperto hi-

ante, ore eff,

plerumque stul-

titia fit argu-

mentum. Pafor.

in Galva.

b Mat. 12.35

what of that? he saw sufficient cause to send to heaven for utterance and boldness of speech, and to use all the help he could make for that purpose: For who hath made mans mouth---? have not I the Lord? There may be such and such preparations in the heart of a man, but, (when all's done) the answer of the tongue is from the Lord. Let a man be as eloquent as Aaron, as powerful in the Scriptures as Apollos, as full of matter as Elisha, who was ready to burst for want of vent, yet unless God open his lips, his mouth can never speak to his praise. This David came to see and acknowledge upon second thoughts, Psal. 51. For having promised that his tongue should sing of Gods righteousness, he retracts, as it were, and corrects what he had spoken in the next verse. Not as one that repents of his promise, but as one that had promised more of himself then he was able to performe, and therefore subjoyns, Lord open thou my lips, and then my mouth shall open. The reason we speak no better to men, is because we speak no other to God, to teach us to speak as we ought, knowing how to answer every man.

3. Lastly, practise much this duty of holy conference: run into the company of Gods people, that speak the language of Canaan naturally and familiarly; and there imitate such as are most expert, and best gifted that way. Accustom your selves also to speak there (as you have occasion, right words *n*, sober words *o*, favoury words *p*, seasonable words *q*, wholesome words *r*, the words of grace and of wisdom *s*, the words of eternal life *t*; finally all such words as issue from those inward graces, (that good treasure, as our Saviour calls it) of knowledge, faith, love, joy, zeal, desire, sorrow for sin, &c. and advance those main ends, Gods glory, the salvation of others, and our own safety. Not barrelling and hoarding up our gifts, as rich cormorants do their corn: nor yet so close and curious of our words, as to say no more in company then what may breed applause and admiration of our worth and wisdom, as proud self-seekers: but as good house-keepers, having that honey and milk of good matter under our lips *u*, that we may plentifully pour forth to the feeding of many. Certainly the gifts of such shall not perish in the use as temporal commodities do *u*, or be the worse for wearing, but the better, and brighter, as the widows oyl, or plow mans coulter. It is use that makes masteries in any skill, and so in this. If your tongue shall ever be as the pen of a ready writer *x*, inure it much to Christian communication. It is practise (and not precepts so much) that makes a good scribe: and although a man be at first but a bungler at it, yet by use and exercise he will attain to write both fairly and swiftly too, after a time. So here. I conclude this second direction with that of our Saviour. Wherefore, let every Scribe that is instructed to the kingdom of heaven be like unto a good boulder that bringeth forth out of his treasure (as need requires) both new and old *y*.

Thirdly, labour and learn the well-using, and wise ordering that ability of discourse and utterance you have attain'd unto. A work of no lesse pains then profit; hard, I confesse, but highly concerning all that would give up a comfortable account of the talents they have been entrusted with. And here (that I may haften) precious and worthy of all acceptance \* is that counsell of St. Paul. Let your speech be alway with grace, seasoned with salt, that ye may know how to answer every man *z*. In which text there is not a word but hath its weight, not a syllable, but its substance.

First, Let your speech, saith he, be with grace, and alway so. Not that we must be alway speaking, for in the multitude of words wanteth not sinne: but hee that refraineth his lips is wise *a*. To lay on more words upon any business (though never so good) then the matter requires, argues impotency of mind, excess of affection, or pride in speaking. Be not therefore ever speaking (for an open mouth is a purgatory to the matter) but ever when ye do speak, let your speech be with grace. And so it is: 1. When it proceeds from a habit of heavenly-mindedness, from a principle of grace, a good treasure within *b*. 2. When for manner, it is delivered with a grace: whiles we do not turn over these discourses lightly and profanely, as news or table-talk, but with such reverence and affection, as may shew, we are inwardly touched with the majesty of Gods truth; and that we speak not by rote, but experience; as having felt the power of that we speak upon our

our own hearts and consciences. My heart is inditing (or frying) a good matter. I speak of the thing I have made touching the king *c*. 3. And chiefly, when the matter of our discourse is good, and such as minstreth grace, (not vile) to the hearers *d*. Not but that it may be lawfull for us to confer of morall and civill business also, betwixt whiles: but this must be done, 1. More sparingly, as chiefly minding that One thing necessary *e*, and most expert in our own Country dialect. 2. Lesse affectionately; wee may not shew that earnestness, life, and comfort here as in speaking of the things above. Nor jesting, or foolish talking *f*, (think the fame of other lesse necessary \* discourses) but rather giving of thanks. There's a great deal of force lies in that word (rather.) 3. In communing of these common and ordinary things, wee should shew the inward grace and sanctification of our hearts: soaring on high (many times) in a low matter; and still keeping our souls upon the wing. As St. Paul, who writing to Philemon of so mean and abject an object, as a poor vassall and bond-slave, presently mounteth up into the very heavens, and sets a grace, a gloss upon base matters by his holy character of gracious speech. Our civil conversation, also (and communication too) should be in heaven *g*. Lastly, our speech is with grace, when for the effect, it renders us gracious and acceptable in the ears of God and his people; and makes his remembrance of us sweet and precious when absent, for the good fruit reapt and received by our company and conference, when present.

*Sicut tota quæ in terra voluitur: parte imâ & minimâ eam tangit, cætera existat, & est in alto: Sic nos oportet decurrere per hæc humilia, optimâ parte altior, & elevatos. Lijf. in Epistol.*

Secondly, let your speech be seasoned with salt, saith the Apostle: he meaneth it not of salt yeasts, close squibs (the fume and froth of wit, as One calls them) scurrilous and bitter frumps, scornfull and spitefull taunts and abuses, impeaching the credit and comfort of our neighbours: This is not that the Apostle here intends; but, 1. The salt of mortification, that dries up, and drives out by degrees, that superfluous and sinfull humour in evil words, that easily corrupts good manners *h*: and sets such a blur upon the hearts both of speaker and hearers, as nothing can fetch out again but the blood of Christ. 2. The salt of discretion, teaching to observe all due circumstances; as when, where, and before whom we speak. So shall we in profiting others reap the fruit of it in our own hearts: for, as Solomon saith, A man hath joy by the answer of his mouth: and a word spoken in due season how good is it? Good it is to the speaker, and good also to the hearers, every way profitable, and precious, even as apples of gold in pictures of silver.

*Sequent. Episcop. Sarib. in locum. i Prov. 15.23. k Prov. 22.11. D. Stupicium ad Lutherum Auguste coram Cajetano Card. compentem dixit, memor esto, frater, te ista in nomine Dom. nostri Jesu Christi incipisse. Quod verbum non quasi a Stupicio, sed per eam dictum accepit memorique animo semper tenuit.*

Thirdly, the end of this Apostolical precept followes, and that is, that ye may know: and how to answer every man. There is a Science, an Art of spirituall speech, of holy Rhetoric, which every Christian is bound to look into: studying well to answer before we speak *l*, keeping us carefully within our line *m*, both of our callings, and the measure of the knowledge and grace that God hath given us; being content to learn daily, as well how to speak, as how to live; especially since we are bound to be examples to others, not only in faith and conversation, but also in words, and communication *n*: The skill whereof is no where else to be learn'd but in Christs school. For though Reason yeeld us concepts, and Nature a tongue, yet it is God alone that can give us to speak with the tongue of the learned, to minister a word in season: that is, to time a word *o*, (as Esay phraseth it) and to set it upon the wheels *p*, (as Solomon) that it may run right upon the proper object; whiles we know, first, and know how, next, to answer every man, whether he be weaker or stronger then our selves. For one kind of answer will not serve to all sorts of men, but discretion is to be used here, as much as in any thing. \* Every good man is not capable of every good speech, nor any man at all times alike. Some weaker Christians, as they cannot bear all exercises of religion *q*, so neither all kinds of discourses of religion. The Hebrews (such was their unskilfulness in the word of righteousness) had need of milk, and not of strong meat *r*. Him

c Plal. 45.1  
d Psal. 124.8  
e Eph. 4.29  
f Euk. 10.42

f Ephes. 5.4  
\* Te ex atri-  
xovra.

That do not  
so mainly  
conduce to  
the chief end.

Song. 1.2  
m (ay) dñy

h (ay) dñy  
i (ay) dñy

g (ay) dñy  
h (ay) dñy

i (ay) dñy  
j (ay) dñy

k (ay) dñy  
l (ay) dñy

m (ay) dñy  
n (ay) dñy

o (ay) dñy  
p (ay) dñy

q (ay) dñy  
r (ay) dñy

s (ay) dñy  
t (ay) dñy

u (ay) dñy  
v (ay) dñy

w (ay) dñy  
x (ay) dñy

y (ay) dñy  
z (ay) dñy

aa (ay) dñy  
ab (ay) dñy

ac (ay) dñy  
ad (ay) dñy

ae (ay) dñy  
af (ay) dñy

ag (ay) dñy  
ah (ay) dñy

ai (ay) dñy  
aj (ay) dñy

ak (ay) dñy  
al (ay) dñy

am (ay) dñy  
an (ay) dñy

ao (ay) dñy  
ap (ay) dñy

aq (ay) dñy  
ar (ay) dñy

as (ay) dñy  
at (ay) dñy

au (ay) dñy  
av (ay) dñy

aw (ay) dñy  
ax (ay) dñy

ay (ay) dñy  
az (ay) dñy

ba (ay) dñy  
bb (ay) dñy

bc (ay) dñy  
bd (ay) dñy

be (ay) dñy  
bf (ay) dñy

bg (ay) dñy  
bh (ay) dñy

bi (ay) dñy  
bj (ay) dñy

bk (ay) dñy  
bl (ay) dñy

bm (ay) dñy  
bn (ay) dñy

Rom. 14.1 that is weak in faith, faith Paul, receive you, but not to doubtful disputations. Holy Job  
 Job. 13.5 witheth that his friends would hold their peace, that it might be imputed to them for  
 Job. 6.14 wisdom: because they spoke many good things, but besides the purpose, and  
 Zac. 1.13 his present necessity. For to him that is in misery pity should be shewed from his  
 Prov. 16.24 friend u. To such we must give good words and comfortable & pleasant words, such as  
 Job. 23.12 may be sweetnesse to the soul, and health to the bones, and more esteemed then  
 1 Thel. 5. necessary food &c. comfort the feeble minded, support the weak, be patient toward  
 4.11 all men: addressse your selves wisely to each mans necessities, and state of soul,  
 and so comfort your selves together, and edifie one another (saith the Apostle to his  
 Thessalonians) even as also ye do a.

And as for such as are better then our selves, and beyond us in gifts and abili-  
 ties. 1. As at feasts and public meetings, we give the first place to the more ho-  
 nourable, to yeeld to such prioritie of speech as *Elihu b*, laying our hands upon  
 Job. 32.6 our mouths (though top-full of matter, as he) till our turns come, which they  
 17.18 that do not, but interrupt and disturb their betters by their talkativeness, as they  
 bewray their own indiscretion, so they do no small wrong to the whole company,  
 being herein at least, worse then the foolish Virgins (saith one) who desired not to  
 c Mat. 25.8 put out the lights of the wife, but onely to share with them c. 2. Be sure to  
 put the abler sort of Christians upon such discourses as are most proper, and  
 wherein they are most excellent, observing well their singulartie of gifts, and  
 d Job. 4.11 specialty of endowments, wherewith God hath graced them, and accordingly  
 e Prov. 17.6 framing your questions, and casting forth the occasions. Many a good discourse  
 lies buried in the breasts of abler Christians, and all because the well is deep (as the  
 Job. 40.5 said) and there wants a bucket d. Some Christians you shall finde more dexterous  
 and sufficient at discussing of controversies, some in resolving of cases, some in ex-  
 pounding scriptures, some in comforting of consciences, some in discerning and  
 discovering the devils depth, and fetches, some in one thing, some in another,  
 whensoever you come into the company of such, know that there is a price put  
 into your hands, and see that ye neglect it not.

3. Be still getting, and gathering from such: exact of your selves a sensible ad-  
 dition to your talents by treading with these spiritual Merchants; who having  
 found the pearl of price themselves, do daily cast pearls before others, in their graci-  
 ous speeches f, if we have but grace to pick them up. This were the way to be a-  
 ble to answer every man for their spiritual use and benefit. *Up therfore and be*  
*doing* as ye have any opportunitie. Be still sucking from the wiser sort of godly  
 people, as the bee from the flower, she will not off, ye know, till she have got  
 somewhat out of it) storing up in your lives that which may help in time of spend-  
 ing. Suffer ye should the word of exhortation g from those that come short of us:  
 so did Moses from *Jethro*, David from *Abigail*, Job from the meanst of his servants,  
 h being ready to learn of any body i, as knowing we have cause to say with  
 Agur, surely I am more brutish then any man, and have not the understanding of  
 a man k &c. But from those that excel us we should covet it, drawing and drain-  
 ing from them that milk, and honey that lies under their tongues l. Counsel in the  
 heart of a man, is like deep water: but a man of understanding will draw it out. And  
 the more he draws, the more he adds to his own skill, and the others store:  
 it being here as with wells and fountains, which are bettered by drawing, as  
 Basil long since observed and is found true by experience &c.

## CHAP.

## CHAP. V.

Doctr. III. The text further expounded: and withal the Doctrine of Gods gracious  
 acceptance of our upright performances propounded.

Then they that feared the Lord, spake often one to another: and  
 the Lord hearkned and heard it &c.

Here begins the second general part of our Text, and that's Gods part. They  
 had done their best endeavour amidst an ungodly nation, for they feared the  
 Lord: and gave very good proof of it, whiles they both thought upon his name  
 for their own support and comfort, and spake good of his name, for the con-  
 firmation of the bad, and confirmation of the better sort of people. Thus  
 did these good soules busie and bestir themselves, both within doors and with-  
 out, at home and abroad: among their foes on the one hand, and their friends  
 on the other. But what does God in the mean while? Verily no man serveth  
 God for nought, as those wicked would needs have it: being (therein at  
 least beyond their father the devil, in lies and blasphemies a. Gods retributions  
 are bountiful witnesses, the words following, the Lord hearkned and heard &c.  
 He heard not onely but hearkened and heard, which is the gesture and behavi-  
 our of a very heedful hearer, one that is much taken with the discourse: accord-  
 ing to that of the Prophet, The eyes of them that see shall not be dim; and the  
 ears of them that hear shall hearken b. Tis somewhat to hear, but more to hear-  
 ken and hear for it imports not attention onely but affection too; whether of grief  
 or delight, as the matter calls for. It was not then a little or light regard the Lord  
 had to his people here, when they thus gat together, and spake together of him  
 and his name: but it appears that he took special notice of it, (for he heard) and  
 singular content in it, (for he hearkened and heard) which is a degree beyond  
 the former, in short, he was much affected and delighted with their godly  
 speeches, and other religious performances: and therefore earnestly listened, and  
 laid his ear close to their gracious lips, as loth to lose any particle of that pre-  
 cious language: what may we hence observe but this?  
 That the Lord is very much taken, and marvelously well-pleased with the  
 godly conferences and other holy performances of his faithful people.

## SECT. I.

The doctrine confirmed by Scripture.

This to assure us of it, is, that the Lord every where almost in holy scripture,  
 1. So commands and calls for service from us: and that upon terms of great-  
 est encouragement. For, thus saith the Lord, the holy one of Israel, and his maker,  
 Ask me things to come concerning my sons; and concerning the work of my hands  
 command ye me c. 2. So seeks and sues for it, as a man would do for some mat-  
 ter of price and good account. The father seeks after such, saith our Saviour, to  
 worship him, as worship him in spirit and in truth. It was death to sollicite the Per-  
 sian kings uncalled: for God is so pleased with our access, that he solicits sui-  
 3. That he so indents and bargains with us for service in lue of his love, in  
 exchange of his blessings. Call upon me in the time of trouble, and I will hear thee.  
 and thou on other side shalt glorifie me. This the people of God (knowing his  
 minde) stipulate, and ingage themselves unto by covenant on their part:  
 as Jacob in that vow of his, upon the way to Padan-Aram, if God saith he, will  
 as Jacob in that vow of his, upon the way to Padan-Aram, if God saith he, will  
 as Jacob in that vow of his, upon the way to Padan-Aram, if God saith he, will

*be with me and keep me &c. Then shall the Lord be my God, and I will build him an house, and pay him with of all f.* So David in his penitential, *Restore unto me the joy of thy salvation, thou wilt I teach transgressors thy way. Deliver me from blood-guiltiness, so shall my tongue sing aloud of thy righteousness* g 4. Hence it is, that the Lord so chides and blames his people for doing him no more, no better service. *Why do ye spend money for that which is not bread? and your labour for that which profiteth not? hearken diligently unto me h &c.* And again, why will ye not come unto me that ye may have life? And hitherto ye have asked nothing in my name: ask and ye shall receive, that your joy may be full h 5. Lastly he signifyeth and sealeth up his good account, and dear acceptance of our service, when he can come by it, by the abundant content and complacency he takes therein. *He delighteth not in the strength of an horse, he takes not pleasure in the legs of a man: the Lord takes pleasure in them that fear him, in them that hope in his mercy l* See this in two or three powerful expressions, and love-breathing passages in that song of songs. *O my dove that art in the clefts of the rocks, in the secret places of the stubles (1. thou that art hid and laid up as a jewel of price, in the golden cabinet of my gracious providence, and so set safe out of the gunshot of hells power and policy) Shew me thy fight (1. Appear often before me in holy duties) let me hear thy voice (viz.) lift up in prayer, godly conference &c.) for thy voice is sweet and thy countenance comely m (so it seemed to him that had made it to by his comeliness put upon her: and also accepting her for such, all wants and weaknesses notwithstanding.)* So in another place, *Thou hast ravished my heart, my sister, my spouse, thou hast ravished my heart with one of thine eyes, (that single eye of thine lift up in prayer, and heavenly contemplation) with one chain of thy neck n, (thy profession and practise of my lawes and ordinances: which is as an ornament of grace to thy head, and chaines about thy neck o.)* Lo here the Lord Christ himself, that was not moved one whit with the proffer of the whole world, and all its glory p, is yet lost in love to a sanctified soule: his heart wounded and wonne by her religious deportments. So verse 11. of that same chapter, *Thy lips, O my spouse, faith he, drop as the honey-combe, honey and milk are under thy tongue q.* Behold how sweet to Christs palate are the gracious words of his people: sweeter then any honey to his mouth r. Nay he eateth not only of their honey, but of their honey-combe too, and drinks not of their wine alone, but of their milk also: takes content not only in their more excellent, and more exquisite performances, but in their meaner services too; he not only bottles up their teares, and bookes up their prayers s and fruitfull conferences, but harkens even to the sighs of his prisoners t, nay to their breathing u also and their chatterings; as of *Hoseajah*, who was so opprest with grief and extremity, that he could not speak but chatter x only, when he came to pray; and yet the Lord took such delight in that he did, (weake though it were) as he presently bad *Isaiah* (before he was yet gone out into the middle of the court) turne again with a quite contrary message: Yea and yielded him more then he asked; full fifteen yeares y, which we commonly call two mens lives, with advantage. *He asked of thee life, faith the Psalmist, and thou gavest it him, even length of dayes for ever and ever z.*

## SECT. II.

*The Doctrine confirmed by reasons from God the father, Son, and Holy Ghost.*

**Reas. 1.** NOW the reason of this so gracious disposition and dealing of the Lord, with his faithfull people respects either him, or them.  
The first Reason from God hath a threefold prospect: for it looks 1. toward the Father, 2. toward the Son, 3. toward the Holy Ghost.  
For the Father first: It must be considered, that originally the mercy moves him hereunto, without the least concurrence or contrivance of any worth

worth or desert at all in the creatures. He takes pleasure in the faints and their sacrifices, only for the good pleasures sake of his own will. *Of his own will begat he us by the word of truth, that we should be a kinde of first-fruits of the creatures a.* And of the same his own will, doth he take delight in the duty we do him, being thus begotten: that like as naturall parents delight to hear their own little ones prattle, or do some small chare, and think it fine and handsome, when others think it foolish and troublesome. So it is between God and his deare children. Any good thing from them is very good, takes wonderfully with him; and although it were easie for his pure eyes b to finde out many flaws in their best workes (as good *Nehemiah* well saw, and therefore craved pardon c to oit of his zealous reformatiōs) yet he seeth no sin in f. *acob d.* Or if he do (as indeed he doth) yet he spares them as a man spareth his own son that serveth him e. This is God the father.

Secondly, it is for God the Sons sake; and by meanes of his merits and mediation, that our services (simple as they are) finde any grace or favour with the Almighty: whilst our wants go cover'd with Christs intercession: and our suite and services are followed in heaven by his advocat. on f. Look what ever holy duty we performe, the Lord Jesus (the mediator of the new Covenant,) not only present it to his father, but refines it first and perfects it with his odours g. And hence it is that God smell's a sweet savour of rest and peace from our sacrifices, which else would stinke worse in his nostrils, then the onion and gallie of the Egyptian sieth-pots. Hence that of the Apollie, *By him let us offer the sacrifice of praise* (and to any other spirituall service, that shall finde acceptance) *to God continually h.* And, *by him we have access, by one spirit, unto the father i.* This was shadowed out (of old) by the door of the tabernacle: which as it never was or any hard or debarring matter, but of a veile easily penetrable; so at the passion of our saviour, it did (of its own accord) rend in sunder; to shew our easie access unto, and high acceptance with God in any holy duty, through Christ the peace-maker k. This also was not obscurely typified by the high Priest's plate, wherein was fairly engraven, *Holiness to the Lord*: which was to be upon his forehead, the forefront of his miter, that he might beare the iniquities of the offerings, which the children of Israel should offer in all their holy offerings, and it should be alway on his forehead to make them acceptable before the Lord l.

But thirdly, as it is by the mercy of the father and the merit of the son, so is it also by the hand of the holy ghost upon them, that God is so greatly plac'd with the suites and services of his people, the Apollie instanten in the religious duty: we may safely extend it to all the rest. Likewise, faith he, *the spirit helpeth our infirmities m*, he lets his shoulder to the work together with us, as the word there imports. For we (filly soules) know not what we should pray for as we ought, we neither know what for the matter, nor as we ought to the manner. But the spirit it self (against all the roarings and repinings of the flesh) maketh loud and still intercessions for us in this case with groanings which cannot be uttered n: and that thus.

1. He lets us see our want of God, which nature studiously covereth.  
2. He lets before us the excellency and worth of finding favour with God; the thought whereof never entereth the naturall mans heart o.  
3. He stirreth up and kindleth in us strong affections in prayer, dictating words and expressions answerable to those affections.

In short, he workes all our workes in us o, as the prophet saith: for we cannot so much as *supplicate*, unless he do first *inspirare*, breath out a sigh for sin, except the spirit do first breath it into us. Much life can we make an effectual and comfortable prayer, or do any thing else, that's truly good without him. Sixth prayer (think the same still of any other holy duty) is the breath of the spirit, the pulse of the spirit: without whom, what is prayer else? but an empty ring, a tinkling cymball? Pray (saith St. Iude) in the holy ghost. And then he that searcheth the heart, will easily know the minde of the spirit, that he intercedeth for us according to God q, or worthy of God, and to his greatest liking. Such another phrase the Apollie hath of Godly sorrow. 2 Cor. 7.

Q 9 q 3

Where

a Jam. 1.18.

b Habac. 1.13.

c N. h. 13.2.

d Num. 23.21

e Mal. 3.17.

f 1 Joh. 2.1.

g Rev. 5.8.

h Heb. 13.15.

i Eph. 2.18.

k Eph. 2.14.

l Exo. 28.36.

m Rom 8.26.

n Eccl. 1.1.

o Psal. 139.

p Psal. 139.

q Rom. 8.27.

2 Cor. 7. 10. where he calleth it, *A sorrow according to God* *r*, that is a spirituall god-like sorrow, and such as issueth from the spirit of God. For the wind must blow ere the waters flow *f* saith the Prophet. And it is the fire of the spirit (saith a Divine) in our hearts (as in a still) that sendeth up those dewes of repenting tears into our heads, that drop forth of our eyes. Think the like of christian watchfulness: Even *Peter*, *James*, and *John*, (those pillars *r*,) will be ready to sleep and buckle; yea and that in the houre of temptation *u* too, if the spirit do not quicken them and as it were hold up with forks their heavy eye-lids. And for reading of the Scriptures, look how the Philistines could never understand *Sampsons* riddle, till they plow'd with *Sampsons* heifer *x*, to neither can we conceive or relish the deep things of God without the ayde and assistance of the spirit of God *y*. As on the other side: With this holy spirit, and by it, we are sanctified unto obedience, and sprinkling of the blood of *Jesus* *z*, purified in obeying the truth unto unfained love of the brethren *a*, quickened unto all goodnesse, righteousness and truth *b*, caused to keep Gods commandments *c*, himself setting us to work *\**, working all our works for us *d*, sanctifying all the works of our hands, yea sanctifying the offering up both of our selves and our services to God, as the Altar sanctifies the gift *e*, and opening us a welcome access to God in all our performances *f*, who as he knowes the meaning and minde of his spirit *g*, so he cannot but accept that sacrifice that is kindled by the fire of his own spirit, upon the true Altar Christ, his own son. This is the first Reason taken from the three persons in the Godhead.

## SECT. III.

The Doctrine further confirmed by reasons from the Saints.

Colos. 3. 12. The next respecteth the saints themselves, whose persons, fit, are *clef*, *be*, *ly*, and beloved: whose performances in the second place have a true and real goodnesse in them, and are therefore dearly accepted, and highly accounted of in the sight of God.

For the first, It cannot be denied but that by nature all are alike hateful to the Almighty; Neither is it for any goodnesse he discerns in one more then another, that he puts any difference. He loves his people merely because he loves them *b*, the ground of his love being only in himself. He adopts them according to the good-pleasure of his will *i*, without the least defect in himself, or defect in the creature. It is otherwise with us then it was with those maids in *Ab. Burroughs* his time: they were first perfumed and purified afore he chose one for himself *k*. God found us in our blood when he laid unto us live *l*: and Christ gave himself for his people that he might sanctify and present them to himself a glorious church *m*. What was *Aarons* rod better then the rest, that it alone shew'd bud, and the rest lye dry by it *n*? every name was alike written in their rod: there is no difference in the letters, nor in the wood: It is Gods choise that made the distinction. So, what was the squire of a Jebusite to the Lord above all other folk to build an Altar on after the raging plague in *Dauids* time *o*? As in places, so in persons God maketh men to differ *p*, and that is ever worthiest that he pleaseth to accept. *Araunah* a Jebusite by nature, but made a Prophet by grace, giveth his freehold as a King to the King *q*. This deed of his, or rather this work of Gods free grace, is long after remembered by the prophet (as some not improbably interpret him.) *Ebron* shall be as the Jebusite *r*, That is, say they, the barbarous people of *Palestina* shall be as the famous *Araunah*: by kindred indeed a Jebusite, but by Gods gracious acceptance and adoption an Israelite. Like as (elsewhere) *Jeher* that was by his country an *Ismaelite* *s*, is for his faith and religion called an Israelite *t*. So then to sum up this reason; albeit by nature they never a better of us; but all are in the same hateful and wofull condition: all cut out of the same cloth, as it were (the sheers only going between:) Yet when grace once comes and sets a difference, when that divine nature *u* (as *St. Peter* calleth it)

it) is transfused into a man, and he begins to be like unto God in some truth or resemblance, the Lord cannot chuse but love and delight in his own image, where ever he meets with it. Now the persons of such being once in acceptance through Christ (Gods beloved one *x*) their sacrifices cannot but be well accepted also. Thus the Lord had respect to *Abel* and his offering, to *Noah* and his burnt-sacrifice, to *Abraham* and his intercession for *Sodom*, to *Iobs* request for his friends, to *Dauids* for his people, to *Pauls* for those in the ship. Will you know a reason? *Abel* was a righteous person *y*, *Noah* his favourite *z*, *Abraham* his friend, *Iob* his servant *a*. *David* his corcullum *b* or darling, *Paul* his elect vessel *c*, Hence their high acceptance in the court of heaven: and hence that singular delight and complacency that God took in their services. For, though the sacrifice of the wicked is an abomination to the Lord, yet the prayer of the upright is his delight *d*. The blood of a squire is as well coloured and as fair, to see to, as the blood of a sheep: but the former was an abomination to the Almighty, and present death to the party that brought it: when the latter might with good leave and liking be powred about his Altar, and the sacrificer depart (with the publican) justified and accepted.

And that's the second thing we were speaking to; respecting the services of Gods people: in all which there is something of Gods, and something of their own. This later God graciously overlooks, taking notice only of his own part in that we do, and hence our acceptance. If this be not plain enough, take it thus: The Lord leadeth his people by his spirit into good works: by governing the habits of grace infused, and producing thereence acts of grace: which though mixed with corruption as from us (for who can bring a clean thing out of an unclean *e* saith *Iob*?) Yet are they good before God, who winks at the imperfections; and have a true goodnesse in them, being therefore denominated and called from the better part, good works *f*, good fruites *g*, fruits of the Spirit *h*, who exerciseth our faith, hope, love, zeal, fear of God, humility, and other graces in producing them. Whence it is, that passing by infirmities in the manner, God looks upon all our religious performances as fruits of the vine *i*, whereupon he is pleased to feed heartily: the Church her self (as knowing like another *Rebecca* such favoury meat as he best loved) inviting him thereunto; Let my beloved come into his garden and eat his pleasant fruits *k*: which accordingly he did, as followeth in the next chapter *l*.

## SECT. IIII.

Use 1. Its otherwise with the wicked. Their persons are hated, their performances rejected, and why.

For Use of this point: God gives diligent heed to, and takes great pleasure in the religious performances of his faithfull people: this, as it must needs be marvellous comfortable to the saints, so it cannot but be exceeding terrible to the wicked and unregenerate; with whom (alas) it is far otherwise, if they mark it: For they are all *Curfed with a curse*, even with *Cains* curse, the Lord had no respect to his sacrifice *m*, with *Sauls* curse, whom the Lord would not answer neither by dreames, nor by Urim, nor by prophets *n*: with *Moabs* curse, he shall come to his Sanctuary to pray, saith the Prophet, but shall not prevail *o*: with the curse of *Dauids* enemies, who cryed out, but there was none to save them, Tea, to the Lord, but he answered them not *p*. Or if he do hear them (as he did sometime that Non-such *Ahab* *q*: nay the devil himself *r*) yet it is for no other end, then that he may come upon them the more justly, and consume them after he hath done them good *s*: their preservation is no better then a reservation to some further mischief.

But usually the Lord frownes upon such, and tunes the deaf ear unto them: and worthily, for these three causes among many. First they cannot present him with any service truly good and acceptable so long as they are out of Christ *t*. All their

x Eph. 1. 6  
y Heb. 11. 4  
z Gen. 6. 8  
a Iob. 1. 8  
b 1 Sam. 13. 14  
c Act. 9. 15  
d Prov. 15. 8  
e Plal. 4. 3

e Iob. 14. 4  
Denominatio  
fi 2. 1. 21  
f 2 Tim. 2. 21  
g Mat. 12. 33  
h Gal. 5. 22  
i Ilay. 5. 4  
k Cant. 4. ult.  
l Cant. 5. 1

m Gen. 4. 5  
n 1 Sam. 28. 6  
o Ila. 16. 12.

p Plal. 18. 47  
q 1 Kin. 21. 29  
r Mat. 8. 32  
s Ioh. 34. 20

t Heb. 11. 6

u Prov. 21. 4.  
x Prov. 15. 8.  
y Zach. 22. 10.

z Psa. 14. 5.  
a Num. 23. 10.  
b Psa. 22. 9.  
c Matt. 12. 34.  
d Mat. 12. 35.  
e Hof. 10. 1.  
f Cant. 5. 1.  
g Cant. 5. 1.  
h Cant. 5. 1.  
i Cant. 5. 1.  
j Cant. 5. 1.  
k Cant. 5. 1.  
l Cant. 5. 1.  
m Cant. 5. 1.  
n Cant. 5. 1.  
o Cant. 5. 1.  
p Cant. 5. 1.  
q Cant. 5. 1.  
r Cant. 5. 1.  
s Cant. 5. 1.  
t Cant. 5. 1.  
u Cant. 5. 1.  
v Cant. 5. 1.  
w Cant. 5. 1.  
x Cant. 5. 1.  
y Cant. 5. 1.  
z Cant. 5. 1.

i Psa. 26. 6.

k Hof. 7. 14.  
l Eay 51. 20.

m Sam. 13. 8.

n Si tu me no-  
bis, ille rogat.  
o King. 6. 33.

p Sam. 28. 7.  
q King. 1. 2.  
r Judg. 10. 6.  
s Ezek. 14. 3.

their actions naturall, civill, recreative, religious, are abomination. Not the plowing n onely, but the prayer of the wicked is *finis* x, faith Solomon. Pray they cannot indeed, (to speak properly) because they want the spirit of prayer: that spirit of grace and of deprecation y. Say they may, (with those many in the Psalm) *Who will shew us any good?* but pray they cannot, as there, *Lord lift thou up the light of thy countenance upon us* z. With they may with Balaam, the Soothsayer, *O let me die the death of the righteous, and let my last end be like unto his* a. But 'tis a David onely that can pray in like case; *Lord take not away my soul with sinners, nor my life with bloody men* b. The same we may say concerning Christian conference, or any other holy duty whatsoever. *How can ye which are evil speak good things*, faith our Saviour to the Pharisees c? Speak they may, (no doubt) and speak they do many times, more then their part comes to, or then they have any thank for. Yea good things they may speak, materially good I mean, and to the great good of the hearers, as those that prophesied in Christs Name, and yet were shut out of heaven d. Put for no good to themselves at all, because they fail still in the good they do, either *quod scientiam*, or *quod faciem*. Either they bring not forth those good things out of the good treasure of their hearts e, they want a good principle of grace within, or else they have not right aims and intentions in the good they do. *They bring forth fruit to themselves with Ephraim* f, when the Church (o' tother side) keeps her fruit for her beloved g. They seek more the applause of men, then Gods approof in their religious discourses; and the relief of their necessities, more then the setting forth of Gods glory in their prayers and other services. which they performe to God more out of carnall self love then any true delight in the duty. *Will he delight himselfe (faith Job) in the hypocrite? in the Almighty? will he alwayes call upon God?* h?

And that's a second reason why God rejects their services: which as they are not right and reall, so neither are they constant and continuall. in an extremity, haply, or when they have not whither else to turne themselves, then God shall hear of them, then they runne with Job to the horns of Gods Altar, which in prosperity they seldom or never compassed i. Then they catch at Gods goodnesse, as a drowning man at a little twig, which while use upon the shore, he never lookt alter: then they cry and roar for mercy, which till then they despised, as a prisoner at the barre, or as a pig that's to be stickt. But all to no purpose; the justice of God so ordering of it, and not without their own desert procuring it. For to seek God in extremity onely, is no proof of a mans piety, no trial of his true affection: but favours strongly of self love and hypocrisie. Let a dog be tied up short, and when he is hungerbit he will howl, and be heard all the house over. And verily such service, done at such times, and by such persons, God no more regards then a man would do the howling of a dog. *They looke upon their beds for corn and wine*, faith Hosea k, they roar as bulls that are baited l, faith Esay; and God must come quickly to their help, or else he comes too late; for they will try another course.

And that's the third defect God findes in the pretended services of un sanctified persons; they are impatient of delays wth *Saul* m, they cannot stay, they cannot wait, they will not be deferr'd. If God come not the sooner, they betake themselves to their own shifts, and seek to help themselves another way: like the *Chinots* that whip their Gods when they answer them not; or that resolute *Rassus*, that painted God upon the one side of his shield, and the devil on the other, with this inscription: *If thou wilt not have me, here's one will be glad of me* n; or that desperate King of Israel: *Behold*, faith he, *this evil is from the Lord, and what should I wait for the Lord any longer?* o. Lo this is the guile and disposition of a godlesse person; He seemeth to serve God sometimes, but indeed it is to serve himself upon God: who, if he will not be at his beck, and come at his whistle, away to the Witch of Endor with *Saul* o, to the god of *Egypt* with *Achaziah* p, to *Baalim* and *Astharoth*, with the revolted Israelites q. And therefore the Lord either answers them not at all, makes no reckoning of their devotions, or shapeth them an answer according to the Idols of their hearts r; as hee did those ancient Idolaters. *Ye have forsaken me*, saith the Lord, *and yet up on other Gods: wherefore (take it for an answer) I will deliver you no more.* Go and cry

830

unto the gods which ye have chosen, let them deliver you in the time of your tribulation s. As for me, I will go and return to my place t, and we be unto you when I depart from you u. Oh when it is come to that once, that Gods soul shall take no pleasure in a man, that x Gods soul shall depart or be disjoynted from him y, that not his senses onely shall be offended z, but his very soul shall hate his new moones, and appointed feasts; when he shall go to seek the Lord with his sacrifices, and shall not finde him a; I know not whether there can befall a man a more hard and horrid condition upon earth. Oh therefore the madnesse and misery both of these wicked and wretched men and women, that are out of Christ! would God their eyes were once opened, that they might see their rueful plight and estate, and at length discern that direful dilemma that sin and the Devil hath driven them to. Do good duties they must or be damned for their neglect: and yet they are damned alfo for doing them, because they do them no better; that I say not double-damned, and that for this very offence, if they had done no more: such displeasing service is a double dishonour to God, because we displease him in that, wherein he specially looketh to be pleased. How then may we run by this first use with terrors into the eyes and ears of unregenerate persons? but all to no purpose, (no though we could cast handfuls of hell-fire into their faces) except God please to break up their hearts, and pierce their inwards. *Rebecca* may cook the venison, but 'tis *Isaac* must give the blessing, we may cry out upon them with all our might, and forewarn them to flee from the wrath to come b, but unless God speak withall to their consciences, and (thrusting his holy hand into their bosomes) pluck off the forsaken of their hard and brawny hearts, nothing will work or take impression, till out of the bottom of hell they roar and bewail their own madnesse with desperate and bootlesse teares.

## SECT. V.

Use 2. admonition. Let the wicked break off their sins, that they lose not their services.

VVhich to prevent, come we now to a second use of Exhortation. And this we addresse unto two sorts of men. 1. To all unregenerate and wicked people. 2. To those truly religious, that are thus highly accepted and favoured (with *Daniel* c) in the court of heaven.

To the wicked, first, God saith what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? so long as thou hatest instruction, and castest my words behind thee d? even the sacrifice of the wicked is an abomination, faith Solomon, how much more when he bringeth it with an evil heart e. As who should say; though such a man have never so good a meaning to serve God in his sacrifice, yet he doth worse then lose his labour, when he doth his best, for he committeth that which is abomination before the Lord: and so in seeking to shun hell, he doth but take pains to go to hell. And to the same purpose another Prophet, *He that killeth an ox*, faith he, (unless he will kill his corruptions) is as well-pleasing to God as if he slew a man. *He that sacrificeth a lamb* (unless he sacrifice his lusts too) is as if he cut off a dogs neck, he that offereth an oblation (unless he present also his body a living oblation, holy, acceptable to God f) is as if he offered swines blood: he that burneth incense (if it stink of the hand that burneth it) is as if he blessed an idol g. Even your incense is abomination h faith the Lord to those sacrificing *Sodomites* b. Lo there, that precious perfume made up with so many sweet spices, and fragrant odours, stank odiously in Gods nostrils, he could not abide the scent of it. Nay, not his smelling faculty onely is offended by the sinful mans-services, but the rest of his senses alio. For his taste, their burnt-offerings of rams, and fat of lambs, he could not relish i; they delighted him not, but were fowre to his palate. For his feeling, their new moons and appointed feasts, were a burden to him, he was weary to bear them. And for his sight, he tells them, though they spread forth their hands, he will hide his eyes. And for his hearing, when they

f Judg. 10. 13.  
g Hof. 5. 15.  
h Hof. 9. 12.  
i Heb. 10. 38.  
j Jer. 6. 8.  
k Isa. 1. 11.  
l Hof. 5. 6.

m Math. 23.

n Vfe. 2.

o Dan. 9. 23.

p Psa. 50. 16.

q Prov. 21. 27.

r Rom. 12. 1.

s Isa. 66. 3.

t Isa. 1. 13.

u Isa. 1. 10.

x Bp. 4. 1.

y Bp. 4. 1.

z Jer. 11.

15. *make many prayers he will not hear.* And for their whole service, he demands  
 16. *who required this at your hands to tread in my courts?* As if he should say, it were  
 12. *fitter, a fair deal for you to be in your shops, or in the alchouse, or any where*  
*else then here, unlesse ye were better. This is the gate of the Lord, the righteous*  
*shall enter into it k.* As for others, thus saith the Lord, *will ye steal, and commit adul-*  
*tery, and swear, and then come and stand (goodly) before me in this house?* Do ye  
 k Psal. 118. 20 *think to expiate your sins by your prayers, and set off with God by your good deeds*  
 Jer. 7. 10. 11 *for your bad? No, that's not the way to get in with God, and to be enfeofed, into*  
*his favour. But what is? may some say. Wash you, make you clean, put away the*  
*evil of your doings from before mine eyes, cease to do evil, learn to do well &c. Come now*  
*and let us reason together as friends, when thisis once well done to purpose, saith the*  
 m Psal. 16. 17, *Lord. For then, though your sins be as scarlet, they shall be as white as snow m &c.*  
 18. *as till then, it boots not to bow your selves before the most high with thousands of*  
 n Micah. 6. 7. *rams, or ten thousand rivers of oyl: no not to offer your first borne for your transgres-*  
*son, the fruit of your bodies for the sins of your souls n. Away therefore will the*  
*love and liking of every lust, cast away all your transgressions, throw all your sins*  
*out of service, your beloved sin especially; be it as an hand for profit, off with it,*  
*be it as an eye for pleasure, out with it: be it what it will, and never so neer or*  
 o Gal. 5. 24. *natural to us, if a sin, lay of it as Haman did of Mordecai, what availeth me any*  
 p Psal. 26. 6. *thing, if he yet live? All that are Christs (and none but such may appear before*  
 q Psal. 66. 16. *God in holy duties) have crucified the flesh with the affections and lusts. Da-*  
 r Rom. 7. 5. *vid would not presume to compass Gods altar, till he had washed his hands in innocency,*  
 s Psal. 119. 136. *nor could he conclude that God would shew him mercy or receive his prayer, till*  
 t Psal. 119. 136. *he had brought his heart to an utter disregard of whatsoever iniquity q. The le-*  
 u Psal. 119. 136. *pers lips were to be covered according to the law, and our Saviour would not*  
 v Psal. 119. 136. *admit of a fair word from a foul mouth r. The lip of excellency saith Solomon,*  
 w Psal. 119. 136. *becometh not a fool: and the best dith (though never so well cookt) is extremely*  
 x Psal. 119. 136. *loathed, if presented by a leper, or brought to table by a nasty flover: so is any*  
 y Psal. 119. 136. *holy duty (whether of piety or charity) displeasing to the Almighty, if per-*  
 z Psal. 119. 136. *formed by one that is yet in his pure naturals, a stranger to the power of grace, and un-*  
 aa Psal. 119. 136. *acquainted with the daily practise of mortification. Hence that of Saint James,*  
 ab Psal. 119. 136. *Draw nigh to God, and he will draw nigh to you t.*  
 ac Psal. 119. 136. *Oh but we dare not come near the Lord, neither can we serve him, for he is*  
 ad Psal. 119. 136. *an holy God, he is a jealous God, he will not forgive our transgressions, nor our*  
 ae Psal. 119. 136. *sins n.*  
 af Psal. 119. 136. *No, be sure of that; except ye confesse and forsake them x. Therefore wash your*  
 ag Psal. 119. 136. *hands, ye sinners, saith the Apostle there, (neither so onely for Pilate washed his*  
 ah Psal. 119. 136. *hands, as if all the guilt had stuck in his fingers ends) but cleanse your hearts ye dou-*  
 ai Psal. 119. 136. *ble minded.*  
 aj Psal. 119. 136. *Yea, but how must that be done? for, though thou wash thee with nitre, and take*  
 ak Psal. 119. 136. *thee much soap, yet thy iniquity is marked before me, saith the Lord God y. Afflict*  
 al Psal. 119. 136. *your selves, saith the Apostle: or, as the word there signifies, be miserable: you are*  
 am Psal. 119. 136. *so, but see your selves such, and be sensible, even unto godly sorrow, and the tears*  
 an Psal. 119. 136. *of true repentance: weep, saith he, or if ye cannot do that (as some constitutions are*  
 ao Psal. 119. 136. *naturally dry, and do not yeeld tears, and some sorrow is bigger then tears, and*  
 ap Psal. 119. 136. *above them) yet mourn at least: and that ye may not mourn a little, for so great*  
 aq Psal. 119. 136. *sins as ye are guilty of, let your laughter be turned into mourning, and your joy into*  
 ar Psal. 119. 136. *heaviness. Use al good means to work your hearts to a through humiliation: turning*  
 as Psal. 119. 136. *al the streams of your affections into this one channel, that serves to drive the mil for*  
 at Psal. 119. 136. *the grinding of the heart. Thus humble yourselves in the sight of the Lord, and he shall lift*  
 au Psal. 119. 136. *you up, yea, thou shalt lift up thy face unto God, and have delight in the Almighty. Thou*  
 av Psal. 119. 136. *shalt make thy prayer unto him, and he shall hear thee and thou shalt pay thy vows z. He*  
 aw Psal. 119. 136. *shall remember all thine offerings, and accept thy burnt sacrifice. He shall grant thee*  
 ax Psal. 119. 136. *according to thine own heart, and fulfil all thy counsel. In the time of the Levitical*  
 ay Psal. 119. 136. *service, there were two several altars; one without the tabernacle, to slay the*  
 az Psal. 119. 136. *beasts on: and another within, to offer incense upon. To teach us, that if we*  
 ba Psal. 119. 136. *would be the temples, and tabernacles of the living God, and have him pleased*  
 bb Psal. 119. 136. *with our sacrifices of righteousness, with our offerings and whole burnt-offerings b,*  
 bc Psal. 119. 136. *we must slay our bullocks, on the outer altar, mortifie our beastly sins, I mean, that*  
 bd Psal. 119. 136. *reign*

raigne in the outward man; the deeds of the body, by the spirit c, before we kin-  
 dle our incense of devotion in the inward man. So shall God smell a sweet savour  
 of rest from us, and we (interchangably) of life and peace from him. But thus  
 much be spoken to them.

## SECT. VI.

Use 3. Exhortation to the best, to be humbled for their 1. not prizing  
 their privilege. 2. not praising God for it. 3. not  
 improving it to the utmost.

**N**Ext, to all such as are already in favour with God, and can tell as much by  
 his good acceptance of their services; mine exhortation from this point is  
 double.

First, to reflect, with Pharaohs butler, and calling to minde their sins this day be  
 humbled for a threefold evill.

First, for not prizing this privilege to the worth, of having Gods eye  
 alwayes upon us, his care open unto us, his presence with us, his providence  
 over us, the good-will of him that dwelt in the bush round about us d, his goodnesse  
 and mercy to follow us all the dayes of our lives, we dwelling in the house of the Lord  
 for ever e.

Secondly, for not praising God as we ought, for this inestimable benefit.  
 So David held it and celebrated it often. Blessed be God, saith he, which hath  
 heard the voice of my supplication f. Blessed be God which hath not turned away my  
 prayer nor his mercy from me g. Who am I? and what is my people that we should  
 offer so willingly after this sort? Now therefore O our God, we thank thee and praise  
 thy glorious Name. h. &c. O look upon this thankfull man, and chide your  
 selves soundly for your unthankfulness; or at least, for your few and feeble pray-  
 ses, for so many services well taken at your hands. Hath God enlarged himself  
 to us, and are we thus straitened in our own bowels i? Hath God barked to He-  
 zekiah's chattering, and shall he not render according to what he had received k,  
 especially having vowed better things, so deeply as he did l? 'Tis possible then  
 ye see, that the best should forget themselves in this kinde: and twenty to one,  
 but we have also. Oh see it by your selves, and be humbled for this shamefull  
 unthankfulness.

Thirdly, for not improving this indulgence, by making our best of it: fall-  
 ing into that sin by supine negligence, that Abaz did of stubborn wilfulness. Ask  
 thee a signe, saith the Prophet, of the Lord thy God, Ask it either in the depth or  
 height above m. Here was a fair offer to a gracelesse carter, that where sin a-  
 bounded grace might superabound: But Abaz said, I will not ask, neither will I  
 try the Lord: as if he should have said: I'll ask no askes, I know a trick worth  
 two of that: let God keep his signes to himself: I crave no such courtesy at his  
 hands &c. This is that Abaz, a stiff Stigmatick, an unworthy churl, a prophane  
 bedlam. Now as in water face answereth to face, so doth the heart of a man to a  
 man n. 'Tis certain, there's none of us but have within, that which may send  
 forth as great a wickednesse as his: and 'tis well if the best of us have not coasted  
 upon his unkind usage of his God, by rejecting his sweet offers, or at least by not  
 making often trial of his gracious acceptance after manifold experience; Oh how  
 should we abound in Gods work o, yea abound more and more p, as the Apostle  
 would have it: such he barks and heareth, and ever looketh upon our labour of  
 love with an eye of delight: so that if we would but do him eye-service, it were  
 sufficient. How should we be dayly and hourly serving such a Master that giveth  
 such large encouragement, by his both assistance and acceptance! how should we  
 be continually sowing more good performances into his bosome, the fruit whereof  
 we should be sure to reap in our greatest need? for as sin lies at our door to do us  
 hurt q: so doth every christian service lye at Gods door to do us good. It is  
 certain

7 Job. 15. 17

f 2 Sam. 13. 4  
t Neh. 2. 2

certain, that he is so farr taken with them, that of his kingly munificence he bids us ask what we will, and it shall be given us. And surely he is deservedly miserable, that will not make himself happy by asking a better condition. Oh that ever any beloved *Esther*, any faithful soul, I mean, should sit feasting and banqueting with God, her *Absheroth*, in the ordinances of life, feeding on the fat, and drinking of the sweet; and not bethink her self then, what suites she hath to commence, what boones to beg, what *Hamans* to hang up, what *Mordecaies* to prefer; what grace, I mean, to get, what corruption to quell, what friend to speak for, what child to prefer &c. How should she be sure of her request, even to the whole of Gods kingdom? why art thou thus lean from day to day, said *Jonadab* to *Amnon*, Art not thou the kings son? and so mayst have any thing for asking? why is thy countenance sad, said thou art not sick, said the king to *Nehemiah*? How sensible (saith a great Divine thereupon) do we think the father of mercies is of all our pensive thoughts, when a heathen master is so tender of a servants grief? How ready should our tongues be to lay open our cares and cares to the God of all comfort, when we see *Nehemiah* again so quick in the expression of his grief to an uncertain care? That we have come off so heavily with our good God, and done so little heretofore in his work, upon so great encouragement, let it heartily humble us.

## SECT. VII.

Use 4. Exhortation to the Saints 1. To admire this mercy: Helps thereunto respecting God, and themselves.

And for the future (that I may speak forward) here is a threefold duty to be commended from the point in hand to your christian care and practice.

First, doth the Lord of heaven and earth so abase himself as to take the least notice of our poor performances; Yea as the bridegroom is glad of the bride, doth our God forejoyce over us? doth he delight to see our faces, to hear our voices, to smell our odours, to taste our fruits, to be handled and embraced by our faith? Is he so farr taken by the poor things that passe from us, that he rests in his love, and will seek no further? Yea that he joyes over us with singing? Oh how should the due apprehension of this dear love of his ravish and affect our hearts with deepest admiration? and how should we even stand amazed at the never-enough-adored depth of his love unto us in this behalf?

To help you herein, the wonder will appear the greater, if we first look up to God, and there see 1. what he is. 2. how little either need he hath of us, or gain he makes of our services: and then, secondly, look down again to our selves, and consider 1. who we are, 2. what are our best works in themselves. For God, first, he is the high and mighty Monarch of heaven and earth, of transcendent perfection and excellency, even above all degrees of comparison: for he is great, greater, a, greatest of all b, greatestness it self c. Again, he is good, d, better e, best f, goodness it self g. So that if men should attempt to serve God, and do sacrifice to him according to his excellent greatness h and goodness, all the wood of Lebanon would not serve to burn, nor all the beasts that be in it suffice for sacrifice i: Yea little enough would all the wood in the world be, and all the cattle therein to make up but some one sacrifice.

Next, see how little this mighty and All-sufficient God, either needs us, or gets by us.

For the first, hear what he saith *Psal. 50.* from the seventh to the sixteenth. Hear O my people, and I will speak, O Israel, and I will resist against thee: I am God, even thy God. I will not reprove thee for thy sacrifices, or thy burnt offerings &c. For every beast of the forest is mine, and the cattle upon a thousand hills &c. Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

me k. Lo this is all he looks for at our hands. Not but that he could well enough be without that too, with his glory (being eternall and infinite as himself) is no way capable of any our addition or deduction. For, as the Sunne would shine, though all the world were blinde: so should God be glorified, though we were all condemned; Yea he could glorifie his justice by our eternall damnation: There's all the need he hath of us. And for matter of profit, If thou be wise, thou art wise for thy self l, saith *Salomon*, what shall the Lord gain by it? And if thou be righteous, what givest thou to him, saith *Elihu*, and what receiveth he at thy hands m? And yet we see how highly he esteems, and how greatly he respects that little Nothing of our endeavours of doing him the least service, and bringing honour to his Name.

Secondly, take notice what we are? and what the best of our works? To the first, *Abraham* answereth, I am but dust and ashes n, then when he stood before the Lord to mediate for *Sodom*. *Jacob* answereth, I am lisse then the least of thy loving-kindnesses o, then when he wrestled with excellent wrestlings, and prevailed with God p. *David* answers, I am a worm and no man q. *Ezay* answers, I am a man of polluted lips r. *Peter* answers, Depart from me, for I am a sinful man, or a man a sinner s; that is, a very mixture and hodgepodge of dirt and sinne: for ever since the fall, whole evil is in man, and whole man is evil. Lastly, the whole Church answers, It is the Lords mercy that we are not consumed t, that hee plungeth us not in the ditch, and that our own clothes abhor us not u. Especially since all our righteousnesses (which is an answer to that second demand, what are the best of our works?) are but as filthy clouts x, such as a man would be afraid to touch, and ashamed to take up. The best we can present God withall passeth from us no otherwise, then as pure water thorow a muddy sink, or sweet wine thorow a sower cask. See it in *Jonas*'s prayer, or rather brawl y. *Jobs* request, or rather curse z. *Sarab*'s heat and hast to send for God by a post to arbitrate a. *Moses*' his carnall expostulation, his former tergiversation, and at last cast (when he had nothing else to reply) his flat and peremptory refusal to go upon Gods errand to the King of Egypt b. The conscience of which weakness, or rather wickedness in himself, drives holy *David* so often to pray for his prayers c: and good *Nehemiah*, to crave pardon for his best performances d. In any of which if the Holy Ghost had not his hand, there would not be (as from us) the least goodness; no, not so much as truth and uprightness: without which the Lord Jesus would never present them for us to his Father: nor the Father once vouchsafe to look upon, or hearken after such refuse stuffe; which yet he doth; such is the delight he taketh in the exercise of his own graces, in the fruits of his own Spirit. And this is that that may justly drive us into a deep extacy of admiration at his incomparable love, and more then fatherly affection.

## SECT. VIII.

2. To retain it, and if lost, to recover it, and how. With answer to some Queries and Objections made by a misgiving heart.

Secondly, you that are possessor of this privilege, to be ever at Gods elbow, as his favourites, and to have the royalty of the kings ear; as you must admire at this mercy, so labour and learn (in the next place) how to retain and keep your selves in this love of God e, as Saint *Jude* exhorteth. And that is done by keeping close and constant communion with this God All-sufficient, walking before him continually, as *Abraham*, and being upright f. The Lord is with you, (saith that Prophet in the *Chronicles*) while ye be with him g. He is with you in mercy, so long as ye are with him in duty. If ye seek him, he will be found of you: but if ye forsake him, he will forsake you. The Lord is not so fond of his own children, but if they forget him, he may and sometimes doth forsake them in part h, without breach of covenant. If they prove unconstant and start aside from their station, he can quickly (and doth otherwhiles) withdraw his grace to their thinking, and the powerfull operation thereof in very deed (for a time at least) as in *David* relap'd, and

R R r

for



for a while deserted. He also seemes to frown upon their suites, and shut out their praye sight, against them with his own hand, meers them, as the angell did Balaam with a naked sword in his hand, as if he meant to dispatch them out of hand, and send them packing to hell. Thus it fared sometime with David, *I thought upon God faithfull, and was troubled* with Elisha, *thou compassedst me about with terrors* with Jeremy, *I shout and he shuts out my prayer*. God turnes his back upon his Absoloms, his Josephs, when they grow proud, presumptuous, secure, slothfull: nay he turnes them into Beldam, when he findes them frantick; and to all other their afflictions adds this, that he will not once come at them, call they never so long, never so loud after him. At such a time, he seemes to have lesse good remembrance of his deare children, then the Ostrich of her egges, which she leaves loose in the sand: or than the sea-monster of her young, which refuseth not, (though cruell enough,) to draw forth her breasts unto them. He puts his Sion sometimes to that sorrowfull complaint; *the Lord hath forsaken me, my Lord hath forgotten me*, yea to that desperate conclusion of the church in the Lamentations. First, she prayes, *Turne thou us unto thee, O Lord, and we shall be turned: renew our dayes as of old.* But as if she had lost her labour in such a bootlesse suit, she subjoynes this for a perclose of all, *But thou hast utterly rejected us, thou art very wrath with us*.

Now in such a pittifull strait, in such a forelorne condition as this, what can a poore soule do for the regaying of his God, more then 1. make moane. 2. make out in the use of the meanes, and then 3. wait his return with patience.

First, you must bewaile the want of Gods gracious presence and acceptance: make like moane as *Ruben for Joseph*, as *David* for his *Absolom*, as *Rachel* for her children: Sing no new song, till thou halt recovered him. Do in this case of spirituall desertion, as *Mephiboseth* in the absence and exile of his Sovereigne, *he neither dressed his feet, nor trimmed his beard, nor washed his clothes from the day the King departed, untill the day he came againe in peace*.

Secondly, set up a loud cry after him, as *Isaac* after his *Joseph*, *Elisha* after *Elisha*, *Micah* after his lost gods. Say with *Absolom*, when out of favour, *Let me see the Kings face, and if there be iniquity in me, let me die*. Returne, O Lord: *How long? and let it repent thee concerning thy servant*. I had rather be thy door-keeper, then of Sathans privie-chamber. O Lord, other lords besides thee have had dominion over us: but by thee only will we make mention of thy Name. Encline thine eares: O Lord, and hear, open thine eyes, O Lord and see. O Lord hear, O Lord forgive, O Lord hearken and defer not for thine own sake, O my God &c.

And then thirdly, if God please to hold off longer, refuse not to wait his leisure, sustayning your selves, in the meane, with those two cordiall places: *who is among you that feareth the Lord, that obeyeth the voice of his servants, though he walketh in darkness and have no light, let him trust in the name of the Lord, and stay upon his God*. Again, since the beginning of the world men have not heard, nor perceived by the eare, neither hath the eye seen, O God, besides thee what he hath prepared for him that waiteth for him. In which waiting estate shouldst thou be taken away by death (which seldom failes out, faith one) if thy heart be still set against sin, and linger after the light of Gods countenance, thou shalt be certainly saved, because the spirit of truth faith, *blest are all they that wait for him*.

Thirdly, let such as have part and portion in this glorious priviledge, of having open access and all assured acceptance, with the most high in all their holy performances; learn to improve this happy opportunitie, by apprehending, and making all best use of it for their everlasting advantage. Is any among you afflicted? faith St. James, *Let him pray. Is any merry? Let him sing psalmes*. Fear we any evill? want we any good? In nothing be carefull, but in all things by prayer and supplication with thanksgiving, let your request be made known to God. Note, that he bids us come with supplication and thanksgiving at once; as intimating, that we need not once doubt of good speed, but have our thanks ready in our hand, as sure of a gracious answer to our prayers. After which, the peace of God which passeth all understanding, shall guard your hearts, set them

in as much safety, as if they were in a tower of brasse, or town of war. Thus *Ephraim*, after she had been with God, took boldnesse to go to the king (uncalled for) without fear of death. And thus our Saviour, though at first afraid, yet when he had conferred with his father by prayer, *arise, let us go, faith he, behold, he is at hand that betrayes me*. He went forth to meet his adversary, and as it were to seek him: for he was heard in that he feared. Again, want we any good? tis no more but run to God for it; who takes it in high scorn we should seek to any other. If any man want wisdom, and by consequence any good thing else, let him ask of God.

Oh but my deserts are nothing. They are as much as he looks for, he gives unto all men, not fells, or payes them for wages.

I know, his reward is with him to give unto every man according to his works: and then my share will be a very smal, or nothing rather.

Nay, he gives liberally, faith the apostle, nor as befits us to receive, but as becomes him to give. Now no small things can fall from so great a hand as his.

Yea, to such and such he will give, and liberally.

Nay, to all men without exception, can they but name the name of the Lord Jesus in prayer, and do their good will to depart from iniquity, they shall be saved.

Oh but I have these and these discouragements. My sins presse me down, that I cannot look up, and prick me in the foot that I cannot come near.

Fear not for this: God upbraides no man; neither with former faults, or present failings, if heartily disclaimed, and soundly set against. The Publican departed Gods presence never whit the lesse justified for his former extortions, because truly humbled.

Take heart therefore upon all occasions, to go boldly unto the throne of Gods grace in full assurance of finding him facile to stretch out his golden scepter, upon the first sight of us, as we appear in his Christ, in whom he is abundantly well pleased.

Look what *Zedekiah* spake faintly and flatteringly to his Princes, you know that the king can denie you nothing: and what the Heathens falsely report of some of their Princes, that never any departed penive out of their presence the same is most true of our God. Never came any unto him aright in his ordinances, but he received thus much comfort and encouragement at least, that he would come again.

Noah's dove brought an olive leaf in her mouth at first, and that was encouragement to send out a second time, and a third also, and then better tidings. So though the Lord hold his people off at first, and seem to flight them, yet his heart is still toward them, and his hand is still under them, there is a secret supporting grace, upholding the Saints in their greatest desertions.

God hears sometimes when he seems to do nothing lesse: and loves entirely where he makes shew to hate extremely; as *David* dealt with his *Absolom*, and as the son of *David* with the woman of Canaan.

But how shall I know that God hearkens and hears, when he seems to neglect, and suspends his answer? well enough: and 1. By a cast of his countenance. 2. By the verdict of thine own conscience.

First, you may guesse at Gods good minde and meaning towards you by a smile of his face, by a cast of his countenance: as a petitioner may read in the kings looks, while his petition is in reading, what the successe shall be. If the king smile upon it and look cheerfully, he is made, as if the king frown, and bend his brows upon it, he is dashed.

Just so it is between God and his people in performance of religious duties. The eyes of the Lord are upon the righteous, as well as his ears open to their cries.

As, o' tother side the face of the Lord (as well as his heart) is against them that do evil, as the Psalmist there opposeth them. A good man gathers by Gods countenance cast upon him in his service, how he shall speed. And this is his priviledge, to be admitted into Gods presence-chamber, when the wicked stand without doors amongst dogs, and devils.

For an hypocrite shall not come before him, faith Job, but the upright shall dwell in his presence. The wicked man stands at the gate like a vagrant, but comes not into the house, to see whether the master be preparing for him an almes, or a cudgel, whereas a good man, like a good Angel, stands alwayes before the face of God, who doth not hide his face from him, but when he cries unto him he hears.

Secondly, consult thine own sanctified conscience, for thy better satisfaction and resolution.



Exod. 7.1  
Joh. 4.29.

Rom. 8.27.  
Rom. 8.16.

weemse.

1 Joh. 3. 21,  
22.

resolution in this case. Conscience is Gods spie, and mans over-seer, excusing, or accusing, cheering or checking in Gods stead, as there is occasion. It may fitly be called our God in the sense that Moses was Pharaohs b. Come, see a thing that tells all that ever we have done c, nay, all that ever God doth (as touching our salvation:) being enlightened and sanctified, by the holy Ghost. For as God knows the meaning of his spirit d, so doth the spirit know the meaning of God. Now this spirit witnesseth together with our spirits e. Nay it disdaineth not for our comfort, to give in evidence at the bar of our consciences, that we are Gods children, and our services good in his sight: refreshing our hearts, after holy actions, with a secret content, with a hidden approbation. Now therefore as the High priest of the old Testament might read Gods minde in his Urim and Thummim born upon his breast, though he heard no voice, though he saw no shape: so may a christian inform himself from within, what the Lord thinks of him and his works, he need but reflect upon his own conscience (if not bemisted or abused by Satans temptations) and it will do him to know what his acceptation is in heaven. If our hearts witness us not, saith Saint Iohn, then have we confidence toward God. And whatsoever we ask, we receive of him f either in the same kinde we ask, or a better. By a clearing cheering conscience God testifies (as once by fire from heaven) that he is well pleased with our sacrifices, &c.

## CHAP. VI.

Doctr. V. God perfectly remembreth, and plentifully requiteth all our labours of love to him and his.

And there was a book of remembrance written before him for them that feared the Lord &c.

**A** Figurative speech, and framed to our capacity: for it befalls not God to be forgetful, or to stand in need of a remembrancer. It was in a distemper, you may be sure, that David asked, *Hast thou forgotten to be merciful a?* and that Zion said, *The Lord hath forsaken me, my God hath forgotten me b.* The Butler may forget Joseph, and Joseph his former toyl, and fathers house c, but God cannot forget his people, whom he hath chosen d. Can a woman forget her sucking child e? possibly she may: some tigresses have proved unnatural to their own birth, and howels, but so cannot God. He is not unjust to forget your labour of love g: or if he should (as I abhor to imagine) behold there is a book of remembrance written before him, for them that fear the Lord, and that think upon his name. A borrowed speech (for our better apprehension) from kings and great personages: who use, for memories sake, to keep a catalogue, a calendar of such as whom they minde to reward for some special service: as Absuerseth did Mordecai, when he had read his name in the roll of those that had deserved well of the king h. Those stout rebels above my text, were grown so bold and bedlam, as to give out, that Gods service was nothing worth: and that it was a course of no profit, to keep his ordinances i. The contrary whereunto is here vouched, and the truth vindicated. God, (saith our prophet) both hearkened and heard the holy language of his people, and so sealed up his dear respect unto them for present: and also caused a book of remembrance to be written before him for them that feared the Lord, and that thought upon his name, and so sealed it in his heart to requite them for the future. That like as in the work of creation there went with Gods dixit, his benedixit, and with his ordinavit his navit, so in the administration of all things (especially in that which is special and proper, to the elect) with his remembrance, there goes a recompence, and with his regard

regard a reward. Note hence, That God doth perfectly remember, that he may Doctr. plentifully requite all the good services done him by his saints and people.

### SECT. I.

The truth confirmed by Scripture.

**H**E not only harkened and heard what good things passed between them here, but registred up and ingrossed the same in his book of remembrance: called elsewhere the book, by a specialty k, the writing of the house of Israel l, the writing to life in Jerusalem m, the book of life n, the book of life of the lamb o, wherein he records, and where-out he will relate, at last day, all the good works of his children p, not once mentioning their sins and infirmities, which he hath promised to remember no more q. Our labour of love he will not forget, but he ever mindfull of his covenant r. The Lord hath been mindfull of us faith the Church (and as an effect thereof) he will blesse us; He will blesse the house of Israel, He will blesse the house of Aaron: He will blesse them that fear the Lord both small and great s. Cornelius for instance, he feared God with all his household, and he made good proof thereof, for he gave much almes to the people, and pray'd to God alway: and therefore both his prayers, and his almes came up for a memoriall before God t. Thus God remembered his Noah u, Abraham x, Rachel y, Joseph z, whose fetters he changed into a chain of gold, his rags into fine linnen, his stocks into a charret, his goal into a palace, Potiphar captive into his Masters Lord, the noyle of his chains into Abrech; and all becaule he remembered his Creatour in the dayes of his youth a, and thereby kept himself pure from the great Transgression b.

### SECT. II.

The truth confirmed by six Reasons.

**T**He ground of which gracious dealing in God is first his incomprehensible wisdom, and fore-knowledge. The Lord hath the Idea, the perfect plat-forme and patern within himself, of all persons and things, together with the severall occurrences of either. Hence it is that he knows all things Simul & semel, together and at once; not successively or by discourse, collecting one thing from another, as we do; but in one simple and eternal act knowing and comprehending all things. He need but reflect upon himself, and there he seeth all things before him as in a glasse. So that to speak properly, there is neither foreknowledge nor remembrance in the Almighty; all things both past and future being ever present with him. Thine eyes did see my substance yet being unperfected, and in thy book were all my members written, which in continuance were fashioned, when as yet there was none of them c. In this fore-knowledge of God (so we call it for teaching sake) as in a book are recorded the persons, birth, quality and death of every man and woman; together with their severall deeds and practises, that they may receive according to what they have done in the flesh whether good or evill d.

And this is our first ground of this point. Known to the Lord are all his works from the beginning e. The Lord knoweth them that be his f, Yea he knoweth the whole way of the righteous g. And this his knowledge of them and their good works is a knowledge of singular approbation, yea of infinite delight and complacency, which makes him wait to shew them mercy h. He remembreth, saith the Psalmist, when he writes up the people, when he makes up his jewels i, that such a man was born k there: and that being born by a second birth, and having followed him in

R r r 3

Reaf. 1.

c Pl. 139.16

the

Mat. 19. 28  
m 2 Joh. 8.

Reaf. 2.

n Pfal. 62. 12

o Heb. 6. 10

p 1 Joh. 1. 9.

Postet aliqui

justus esse De-

us, & sed

quasi verbo

suu nobis con-

struunt, justus

confiteri non vult

Calvin: in

locum.

q 2 Thel. 1. 6, 7

r Rom. 11. 35

s 2 Tim. 2. 13

t Tit. 1. 2

u Eph. 1. 13

x Rom. 4. 11.

y Heb. 6. 18.

Reaf. 3.

z Rom. 10. 12

a Job 1. 9.

b Mal. 1. 10

c 2 Sa. 24. 24

d 2 Sa. 7. 2, 16

e Pfal. 32. 5

f Coloss. 4. 24

g Mat. 10. 42

h 1 Sam. 9. 8.

i Ruth. 3. 15

k 2 Sam. 9. 7

l 1 King. 10. 13

m Judg. 1. 15

n 1 Tim. 6. 17

Reaf. 4.

the regeneration *l*, they shall not lose the things they have wrought, but receive a full reward *m*.

Secondly, God is just and faithfull, hence his remembrances and remunerations of his peoples services. Not of duty (I must tell you) but of mercy: it being a mercy in God even to reward men according to their works *n*, were they better then they be, or can be.

To thee, O Lord, belongeth mercy: for thou rewardest every one according to his works *n*. But this by the way. We were drawing a second reason for the point from Gods justice and faithfulness. And this we borrow from the Apostle Heb. 6. 10. God, faith he, is not unrighteous to forget your works, and labour of love which ye have shewed toward his name, in that ye have ministered to the saints and do also minister *o*.

For the better understanding of which argument, it must be premised, that there is a double Justice of God, one of Equity (which is the giving of every man his own, as yeall know) and another of fidelity, according to that of St. John, If we confesse our sinnes, he is faithfull and just to forgive us our sinns *p*. And in this sense, as it is a righteous thing with God to recompence tribulation to them that trouble you (which is the justice of Equity) so, to you that are troubled rest with us, when the Lord Jesus shall come to be glorified in his saints, and to be admired in all them that believe *q*, which is the justice of fidelity, for faithfull is he that hath promised who also will do it. Take it thus: God having made himself our voluntary debtor, not by receiving any thing from us (for who hath given unto him first and he shall be recompensed *r*? not one) but by promising all good things unto us; what ever unworthiness be found in us, yet he abides faithfull, he cannot deny himself *s*: nor forget to crown his own graces in us with that life eternall, which God that cannot lie, promised before the world began *t*. He hath, of his own accord, siniten a covenant with us of mercy, and given us his band for our security: nay his oath, nay his seal, both the privy seal of his spirit *u* and the broad seal of the sacraments *x*, That by so many immutable things, wherein it is impossible that God should lye, we might have strong consolation, which have our refuge to hold fast the hope that is set before us *y*.

Thirdly God is gracious and bountifull, as well as righteous and faithfull. He is rich in mercy to all that call upon him *z*, or do him any other business. Doth he serve God for nought *a*? No, nor any man living: he is a large paymaster. Who is there even among you that would shut the doors for nought? neither do ye kindle a fire upon mine altar for nought *b*. David indeed would serve him on treccolt *c*: but did the Lord dye in his debt? nay did he not pay him his charges ere the Sun went down the same day with usury? At another time David had but a purpose to build God an house, and God promised thereupon to build him an house for ever *d*: Again, he had but a purpose of confising his sinns, and before he could do it, the Lord forgave him the iniquity of his sin *e*. The Apostle tells us, that a poor servant, if in serving his master according to the flesh, he do withall serve the Lord Christ, doing it heartily as to the Lord, and not as to men, let him know, faith he, that of the Lord he shall receive the reward of inheritance *f*. He meets, it may be, with a hard master that both belly-beats him, and back-beats him too; gives him very hard work and little or no wages; but Christ will do all. Not wages only shall he receive as a servant, but inheritance as a son. Nay, the poor begger that gives but a cup of cold water, with desire of doing more, if he had wherewithall; Verily I say unto you, faith our Saviour, he shall not lose his reward *g*. Saul when he went to enquire about the Affes, had but five-pence in his purse to give the Seer *h*: the Seer after much good cheer gives him the kingdom. Such is Gods dealing with us: he liberally rewards the small offerings of his weak servants, when he perceives them proceed from great love. How often doth he send away his poor Oratours, as Boaz did Ruth with their bosome full of blessings *i*, as David did Mephibosheth, with a royal renewall: as Solomon did the Queen of Sheba with what soever heart can wish *l*: or as Caleb did his daughter Achab with upper and nether spring, a confluence of spirituall comforts: temporall contentments, and all of the riches of his grace doth he thus give us all things richly to enjoy *n*?

Fourthly, God is wondrous tender and chary of his own glory, seeking the setting

setting forth thereof mainly, (and indeed onely) in all his works. Now the glory of God is no way more advanced and enlarged then by keeping open house, as it were: giving all best entertainment and encouragement to those that frequent him: not forgetting the labour of love that is shewed to his Name. For this is it, that will draw in much company about him, and make men very obsequious and observant, when they see for certain that there is a reward for the righteous *o*; yea, steadfast, and unmoveable, alwayes abounding in the work of the Lord, as knowing that their labour is not in vain in the Lord *p*. Praise waiteth for thee, O God, in Sion; and unto thee shall the vow be performed *q*. But how comes it about that men are so officious and forwardly, as to stand waiting at the posts of the gates of Wisdom, with free offer of their best devotions and services? It follows there; Or thou that hearest prayers, unto thee shall all flesh come. As who should say, It is for no marvell, though men come thick about thee; and thou have followers good store: for a little cutreaty serves turne for the obtaining of great suits, of all sorts, and mercies without measure: And it is seldom seen, that a good house-keeper wants company; 'tis pity he should.

Fifthly, God rewards even wicked men that do his will, though against their own will, and beside their own intentions: as he did Nebuchadnezzar, (his involuntary and unwitting servant) to whom he gave Egypt in way of wages, or military pay, for the long labour, and hard pains he had taken in the siege of Tyrus *r*: Howbeit he thought not so, but imagined to destroy, and cut off not a few nations *s*. Likewise those that serve him out of servile respects, and sinfull self-love, he rewards out of the abundance of his bounty; as Ahab, to whom he required a temporary recompence with a temporall deliverance. Nay, those men of Gods hand *t*, that do him no service at all, but walk upon the face of the earth with hearts full of hell, and faces set against heaven, he not onely commands his Sonne to shine, and his raine to fall upon them *u*, but further fills their bellies with his hid treasure, and gives them more then heart can wish *x*: their prosperous successe doth oft-times exceed the conceits of their minds. And shall he forget his entire friends, that thus remembreth to requite his profest enemies? Never was Prince so served in his greatest pomp, as the rebellious Israelites in the wilderness: how good shall we finde him then to those that please him?

Lastly, godly people themselves, nay honest Heathens are careful to requite such as are diligent about them, and dutifull toward them. What honour hath been done to Mordecai, faith Ahasuerus, for this *y*? Surely Mordecai did but his duty: he had hainously sinned if he had not revealed that wicked treachery: yet Ahasuerus takes thought for his remuneration. And shall not God much more remember to recompence the weak obedience of us, though (at best) his unprofitable servants. So Revel, the Prince of Midian, requiteth Moses, for assisting his wronged daughters, against their rude countrey men, that sought to drive them from the water: that themselves had drawn *z*. Shall a courteous Heathen so bountifullly reward the watering of sheep, and shall not our God be as forward to recompence, be it but a cup of cold water given to a disciple? If the king of Sodom could find in his heart to leave the goods to Abraham, as a pension for his pains in the pursuit of the four kings, whom he overtook and discomfited *a*: what marvell though the king of heaven appear unto him shortly after in a vision, and say, I am thy shield, and thine exceeding great reward *b*.

### SECT. III.

Use 1. Confutation of the contrary minded, that say, or conceive at least, that its in vain to serve the Lord.

His then serves, first, to confute and convince of singular impudency, and fallshood all those profane Atheists above the Text, together with the whole rabble of their wretched heirs and successours, abroad the world at this very day; that hold it to be a vain thing to serve God, a practise of no profit at all to be religious. This corrupt opinion of God and his works is an old canker'd sore, that lies

lies festring in all mens hearts, and doth blister out upon the tongues of good men sometimes, of bad men more frequently. Certainly, saith David, *I have cleansed my heart in vain, I have washed my hands in innocency, or to very small avail c.* This was his speech in a passion, for the which he found a time soon after to befool and be-beast d himself well-favouredly, when he was come to himself, and the distemper a little over. And good reason he should; for beside the dishonour done to God hereby, in bringing up (as those spies) an ill report of Gods service, he saw that in so saying, he had offended against the whole generation of Gods children e: from henceforth therefore he laid his hand upon his mouth. Once he had spoken, but he would not answer, yea twice, but he would proceed no further f. With the wicked it is more ordinary. Their words are stout against the Lord g, (saith our Prophet) they stick not to give him out for a hard man, a slack pay-master, reaping where he sowed not, and gathering where he sowed not h. Hear them awhile in their own language. What is the Almighty, say they, that we should serve him? and what profit should we have if we should pray unto him i? What profit is it that we have kept his Commandments, and that we have walked humbly before the Lord of Hosts k? Wherefore have we fasted, say they, and thou seest it not? Wherefore have we afflicted our souls, and thou takest no knowledge l? Lo these many years do I serve thee, said that self-judiciary to his heavenly Father, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends m. Thus these Malecontents of old: and to the same purpose in effect many now-adayes, that think and speak basely of Gods service, as if godlinesse were not gain, but rather gain godlinesse n, heaven a name, and not worth looking after: but the only happinesse to have and to hold. As appears when they spare not to foam out their filthy froth, and say: What get these forward fellows by gadding to sermons, reading so much, praying so oft, being so precise and conscientious? Philosophandum sed paucis: tis good to be godly, but withall to be wise: zealous, but with discretion: we cannot live (beleeve me) by hearing of sermons: religion will not buy food and raiment: we have our hands full of work, and our houses full of children; and should we spend half an hour or lesse in a morning, and as much at evening in prayer and devotion, all would run to wreck, and our families be but ill provided for. Is there not such language as this, heard in some mens hearts, nay houses otherwhiles? Conceive they not as dishonourably, and as disdainfully of Gods best and busiest servants, as Pharaoh did sometimes of the Israelitish sacrificers. They are idle, they are idle, said he, let them get them to their tasks o. Moses speaks of devotion, Pharaoh of idlenesse: Moses talks of sacrifice, Pharaoh of work. Any thing seems duework to a carnall minde saving Gods service. He cries out of any time or pains laid out that way, as Judas once of the Spikenard: To what end is this wast p? As Seneca did of the Jewes weekly Sabbaths; that they lost the seventh part of their time: Or, as Jeroboam did of Gods publike worship at Jerusalem, he perswaded the people that it was too much labour to repair to the Temple, they should take a shorter cut to the golden calves at Beth-aven q. Of this sort are such as send in their excuse, when invited to the ordinances; and say with those recusant guests in the Gospel, We have oxen and farms r and other sith to fry, we cannot intend it, and they were fools if they should. Tell them of the unlawfulness of their lying, cogging, over-reaching, cozening, usury, they'll answer you straight: What would ye have us to do? we are neither Saints nor Angels: we must do as the world does, or else look to be undone for ever. Plain-dealing indeed is a jewel: but (would ye should know) he that useth it, shall die a begger. Presse them to works of mercy, and liberality to Gods poor; alasse, say they, we are poor men our selves, and have many to care for. A man cannot tell what shall come after him, and what shall come after him who can tell? O fools, and slow of heart to beleeve all that the Prophets have afore-time spoken s. Hath not God said, The liberrall man deviseth liberrall things, and by liberrall things he shall stand u, not fall, or come to ruine. That he is able to restore any Amaziuh more then the one hundred talents come to x, lost or rather laid out for Gods sake; and in his service? that whosoever forsaketh all, and follows Christ, shall receive a hundred-fold here, and heaven hereafter y. Ruth for instance: she (whiles Orphab wants bread in her own country) is grown a great

great Lady in Bethlehem; and advanced to be great-grandmother to the King of Israel, nay to Christ the heire of all. But the ground of this perverses and misjudgment made by men of Gods work, and his wages is, that damned infidelitie that is rooted in our natures: causing that we dare not rely upon God, nor trust his bare word without a pawne; but think 'tis best every man to shift for one: that a bird in the hand is worth two in the bush (as the prodigall, that called for his portion here; and that carnall Cardinall that would not part with his part in Paris, for his part in Paradise) that wherever we see God 'tis best trusting to our selves: which what is it better then to give God the lie, to charge faithhood upon the Almighty? should some man promise me an hundred pound, doing some small chare for him, though I told him not plainly, he did but seek to gull me with words, yet if I should go my way from him, turn againe and laugh in his face, and never make use of his offer, or triall of his curtesie, I should, in effect, say as much as all that comes to. Think the same of such as reject Gods just precepts, and despise his large promises, slighting his work, and slandering his wages, what do they lesse then put the lie upon him in grossest manner? then the which I know not what greater indignitie can be offered to the God of truth: Whereat though he seemes to wink for a season, and they conceive basely and absurdly of him thereupon, as if he were altogether such a one as themselves, yet he will shortly reprove them, and set their sins in order before their eyes z, as they stand recorded in the roll of remembrance. For as there is a book of remembrance written before him, for them that feared the Lord, and that thought upon his Name: so no lesse for them that despised the Lord, and set light by his Name. That therein (as in a table) they may run and read their own destiny writtén faire, and so returne and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.

## SECT. IIII.

Use 2. The wicked shall be surely and severely punished.

And that's a second use of this point, and 'tis for terror to all gracelesse and profane persons, that serve not God but Mammon, not the Lord Christ, but their own bellies a, that forsake their Maker, and pursue after lying vanities b, that say, after all, The Lord hath forsaken the earth, he will neither do good nor evil c. He hath said in his heart, (quoth David of the Atheist) God hath forgotten, he hideth his face, he will never see it d. And again by way of complaint. Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they bluster and speake hard things? and all the workers of iniquitie boast themselves. They break in pieces thy people &c. Yet they say, the Lord shall not see, neither shall the God of Jacob regard it e. They hide God from themselves, and then think themselves hid from God f. Whose folly we can better revieve then in the following words. Understand ye brutish among the people, and ye fooles, when will ye be wise? He that planted the eare shall not be hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall not be corrected? He that teacheth man knowledge, shall not he know? Yea, the Lord knoweth the thoughts of man, that they are vanity. He knows them, and ponders them: he records and writes them down particularly in his book of remembrance. The sin of Judah is written with a pen of iron, and with the point of a diamond f. Be-hold it is written before me, and I will recompence it into their bosomes g saith the God of recompence h. And as he writes up their actions for future vengeance, so (as men do their chief evidences, which they are most carefull to keep safe) God is said to lay up these records in store with him, and to keep them sealed up among his treasures i. And for what end doth he this? but that he may produce them as so many swift witnesses against the workers of iniquity in that day. Her finnes have reached to heaven, and God hath remembered her iniquities: Reward her therefore even as she hath rewarded you, and double unto her double, according to her k.

Use 2.  
a Rom. 16. 18  
b Jon. 2. 8  
c Ezek. 9. 9  
d Psal. 10. 11  
e Psal. 94. 3  
f Strabineca-  
melo cum de-  
litescendum  
g penitus in con-  
densis locis seu  
fructu oculi  
i. ut reliquum  
corpus in aper-  
to relinquit.  
Ita dum in ca-  
pitibus secutus  
est, nactus qua  
moris est, capi-  
tur totum cum  
Capite. Plin. l.  
20. cap. 1.  
Impiorum dicta  
et facta simili-  
ter in Dei com-  
mentariis refe-  
runtur eye.  
Gualth. in tex-  
tum.  
f Jer. 17. 1  
g Ezech. 6. 6  
h Jer. 51. 56  
i Deut. 32. 34  
k Mal. 3. 5

**1 Rev. 18. 5, 6**  
**Jacob Revell**  
**in his Pontific**  
**p. 177.**  
*Leato gradu, ad*  
*vindictam sui,*  
*divina procedit*  
*ira, iudicatem*  
*que supplicii*  
*gravitate com-*  
*pensat. De Dio-*  
*nysio Val. Max.*  
*lib. 1. cap. 2.*  
*dyotrophos*  
*alvion.*  
**m Mat. 24. 51**  
**Luk. 12. 46.**  
**p Pal. 37. 35.**  
*exaritur, sed*  
*exaritur.*  
**Rev. 14. 10,**  
**19.**

her works, said that mighty angel concerning Babylon l. And the same said the mighty God concerning all impenitent persons, well they may shuffle for a season, and shift from side to side (as Balaams asse before the punishing Angel) but surely their sin will finde them out, and ring them such a heave peal, as Pope Innocent the fourth heard once from heaven, and was found dead the next day in his nest, *Veni miser in iudicium*, come thou wretch and receive thy judgment. What though the Lord defer the execution of his sentence: *The master of that evil servant shall come in a day when he looks not for him, and at an houre when he thinks not, and shall cut him in twain*, rend his soul from his body, and appoint him his portion with unbelievers m. What though they flourish awhile here, and spread themselves like a green bay tree n, it is that they may be cut off for ever. What is fairer then the corn-field a little before harvest? then the vineyard, a little before the vintage? Thrust in thy sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe, and cast it into the great wine-press of the wrath of God.

## SECT. V.

*Use, Let them therefore hasten out of the Devils danger, and get into Gods service. How that may be done*

**K** Nowing therefore the terrour of the Lord, we perswade men p; And oh that we could perswade all unregenerate persons, first, by this point, to do as Saint Peter adviseth all in their case, *Repent ye, saith he, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord q*: Blotted out, I say, and first out of Gods book of remembrance, where they stand written with a pen of iron, and with the point of a diamond r: Secondly, out of the book of their own consciences, where they stand recorded for future time, as ye may see in Josephs brethren. Their own hearts condemned them, and called them miscreants, twenty years after the fact committed s: their consciences also bearing witness, as faith the Apostle, *and their thoughts between themselves, accusing one another t*. Where it is remarkable that the Syriack translatour useth a word, for conscience that signifieth a written or painted thing. For the conscience now is as a table wherein are many things painted, which sort of writing is fitly compared to that we write with the juice of an onion or lemmon, hold it to the fire, and it is legible. So when the conscience is once put to the fire of Gods wrath, all will out, and old sins come to a new reckoning. The onely way to spunge out this writing, is by weeping upon it repentant tears, that God may wash us thoroughly with the blood of his Son. *For if we confesse our sins against our selves with David u, he is faithful and just to forgive us our sins x*; and to crosse out of his debt-book the black lines of our sins, and arrerages, with those red lines of his sons blood. *I even, I am he that bloteth out thy transgressions for mine own sake, and will not remember thy sins y*. And again, *I will be merciful to their unrighteousness, and their sins will I remember no more z*. Lo, if we but remember our misdoings, he will forget them: if we reveale them with shame and sorrow, he will cover them a, if we but see them to confession, we shall never see them to our confusion, if we but acknowledge the debt, he will cancel the bond, blot out the hand-writing that was against us b, and cast all our sins behinde him c, (as off-cast evidences that are past date) into the depth of the sea: so that we shall never see them again, otherwise then the Israelites saw their enemies, the Egyptians, dead upon the shoare.

2 Next, doth the Lord so remember to requite the services of his people? is there such a lively remembrance, and ample recompence preparing for them (how should this fire up the affections of all unregenerate persons, to hire themselves out to God for servants d, to swear with David e, to vow with Ioshua f to serve Iehovah; renouncing the devils drudgery, to whom they have hitherto damned themselves voluntary slaves, to their inestimable disadvantage. It is a point (I wot well) they will not hear of, that the devil is their good Lord, that he sets them awork,

and will pay them their wages. You know how ill the Jews took it to be told as much by our Saviour Christ g. But that it is no better with them, the scripture is clear, and the joynt testimony of all Gods redeemed ones concurrent: for we our selves also (even I Paul, and thou Titus) were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures h, hampered and enwrapt in the invisable chaines of the kingdom of darknesse, being taken alive captive by the devil at his pleasure i, hurried about by him as Ba'azei in his iron cage: toiled out of all true comfort, as Samson at his mill: opprest with unreasonable tasks, and insupportable burdens, as Israel in the iron-furnace: this is their work. And for wages, they are exposed to a world of plagues and curses, armies and changes of sorrows, and calamities here, their whole life being but one continuat vexation k, besides the fear of death (that upthor and center of evils to evil men) making them subject to bondage all their life time l. And worthily: for terroures take hold of them (then) as waters, they make them afraid on every side m. Trouble and anguish make them afraid th-y shall prevail against them; as a king ready to the battle n. Death seizeth upon them, as a mercilesse officer o, takes them by the throat as that cruel servant in the Gospel: feedeth upon their flesh, as a greedy lion p, stings them to the soul as a fiery serpent q, gripes them to the quick as a bear robbed of her whelps: comes upon them with a firma Ejectione as an inexorable Landlord: carries them away as Gods executioner, yea as the messenger and forrunner of the second death, where the worm never dieth, where the fire never goes out r: where they seek death but finde it no, yea d'sire it, but it fleeth from them s. It is reported of Roger sometimes Bishop of Salisbury (the second man from king Sevee) that he was so tortured in prison with hunger and other calamities usually accompanying people in that case, *ut vivere noluit, mori nesciebat*, live he would not, die he could not. How much more true think we is this of all those that are thrust into that outer-darknesse, that darknesse beyond a darknesse (as the word seems to import) that utmost dungeon of the damned, where there is nothing but weeping and wailing and gnashing of teeth. Weeping for extremity of heat, and gnashing of teeth for extremity of cold. Weeping is the exprellion of sorrow, and sorrow cools the heart; and cold makes the teeth to chatter. Thus those miserable creatures do, at some time, freeze and fry, weep and gnash, live and die, a dying life, a living death, not for a time, or times, or half a time: (oh happy they, if ever they might hope an end!) but ever and ever, and beyond all time, throughout all eternity. *Oh confide in this, all ye that forget God, lest he tear you in pieces, and there be none to deliver you u*. Save your selves from this tormenting Tophet, and be forwarned to flee from the wrath to come. See what miserable slaves ye are to Satan (being altogether as much in his power and clutches x as he that goes gyved is in the gaolers: or he that goes up the ladder piniond and hoodwinkd in the hangmans) and for how little good advantage ye lay forth your selves, and toy out your lives in wearisome wickednesse. Do but summon the sobriety of your senses afore your own judgments, and see what uncessant pains ye are at, and all to go to hell; whiles you do wickedly y with both hands earnestly, working hard at the works of the flesh, but putting your gets into a bootlesse bag z. Nay that's not all: for he that soweth the winde shall reap the whirlwinds a, saith Salomon, that is, he that soweth the winde of sin and vanity, shall reap the whirlwinds of vengeance and misery. And he that soweth to his flesh, shall of the flesh reap that corruption, that is contradicting to life everlasting b: for the wages of sin is death c, temporal, spiritual and eternal. And is it nothing to lose an immortal soul? to purchase an everliving death? hear then let thy self in good earnest to see and sigh under Satans servitude: be sensible of his yoke, as galling thy neck, and let it make thee cry out, O wretched man that I am who shall deliver me from this unfeatherable servitude! Behold, I am more miserable then Samson at the mill: for he had hope in his death, d but what hope have I, When God shall take away my soule e: I am more miserable then Zedekiah in cold irons; for though he lost his eyes, yet he escaped with his life: but I, alas, am am dead while alive f, a very living ghost, a walking sepulchre of my self. I am more miserable, then Jeremy in the dungeon: for he found friends, and means of enlargement: but to which of the Saints shall I turn my self g, or where shall I finde help or rescue in heaven or earth? I am more wretched then Israel in Egypt: for if they

**Vic. 3.**  
**p 3 Cor. 5. 11.**  
**q 38. 3. 19.**

**r Jer. 17. 1.**

**f Gen. 42. 21.**  
**f Rom. 2. 15.**  
**g 1 Tim. 6. 7.**  
**h 1 Tim. 6. 7.**  
**i 1 Tim. 6. 7.**  
**j 1 Tim. 6. 7.**  
**k 1 Tim. 6. 7.**  
**l 1 Tim. 6. 7.**  
**m 1 Tim. 6. 7.**  
**n 1 Tim. 6. 7.**  
**o 1 Tim. 6. 7.**  
**p 1 Tim. 6. 7.**  
**q 1 Tim. 6. 7.**  
**r 1 Tim. 6. 7.**  
**s 1 Tim. 6. 7.**  
**t 1 Tim. 6. 7.**  
**u 1 Tim. 6. 7.**  
**v 1 Tim. 6. 7.**  
**w 1 Tim. 6. 7.**  
**x 1 Tim. 6. 7.**  
**y 1 Tim. 6. 7.**  
**z 1 Tim. 6. 7.**

**u 1 Joh. 1. 7. 29**  
**v Ezech. 43. 12**  
**w Heb. 8. 12**  
**x Pal. 32. 1**  
**y Col. 1. 2. 14**  
**z Mich. 7. 19**

**d Rom. 6. 13**  
**e Pal. 119. 106**  
**f Joh. 24. 14.**

**g Ioh. 8. 44**

**h 1 Tim. 2. 25**  
**i 2 Tim. 2. 25**  
**j 2 Tim. 2. 25**  
**k 2 Tim. 2. 25**  
**l 2 Tim. 2. 25**  
**m 2 Tim. 2. 25**  
**n 2 Tim. 2. 25**  
**o 2 Tim. 2. 25**  
**p 2 Tim. 2. 25**  
**q 2 Tim. 2. 25**  
**r 2 Tim. 2. 25**  
**s 2 Tim. 2. 25**  
**t 2 Tim. 2. 25**  
**u 2 Tim. 2. 25**  
**v 2 Tim. 2. 25**  
**w 2 Tim. 2. 25**  
**x 2 Tim. 2. 25**  
**y 2 Tim. 2. 25**  
**z 2 Tim. 2. 25**

**k Eccles. 2. 17**

**l Heb. 2. 15**  
**m Job. 27. 20**  
**n 18. 19**  
**o 18. 19**  
**p 18. 19**  
**q 18. 19**  
**r 18. 19**  
**s 18. 19**  
**t 18. 19**  
**u 18. 19**  
**v 18. 19**  
**w 18. 19**  
**x 18. 19**  
**y 18. 19**  
**z 18. 19**

**r Mar. 9. 44**  
**f Rev. 9. 6**

**Nubigenis.**  
**o 18. 19**  
**z 18. 19**

**r Rev. 12. 14**

**u Pal. 50. 22**  
**z Act. 25. 18**

**u 1 Jer. 9. 5**  
**Pal. 55. 10**  
**1 Mic. 7. 3**  
**2 Hag. 1. 3**  
**1 Prov. 22. 8**  
**Hof. 10. 12**  
**b Rom. 6. 8**  
**c Rom. 6. 8**  
**d Rom. 6. 8**  
**e Rom. 6. 8**  
**f Rom. 6. 8**  
**g Rom. 6. 8**  
**h Rom. 6. 8**  
**i Rom. 6. 8**  
**j Rom. 6. 8**  
**k Rom. 6. 8**  
**l Rom. 6. 8**  
**m Rom. 6. 8**  
**n Rom. 6. 8**  
**o Rom. 6. 8**  
**p Rom. 6. 8**  
**q Rom. 6. 8**  
**r Rom. 6. 8**  
**s Rom. 6. 8**  
**t Rom. 6. 8**  
**u Rom. 6. 8**  
**v Rom. 6. 8**  
**w Rom. 6. 8**  
**x Rom. 6. 8**  
**y Rom. 6. 8**  
**z Rom. 6. 8**

**u 1 Jer. 9. 5**

**Pal. 55. 10**

**1 Mic. 7. 3**

**2 Hag. 1. 3**

**1 Prov. 22. 8**

**Hof. 10. 12**

**b Rom. 6. 8**

**c Rom. 6. 8**

**d Rom. 6. 8**

**e Rom. 6. 8**

**f Rom. 6. 8**

**g Rom. 6. 8**

**h Rom. 6. 8**

**i Rom. 6. 8**

**j Rom. 6. 8**

**k Rom. 6. 8**

**l Rom. 6. 8**

**m Rom. 6. 8**

**n Rom. 6. 8**

**o Rom. 6. 8**

**p Rom. 6. 8**

**q Rom. 6. 8**

**r Rom. 6. 8**

**s Rom. 6. 8**

**t Rom. 6. 8**

**u Rom. 6. 8**

**v Rom. 6. 8**

**w Rom. 6. 8**

**x Rom. 6. 8**

**y Rom. 6. 8**

**z Rom. 6. 8**

consideret his  
quilibet quam  
jactis fir servi-  
tus, servine  
principi immo  
tyranno diaboli  
qui subditis fi-  
bi infandis di-  
ceat modis.  
Bucer.  
h Joh. 8. 36.  
i lla. 26. 13.  
k Cant. 1. 3.  
l Psa. 51. 12.  
m 2 Cor. 3. 17.  
n Psa. 74. 19.  
o Pl. 84. 10. 11.

p Prov. 8. 34.  
q Quidam ad  
omnia via ex-  
ercitia non fo-  
lum ambulat  
sed et currunt  
immo potius co-  
lant Bern.  
Serm. 2. de  
Affe. Dom.  
q 1 Sam. 17.  
24. 25.  
r Mat. 19. 16.  
Turpe est impi-  
os diaboli tam  
strenue servire,  
nos Christo pro  
sanguinis pretio  
nihil rependere  
Cyprian: lib. de  
operat. illempf.

f Rom. 2. 10.  
i 1 Tim. 6. 6.  
h iuxta iudicium  
gignis est in  
pietate.  
1 Tim. 4. 8.

they performed their tasks, they escaped the lash: but I, after all my best services done to the devill, am laden with stripes, and shall be scourged with scorpions \*. This make moan to thy self, first: and then make out to Christ, next, for manumission and enlargement: for if the son set you free, you shall be free indeed b.

Cry to the Lord Christ in the words of the ancient Church, O Lord, other Lords besides thee have had dominion over us, but we will remember thee only and thy name i. Thy name is as an oymment poured out, therefore the Virgins love thee k. O pour upon my dry soul of that precious oymment, and stablish me with thy free spirit l, for where thy spirit is, there is liberty m, from both the commanding and the condemning power of sin and Satan. O deliver not the soul of thy turtle dove to these wicked ones n: in thy righteousness rid me and set me free. For a day in thy courts is better then a thousand other-where. I had rather be a door-keeper in the house of my God o, then to be Satans chief-favourite, or one of the privy chamber: For the Lord God is a Sun and a shield: the Lord will give grace and glory; large wages l grace and glory? what things be these? one would think that were reward enough for such sorry service, as we can do him, at best: ey, but then her's more then enough, for so good thing will be withhold from them that walk uprightly. Oh bountifull God! who would not chuse and covet to be thy servant? who would not gladly stand waiting at the posts of thy gates p, if haply at any hour of the day he might hear thy happy call, and be hired into thy heavenly Vineyard? who would not run through thick and thin \* to compass such a gainfull service? And yet 'tis a world to see, a wonder to behold how strangely men hang off here: how had they are to be wome to the setting in hand with the works of the Lord: miserably flighting Gods offers, and letting slip their golden opportunities of getting into his employment. They talke sometimes of the wages, but shrink at the work, as the Ifraclites talked of the reward of Goliath's conquest, yet fled from it when they had done q. The land is good; said those faint-hearted spies, but the cities are walled up to heaven, and the inhabitants unconquerable. They wish well other-whiles to heaven, as he that knecled to our Saviour with good master r in his mouth: they could be glad with Balaam to dye the death of the righteous; but to live their precise and austere life, that goes to the heart of them: they cannot frame to it. O blinder then Beetles! the merchant refuseth no adventure for the hope of gain: the hunter shrinketh at no weather for love of game; the souldier declineth no danger for desire of glory or spoile: the bear breaks in upon the hives, contemning the stings; And shall we faint to our selves an ease in not understanding, or an idleness in not seeking after that service that will be a means unto us, not only of avoyding intollerable, and endless torments (which is the devils meed and wages) but also of attaining immeasurable and immortall glory, pleasure and gain, which is Gods reward and guerdon: For glory, honour, and peace to every man that works good, to the Jew first, and also to the Gentile s. And contented godlinesse is greatest gain t, saith the same Apostle, such as wherein all losses are recompensed, all wants supplied, all curses removed, crosses sanctified, promises accomplished, blessednesse procured, Satan conquered, Death destroyed, the grave sweetned, corruption abolished, sanctification perfected, and heaven opened for a more happy entrance. What should I say more for a conclusion of this first Exhortation to those that are in their naturall condition? There is no gain to that of grace, no increase to that of Gods service. The Usurer gaines six in the hundred, but the gain of godlinesse is an hundred-fold here, and eternall life hereafter. Oh who would not then turne spirituall purchaser?

SECT.

## SECT. VI.

Use 4. Exhortation to Saints to abide in Gods love, and to abound in his work: fith their labour of love is not in vain in the Lord.

Our second Exhortation is to be addressed to all those that are true of heart, whose names are written in heaven n, whose services are set down in Gods book of remembrance. How should these first, rejoyce in this priviledge, more a great deal then if devils were subdued unto them x: what a mercy is this, that God should set so highly by their poor performances, as to record them in the high court of heaven: to gratifie and grant them thereupon great suites on earth: to glory and boast of them before the Prince of hell; as he did of Job 7, because he was jealous over himself and his with a godly jealousy z. How should the Saints delight themselves in such a master, and make their boasts of God all day long a? How should they sing with David, Lord thou hast dealt bountifully with thy servant according to thy word b: carolling out, and calendring up the noble acts of that Lord \*, who shall count when he writes up the people c, that such a man was born there, and there was faithfull in all his house, as a servant d, with Moses: kept his word, and not denyed his name with Pergamum and Philadelphi e: instantly served the Lord day and night, with the twelve tribes f &c. These things he carefully recordeth, and honourably mentioneth, and is it not a shame for us to be slothfull, and silent? to be forgetfull of him that thus remembereth us, and the poor things that pass from us? Of all things God cannot abide to be forgotten: See how ill he takes it at the hands of his people. They are a forward generation, children in whom no faith faith he. For of the Rock that bega: them they are unmindfull, and the God that formed them they have forgotten. And when the Lord saw it, he abhorred them, because of this provoking of his sons and of his daughters g. And a fire was kindled in his anger thereupon, even such as burneth to the lowest hell. For the wicked shall be turned into hell, and who too? with all them that forget God h. But what shall become of them in the mean while? Behold, I even I will utterly forget you (and so pay you home in your own coyn) yea I will bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten i. See this exemplified in the rich glutton Luc. 16. who because he remembered not that God gave him his corne and wine and oil, and multiplied his silver and his gold k, but sacrificed to his own net, and burnt incense to his own yare, because by them his portion was fat, and his meat plenteous l, therefore is he not so much as once called by his name in holy scripture, but lyes wrapt up in the sheet of infamy, and buried in everlasting reproach which shall not be forgotten. When as the poor beggar that set God alwayes before him m, with David, that remembered his name in the night, and thereby kept his law n, is thought worthy to have a name in Gods book, and a name in Gods house o, the Lord saying unto him as once to Moses, I have known thee by name p, thy memoriall shall endure to all generations q. Nay the Lord Jesus remembereth such still, now he is in his kingdome r, that beittir themselves all they can, and despatch a great deal of work in a little time, as that famous thief did, who therefore by a commendable theft, after he had offered violence to Gods kingdome s, stole heaven, and supt in paradise.

SECT. VII.

But secondly, Doth God remember his Saints and their services? then let us learn hence not only to reciprocate by remembering him and his mercies, but also (as his remembrancers) to put him in minde (in case he seem leas forward to

Use 4. Heb. 12. 23.  
x Luc. 16.  
y Job 1. 8.  
z Job 1. 5.  
b Psa. 44. 8.  
c Psa. 119. 17.  
\* Psa. 105. 5.  
c Psa. 87. 6.  
d Heb. 3. 5.  
e Rev. 2. 8. 3.  
f Act. 26. 7.  
g 1 Pet. 1. 10.  
h Deut. 32. 18.  
i Jer. 17. 1.  
k Hos. 2. 8.  
l Habak. 1. 16.  
m Psa. 116.  
n Psa. 119. 55.  
o Exod. 9. 8.  
p Luc. 23. 42.  
q Mat. 11. 12.  
r 1 Tim. 6. 16.  
s 1 Tim. 6. 16.  
t 1 Tim. 6. 16.  
u 1 Tim. 6. 16.  
v 1 Tim. 6. 16.  
w 1 Tim. 6. 16.  
x 1 Tim. 6. 16.  
y 1 Tim. 6. 16.  
z 1 Tim. 6. 16.

do us good) of his ancient proceedings, and gracious promises. This is that the Prophet exhorts unto: *Te that are the Lords remembrancers keep not silence*. This the Psalmist constantly practised; *Remember O Lord, thy tender mercies, and thy loving kindneses, for they have been for ever u*. And this the Lord though he needeth it not, yet every where stands upon. He exacts and expects it from us, as a part of his service, and as a condition on our part to be fulfilled in the new covenant. Where, after he had promised great things (concerning Justification, Sanctification, and preservation) he subjoins. *Yet I will for this be enquired of by the house of Israel to do it*. So in another Prophet, I will blot out thy transgressions, and not remember thy sinnes. But then, *Put me in remembrance, let us plead together: declare that thou mayest be justified y*. Whereby you see what's to be done on our part, if we would be remembred with the mercies of Gods people. Plead wee must the gracious promises: spread them before the Lord, as Hezekiah did *Sennacheribs* letter. Pray them over, as *David* often, and so put him in mind of the good he hath spoken concerning us. He loves to be importuned in his own words, to be burdened with his own promises, and to be urged with arguments taken from his old proceedings. *Arise, as in the dayes of old, and performe the mercy which thou hast sworn to our fathers from the dayes of old*.

This *Moses* and *Elia* well understood: and therefore the former as in pleading for the people, he minds the Lord often of his covenant with *Abraham*, *Isaac*, and *Jacob*, and treats with him to that purpose by his Name *Jehovah* (that emphaticall and comfortable Name c:) so when he had foretold a plague to the Egyptians, or the remove of it, yet he omitted not to pray the accomplishment. And the latter, when he had by warrant from heaven promised rain to *Ahab* after three years draught, yet he went afterward to the top of *Carmel*, and prayed earnestly, (saith *St. James*) he prayed toughly, lustily, laboriously; he strained every vein of his heart (as it were) in prayer, for he *slept, and stretcht, and put his face between his knees*, saith the story, and this for a great while together, till at length a cloud, and after this a catalysme of raine and waters came of it; when once he had prayed to purpose, and not till then. For the Lord, though he be liberall, yet he is not prodigall: and although he reject not our weak services, yet he throwes not away his mercies upon such as hold them 'not' worth whistling after, as they say. Be his children never so deare unto him, yet they shall know their distance, and their duty: and although he love to be acquainted with them in the walkes of their obedience, yet he taketh state upon him in his ordinances, and will be fought unto for his mercies. *Seek the Lord*, saith the Prophet, *and then will he raine righteousness upon you*. For like as the Sun drawes up vapours from the earth, not to retaine them, but to return them to the moistening and so fattening of the same: so doth the Lord draw from us our devotions and other duties, not for any benefit of his own, but to raine them down againe upon us in so many blessings.

## SECT. VIII.

Lastly, this (me thinks) should mightily encourage good peoples hearts, and strengthen their hands in well-doing, to consider, that the Lord doth perfectly remember plentifully to requite whatsoever service. The pains cannot be cast away that we resolve to lay out, nay to lose for Christ. *Master*, saith *Peter*, *we have laboured all night, and have taken nothing. Nevertheless as thy word wee will let downe the net*. And he sped accordingly; for he enclosed a great draught of fishes, even to the breaking of the Net, &c. So true is that of the Apostle, *He that is Lord over all, is rich unto all that call upon him*. He gives exceeding abundantly, even above all that we ask or think. Thus *David* asked life of the Lord, and he gave him length of dayes for ever and ever. *Solomon* asked wisdom (not wealth) and he had wisdom and wealth too: *Hezekiah* asked one life, and God gave him two: added fifteen yeeres to his dayes, which we count two mens lives, and a yeer over. The palse man seeking health at Christs hands, had health and heaven to boot. *Zachens* striving to see Christ, not onely seeth him, but heareth him speaking salvation to him and his.

Yea,

Yea, (may some say) God may crown his people with salvation: but they are hardly put to't in the mean while, many of them, and forely vexed by the oppressions of their enemies, who make pittifull havock of them, and God regards it not.

First, this is not for their diligence, but negligence rather in the work of the Lord: lazy servants must be quickned.

Secondly, God hereby tryeth the truth, and soundnesse of their graces; makes it appear that they serve him for himself, and not meerey for provender, or for a whole skin, as the Devil accused *Job*.

Thirdly, God in humbling them remembreth them, for his mercy endureth for ever. *Is Ephraim my dear sonne? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord*.

Lastly, heaven will pay for all, and the lesse they take up of their wages before hand, the more they shall receive at the quarter day. *If we suffer together with him, we shall be glorified together*. This made *Abraham* content to dwell in tents, because he looked for a more enduring city: *Moses* chose the reproach of Christ, (the worst part of him) before the honour of *Pharaohs* court: & this when he was no baby neither, but at mans estate, and therefore knew well what he did; and all because he had respect to the recompence of Reward. This made the believing Hebrewes suffer with joy the spoiling of their goods, as knowing that they had in heaven a better, and more enduring substance. *Ezekiel* willing to deliver an unpleasing message, and suffer for it too, because God took him up and let him hear the noise of a great rushing, saying, *Blessed be the glory of the Lord*. Nay our Saviour Christ helped himself over the hardship of his crosse, by casting his eye upon the Crown: leaving us an example to follow, a copie to write after. And indeed it is a matter passing difficult to obey God, when carnall reason suggesteth likelihood or damage or other danger. But if it were a sufficient reason to move *Jacob* to neglect his stuffe in the land of *Canaan*, because *Pharaoh* promised him the best things of Egypt. How much more should the assurance of heaven (that true treasure) make us careless of this earthly traffick? How should the very fore-thought of that exceeding, exceeding weight of glory, make us plentiful in Gods worke: cause and even compell us to hear much, pray much, live holily, deale uprightly, be constant and abundant in well-doing, what ever come of it: Not standing upon the worlds censure, who are apt enough to call thee fool for thy forwardnesse, and two fool for thy foolishness, (so they usually call and count the care of good conscience, and courage in a good cause:) let them work on, and spare not, but feare thou God: and against all their black coles, comfort thy self with his white stone. Let them think basely of thy course, but do thou think busily of Gods name: and he will think as carefully of thy recompence, even above all that thou canst aske or thinke.

Up therefore (that I may resume the exhortation, and shut up all) Up. I say, and be doing, and the Lord shall be with you. *Why stand ye here idle all the day long? Why linger ye and look thou one upon another? You see your work, you know your wages. It is but an inch of time you have to take paines in, and then eternitie of rest and recompence: Where it would repent you nothing more (if 'twere possible there to repent) then that you had begun no sooner, wrought no harder. It is no small encouragement (in the mean-while) to know, that he sets down in his book of remembrance, nor how many yeares only, but days, nay hours we spend in his service: what heat we suffer, what cold, what hunger, what thirst: what losse, what straights: what danger, what difficulty, what every thing. There was found in a besieged city a poore wise man, (saith *Solomon*) and he by his wisdom delivered the city, yet no man remembred that same poore man*. This is the course of the world, but tis otherwise with

*Dies brevis est opus multum, et operarii pigri et paterfam: urget. Quare castigemus mores et moras nostras. R. Simeon. Qui studet optatum cursu contingere metas multa in illis fectibus, sudavit et alii, Hor. d. Ecclesi. 9. 15. merces mundi*

ff 2

God

Rev 2.2

Ille non tan-  
tum quæ  
annos sed  
quæ dies  
aque huius  
in illius  
cultu con-  
suimus  
apugillibus suis notat : æstam, frigora, sanem culturam bonorum &c. Cat. f 1 Thessalonians 1.3 g Plal. 56.9  
h Matthew 10.30. Quæ prelo habemus ea numeramus &c. i Act. 27.

God. I know thy workes, and thy labour e, saith he to Ephesus : not thy work only, but thy labour in working : not thy love only, but thy labour of love : not thy hope only, but thy patience of hope in our Lord Jesus Christ, in the sight of God and our father f : Not thy crosses only, but the number, time, place and measure of our crosses are with God : Not thy person only, but thy flittings are in his book, and thy tears in his bottle g : yea the haire of thy head are num- bred h, not one of them shall perish : much lesse the head it self. But though washed a little, with Paul in the ship-wrack i, yet thou shalt be landed safe at the Key of Canaan, the kingdome of heaven.

## CHAP. VII.

Doct. VI. Such as fear the Lord, will be thinking upon his Names what it is to do so.

## And that thought upon his Name.

\* Shindler in  
Pro. 30.4.  
Jud. 13.18.

\* æstamantibus  
gloriam nominis  
eius cult.  
Exposit.  
Sapientibus  
cordis, & pri-  
vis mysterio-  
rum Dei  
R. Abraham.  
in intellectu suo  
invenientibus  
omnes vias eius  
iudicium esse  
&c. R. David  
Quigloriam  
Dei offerunt  
&c. Guahber.  
Qui sapient  
in prelo ha-  
bent nomen  
Dei Calvin :  
Cætam memi-  
nis cognitio-  
nem assiduam  
natione perstantes. Polan. in locum. \* Hac lætione pietatis vera fontem indicat &c. Guahber : in locum. Doct.

Here's a further description of the parties in speech by a second property. As they feared the Lord, so they thought upon his Name. Where comes to be considered, first, what is meant by Gods Name, the object of their thoughts : secondly, what by thinking upon this Name, which is the act of these ancient beleevers, about that object.

Name here hath reference to God : and his Name signifieth. 1. Gods self, in his unsearchable Essence, or that unutterable subsistence that each person hath in the God-head \*. 2. All such names and titles of God, his attributes, actions, ordinances, and all things else that have any special print of Gods image stamp upon them, are said to be gods Name upon them : because by them he is known as a man by his name.

Next, to think upon this Name of God, is diversely glossed, and expounded by interpreters. He doth best (in my opinion) that saith, to think upon Gods Name, is nothing else, but by sundry sad and serious meditations, well to weigh and deeply to digest whatsoever a man hath heard and learned of God, and his wayes. Thus Pilatus fuccinctly and pithily. This then was the guise of those godly ones of old : and this is stil the property and practise of Gods faithful people : who as they feared the Lord, (which is the first signe they are here set out by) so, as a fruit or rather root \* of that holy fear, they think diligently upon his Name ; that is they bend and busie their best thoughts upon the things of his kingdome. Hence we may learn,

That it is the part and property of a man truly fearing God to be much in the meditation of the things of God. Such as fear the Lord in truth will be thinking upon his Name.

SECT.

## SECT. I.

The Point proved by Scripture.

YOU see they go coupled in the text, as individual companions : and other where in scripture, it is made the mark of a man truly religious that he hath right thoughts, that is, well set upon those rightest objects, God and his Name. The thoughts of the righteous are right a. And again, the desire of the righteous is only good b. Not that any man, in this viatory condition, is so happy as to have his heart altogether empty of evil thoughts and desires : but that's the thing he strives unto, and breaths after, he suffers not evil motions to roost in his minde, to keep residence there, to lodge in his inwards as Jeremies expression is : he serves God in his spirit with Paul (at least in his general resolution and intention) He sets the Lord always at his right hand e with David : he walks continually in the sense of his pre- sence, and height of his countenance, with Henoch, Noah, Abraham, and others, he wholly followeth after the Lord his God with Caleb f, in desire and endeavour at least he waits for God in the way of his judgements with the Church in Luit. And the desire of his soul is to Gods name, and the remembrance of h. m. g. In which holy course if he be at any time interrupted (as the best is many times) he cries out mournfully with the Church in the same Chapter : O Lord our God, other lords besides thee have had dominion over us, yet through thee only will we make mention of thy name h. I finde a law in my members warring against the law of my minde (that frame of holy thoughts) and carrying me captive to the law of sin and of death i. The law truly is spiritual, but I am carnal sold under sin ; I consent to the law that it is good, even then when I transgresse it, and do that I would not. Nay more, I delight in the law of God after the inward man : yea with the minde, I myself serve the law of God, then, when with the flesh, the law of sin. Thus the regenerate part in a christian still hankers and hangs toward God, as the sea-mans needle toward the North-pole, as the misera- ble captive toward his own country, as the distressed spouse toward him whom her soul loved : she slept indeed, but her heart waked k, all the while God is the proper and most pleasing object of a good mans thoughts and affections, as David often avoweth him in the book of Psalms. And though he be hard layed at some times ; ey, and not seldom seduced l and hurried aside by armies and changes of evil thoughts, noysome lusts, satanical injections, and other grievous temptations both from within and without : Yet for the main bent, the general inclination and intention of his thoughts and affections, he is still with God, as David, when I awake I am still with thee m, saith he. And oh how precious are thy thoughts unto me O God n ! how great is the sum of them ? in the multitude of my perplexed thoughts with- in me, thy comforts delight my soul. And to like purpose the Church : All this is come upon us, yet we have not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy wayes. Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death, If we have forgotten the name of our God, or stretch out our hands to a strange God, shall not God search out this ? for he knowes the secrets of our hearts p. And that confi- deration as it kept their thoughts within compass : so it may well minister unto us a ground of good reason for the point in the first place.

## SECT. II.

The Point proved, and enforced by five reasons.

Gods people are much taken up in the thought of his name, for they know that he knows the secrets of their hearts q (as he that makes a watch knoweth every

Rest. 4  
q Heb. 4.13



All things are  
(for the out-  
side) *γυμνα-  
σμένης*, and  
(for the in-  
side) *καθα-  
ρισμένης*,  
dissected, quar-  
tered, clef-  
t through the  
back-bone, as  
it were.  
1 Ioh. 4. 24  
2 Act. 17. 28  
3 Prov. 16. 1  
4 Rom. 12. 1  
5 Ioh. 29. 13  
6 Exod. 29.  
39  
7 Psal. 51. 17  
8 Cant. 6. 1  
9 Gen. 43. 3  
10 Prov. 23. 26  
11 Deut. 6. 6

Reas. 2.

\* *Animus est  
ubi amet, non  
ubi animat.*  
1 Cant. 1. 3  
2 Psal. 34. 8  
3 Ioh. 42. 5  
4 Eccles. 17. 1  
5 Ioh. 12. 3  
6 Rev. 14. 1, 4  
7 1 Pet. 1. 8

8 Rom. 5. 5  
9 1 Ioh. 2. 20

Reas. 3.

10 1 Cor. 6. 19  
11 Cant. 3. 6  
12 2 Cor. 3. 5  
13 1 Cor. 2. 9,  
10.

14 1 Tim. 6. 16

every turning and winding in the watch. And that as he knows them, so he owes them too: For 'tis he that made us these spirits *r*, and therefore he requires to be served in our spirits: It is he that gave us our thinking faculties, we cannot move (nor not with a motion of the minde) but in him *r*. Both the preparations of the heart, and answer of the tongue is of the Lord *u*. And is it not reason therefore that he should have a tribute of our thoughts, a thought-service also? It is true our bodies with the members thereof, must be offered up and presented to God as a living sacrifice *x*. But that sacrifice can neither be living, nor well-pleasing, where the heart is wanting *y*. Hence he fo called of old for all the fat of the inwards in the lit offering *z*: and testified afterwards by David that he delighteth more in a broken heart than in all sacrifices *a*; he rolles himself in it as in a bed of spices *b*, and seems to lay of it to the sonnes of men, as sometimes *Jehoph* to his brethren concerning Benjamin his brother, or as David to Abner concerning *Michol* his wife; *ye shall not see my face except ye bring it c*. He will have the heart *d* or nothing, because it is the treasury of all our thoughts, speeches and actions: but first of our thoughts, which are the next and immediate fruit and issue of the heart, whence the services done him by them, cannot but be most pleasing, sith they are most spiritual, and farthest off from pollution of hypocrisy; whereunto they cannot be so subject as outward services, which are performed sometimes more out of respect to the Creature, then to the Creator. Hence the Church in that fore-alleged Psalm, seeking to approve her self to God, pleades the sincerity & goodnesse of her thoughts, as a sufficient testimony of her truth & integrity *e*. But this is not all: Gods people are thoughtfull of his Name, not only moved with feare (as the text here couples them), because he searcheth out the secrets of their hearts, and calles principally for their thoughts: but also out of love, and strength of affection (as the spouse acknowledgeth: *the property whereof, is to set the thoughts aworke upon the thing beloved: according to that in the proverb, the minde of a man is not where it lives, but where it loves*). And fo it is here. Gods Name is as an ointment poured out, therefore the virgines love him *f*. They have tasted and seen how good the Lord is *g*. They had often heard by the hearing of these are, but now their eye hath seen him *h*. His good name hath been sweeter to them, then a precious ointment *i*; it hath filled their hearts, as *Maries* Spikenard did the house *k*. This maketh the virgines, that follow the Lamb wheresoever he goeth, that stand with him upon mount *Sion*, having his fathers name written in their foreheads *l*; to love him for the odour of his good ointments, though they see him not *m*. And out of the deare respect and love they bear unto his Name, to be continually thinking upon that which their soules love.

The more they love, the more they think, and the more they think, the more they love: God having shed abroad his love (that part of his Name) in their hearts *n* as a sweet ointment, by the Holy ghost, that anointing that is given unto them, and which teacheth them all things *o*.

And that's a third Reason, why the Saints are so set upon the thoughts of Gods Name, they are taught and enabled thereunto by that holy spirit, their domestick Monitour and sweet inhabitant. For, know ye not that your bodies are the temples of the holy ghost that is in you *p*. And if their bodies are the Spirits temples, surely then their soules are his Holy of Holies; wherein are continuall pillars of incense ascending *q*; good and holy thoughts, (I meane) abounding, by the operation of the Holy ghost; (whose immediate motions they are) we being not able of our selves to think one good thought *r*. There never entered into the heart of a naturall man, the things that God hath prepared for them that love him *s*. But God hath revealed them to us by his spirit: whose worke it is.

1. To enlighten.

2. To enlarge the heart, wherein he takes up.

His first work is to beat out new windows in the dark soules of men; to let in a new light thereinto to give us thereby some sight of God, some sense of his sweetnesse, some glimpse of his glory. Not as he is in himself, in the brightnesse and perfection of his essence: for so he is incomprehensible, and the light whereby he should be seen inaccessible *t*. Nor yet so perfectly here, as he stands described unto us by his Attributes and actions, that's reserved for a better life.

But

But his back-parts *u* only (with Moses) that holy and reverend Name of his, *Jehovah* *Jehovah* strong, mercifull gracious, long suffering &c. Thus much the spirit gives us to see of God, though somewhat obscurely, as through a grate only, or as in a glasse, in a riddle, or as an old man through spectacles: the greater part of our knowledge being but the least part of our ignorance. And Secondly, having thus opened our eyes, and turned us from darknesse to light, he turns us next, from the power of Satan to God *z*: that whereas heretofore we were acted and agitated by the Prince of the power of the ayre *a*, the God of this world, who had first blinded our minds *b*, and then let abroad upon our hearts and affections, hatching out thence whole swarms of evill thoughts, and litters of lusts that fight against the soul *c*: So now, being possessed by a better spirit, we are enlarged and enabled to captivate and conforme our thoughts to the sovereignty of Gods grace, the rules of his word, and the remembrance of his Name.

Fourthly, their new Nature, (that blessed frame of Gods grace erected in them by the spirit; that great Architect, that plants the heavens, and liyes the foundation of the earth, that he may say to Zion, *Thou art my people d*) This Divine Nature as Peter calls it, and renewed Image of God, this habit of heavenly-mindednesse purereth Gods servants upon a continuall fresh succession of holy thoughts. For besides that their phantasy or thinking-faculty (being a chief inward sense of the soul) is seized upon for God to the utter dissolving of that old frame of vile thoughts and lusts (those strong-holds wherein Satan had entrencht *f* himself) the whole spirit, soul and body of a Christian is sanctified throughout *g*. God writes his law in our hearts *h*, stamps his image upon the spirit of our minds *i*, makes us partake of the god-like nature, having escaped the corruption that is in the world thorough lust *k* &c. Hence an ability of holy thoughts and affections, for as the man is, such are his dispositions and meditations. The liberrall man deviseth liberrall things *l*. A good man out of the good treasure of his heart bringeth forth good things *m*: And as from within out of the old heart proceed evill thoughts *n* &c. so from the sanctified heart proceed sanctified thoughts, and gracious considerations and respects to God, and his Name.

Lastly, we may argue for the truth and certainty of this point of the godly mans practise, from the many near and dear relations he stands in to God: together with the daily dealings he hath and often use he makes of his Name. For God first, he is the good mans friend, and father, Prince and portion, God and guide, his *All in All o*: he hath given up his name to Gods truth, devoted himself to his fear *p*, sworn himself to his service *q*, and endevours nothing more then to love him with all his heart, with all his soul, and with all his thought, which is that first and great commandment of the law, whereupon the rest hang, as a thing upon a nail, or as beads upon a string. And secondly for the name of God, they run to it in any streffe, as to a strong tower *r*: they walk in his name *t* as in a Garden or gallery: they rejoyce in it as in all treasure *u*: yea what ever they do in word or deed they do all in the name of the Lord *Jesus Christ x* &c. Now can we possibly rejoyce in Gods name, run to it upon all occasions, walk in it, talk of it, do all in it, and yet not minde it, not be much in the thought of it? Again, can we acquaint our selves with the Almighty, vouch him for our God, set him up for our Sovereigne, converse familiarly with him as our friend, walk before him *y* in uprightnesse and integrity, walk with him *z* in an humble familiarity, walk after him *a* by an entire obedience and ready conformity, and yet not frequently think on him? 'tis not possible.

### SECT. III.

Use 1. Those that habitually think not upon God, fear not God.

Now for application: Are all Gods people such as think upon his Name? This then serveth, first, to shut all such out of this holy society, and to evince

15 Exod. 33. 23  
16 1 Cor. 13. 12  
17 1 Ioh. 3. 2  
18 Act. 26. 18

19 Eph. 2. 2  
20 2 Cor. 4. 4  
21 1 Pet. 2. 11

Reas. 4.

22 Eday 57. 16  
23 2 Pet. 1. 4

24 2 Cor. 10. 4, 5  
25 2 Ioh. 5. 23  
26 1 Heb. 8. 10  
27 Eph. 4. 23  
28 2 Pet. 1. 4  
29 1 Ioh. 32. 8  
30 1 Mac. 12. 1  
31 Mark 7. 21

Reas. 5.

32 Colof. 3. 11  
33 Psal. 119. 38  
34 1 Ioh. 19. 119  
35 1 Mac. 22. 37  
36 1 Ioh. 18. 10  
37 1 Ioh. 4. 5  
38 1 Ioh. 119. 14  
39 Colof. 3. 17

40 1 King. 9. 4  
41 2 Gen. 6. 9  
42 Deut. 19. 4

b Jer. 5. 24  
c Plal. 10. 4

Salve, Vale.

d Rom. 8

e Hof. 7. 2  
f Luc. 15. 17  
g Lam. 3. 28

b Plal. 4. 4

Jer. 8. 6  
Psal. 137. 1  
Psal. 137. 2  
Psal. 137. 3  
Psal. 137. 4  
Psal. 137. 5  
Psal. 137. 6  
Psal. 137. 7  
Psal. 137. 8  
Psal. 137. 9  
Psal. 137. 10  
Psal. 137. 11  
Psal. 137. 12  
Psal. 137. 13  
Psal. 137. 14  
Psal. 137. 15  
Psal. 137. 16  
Psal. 137. 17  
Psal. 137. 18  
Psal. 137. 19  
Psal. 137. 20  
Psal. 137. 21  
Psal. 137. 22  
Psal. 137. 23  
Psal. 137. 24  
Psal. 137. 25  
Psal. 137. 26  
Psal. 137. 27  
Psal. 137. 28  
Psal. 137. 29  
Psal. 137. 30  
Psal. 137. 31  
Psal. 137. 32  
Psal. 137. 33  
Psal. 137. 34  
Psal. 137. 35  
Psal. 137. 36  
Psal. 137. 37  
Psal. 137. 38  
Psal. 137. 39  
Psal. 137. 40  
Psal. 137. 41  
Psal. 137. 42  
Psal. 137. 43  
Psal. 137. 44  
Psal. 137. 45  
Psal. 137. 46  
Psal. 137. 47  
Psal. 137. 48  
Psal. 137. 49  
Psal. 137. 50  
Psal. 137. 51  
Psal. 137. 52  
Psal. 137. 53  
Psal. 137. 54  
Psal. 137. 55  
Psal. 137. 56  
Psal. 137. 57  
Psal. 137. 58  
Psal. 137. 59  
Psal. 137. 60  
Psal. 137. 61  
Psal. 137. 62  
Psal. 137. 63  
Psal. 137. 64  
Psal. 137. 65  
Psal. 137. 66  
Psal. 137. 67  
Psal. 137. 68  
Psal. 137. 69  
Psal. 137. 70  
Psal. 137. 71  
Psal. 137. 72  
Psal. 137. 73  
Psal. 137. 74  
Psal. 137. 75  
Psal. 137. 76  
Psal. 137. 77  
Psal. 137. 78  
Psal. 137. 79  
Psal. 137. 80  
Psal. 137. 81  
Psal. 137. 82  
Psal. 137. 83  
Psal. 137. 84  
Psal. 137. 85  
Psal. 137. 86  
Psal. 137. 87  
Psal. 137. 88  
Psal. 137. 89  
Psal. 137. 90  
Psal. 137. 91  
Psal. 137. 92  
Psal. 137. 93  
Psal. 137. 94  
Psal. 137. 95  
Psal. 137. 96  
Psal. 137. 97  
Psal. 137. 98  
Psal. 137. 99  
Psal. 137. 100

Job 27. 14  
Math. 24. 39  
Ecc. 9. 10

m Plal. 5. 17

Signa.

n Rom. 1. 18  
1 Cor. 15. 1  
2 Cor. 1. 1  
Gal. 1. 1  
Eph. 1. 1  
Phil. 1. 1  
Col. 1. 1  
1 Thes. 1. 1  
2 Thes. 1. 1  
1 Tim. 1. 1  
2 Tim. 1. 1  
Tit. 1. 1  
Phile. 1. 1  
Heb. 1. 1  
James. 1. 1  
1 Pet. 1. 1  
2 Pet. 1. 1  
1 John. 1. 1  
2 John. 1. 1  
3 John. 1. 1  
Revel. 1. 1

o Eph. 4. 19  
d 1 Cor. 15. 1  
p 1 Thes. 1. 16

evince them void of Gods true fear, that think not daily and diligently upon God, that make not his name the matter of their meditation, that say not in their hearts, *Let us now fear the Lord our God b &c.* The wicked faith David, through the pride of his countenance will not seek after God: *God is not in all his thoughts c*: Eating and drinking, buying and selling, building and planting, plowing and reaping &c. are in his thoughts, but God falls not into his thoughts the whole day throughout. Or if in a whole lottery of thoughts, he stumble haply upon God and his Name, yet his heart is merely passive in it (as was *Sauls* and *Balaams*): it is only as a thorough-fair for such thoughts: they give him a joy and away: they salute him as he in the Comedy did his fellow with good-morrow, and farewell both in a breath. He is soon fated, nay jaded and tired out at a sermon, or so, where he hath occasion of better thoughts then ordinary. He favours not these things of God d, he finds no more relish in them then in the white of an egge, or a dry chip. Hence it comes, that they soon pass away from him, like *Nebuchadnezzars* dream, which himself could not remember by morning. Nothing settles or bides with him of this nature. *They consider not in their hearts, that I remember all their wickedness e.* Some transient thoughts they may have that way, in cold blood other whiles, but to little or no purpose. They turn not short again upon themselves with the prodigall f: they sit not alone g with the Church in the Lamentations, to entertain and nourish good motions: they call not themselves to a domestick audit, 'tis death to them to do any thing that way: they do not commune with their own hearts upon their beds b. They summon not the sobriety of their senses before their own judgements, to set themselves down by right reason, to argue the case with their own consciences, and to lay evry man to himself, *what have I done i?* what do I mean? what doth God think of me? what will he do with me? what's my case here? and what will be my condition a thousand yeers hence? These favoury thoughts, these wholefome considerations seldome or never enter into the confines of their hearts. Or if they do (as sometimes they do) upon some sudden unexpected evill accident, (as the death of a dear friend, some more remarkable losse in their estates, the hearing of a powerfull sermon, or the like) oh what shift will these men make to rid their hearts of such unwelcome guests, that they may be no longer rackt and diseased by them? how do they bring their buckets to quench such a spark of the spirit kindled in their breasts? how do they choak and throttle before it it draw breath, such a motion made them by the holy ghost l desperately saying to God, *Depart from us, we desire not the knowledge of thy ways k.* Casting Gods word behind them, as the old world did *Noahs* preaching (it was even more then spilt upon them, whiles they would know nothing of all that was foretold them till the flood came, and swept them away, as vermine) hating to be healed, refusing to be reformed m, drowning the noise of their clamorous consciences, with the hurry, and clutter of worldly businesses and imployments; as the old Italians in time of thunder used to shoot off their greatest ordinances, to ring their biggest bells, and to make all the fragour they could, to drown, as far as they might, the noyse of the heavens, that it might not affright them. And for that other faculty commonly called *ovynon*, to make all safe there, they lay fast hold upon all the principles in their heads, and imprison them n, as the Apostle speaketh, tearing out their soules, as much as may be, those common notions of truth and falshood, right and wrong, good and evill, whether left in mans nature at the fall, or superinducted since, I will not dispute: There, I am sure they are by a good providence of God for the conversation of civill society: till razed and rooted out, or lockt up at least in restraint, by such as would sinfully without disturbance, till at length they arrive at that dead and devoted disposition o of the debauched Heathens, little differing from that of the very devils, and so *wrath come upon them to the utmost p.*

SECT.

# SECT. IV.

Of those that think base and bawdy thoughts of God.

BUT secondly, if the bare not thinking upon God and goodnesse shew a man to bee un sanctified; what shall we say of such as think of God indeed, but think basely of him and unworthily: cast him, as it were into a dishonourable mould, by those bald conceits they take up of God. *They become vain in their imaginations q* about him, as those Philosophers spoken of by the Apostle, that changed the glory of the incorruptible God into an image made like to a corruptible man. So do many ignorant people, now adayes, conceive of God (and will not be beaten out of it) as of an old man sitting in heaven, with a crown on his head, and a scepter in his hand, administering his kingdome, as an earthly Prince, &c. Others that are not altogether so grosse-witted, but yeeld you, that God is a Spirit, and not a bodily substance; yet they set him not up for such a Spirit as he stands described in the holy Scriptures; Holy, pure, just, jealous, omnipresent, omniscient, omnipotent, recompencing the righteous, and repaying the wicked to his face r, &c. Of this sort of sinners were these above text, that denied Gods speciall providence and care of his people, &c. And such amongst us are found, not a few, that conceive God either to be wicked altogether, such an one themselves, because he keeps silence at their finnes s: or else so made up of mercy, that he will save them howsoever, and not destroy the work of his own hands; or lastly, so ignorant and wretched, that although he reckon with them for other misdemeanours, yet *thought shall go free.* By beleeving and pleading of which most false proverb, and pestilent principle, what do they else but profane Gods spirituall nature, making a meer mock and an idol of the Almighty, as if he knew not mens thoughts, and had no sovereignty over them? But they shall find, to their sorrow, that God *searcheth the hearts, and trieth the reins t,* those seats of lusts, and most retired parts in all mans body: Yea, and kills men with death, because they will not beleeve it u. That he knows (as the meaning of the spirit x, so) of the flesh too; though it never put forth it self in the outward man: that he sets our secret finnes also in the sight of his countenance y: and will not fail to bring every secret thing to judgement z, even all their Atheistically, vainglorious, covetous, ambitious, adulterous, malicious thoughts, and projects against the Lord and his Christ, his crown and dignity. And that none may be ignorant, he makes Proclamation thereof (as it were in open Sessions) by the voice of his holy Prophet, with a solemn Oyes; *Hear O earth, behold, I will bring evill upon this people, even the fruit of their thoughts a.* Where ye have to observe; that the heavy wrath and vengeance of Almighty God is both the just desert, and certain event of evil thoughts: and count you that a small matter? Is it nothing to fall into the punishing hands of the living God b? Is there not a fire kindled in his wrath (even for some one root of bitterness, (that is inward dis temper, and mentall abomination harboured and allowed) that burns as low as the nether-most hell?

# SECT. V.

Against thoughts of Atheisme, Blasphemy, Infidelity, and Rebellion.

BUT in the third place, most of all to be condemned of want of Gods holy fear, are such, as not onely, not think of God, or not duly think of him; but unto all other their finnes, adde this, that they think thoughts against him, directly opposite to his Name, *Devise things contrary to the Name of Jesus d,* taking up high and haughty imaginations, such as exalt themselves against the knowledge of God, and obedience of Christ e. And of this sort of sinners is that heavy complaint made by God himself in the Prophet *Hosea*; *Though I have redeemed them, yet they have spoken lies against me; though I have bound, and strengthened their arms,*

f Hof 7.13.15  
e Zei 1.12  
-Dei diuici  
secum egere  
exum: Nec fi-  
quid miri faci-  
at Natura Deo  
id Tristes ex al-  
to celi demit-  
tere tello.  
Herat. ferm.  
h Job 22.12  
a 1 Cor. 1.23  
f 2 Pet. 3.4  
f Gen 4.13  
m 1 Joh. 5.10  
Cum Leni X.  
Papa Bembo  
Card. aliqui  
ex Evangelio  
obijcet, sub-  
yilenti ille dix-  
it. Nunquid non  
comperit abun-  
dante fuit  
quantum nobis  
q. ceteri non  
fuit comperit  
hec de Christo  
fabula. A. J. J. J.  
Chronol. p. 398  
e Exod. 5.2  
p. A. 7. 27  
q. Pal. 12.4  
f Jer. 44.16.17  
f Jude 14. 15

yet do they imagine mischief against me f. Hitherto may be referred; 1. Thoughts of Atheisme, as to think there is no such thing as God: or if any, yet that hee seeth not, eareth not, doth neither good nor evil g, walks in the circle of heaven, and hides himself in the thick cloud h, without any respect at all to this inferior world. 2. Thoughts of blasphemy, as to murmur, grudge, and speak against him in our hearts: and secretly to mock at his mighty works, his powerfull ordinances i, the promise of his coming, &c. 3. Thoughts of infidelity, and despair; as that God doth not heed me, will not help me l, save me, make good his word unto me, &c. This is to make God a liar m, faith St. John, and (upon the matter) to averre and avouch that there is no such thing as Christ: or at leastwise, no such virtue and efficacy in his death and life, as to save all those that repose upon him. 4. Thoughts of high-treason, and open rebellion against heaven: as when men rise up against God in their hearts, as the horse against his rider; thinking within themselves, (though they shame to say as much) *Who is the Lord that wee should serve him o? Who made thee a Prince or a Ruler over us p? Our lips are our own, who shall controule us q? The word that is spoken unto us in the Name of the Lord we will not do. No, but we will certainly do whatsover thing goeth forth out of our own mouth r; say the Prophets and Preachers what they can to the contrary.* Against all which detestable and damnable Atheists, yokelesse, and frontlesse Belialists. Behold the Lord cometh (faith that ancient Enoch) with ten thousands of his Saints, to execute judgement upon all, and (by vindicating his glorious Name, from their base surmises, and blasphemous aspersions) to convince all that are ungodly among them, of all their ungodly deeds, which (upon such false and abhorred principles) they have ungodly committed, and of all their hard speeches which ungodly sinners have (out of the abundance of their hellish hearts) spoken against him s. Where wee leave them for present, to chew awhile upon that fearful doom that abides them, till we hear of their amendment, and hasten to a second Use.

## SECT. VI.

Use 2. Examination. Where trialls of the goodnesse of our best thoughts, by their 1. causes. 2. effects.

Prov. 12.5  
Judg. 5.15  
A. 8.22  
Ver. 25.  
Quem reprobo-  
rum mentibus  
ocasso perpe-  
trandi peccati  
desit, desideri-  
orum cogitati-  
ones eorum cor-  
dibus nullate-  
nus desunt: q.  
quum non sem-  
per diabolum  
sequuntur in  
opere, quidam  
men se illi ob-  
ligant in cogi-  
tatione. Greg.  
Moral. lib. 14.  
2 Cor. 10.5  
2 A. 5. 3, 4  
a Jer. 4.14  
b Gal. 5.23  
c Romi. 1.21  
d Phil. 3.19.20  
e Phil. 10.4  
f A. 8.22.23.  
g E. 65.2  
h Phil. 2.29  
i Jude 4.

Is this so, that the thoughts of the righteous are right t, and that wheresoever the true fear of God is, there are great thoughts of heart u, concerning God and his Name? This then serves, next, for an Use of Trial: And so, let every man learn hence, to take a true estimate, to make a right judgement of his spirituall good estate, by the quality of his thoughts. For ever as the man is, such are his thoughts: and as the thoughts are habitually, and ordinarily good or evil, so is the man. Purity in the inward parts is the most sound and infallible evidence of our portion and interest in the power and purity of Christs saving passion, and sanctifying bloodshed. Whereas if our speeches and actions be never so Angelical, yet if the thoughts of our hearts be not forgiven us x, and we enabled to keep them in some good compasse, by the spur of the first, and curb of the last commandment, we are in no better case then Simon Magus was: who for all his fair pretences, stuck fast still in the gall of bitterness, and bond of perdition. A civil honest man, a painted hypocrite, a gracelesse and wicked person dare insatiably mind, and muse upon those foul evils, which, for want either of ability, or opportunity, or both, he cannot act. Now such a man as this, (though his outward behaviour be never so fair, and unrebukeable, yet) the Scripture every where brands for a sonne of Belial, one that hath nothing of the spirit of God in him y, but is filled with the devil (that foul spirit) from corner to corner: z. a man not washed from his wickednesse a, such as hath no part in Christ, nor portion in his kingdom b. Nay, he passeth in Gods Book for a Pagan c, such as hath no blood of a Christian in him; for an Epicure d, the worst of Pagans; for an Atheist, the worst of Epicures e; for an hypocrite f, the worst of Atheists; for an open rebell g, the worst of hy- pocrites; lastly, for a reprobate h, the most desperate of rebels; such as being ene- mies to the crosse of Christ, have destruction for their end, whereunto also of old they were appointed i.

I know

I know what such kinde of people (the ruder sort especially), are apt enough to object. They will never beleieve, they say, that the matter is so hainous, the danger so great, as the ministers would make of it, for first, they have as good hearts as the best: and although they be not so strait-laced as to make such a businesse about idle and evil thoughts, as some would seem to do, yet so long as none can tax them, for external outrages, and reproachful offences, they shall think never awhit the worle of themselves for all that.

Hereunto we answer, that this very brag of the goodnesse of their loose and iewood hearts speaks them at once. 1. Ignorant. 2. Proud. 3. Impenitent persons.

First, I say, ignorant of God and his will, of themselves and their duties: as if they were not bound to love the Lord their God with all their thoughts also k. Now without knowledge the minde is not good, faith Solomon, and he that (hood-winkt with such blinde conceits) hasteneth with his feet (in away good enough as he fondly imagineth,) smeth l.

Secondly, they are stult up with pride, and self-conceitednesse: as the Laodi- ceans, who not knowing their own spiritual beggery, and blindnesse, gave out themselves for great rich men, and in as good case as the best m. The pure in heart, are withal poor in spirit n, humbled for nothing more then their inward impurities; those vain thoughts, deceitful dreams, carnal fears, worldly cares, end- lesse and nee llesse ploddings upon earthly things that haunt their hearts, and passe the forge of their fancies every day, in despite of whatsoever endeavours to the con- trary. Together with those innumerable by-thoughts and distractions that will needs throng in upon them, even in the interim of divine duties, when they would be most free and reserv'd to God. These be the things that most gall and grieve the godly man, and bring him full often upon his knees for pardon of in- ward failings in those duties, for the outward well-performance whereof other godly people do many times both approve and applaud him. But now it is othe- rwise with the wicked: if he can wash his hands with Pilate: keep his fingers from picking and stealing, and his tongue from evil speaking: curb and keep in his in- ordinate lusts from budging and breaking forth in his outward practise; he cares not how fowl his inwards are, how irregular and enormous the motions of his minde be: thinks though he never lay lawes upon those but suffer them to run riot, at pleasure, upon whatsoever vanities or villenies, yet he shall speed well enough, and perhaps step into heaven before the purg of them all. Here's a heart as full of pride, as empty of goodnesse: for he that listeth up himself, his minde is not upright in him o.

Thirdly, They are impenitent (and so out of the state of salvation) till they be- think themselves of a more thorough reformation p. For repentance, where it is found, begins at the heart. It is not a cleansing onely of the outside of the plat- ter, but a changing of the inward thoughts affections and purposes: according to that of the Prophet, Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return to the Lord, and he will have mercy upon him, &c. q. If thy heart is not right in the sight of God: repent therefore, and pray God, if perhaps the thought of thine heart may be forgiven thee r. And that lastly, of the Prophet to the people. Oh Jerusalem wash thy heart from wickednesse, that thou mayest be saved (no heaven to be had, you see, where the heart is not washed) how long shall thy vain thoughts lodge within thee. No surer signe, of a foul and wicked heart, then the residence and reign of vain and vile thoughts. Let no man therefore bear himself in hand, or boast hereafter of the goodnesse of his heart, if his thoughts be habitually and allowedly evil.

Oh but we have many good and holy thoughts in, our hearts: God and his name is much in our mindes and mouthes, and we think frequently upon his word we hear, and his works we see &c.

You have many good thoughts you say, 'tis well: a reprobate also may have good motions in his minde: and not be a button the better for any of them. Try your good thoughts therefore before you trust too much to them: and 1. By the causes. 2. By the effects.

For the causes, first, wee'l suppose them (for the matter) good and religious: but

but for their efficient cause, first, whence be they, let me ask. Are they inbred and native to your sanctified hearts, or are they onely injected from without and meely adventitious? cast in by God, who now affects thine heart by a good motion, thy self no way concurring, but being meely passive in the whole business? If so, *Nebuchadnezzar* might have as much comfort and hope here-hence as you. God put into his heart a good thought, viz. to turn his course against Israel the people of Gods wrath, and to revenge the quarrel of his covenant upon an hypocritical nation. *Howbeit he meant not so*, saith the Prophet, *neither did his heart think so, but it was in his heart to destroy and cut off nations not a few &c.*

Secondly, for the form and fashion of your better sort of thoughts; are they set and solemn some times; with choice of fit matter, time and place? Do ye sit in the door of your hearts (on set purpose) to entertain good motions, as *Abraham* was wont, in the door of his tent to entertain strangers? Or are they not onely occasional and accidental, falling in by the by, and besides your intention by reason of some sudden occurrence? &c.

These holy men in the text did not onely think upon Gods name, as a thing that fell into their thoughts by chance: but follicitously, thoroughly studiously, seriously, they set themselves to work in good earnest, and in Gods fear, to consider of his fatherly providence, and most righteous proceedings damnably depraved and malign'd by the wicked of those times; and stayed up their hearts against all discouragements with that wholesome meditation.

Thirdly, see to the end of your good thoughts: both that of intention, and the other of duration. For your drift and intention first. Do ye (in taking up some holy thoughts) ayme at God and the advancement of those main ends, the setting forth of his glory in your own and other mens salvation? or do ye not rather therefore think of holy things.

1. That ye may set off with God, and make him some manner of a-mends, for your other infinite worldly ploddings, and wicked imaginations? or,

2. Is it not to colloque with the Lord, and curry favour, to get off the sooner, and easier when you are smarting, and it may be bleeding under his hand? Thus the false Israelites served him in the wilderness: *when he slew them, then they sought him apace, they remembered that God was their Rock, and the high God their redeemer.* These were good thoughts, had they been as well intended. But alas their project and device was onely to ease themselves of God; and to get from under his hand; for they flattered him with their mouths, and lied unto him with their lips. Their heart was not right with him (that is, their aymes and respects were sinister) neither were they stedfast in his covenant, and so they failed in the end of continuance also.

3. Is it not to still and stifle the noise of your conscience, and to give it some sorry satisfaction, when it shall tell us (from the Pulpit, or when we are all alone, that God is to be thought upon, and his name to be had in remembrance of all that love him: that such onely as do so can be comfortably assured of their gracious estate &c. For if we do this or any other holy duty, not out of any delight we take in it, but merely to stop consciences mouth, and to ease our selves of that unrest and disquietment that we feel within, till the thing be done, our good thoughts are defective in the end of intention, and can yeeld us little comfort.

Next for the end of duration and continuance: Are those good thoughts you bind upon fixt and settled, constant and permanent? Or are they not rather sitting and fugitive, transient and temporary, as soon gone as come, almost like a flash of lightning in the aire, like a dive-dapper upon the water, like a post that passeth swiftly by the door, or (to speak with the scripture) like the morning dew that melteth away? such were *Sauls* resolves, and *Balaams* wishes, as *Epbraims* goodnesse, and the stony-grounds fruit. The seed started up straight, and straightway also withered. That is, saith our Saviour, *man beares the word, and anon with joy he receiveth it, where by one affection of joy, ye are to understand any other: even that of grief, if the nature of the discourse call for it, let comfortable matter be handled in his hearing, he is wonderfully taken and ravished there with (for he doubts not with Haman but himself is the man whom the king wil honour d.)* As if terrible or mournful his thoughts are futable: being affrighted, affected, enlarged, distressed, disposed as the matter requireth. O this is a passing fine temper of soul, and thus it should be with

1 Sam. 10. 7.

Mal. 3. 16.

Vexatio dat  
intellektumPsal. 78. 34.  
35-36, 37.Principium  
servet, medium  
reget, exultat  
alget.Hof. 6. 4.  
1 Sam. 26.  
21.Num. 23. 10.  
Hof. 6. 4.  
Luc. 8. 6.Math. 13. 20.  
d Esther 6. 6.

us all, when we come to heare \*. But how long will this hold, think you, with the Temporary? so long only as he is in the church, or not many hours after. This motion towards heaven is too violent to be lasting with him. The good ground therefore is said to be such, as brings forth fruit with patience e. The word signifies, with continuance or tarrance untill the fit time of fruit bearing: in opposition, doubleless to that (straight way \*) of the stony ground, whose fruit was no sooner ripe then rotten; much like the Palmists *grass upon the house top, which withereth afore it groweth up f.* Lo such are the good thoughts of ungodly men, they take them wings & are gone, they dye before they see the light, an untimely birth is better then they.

Secondly, having thus lookt upon thy good thoughts in the causes: see next, what effect they work in thee. Doth the thought of Gods pretence and purity make thee tremble and sin not g? of his mercy and patience, lead thee to repentance h? of his power and All-sufficiency worke thee to even-walking, and integrity i? Do thy thoughts of heaven, weage thee from earth? of the vanity of life, fit thee for death? of the uncertainty of things temporall, edge thy desires after things eternall? Davids holy meditations were driven all to this issue. His thoughts of God and his Name made him turne his feet to Gods righteousness k. The lively remembrance of Gods benefits, made him take the cup of salvation l &c. Apprehensions of mercy in God, wrought resolutions of obedience in him m. The consideration of his own present indisposition to do God service, made him chide himself out of that distemper, with, *why art thou so sad my soule n &c.* I thought, saith he, I would confesse my transgressions unto the Lord, and I did confesse them o. I will meditate on thy precepts: and what upshot will you drive it to? I will have respect, saith he, to thy wayes p. And thus David and every Godly person: And thus if you can approve your thoughts truly good by the causes: and have improved them (thus good) to such holy effects and purposes, you may safely thence conclude your good estate; and comfortable condition.

## SECT. VII.

Use 3. Exhortation. Settle the soundnesse of your Sanctification, by the goodnesse of your thoughts; motives thereunto.

Thirdly, this point serves for Exhortation: and so it calles upon us all, to make our sanctification sure to our selves by this infallible signe: to approve our selves men truly fearing God by this character of a Christian, this thinking upon Gods Name.

A subject (if you look for motives) for the excellency of it (first) worthy of your best thoughts; and such as will perfect and transforme you dayly into the same image of his, from glory to glory q: causing you to shine as the pearly, which being often beaten upon by the Sun-beames, becomes at length lightsome & radiant as the Sun it self. By walking much in the hot Sun men gather blacknesse: but there is a glistering luster set upon their hearts and faces, that (with Moses) ascend up into the mount of God, and behold his glory r: That take a turn or two every day upon Mount Tabor, and contemplate his beauty and brightness s. These get such an excellency of experimentall wisdom hereby, as makes their faces shine t, and their lives Angelicall.

Secondly for the sweetnesse and pleasure of it, who would not with himself an Anchorite pent up in the voluntary prison-wales of Divine meditation? David met with marrow and farnesse, hony, and hony-comb, surpassing delight and cordiall comfort in his heavenly exercise: For, in the multitude of my perplexed thoughts wishin me, thy comforts refresh my soule u. How precious are thy thoughts unto me O God x &c. And Moses after forty dayes converse with God in the mount (where he had been rapt and ravished in spirit all the while) was so little satisfied therewithall, that he presently after he came down againe, maketh

\* Vide Augusti  
lib. 4. de doct.  
Christi cap. 12.  
e Luc. 8. 15  
f 1 Pet. 1. 12  
g opusculum 75  
h opusculum de  
qua Heb. 10.  
i 28.  
k 1 Pet. 1. 29. 6  
l Like Charles  
8. of whose  
expedition to  
Naples Guicci-  
ardine saith,  
that he came  
into the field  
like thunder  
and lightning,  
but went  
out like a  
snuffe: more  
then a man at  
first, and  
lesse then a  
woman at last  
m Psal. 4. 4  
n Rom. 2. 4  
o 1 Gen. 17. 1  
p Psal. 119. 59  
q Psal. 116. 12  
r Psal. 23.  
s Psal. 43. ult.  
t Psal. 32. 5  
u Psal. 119.  
151. 6

Use 3.

Motives.

2 Cor. 3. ult.

Exod. 34. 29

f Math. 17. 2

1 Eccle. 8. 12

valere est phi-

losophari, inquit

Seneca: Ego

vero dixi et

valere est me-

ditari eloquia

divina. Horum

meditatione val-

de me mea, vita

mea, scilicet:

Observe in

Marc.

p Psal. 94. 19

q Psal. 139. 17

Exod. 32. 18

\* Augustinus

dum sancte

Tribuitis my-

sterium solus in

cubiculo sedens

contemplatur,

ita a seipso ab-

sestretur a

muliere que il-

lum conspiciat

cupiebat seipsum

interpellans,

nihil responde-

ret, imò ne re-

spiciat qui-

demulter de-

nique quia se

contemplam p-

tatur, abicit

tristitia. Ma-

rul. lib. 2. cap.

4. Et sub. lib.

2. cap. 6.

2 Mat. 17. 4

2 Cor. 12. 3

\* Verba pro-

visum rem

Etc. Hor.

b 2 Pet. 3. 17

\* As St. Iohn

and after him

Greg. Nazian-

zen

6 Quod dicit

6 Phil. 97. 98

d Rom. 15.

e 1 Cor. 2. ult.

f Ioh. 4.

g 2 Cor. 6. 20

h Act. 17. 28

i Eccl. 9. 11

k 12. ult.

l Rom. 2. 15

m 2 Sam. 7. 16

n Luc. 15. 18

o Pro. 4. 23

maketh a new motion: *I beseech thee O Lord, shew me thy Glory* y. Indeed this Divine meditation is a very heaven upon earth, a beginning of that beatificall vision, a hanfell of heavens happinesse, an having of one foot already in the porch of Paradise, a very foretast of eternall life. It is none other to the Saints then as the fiery Charrat was to *Elias*: for by it men are transported from earth to heaven in their spirits, to have their conversation above, and to be so far ravished sometimes in their thinking upon Gods Name, as that they know not those things that are before them \*, minde nor those persons that are about them. But being in the body are carried, as it were, out of the body z, and so far lost in the endless maze of spirituall ravishments, that they could almost with *Peter Hill* to be there z, that they cannot well tell, with *Paul*, whether they are in the flesh, or out of the flesh a: this only they can tell, that they see unspeakable excellencies, tall incomparable sweetnesse, in that good name of his, such as no tongue of men or Angels is able to expresse.

Thirdly, as it is pleasant, so it is profitable, and that 1. to others: for meditation makes a full man; and fit for Christian conference; which is nothing else but the cloathing of our mentall conceptions, with suitable expressions \*. 2. to our selves: and first, for the avoyding of evil meditation upon God and his name, awakeneth the drowly heart, weeds out inward corruptions, prevents the intrusion of trifling fancies, deceitfull dreams, vain hopes, carnall fears, foul and fleshly lusts, which else will mulster and swarm in the best heart like the flies of Egypt; Leaves the devill no room, for his black, and blasphemous suggestions and injections: d. feasts the world that wily adversary, which else will be ready to catch us up and defile our hearts with spirituall fornication: if, *Dinah*-like, she finde them roving. And secondly, for furtherance in good it is many wayes profitable: for hereby we shall get intimate acquaintance with God the fountain of goodnesse, grow up in grace, and in the knowledge of our Lord *Jesus Christ* b, (which is the ground-work of all true religion, and is therefore by a specialty called *Theology* \*): attain to a great measure of spirituall wisdom and holinesse above our ancients: c. treacherous enemies: prove tall christians, expert christians, full of all goodnesse, filled with all knowledge d: not without a communication of Christs secrets, even to have the minde of *Christ* e &c.

Lastly, is also necessary: both in regard of God, and our selves. For God first, he calls for it, requires a Thought-worship, a service of the spirit: for why? himself

First, is a spirit f, and every one requires to be served like himself.

Secondly, he gave us these spirits, endued us with reasonable soules, with thinking faculties, that we might return them upon him again, by thinking industriously upon his Name g.

Thirdly, he upholds mans minde in its thoughts and workings, for in him we move, with the motions of the minde no lesse than of the body h.

Fourthly, he will account with us for our thoughts, as his precious talents i.

Fifthly, he will reward us for the right managing of them, as he did *David* k, the prodigall l, and these good people in the text.

Secondly, in respect of our selves this duty is necessary: Thoughts are the principles of Action m. Cogitation is the fountain of all both communication and conversation; causing the current of both to run either muddy or clear according to its self. For this is the manner and method of it, as the learned have well observed. Thoughts tickle and excite the affections, first, which kindele upon a thought, as tinder upon a spark. These stir and carry the will, as winds do the ship: The will, as a Queen, commandeth all the inferiour powers to execute what the thoughts have suggested, the affections seconded, and her self accepted: And is there not a just necessity then of well-employing the thoughts?

SECT.

## SECT. VIII.

Directions. 1. For the matter of good meditations.

But because he that exhorts to a duty, and directeth not how to do it, is as he that thrusts a lamp, and powrs not in oyle to maintain it: let us lay down certain Rules and directions for 1. the Matter. 2. Manner. 3. Measure. 4. Means of better performing this piece of Gods service, and part of our duty.

For the Matter, first, of our best thoughts, it must be Gods holy Name (according to the text.) A little word, but of large extent, and very comprehensive. For besides that it signifies Gods self (as is above said) it noteth out also 1. all that is or can be known concerning God by the reasonable creatour \*: such as are his essentiall Attributes communicable and incommunicable (Indeed they are all incommunicable, to speak properly and as the thing is, for they are infinitely otherwife in God then they are in the creature, in whom they are only by some small resemblance and proportion) These are his Simples, Infinites, Life, Love, Wisdom, Power, Holinesse, Justice, Goodnesse, &c. All which are but one in God (for whatsoever is in God, is God) they are distinguished only for our better apprehension: the Lord speaking to us of these things as divers one from another, only in regard of our shallow capacities. And this truth though we cannot so well comprehend, yet we are bound to beleve: though we cannot subdue it to our understandings, yet we must strive to be subdued unto it. Here then, think of God as one not to be thought of, as one whose wisdom is his justice, whose justice is his power, whose power is his mercy, and all himself. Good without quality, great without quantity, everlasting without time, present every where without place, containing all things, and yet fastayn'd of nothing. And here the well is deep, and we want a bucket o. A wise ignorance therefore, in these high points, is better then a foolish wisdom. It is sufficient here that we be of Gods Court, though we be not of his Council \*.

But secondly, Gods Name, as it notes out the properties of God, so his Ordinances also: I mean all these means whereby he is pleased to manifest himself unto the world.

As 1. his works: whether common to the world, as Creation and providence, the making and maintayning of all things: by both which he may be groped out p, (as the Apostle speaketh) in the dark, or rather, he is made visible q, as the same Apostle saith elsewhere, to the dimmest eye; as the beams of the Sun are by reflection, or as letters refracted and broken in a pair of spectacles. And here in contemplating these generall works of God, remember to tast the sweetnesse of God in the creature, and to delight thy self more in a spirituall, then in a naturall use of the same.

Secondly, those works are Gods Name that are more proper and peculiar to the Church; such as are Predestination, Redemption, Justification, Sanctification &c. Precious blessings, and never enough thought upon and admired; no though we should think upon nothing else all the dayes of our lives, nay as long as the dayes of heaven shall last, as that Martyr once said. These are the works of God: Secondly his word r and all other means of salvation, as the Sacraments, Prayer, discipline &c. with whatsoever belongeth else to Christian religion, is comprised under this Name of God.

Her's a large field then of matter, you see, wherein you may freely and fruitfully expatiate and feed your thoughts with these sweetest varieties, and most necessary, pleasant, profitable, and excellent objects. And to them that think upon these good things: shall be mercy and truth s.

T t 2

SECT.

## SECT. IX.

2. For the manner of doing this duty well, both for substance and circumstance.

BUT then secondly see as well to the manner as matter of your meditation. For it is the manner that makes or mars every action of religion: and as a good garment may be marr'd in the making, so may a good duty in the doing. The rules here to be observed, if we would do this good work well, concerne 1. the circumstances 2. substance of this service. The circumstances are time and place. For the time first, there must be a taking heed left at any time there be in us an evil heart of unbelief to depart away from the living God. But besides a continuall care of keeping alwayes a good conscience, and communion with God, and of raising up the heart by occasional meditation, taken up from matters ever where occurring and offering themselves to our senses, that may minde us of God (as the spirituall mans fire will ever be aspiring, *Nehemiah* u, for instance, that men of ejaculations, and much acquaintance with God:) But besides this, I say, there must be a set and solemn thinking upon Gods Name on sett purpose; all the powers of the soul being concentricke, and drawn into one point, that we may attend upon God all the while, as near as may be, without distraction. And therefore I should judge it fit, that some convenient portion of time should be redeemed from other occasions, and purposely allotted and appointed, for the better and more thorough discharge of this most necessary, but yet much neglected duty.

Secondly, for the place where we meditate, let it be retired and secret, for the preventing of distraction, which else will certainly grow upon us, by the singular policy and malice of the devil: who taking all advantages of our carnality, and knowing how near and familiar earthly things are to our senses, how remote and supernaturall heavenly things y, he labours therefore (all he can) by outward objects to distract and divide the faculties of the soul by uncomely motions, and impertinent thoughts: so to slacken the earnestnesse of our affections, and be-reaveus, if possible, of the benefit of our best meditations. Retire we therefore into some secret place, whensoever wee would meditate. *Peter* did it upon the leads z, *Isaac* in the fields a, *David* in his closet b, *Jacob* upon the high-way to *Mesopotamia* c, to whom therefore so good a day was followed with so sweet a night: For he saw the blessed Angels climbing up and down that sacred ladder, at the top whereof is the Father, the whole length whereof is the Son, the Spirit firmly fastning all such thereunto as duly meditated, that they may be transported unto blisse eternall.

Now in the next place, for the substance of this duty, let it be done in manner and form following.

First cheerfully: for God loves not to strain upon any, neither cares he for an ill-willing service. *Delight thy self in the Lord* d, if he shall delight in that thou dost: let it be thy recreation to walk into Gods Garden, to muse upon his word, and works, to be thinking upon his Name.

Secondly, do it soberly e, not prying into Gods secrets further then hee hath revealed them: lest ye lose your selves in the search, and be swallowed up in a maze, or whirl-pool of errors and heresies.

Thirdly, do it spiritually, without framing any grosse image of God in our mindes, or representing him by the similitude of any creature in our hearts; for this is idolatry. Onely this may help our understandings much: when we think of God, to conceive that God is in Christ (that expresse image of his Fathers person f) and there we may finde firme footing for our fickle thoughts. He is that ladder of ascension g, by which we may climb safely up to God; whilst we fix the eye

Heb. 3. 12

Neh. 2. 2

1 Cor. 7. 35

Prov. 24. 7  
Divide thy  
regna. Machia.  
Anima disper-  
sa fit minor

Act. 10. 9  
Gen. 24. 63  
Psal. 4. 4  
Gen. 21. 12

Psal. 97. 4  
Virtus solen-  
tium nulla est

Rom. 12. 3  
Cor. 13. 12  
Eph. 1. 17  
Col. 3. 1  
1 Tim. 2. 5  
2 Tim. 1. 12  
Heb. 1. 3  
1 Pet. 1. 8  
1 Pet. 1. 13

eye of our minds upon his humane nature: in which the Godhead dwelleth bodily b, that is personally. So then, like as when I see the body of a man, there I know his soul is also: and therefore I speak to his understanding, when and where I see his body, because they are not severed: so viewing by the eye of my minde, that humane nature of Christ, now glorious in heaven; I can there also look upon the great God, because I know he is there personally united.

we conceive of the Man Christ; and then worship that God-head that dwelleth in him, we do right: we attain to a point further, which is, to conceive of God in Christ. *Bisfeld* on 1 Pet. 2. pag. 590.

Fourthly, do this divine work reverently, taking heed that we defile not his Name i, by our slubbering services: as those greafie priests did in the beginning of this prophecy k; whilst they thought any thing good enough for God. But undertake we this duty with trembling hearts, and well-composed affections, coming into his dreadfull presence with the best preparation we can get: considering that he is a great king, and stands upon his seniority, as he tells them there: yea his Name is dreadfull among the Heathen. ib.

Lastly, do it constantly, never going off, nor giving over the holy matter of our meditation (whatever it be) till wee have made somewhat of it; till it bee form'd and seated in our hearts, till it be well digested, and improved for practise. Else what will it profit us to knock at the door of our hearts by some good thoughts of God and his Name, if we stay not an answer? *Then shall we know, if we follow on to know the Lord* l, saith the Prophet.

## SECT. X.

Directions about the measure of divine Meditation: where is showed how men offend 5. wayes in thinking on earthly things.

HITHERTO the manner of our thinking upon Gods Name. The measure follows; and that must be *modus sine modo*: For the generall, it must be without measure. In particular, think we must upon the things of God more plentifully, largely, affectionately, constantly then of all other things in the world laid together. This is a duty of the first Commandment, yea this is that first and great Commandment of the Law, *Thou shalt love the Lord thy God with all thy heart, with all, &c.*

Not, but that it is lawfull to think also of other necessary busineses in their due place and season: but the offence is, when 1. We think of them primarily, and in the first place: letting them have the first-fruits of our thoughts in a morning, which indeed is due to God alone, and was paid him in kind by *David*: *When I awake, I am still with thee* m, saith he. And by *Ezra*, *With my soul have I desired thee in the night, yea with my spirit within me will I seek thee early* n. That rule of our Saviour is generall, and holds here, *Seek ye first the kingdom of God* o, &c. 2. Unseasonably; at prohibited times, as on the Lords day p, and in the Interim of divine duties any day: for then to give way to earthly thoughts, is to commit dalliance with strangers before Gods face: yea to think of the best things out of season, when the duty in hand calls for the whole heart, is sinfull: and in that case we must answer the tempter, as *Hushai* did *Ahithophel*, *Thy counsell is not good as this time* q. 3. Too favourily, or with over-much delight, or confidence in the same; being wedded and wedg'd unto them in our thoughts, and affections, laying our whole waight upon them (as it were:) as *David* did, when he had gotten him upon his mount, and said, *He should never be moved* r; and as *Job*, when flourishing and swimming in all abundance of wealth and ease, hee made no other reckoning but to die in his nest s. 4. Sollicitously, distrustfully, anxiously, when (*Martha*-like) we trouble our heads about many things t, and turmoil our spirits, with fretting, vexing, carking, and corroding cares; and thoughts of the things of this life, contrary to that Evangelicall precept, *Take no thought* u, and again,

T E E

Colof. 2. 9  
Eph. 1. 17  
1 Tim. 2. 5  
2 Tim. 1. 12  
Heb. 1. 3  
1 Pet. 1. 8  
1 Pet. 1. 13

1 Deut. 28. 58  
Mal. 1. 8

Verse ult.

1 Hof. 6. 3

\* Cum Cyprianus  
no modum esse  
putamus in pie-  
tate nullum esse  
modum.  
Quocumque tem-  
pore: non cogi-  
taveris Deum  
puta tempus  
illud amississe.  
Cassianus monit.  
2. c. 3.  
Omne tempus  
quo de Deo cogi-  
tamus, cogita  
re perdisisse.  
Bernardus.  
Magis Dei me-  
misse debe-  
mus quam re-  
spicere.  
Hendfield.  
m Psal. 139. 18  
n Esay. 26. 9  
o Mac. 6. 33  
p Esay. 58. 13  
q 2 Sam. 17. 7  
r Psal. 30. 5. 7  
s Job 29. 18  
t Luke 10. 4  
u Mat. 23. 34

Ph lip. 4.6

Luke 12.29  
in carefull  
suspence1 Cor 7.29  
Zachaus con-  
verted pre-  
fac. Illuminati  
sternunt opus  
suum agendum  
seria in tota vi-  
te preter ce-  
lestia, reliqua  
obiciunt. Rallo-  
in Joh. 4.32

In nothing be carefull x. 5. Needlessly, endlessly, and superfluously; laying out far more thoughts upon these earthly things then the matter amounts to. Live not in carefull suspence 7. The word sounds thus much, Hang not like Meteors, make no tedious and superfluous discourses in the air. It notes out the covetous persons endlesse framing of projects, and tossing of thoughts, this way, and that way, and every way, for the compassing of his greedy desires, and worldly designs. But do not you so, faith our Saviour: rather be paring off superfluities this way, and contract your thoughts into as narrow a compasse as may be. It is enough to look at the world slightly, aloof off, and out at eyes end, as it were: the main waight of our thoughts must be laid upon God, and the advancing of his Name. It is affirmed, to his singular commendation, of a worthy Divine of Scotland, that he did ease and drink, and sleep eternall life.

Whom that you may expresse, and imitate, harken lastly, to the means of thinking fruitfully upon Gods Name. These are two. 1. Shun the hinderances, 2. Use the helps to this duty.

## SECT. XI.

Directions to the means of fruitfull thinking on Gods holy Name: where  
4. hinderances to be avoided, and 7. helps to be used.

The hinderances are 1. pride and conceitednesse of a sufficiency in our selves to conceive of God, or think of any thing else that's good, to good purpose a. God imparts his secrets to none such b, but leaves them commonly to dote and buty their brains about questions, or vain disputations that tend to nothing but strife and ostentation c.

2. Passion, He that is hasty of spirit, well he may exalt folly d, faith Solomon, but he shall not lift up many holy thoughts; (He give him that gift: ) For these require a heart meek and at rest from the confused hurry of troublesome passions.

3. Impenitency, a wilfull continuance in any known wickednesse. For the pure in heart only see God e; sith there must be some proportion between the eye and the object: so between our minds, and God the object of our minds. Of all the body, the eye only receiveth the light, and that because it is like the light: so he that hath any sound hope of seeing God ( one day as he is, in the mean time as we may ) must purify himself as God is pure f. But as black can take no other dye: so an impenitent heart is incapable of divine contemplation g.

4. Lastly, Earthly-mindednesse: this distracts and divides the heart, and indisposeth it to thinking upon God and goodnesse h: Indeed it eateth out the very heart of goodnesse, by eating all goodnesse out of the heart. It causeth that a man cannot care for the things of the Lord, i. minde and affect the things above k, have our conversation in heaven, attend upon the Lord without distraction: for who can serve two masters &c? Remove the hinderances first, rid thy heart of these evill guests. And this done, make use of the following helps.

Fi st, Accustom your selves to awake with God, and forget not to begin the day with thoughts of him and his mercies renewed upon you every morning l every moment. This will sweetly scalden and supply the soul, putting it into an happy and heavenly temper for the whole day following: as it did Davids m. And here, remember to close up your heart, at your down-lying at night; and, if possibly you can, to fall asleep out of some heavenly meditation: so shall your sleep be the more sweet n and secure o, and your heart in better plight whensoever you awake. He that thus raketh up his fire ore-night, shall finde fire in the morning.

Secondly, keep your hearts with all custody the whole day thorowout. 1. Countergard them continually from corruption within, from infection without: especially that which is drawn from those three poisonous objects, mentioned by Sr. John, The lust of the flesh, the lust of the eyes and the pride of life p: that is, plea-

2 Cor. 3.5

1 Pal. 25.9

1 Tim. 6.4,5

d Prov. 14.26

Mat. 5.7

1 Joh. 3.3

2 Tim. 3.6

1 Cor. 7.31

32.

1 Ib.

Colos. 3.1,2

1 Lam. 3.23

m Pl. 108.1,2,3

n Prov. 3.21

24,25

o Pro 6.21,22

Christian

course.

Ar. arrium est

regimen an-

marum Greg.

in Pastor.

p 1 Joh. 2.16

sure, profit, and preferment the worldly mans Trinity (as one fitly files them) A heart scattered up and down with these vanities will be as far to seek when it should wait upon God, as a wild horse trotted up in a wide field, that cannot be taken when he should be saddled. 2. Be often elevating, and winding up your hearts as the weights of a clock, that bear downwards naturally, and are yet drawn lower by the sin that doth so easily surround g and oppress us as a talent of lead r: Unto thee O Lord do I lift up my soul, faith David s, and Nehemiah was often darting up some good desire to God, whatsoever his employment was. And our civill conversation also is in heaven t, faith Paul: we exercise our generall callings in our particular, and go about our earthly busineses with heavenly minds, using common things as a stairrop to mount us up to things of an higher frame, and exacting (by a divine Alchymy) heavenly meditations out of earthly objects and occasions.

Thirdly, examine your thoughts often, and let not an idle motion, flying fancy, or stull dream pass without a sharp check, a censure of the word. There is a sharp eye to be set, and a strict hand to be held over a mans thoughts: if ever he will have good of them; they being so infinite, nimble, slippery, and in so secret a place, free from the worlds censure. Call them therefore often to a domestical Audit, cherish the good, check the bad, let them have the law if they be extravagant. Remember that an evill thought uncontrolled, may vex thee on thy death-bed, as little and as light a matter as many make thereof.

Fourthly, get a sound and clear judgment, able to discern of things that excell, and to prefer God and the things of God incomparably before all other things whatsoever. Make those things above your treasure once, and then your heart will be chiefly set, and your thoughts will chiefly run on them u.

Fifthly, greaten your love to God and goodnesse: for strong affections make strong impressions, and cause great thoughts of heart. A man cannot but think much of that he loves. Oh how I love thy law, faith David v (and as an effect of that love) it is in my meditation day and night x. But especially, love to be Gods servants on the sabbath day y; let the entire concurrence of the whole man be his alone that day, as much as may be: so shall ye be the better able to think profitably of him, the whole week after. Our infinite week-day wandrings, and wofull trifling out our golden hours in idle and evill thoughts comes (much what) from our customary and carnall keeping of Gods holy-day z.

Sixthly, exercise your selves in the word of life: to be swift to hear and read Gods holy word. Search and study the scriptures a. There will 1. free the heart from impure lusts. Wherewithall shall a young man (bite that is in the heat of his passions) cleanse his way b, or rub off his filth? c (It is a metaphor from glass, which though rub'd never so clean, will soon gather dust again.) Answer is made there, by taking heed thereto according to thy word. 2. It will fill the head with good notions of God, and his nature, his word, and his works &c. \*, so that no rone shall be left for worse thoughts, which else will be stirring. For the thoughts of a man are never idle, as ye know, save when he sleeps: nor then many times; but are like a mill that turns round incessantly, while it hath water, and if it want other grist, will grind and grate upon it self.

Lastly, (to feet all the former awork) add hearty prayer to him that is both the heart-maker, and heart-mender too. Pray him to make the meditations of our hearts ever acceptable in his sight c: and when we are in a good frame, to keep it ever in the imagination of the thoughts of our hearts, and to prepare our hearts unto himself d, as David begs in the behalf of his people. Pray him to open your understandings, to sanctify your wills and affections, to raise up and ravish your hearts, to fix your quicksilver as one speaks: that is, in meditating upon good things to grant you strength of memory, steadfastnesse of imagination, steadnesse of minde, sharpnesse of conceit, foundnesse of judgement, and all other necessary gifts and abilities, that ye may so meditate upon Gods precepts that thereinall ye may have respect to his wayes e.

quis requirit; quis exprimit? Sphinx philsf, c Pal. 19. ult. d 1 Chron. 29. 18. e Pal. 119. 15, 16.

g Heb. 12. ewangelizatus  
begireth us.  
7 Zach. 5. 8  
7 Pal. 25. 1  
7 Phil. 3. 20  
7 Prov. 15. 24  
The godly  
man goeth  
high, and  
his heart is  
lifted up  
above the  
clouds:  
even in the  
common busi-  
nesse of this  
life.

Quotid pudent  
discere, pudent et  
cogitare. Est  
tutissimum et  
periculosum ut  
despectum ani-  
mae sollicita  
semper per-  
vigili custodia  
discerere co-  
gitationes suas.  
Et ad primum  
animi motum  
vel probare,  
vel reprobare  
quod cogitat:  
vel bonas cogi-  
tationes elici,  
vel flammam  
las extinguat.  
Hic: in Epist.  
ad Demetriad:  
mens non cessat  
parere cogitationes: ut autem  
malas exelle,  
bonas excolle.  
Chrysost.  
Dum in cogita-  
tione voluptas  
non reprimatur,  
etiam in adio-  
ne dominatur.  
u Mat. 6. 21  
x Pl. 119. 97  
y Ely 56. 6  
z Ely 58. 13  
a Job. 5. 39  
b Pal. 119. 9  
c Ps. 119. 10  
d Hieronymus  
de Negot. vit.  
cum officiis  
lectionis et me-  
ditatione diu-  
turna. pelius  
suum bibloshe-  
cam christi  
efficit.  
e Cogitationes  
immera sunt  
aut die: eas  
qui colligit,  
quis corriget?



## SECT. XII.

## The Conclusion.

**L**et this be the way, walk in it: And as many as walk after this direction peace shall be on them and mercy, and upon the Israel of God f. For, Do they not erre that devise evill? but to them that think upon good things shall be mercy and truth g. Mercy and truth be with you h. Amen.

f Gal. 6. 16  
g Prov. 14. 22  
h 2 Sam. 19. 20

The  
Righteous mans Recompence.

OR,

GODS JEWELS MARKT AND MADE UP,  
FROM MENS MISUSAGES.

The Text: MALACHI 3. 17.

And they shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels: And I will spare them as a man spareth his own sonne that serveth him.

## CHAP. I.

## The Text divided.



**G**ODS gracious acceptation of his people and their holy services, hath been hitherto described, and discovered. Followes now his righteous remuneration, and rich respects to their persons, which he highly prizeth; for They shall be mine, saith the Lord of Hosts, in that day when I make up my Jewels. 2. To their performances which he bountifully rewardeth. And I will spare them, as a man spareth his own sonne that serveth him. Then shall ye return and discern &c.

The former, without forcing points us to these three positions.

1. That God is the Lord of Hosts.
2. That this Lord of Hosts will have his day to do good to his people: and to make them up as his Jewels from the worlds misusages.
3. That this people of his shall be graciously owned, and greatly honoured in that day.

SECT.

## SECT.

That God is Lord of Hosts. What these Hosts are, why called Hosts: What it is to be Lord of Hosts.

**F**irst, God is the Lord of Hosts. So he is frequently stiled in the old Testament; Lord of Sabaoth (which is all one) in the New; though this more seldome, because the old Law was given in fear, the new in love, as *Hugo* will have it.

Now touching this title here, and elsewhere given to God, let us see, 1. What these Hosts, or Armies are, whereof he is Lord. 2. Why they are called his Hosts. 3. What it is to be Lord of these Hosts, and what honour accrues, and is attributed to God by this Attribute. In treating whereof, I must intreat my Reader, the same that the Oratour did His, (when he spake of *Socrates*, and *Lucius Crassus*) that they should imagine some greater matter then here they finde written: forasmuch as in speaking of God we speak not what we ought, but what we are able, as that Emperour hath well observed in his Epistle to *Ambrose*.

*Cic. 3. de Oratore. Legimus de Deo non quantum debemus sed quantum possumus. Gratian. Imperator*

First then, these Hosts whereof God is said to be Lord Sovereigne, are all creatures heaven, in earth, and under earth. 1. In heaven there are. 1. Angels, which are called, *The Host of heaven*, 1 *King*. 22. 19. An heavenly Army, or the multitude of the heavenly Host, *Luke* 2. 13. the armies that are in heaven, following the Lord Christ upon white horses, &c. *Rev.* 19. 13. The Author to the Hebrews calles them *the heavens* (as some conceive it) *Chap.* 7. 26. Not because they were coworkers with God in the creation of the world, as the Rabbins will have it: for though Angels are called *Elohim*, *Psal.* 8. 5. yet it was *Jehovah Elohim* only that made all things of nothing, *Gen.* 2. 4. *Ezay* 45. 24. Neither yet, because they move the heavens, and governe the whole world, as the Jews (after the Platonists) beleaved, and thereupon fell into the sinne of Angel worship, intruding into those things that they had not seen, *Colos.* 2. 18. and curiously prying into those secrets whereof there is neither proof, nor profit. Howbeit, that they have, under God, a main stroke in ordering the course of naturall and civil affairs, it may be proved out of *Ezekiel*, *Chap.* 1. where the beasts are said to stir the wheels, as themselves are stirred by the Spirit of God. And for the manner of their motion, every one of them is said to have four faces, that is, they can look every way at once; and to have calves feet round, that is, they are apt to go every way: and this with the greatest facility that can be.

*Hebraei Platonici imbui opinionibus Angelos ceterum motores totiusque mundi gubernatores esse putabant, &c. Pareus in Heb. 2. 5.*

Next below the Angels in Gods hosts, are the Sunne, Moon, and Stars, those *Celestial bodies*, 1 *Cor.* 15. 40 the glorious turniture of the visible heavens, called also, the Host of heaven, *Deut.* 4. 19. *Alt.* 7. 42. *Zeph.* 1. 5. These fought in their courses against *Sijera*, Gods enemy, *Judg.* 5. 20. And so they do still by their light, heat, and influence: causing stormy, tempestuous, and unseasonable weather, to the annoyance of the Adversary, as once of the *Quades*; and *Marcomans*, upon the prayers of the thundring Legion (as they were afterwards called) in the dayes of *Marcus Antoninus* the *Philosopher*, Emperour. And as in the Battle between *Edward* the third of England, and *Philip* of France (who being enraged with a former defeat, marched with fury into the field; elevated with a false hope of triumphant victory) there fell at the instant such a piercing shower of rain, as dissolved their strings, and made their bowes unusefull. And at the breaking up of the showre, the Sunne shone full in the face of the French, dazeling their sight, &c. and on the backs of the English, as if

Doff. 1.

De meior  
quidam de  
his quam qua  
scripta sunt  
suspectantur:

Godw. Child.  
of Light, &c.  
102.

Ratione plu-  
ralis Elohim  
ex Hebraei  
aliqui casti-  
mant & iar-  
cium Deo  
Angelos in  
opere creatio-  
nis, &c. Pa-  
reus in Gen.  
2. 1.

The Queen of hea-  
ven, *Jer.* 44 17.

Vidore licet in eodem  
loco aquam ignemque fi-  
mul de caelo cadere  
ignis non attingebat  
Romanos, neque imbr  
ruvabat barbaros, sed  
eos non secus inflam-  
mabat, ac oleum, &c.  
Dio Cass. in vita M.  
Antonini. Philo.

Daniels Hist. of  
Eng. fol. 237.





Gen 4.14  
Job 18.15Job 9.5  
Ecclel. 8.13  
Necesse est ut  
cum omnibus  
dolorem ag-  
noscam qui tri-  
ginta babelle-  
gones Podos-  
vins de Adia-  
no top: apud  
Spartian.

upon an ungodly person. What Cain sometimes laid he hath good cause to take up and second: Every thing that findeth me shall slay me. *Brimstone is strowed upon the house of the wicked*, saith Job, so that if the fire of Gods wrath do but lightly touch upon it, they are suddenly consumed: they walk all day long upon a mine of Gunpowder, either by force or stratageme they are sure to be surpris'd. Had Zimri peace that slew his master? *Hath ever any waxed fierce against God and prospered?* Oh that these gracelesse men would once learn to meddle with their match, and (according to the wise-mans counsell) beware of contending with one that is mightier then they, this Lord of Hosts, I mean, the Lord mighty in battle, *Psal. 24. 8.* this man of war as Moses calls him whose name is *Jehovah Sabaoth*: before whose dreadfull presence, and unresistible puissance they are no more able to stand, then is a glasse-bottle before a cannon-shot.

## SECT. IIII.

Tremble before this mighty Lord of Hosts.

Use 3.

Thirdly, Is he the Lord of Hosts with whom we have to deal? be we all hence exhorted and excited to the practise of divers duties.

And first to tremble before this mighty God: who having so many millions at his beck and obedience, can with as much ease, and in as little time undo us as bid it be done. So *Caesar* once threatened *Metellus* in a bravado; but so, God only and easily can do indeed to such as set against him. If the breath of God blow men to destruction *Job 4. 9.* for we are but dust-heaps: if he can frown us to death with the rebuke of his countenance, *Psal. 80. 16.* what is the waight of his hand (that mighty hand as *James* calls it) wherewith he spans the heavens, and weigheth the earth in a balance? He sits upon the circle of the earth, and the inhabitants are as grasshoppers: he shakes them out of it, at pleasure, as it were by a canvass, or as out of ones lap, so much the Hebrew word imports *Job 38. 13.* Who would not therefore fear thee O King of Nations? for to thee doth it appertain; *seva/much as thou art great, and thy Name is great in might.* Give unto *Caesar* the things that are *Caesars*, saith Christ, and unto God the things that are Gods. Where it is remarkable that the Article in the Originall is twice repeated when he speaks of God, more then when he speaks of *Caesar*, to shew, saith a Divine, that our speciall care should be to give God his due: Now shall we fear to break the penal lawes of a King, because his wrath is as the roaring of a lion, and as the messengers of death, so that who so provoketh him to anger, sineth against his own soul? And shall we not fear this King of Nations, who hath Armies of creatures to do us to death, and after that, legions of devils to torment us in hell? Shall we fear fire, water, lions, leopards, bulls, bears, and other common souldiers, yea the wrath of a fool, because it is heavier then the sand of the sea *Prov. 27. 3, 4.* And shall we not fear the great Emperour of all these, that hath them all at his beck and obedience? These may kill us, but they cannot hurt us, as he once told the tyrants: destroy they may the body, but neither keep the good soul from heaven, nor the body from a glorious resurrection. But God can do all this, yea more then this: and shall we not fear his heavy displeasure? Especially since according to his fear, so is his wrath, *Psal. 90. 11.* That is (according to some) as any one doth more or less fear Gods indignation, in the same degree and measure shall he feel it: as he trembles at it, he shall tast of it. Or as others, (and perhaps better) Let a man stand in never to great awe of thy wrath, yet his fear shall not prove proportionall, or ever be able to match it: he shall never fear thee so much as thy wrath amounts to, let him fear his utmost. For there is a fire kindled in his anger, and it burns unto the lowest hell *Deut. 32. 22.* Now *Bellarmino* is of opinion that one glimpse of hell, were enough to make a man not only turn Christian and sober, but Anchorite and Monke, to live after the strictest rule that can be. I conclude with the Apostle, *Wherefore let us have grace; whereby we may serve God acceptably with reverence and godly fear.* For our God is a consuming fire *Heb. 12. 28, 29.*

SECT.

## SECT. V.

Trust in his power for fulfilling his promises.

Secondly, is He the Lord of Hosts? This should teach us to rest confidently upon his power, for the fulfilling of his promises: For what should hinder? First, God is not as Man that he should lie; he payes not what he hath promised, as *Sirrius* is said to do, with fair words. Secondly, hee is not off and on with us, he doth not say and unsay, he is *Jehovah that changeth not.*

Thirdly he is the Lord of Hosts, and cannot be resisted, or interrupted in his course. Nature may be, and was, when the fire burnt not, the water drown'd not, the Lions devoured not, &c. Men may be withstood though never so mighty, as the potent Prince of Persia was, *Daniel 10. 20.* And as *Asa* was, who although he brought five hundred thousand men into the field, yet was he encountered and overmatcht by an Army of a thousand thousand and upward, so that he was faine to flee to the old Rock for refuge. Devils may want of their will, though never so many, as that Legion in the Gospel, and though never so well united, as they there were: for though many, yet they say, *My name*, not Our name, they speak and act as One in that possession. But God doth whatsoever he will in heaven and earth, without controll or contradiction.

In the creatures, (saith One) there is an essence, and a faculty whereby they work; as in fire, the substance, and the quality of heat: between these God can hinder, and so hinder their working, as in the Babylonish fire, *Dan. 3.* In the Angels there is an Essence, and an executive power. God comes between these, often, and hinders them from doing what they would. But now its otherwise in God: he is most simple, and entire, without mixture or composition. Hence his Almightinesse is his Essence, and his whole Essence is Almighty. Hee is not mighty in respect of some part, or faculty, as the creature is, but all in God is mighty. He is not dependent upon another for new supplies, as the creature, whose power will cease and determine, if not renewed and confirmed by God, *Jer. 32. 18, 19.* He is *El-Shaddai*, absolutely self-sufficient, not needing any subsidiary help from without, though he please otherwhiles to make use of the creatures, as his Hosts, to tame his enemies, and performe his word to his people: *Quid ciniphe olim?* saith *Philo*. What's more base then a lowe? yet all Egypt could not stand before this poor creature, but was forced to acknowledge it the finger of God. If any *Pharaoh* oppose to him, he can soon subdue the strongest Rebell by the weakest instrument. As if any *Gideon* build and bind upon his promise, of weak he shall become strong, *Heb. 11. 34.* *Deo confici nunquam confusi.* He that beleeveth shall not be ashamed, he need no more but stand and see the salvation of the Lord.

The Lord shall fight for you, saith *Moses* to Israel, namely by his red-sea, that shall cover your enemies, (as it did ours in 88.) but ye shall hold your peace. *Commit your wayes therefore unto the Lord, trust also in him, and hee shall bring it to passe.* Stand not upon these and these dangers, and difficulties that stand in the way. Found your faith fast upon the infallible promises of God All-sufficient; put them also in suit by faithfull and fervent prayer, and then though you see not how, or which way such a mercy should be attained, or deliverance compassed; yet give glory to Gods power with *Abraham*, *Rom. 4. 18.* and buy the field at Gods bidding with *Jeremy*, *Chap. 32. 17--27.* though the captivity were then foretold unavoidable. What talke wee of any thing impossible, or inprobable to the Lord of Hosts? This is to limit the Holy One of Israel, with those Rebels, that asked, Can the Lord provide a table for us in the wilderness? or with that Infidell Lord of Samaria: Behold, if the Lord should make windows in heaven, might this thing be? Can the Lord? and, Might this be? Why? what a question that? He can give bread from heaven, and drink out of a rock: He can command the ravens to feed *Elias*, and the most hurtfull creatures to be usefull to us, as poison in Physick. He can do more then ever he will, as he could have rescued his Sonne Christ by a legion of Angels, *Mat. 26. 23.* Some things God can do,

V v v 2

but

Plutarch.

Mal. 3.

Esay 26.4.

Squama Levi-  
athan ita cohe-  
rent, ut quasi  
loricatus ince-  
dat Satan &  
cauphrallus.  
Luther.  
D. Preston.Tamen tantum  
efficit ut tota  
Egyptus desit-  
enti exclama-  
re cogatur  
hunc esse digi-  
tum Dei Philo.

Exod. 14. 14

Psal. 37. 5

2 Tim. 2. 13.  
Heb. 6. 18.

Ioh. 6  
Num. 11. 13.  
22.  
Ver. 23.  
Dei dicere est  
facere.

but will not, *Mat. 3. 9.* Some things he neither will, nor can; as he cannot lie, die, deny himself, break his promise, &c. But whatsoever God willeth, that without impediment he effecteth, *Esa. 46. 10.* For who hath resisted his will? And yet I know not how, 'tis naturall and usuall with us in an exigence, to question Gods power one while, (If thou canst do any thing, help us) his will another while, (Master, if thou wilt thou canst make me clean) and to tie him so to the means, that if they fail, he cannot help. When the bottle was spent, *Hagar* falls a crying as utterly undone. Whence shall we have bread to feed so many thousands? Whence should I have flesh to give unto all this people? shall the flocks be all slain, and all the fish of the Sea gathered together for them to suffice them, said *Moses*? But what said the Lord to it? Is the Lords hand waxed short? thou shalt see now whether my word shall come to passe unto thee, or not. Gods word is his deed, his promise sure-hold: never any yet miscarried that could produce and plead it: sith he wants neither power nor will to make it good. *Pilate* had a good will to deliver Christ out of the Jews hands, but wanted power. *Pilate* had power enough to do it, but wanted will. God wants neither, but will put forth both for the safety and salvation of his faithful people. Hence holy *Job*, having spoken of Gods power speaketh of his thoughts, (as *Calvin* observeth) to tell us that his power and will are things inseparable, his minde and hand agree together, the one to determine, the other to execute. *Job. 42. 2.* All his shall have whatsoever heart can wish, or their condition require, *2 Sam. 22. 2. 3.* even marvellous loving kindness from God in a strong city above all that can be uttered: The prophet is fain to expresse himself above it, by an exclamation *Psal. 31. 19. 20. 31.* The Lord of Hosts is for them, the God of *Jacob* is their refuge. He hath entred into a covenant with them both defensive and offensive, so that all his is theirs, as *Iehosaphat* that told his confederate King of Israel. *1 King. 22. 4.*

## SECT. VI.

*Stoop to his power, and submit to his Sovereignty.*

**T**Hirdly, is he the Lord of Hosts? what then should we rather and sooner do then stoop to his power, and submit to his sovereignty? And sith we must be either his servants, or his slaves, his subjects or his foot-stool, chuse the former condition, that we may escape the latter? for certain it is, he will fetch us in by one Pursivant or another (and he hath enow ready) if we make not hast with *Shimei*, to come down, and meet the Lord with intreaties of peace, that he may embrace us, and take us in to his princely favour. Do not ask me here, (as *Pharaoh* once did *Moses*) who is the Lord that I should serve him? Gods Attributes are of two kinds, which either shew what he is? or who he is? to the question of *Moses* what he is; God gave a short answer: *I am.* To the second of *Pharaoh*, who he is, he made a large reply by his armies of lice, flies, hail, locusts &c. Till *Pharaoh* was compelled to answer for him, *The Lord is righteous, but I and my people are wicked.* This was a faire confession, but extorted: for he was no sooner off the rack, but he bit it in again, and became more hard and hardy, as water grows more cold after a heat. And such, for all the world, was the forced and fained obedience of those Israelites in the wilderness while God slew them (by fiery serpents, and others his warriors) then they sought him, yea they returned, and enquired after God, as if they would have done the deed. Nevertheless they flattered him with their mouths, and lied unto him with their lips. So must not we do, if ever we mean to do well: but throwing away our weapons, lay our selves low before his foot-stool, unfainedly submitting to the scepter of his kingdom, obeying from the heart that form of doctrine whereunto we have been delivered. For what a shame is it for us not to do that homage to God, that all other creatures so gladly pay & perform? what a monstrous thing that man amidst all Gods handy-works that revere the Almighty, and readily do his will, that he I say, should prove a great *Heteroclit*, an open rebel, a profest adversary to God his sovereign Lord, his crown and

Psal. 78. 34. 35

Rom. 6. 17.

and dignity? Oh send a lamb (in token of homage and fealty) to the ruler of the world Vow and pray to the Lord your God, bring presents unto Fear, that is, to him that ought to be feared. And for as much as with your ten thousand you are not able to encounter this great King, that comes against you with twenty thousand times twenty thousand; send an embassage quickly of prayers and tears, whiles he is yet on the way, and desire conditions of peace. *Luk. 14. 32.* You know how *Jacob* disarmed that rough man *Esaus* that came against him with 400. cutthroats at his heels: how *Abigail* appeased that enraged man *David*, that had desperately vowed the death of so many innocents: how the Syrians prevailed with that non-such *Abib*, for the life of their Lord *Benhadad*. Having heard that the kings of Israel were merciful men, they put sackcloth upon their loines and ropes upon their heads, and in this form of humble suppliants they came to the King, and said, *Thy servant Benadad saith, I pray thee let me live.* And a like address we read of in our own histories of the old Britons to *Aetius* the Roman Governour, and of the Calice-men to one of our *Edwards*; Oh let their practise be our pattern. We have heard abundantly that there is a matchlesse mercy in God for all penitent persons, above that ever was found in the best king of Israel: this mercy we have a promise of, if we submit to the condition, (in thee the fatherlesse findeth mercy *Hos. 14. 3.*) So had not the Syrians: their best encouragement was a general hear say. This condition is no more then what every man will yield to be reasonable, viz. that we lay down the bucklers first: that we come before him in lowliest manner, with ashes on our heads (so they of old) as unworthy to be above ground, with sack-cloth on our loyns, as unworthy the courtliest cloathing, with ropes about our heads, as deserving to be destroyed: yet humbly begging that we may live in his sight with *Israel*, yea that we may serve in his presence with *Moses*, and dwell in his house with *David* all the dayes of our lives, to behold the fair beauty of the Lord, and to enquire in his temple. This is all that God requires, and this was that one thing that *David* beg'd so dearly at Gods hands *Psal. 27. 4.* and accordingly obtained it. Hence he so confidently calls his soul to rest amidst a multitude of molestations and incumbrances. Hear him else, *Psal. 3.* *I will not be afraid of ten thousands of people that have set themselves against me round about. I laid me down and slept, I awaked &c.* He never brake his sleep for *Abisalom* and all his forces, then up in arms against him. For why? *Salvation*, saith he, is of the Lord, his blessing is upon his people. (*Ver. 5. 6. 8.*) whereof I am one, and shall therefore be in safety. Behold I have blessed him, and he shall be blessed, said *Isaac* of *Jacob*: saith the God of *Jacob*, of all those that rest confidently upon his power for their preservation, that hope to the end for the grace that is to be brought unto them, at the revelation of Jesus Christ. *1 Pet. 1. 13.* *At destruction and famine thou shalt laugh, saith Eliphaz, neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee.* *Iob. 5. 22. 23.*

## SECT. VII.

*Set his power awork, by prayer. The power of prayer.*

**L**ASTly, is God Lord of Hosts? how should this consideration quicken and call us up to a constant infancy in prayer to that God, who is able to do for us above that we are able to ask or think, that we having all sufficiency alwayes in all good things, may abound unto every good work through Christ that strengtheth us. Many and glorious things are spoken of the power of prayer in the book of God. Indeed there is a kinde of Omnipotency atcribed unto it, and not without cause. For certainly whatsoever God can do, prayer can do: sith prayer sets God awork, God sets his power awork, and Gods power sets the creature awork (as at *Peters* enlargement) and then what wonder the thing come on an end, though never so difficult. For shal any thing be too hard for God? or shal not God avenge his praying people that cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. *Asa* and *Iehosaphat* prayed down their enemies, so did the

Vuu3

Jews

*Irem proph. ne  
remorando  
iram victores  
exasperant.  
Tacti hyst. lib. 2  
Mittamus  
preces & lac-  
rymas cordis  
legatos Cyprian  
1 Kin. 20. 32.  
The British  
Embassidours  
came in torne  
garments  
with sand on  
their heads,  
in the time of  
Valentinian  
the third.  
Daniels hiff.  
of Eng. The  
Callice men  
came to Ed. 3  
bare headed,  
bare-footed  
in their skirts  
with halters  
about their  
necks &c.  
lib. 2. 40.  
Psal. 27.*

*Eph. 3. 21.  
2 Cor. 8  
Phillip. 4  
Oratio fidelis  
omnipotens est.  
Luther.  
Est quaedam  
omnipotentia  
precum. Alsted  
sift. Theol.  
lib. 4. cap. 2.  
Luk. 18. 6.*







crucified, saith St. Paul, unto the Jews a stumbling-block, and to the Gentiles foolishness. But unto them that are called, both Jews and Greeks, *Christ the power of God, and the wisdom of God*, 1 Cor. 1.22, 23. And a verse or two before. It pleased God by the foolishness of preaching, to save them that believe.

As unlikely a means in the worlds eye, to do such a feat, as the blowing of rams horns, to over-turn the walls of Jericho. But what matter is it, how unlikely the means are, if in the hands of Omnipotency? An Ox-goad in the hand of a *Shamgar*, an Ass-bone in the hand of a *Samson* may do much: so here. The Devil must needs down, if God once send forth his *Pauls*, to open mens eyes, to turn them from darknesse to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in Christ.

Oh, but the Devil tells me, I shall never inherit, for I am not sanctified by faith.

Settle that first (be sure) by sound and infallible evidences: See that thy faith and other graces be of the right stamp, effectually faith, laborious love, patient hope, &c. 1 Thes. 1. 3. and then sing a *Requiem* to thy self, as *Luther* once did (after a grievous conflict) the Psalm *De profundis, in contemptum Diaboli*, in defiance to the Devil. Onely be advised, not to pore over-much upon thy sanctification, which in the best is imperfect, but to take comfort of thy justification, which is compleat, and absolute. In confident consideration whereof, St. Paul triumphantly cries out; Who shall lay any thing to the charge of Gods chosen? so long as it is God that justifieth? Or, as *Austin* reads it, Shall God that justifies us? Who is he that condemneth? Do Angels? No, they rejoyce in our conversion, and call us their fellow-servants. But who then? Do the insensible or unreasonable creatures? They, in their kind are in covenant with us, *Hef. 2. 18.* and in earnest expectation groan, nay travell together with us, waiting (and, as it were lying bed-ridden the while) for our full manifestation, when the redemption of our bodies, *Rom. 8. 19, &c.* But who is it then? Do our own hearts condemn us? No neither, if not bemisted, and abused by Satan: for being justified by faith, we have farre peace with God, that we glory in tribulation by the confident intertargery of a good conscience toward God. But say our own hearts do wrongfully accuse us, yet God is greater then our hearts, as well for good as for evil; to do us right, notwithstanding a misgiving, or misguided heart of our own. But say then: who is he that condemneth us? Is it the Devil and his wicked imps? Let them do their worst. He is indeed the accuser of the brethren: but Christ our Advocate is ever ready to non-suit and cast out all his accusations. The Spirit also is in direct and full opposition to this Accuser, called *μεγαλυντης*, the Comforter, or Pleader for us, pleading our evidences to our spirits, and helping us upon true repentance, to make apology for our selves, 2 Cor. 7. 11. such as God admits of and accepts. As for that old Serpent (the Accuser of the brethren) he is cast down already, and all his limbs shall bee cast after him ere long, into the burning lake. In the mean while, what cares the prisoner at the barre, though the gaoler and his fellow-prisoners passe sentence of death upon him in the gaole, so long as the Judge acquits him from the bench. And as little need any servant of the Lord of Hosts stand upon the censurs of earth, and hell, so long as God thinks well of him, and all the Hosts of God combine for his comfort.

Oh, but I have hosts within me, that do me all the despite and displeasure. The flesh lusteth against the spirit, and other-whiles gets the better of it. Besides, there be bands of fleshly lusts, which like armed souldiers, lie billeted in my bosome, and ever and anon fight against my soul.

Yet bee of good comfort, the spirit also lusteth against the flesh, so that thou canst not do what thou (naturally) wouldst, thy new nature will not suffer thee: as Paul would have gone to a certain place, but the Spirit forbade him. As for thy lusts (be they never so lordly) God can easily cut the combs, nay the throats of them, and let out their life-blood. My Father is stronger then all, and None can take you out of his hands. The weak brother shall be holden up (amidst a world of scandals without, and staggerings within) for God is able to make him stand. He can preserve a fire alive upon the face of the Ocean, a spark of the spirit, amidst

AAs 26.18

Obj.

Sol.

• Job Manly.  
loc com.Rom. 8. 33,  
34Rom. 5. 1, 3  
Eph. 2. 10  
1 Pet. 3. 21  
1 Joh. 3. 20μαρτυρησας.  
Rev. 12.Yea, what  
apology, or  
clearing of  
your selves.  
Rev. 12. 10

Obj.

1 Pet. 2. 11

Sol.  
Gal. 5. 17Joh. 10  
Rom. 14.4

amidst a world of wickednesse within. He can cause weak and worthless grathoppers to become a great nation *Isa. 1. 6. a mighty people chap. 2. 2. a huge army. ib.* He can make the house of Israel pollute the idols, which they had once perfumed with incense, and to say to their familiar devils, get thee hence. He can stop or strike back the course of the Sun, though it rejoyce as a strong man to run his race. Naturally and freely it giveth light, but he can turn it into darknesse and blood. The mountains of themselves are ponderous and pressing, yet at Gods command they skip like lambs.

Think the same of our dull and undutiful hearts. God can quickly oyl them and nimble them, drawing us by his free spirit, so as we shall run after him: as a baldder of it self is a heavy substance, and unapt for motion, but being filled with winde, it will scarce bide in a place. So we being filled with the holy Ghost shall finde our feet as hinds feet upon the everlasting mountains: no longer shackled by corruption, but at very good liberty to run the wayes of Gods commandments.

Its most sure we are not strained at all in God, but in our own bowels. He is both able and ready both to cover and cure our sins and sicknesses. In the dayes of his flesh, he offered himself to his patients, and was found of them that sought him not. He heal'd them also of diseases hereditary, and such as all the Physicians in the countrey might have cast their caps at. Now he hath lost nothing by heaven, you may be sure, neither of his will nor skill to do the same cures upon mens souls, as once he did upon their bodies: nay he cured their bodies onely in reference to their souls, and still hangs out his table of cures, to draw custome *Math. 8. 17. 18. Rev. 3. 18. Lo thus we have searched, and so it is, Hear it and know it for thy good. Job. 5. 27.*

Esay. 30. 22.  
Psal. 19. 5.

Psal. 119.

Math. 8. 17. 18

## CHAP. II.

The Lord will finde a fit time to make up his jewels from the worlds misusages.

And they shall be mine saith the Lord of Hosts, in that day when I make up my Jewels

God is the Lord of hosts. This is a point hath been hitherto proved, and im proved. Followes now a second Observation.

This Lord of Hosts will not fail to finde a fit time, for the making up of his jewels, from the worlds misusages.

There is a day here specified in the text, a set and solemn day, a particular time, a certain season, wherein God will make himself glorious, and to be admired in all them that believe in that day. So speaks the Apostle of that last day, called elsewhere the day of the Lord, the day of Christ, the day of God, and the day of the declaration of the just judgement of God according to the Gospel. And of this last and great day of general judgement, the most interpreters understand this text. And truly I believe it is partly, if not principally intimated, and mainly, though before to judgement, and some men they follow after. Likewise also the good works of some are manifest before hand, and they that are otherwise, cannot be hid. Some sinners are here punished, that we may acknowledge a providence: and yet not all, that we may expect a judgement. But a day there will be, as sure as day, (whether sooner or later I have not to determine) wherein God will take out the precious from the vile, the corn from the chaffe, the sheep from the goats, the good fish, and good figs from the bad, wherein he will set a price upon his pearls, make up his jewels, advance his favorites, his darlings; his peculiar people, and put away all the wicked of the earth as dross, *Psal. 119. 119.* And albeit he delay haply to do it, because his hour is not yet come: yet his forbearance is no quit-tance

Doct. Confir-  
mat hac locutio  
Deo esse suam  
opportunitatem  
græ. Calvin in  
locum.  
Baiom. in isto  
die. Tom fig-  
nificat per Sy-  
nechdoch rem-  
pus certum atq;  
id præcipue cum  
de iuramento  
Shidai pentag.  
2 Thes. 1. 10.  
1 Thes. 5. 2.  
2 Thes. 2. 2.  
2 Pet. 3. 12.  
Rom. 2. 5. 16.  
Figuer Alii.  
Guotiber.  
1 Tim. 5. 24.  
25.

Vide Calvin  
in loc.

tance to the bad, nor deniaunce to the better sort. God first writes things down in his book of remembrance, and then afterwards executes them, which requires some time between. But a time he will finde, and that must needs be so, for these reason, some respecting God, and some the faine themselves: but both sorts grounded upon the text, and there-hence borrowed.

## SECT. I.

Reason 1. From Gods providence.

Reaf. 1.  
Sic pectat uni-  
versos quasi  
singulas sic  
singulas quasi  
suis. Aug.  
1 Tim. 4. 10.  
Christus &  
plenus negotij  
Deus Tull. de  
nat. deer.

For God, first, there be many things in Him, that may well infer the point in proof, as his providence, power, Faithfulness, Goodnesse, and Justice.

First his good providence, which like a well-drawn picture eyeth each one in the room. Neither is he a bare spectatour onely, but as chief Agent, he wisely ordereth all the worlds disorders to the good of his children. He saveth, that is, he preserveth all men, but especially those that beleeve, saith the Apostle, he is curious and full of businesse, saith the Heathen, my father worketh hitherto, and I also work, saith our Saviour. And this is meant by those seven eyes of the Lord Zech. 4. 10. That run to and fro thorow the whole earth, causing that none shall have cause to despise the day of small things, (Gods jewels are little in bulk, great in worth) for as small as they are they shall see the plummet in the hand of Zerubb. betwixt, or by those seven. And the eyes of the Lord, saith another Prophet, run to and fro thorow the earth, to behold the evil and the good, and not so only, but to shew himself strong in the behalf of them, whose heart is perfect toward him, and to give them an expected end. And this reason is secretly couched in that clause of our text: *There was a book of remembrance writ before him: Est autem hic liber providentia*, (saith Polanus) this is the book of Gods providence, wherein as all our members are written, which in continuance of time were fashioned, (had he left out an eye in his common-place book thou hadst wanted it) so are all our services, that they may be recompensed, yea and all our sufferings too that they may be remedied and revenged, when the time of refreshing shall come from the presence of the Lord. *Thou tellest my wanderings, saith David, put thou my tears into thy bottle, are they not in thy book?* And there-hence he rightly concludes the point in hand, ver. 9. *Then shall mine enemies turn back in the day that I call: this I know that God will be for me, or that God will be mine as the same phrase is rendered in this text.*

## SECT. II.

Reason 2. From Gods power.

Next there is an almighty power in God (called therefore Lord of Hosts in the text) exerted and exercised for the relief and rescue of his poor people trampled on by those fatbuls of Babel with the foule feet of contempt and cruelty: whereby he taketh course that they be not over-trod, or too long held under by the insolencies and insultations of their enemies. But when they shall seem to themselves and others utterly forlorn, and undone, so that salvation it self cannot save them, (which was good Davids case Psal. 3. 2.) then shall the Lord be a shield for them, their glory, their strong tower, and the lifter up of their head. Ver. 3. And this he shall do with a great deal of ease and expedition, as being Lord of Hosts; that is, of all creatures, by the hands of whom he shall send from heaven, and save them from the reproach of him that would swallow them up. *Selah. God shall send forth his mercy. and his truth.* Psal. 57. 3.

SECT.

## SECT. III.

Reason 3. from Gods Truth.

And that passage points us to two other reasons for the point; God will send forth his mercy and truth.

And first his truth: I meane his faithfulness, intimated also in these words of our text. *Saith the Lord of Hosts.* These things saith he that is faithfull and true, they shall be mine in the day &c. I will have a time to make up my Jewels in much mercy. Now hath God said it, and shall he not accomplish it? Is not his decree his *facere*? shall he not fulfill with his hand, what he hath promised with his mouth? God is not as man that he should lye: neither is he unconstant as other friends, that he should change: no, nor yet unmindfull that he should forget; least of all is he unfaithfull that he should falsify. *God is faithfull, who will not suffer you to be tempted above that you are able &c.* 1 Cor. 10. He will give patience under the temptation, a good use of it, and a good issue from out of it, in the best time.

## SECT. IIII.

Reason the 4. from Gods goodnesse.

But besides; God will send forth his mercy, as well as his truth, for the salvation of his people. This mercy moved him at first, to make a sure covenant with them, and to make them out for his own, and doth still to shew himselfe (as he did oft for Moses) seasonably and sweetly for their support and succour. For they shall be mine saith the Lord of Hosts &c.

So they were ever, may some say.

Yea, but then they shall be mighty and mercifully declared to be the children of God, by a kinde of resurrection from the dead, as the Apostle speaketh of the dead, and it holds as true of the members. *Rom. 1. 3.* Thus God left his people in Egypt, and afterwards in in Babylon till their civill estate was dead and buried, as it were. As after the captivitie, these good soules in our text, seemed so far given up and cast off by God, as if he had had no further care of them, or part in them. But they shall be mine saith the Lord of Hosts in the day &c. That is, the time is at hand, when it shall well appeare by my mercies to the one, and judgments on the other, who are mine, who not, which are pearles, which are pibbles, which precious Jewels, which reprobate silver, which are sons, which bastards; though all things now seeme to tend to a confusion, and no such difference be yet discerned and acknowledged. And the sooner shall this day come, because the proud adversary lookes upon my people as outcasts, my servants as subjects, my children as fatherlesse. For in thee the fatherlesse findeth mercy. *Hos. 14. 3.* And, *because they called thee an outcast, saying, This is Sion, whom no man seekes after, therefore I will heal thee of thy wounds &c.* Jer. 30. 17. The righteous shall see this and rejoyce: but all iniquitie shall stop her mouth. Who so is wise, and will observe these things, even he shall understand that it is of the loving kindnesse of the Lord. *Psal. 107. ult.*

## SECT. V.

Reason 5. from Gods Justice.

Lastly, I might easily (& not unfitly) argue out of ver. 18. of this chapter, from the Justice of God, ingaged for his oppressed people. For being judge of the whole earth,

X x x

Gen. 18. 25

earth, as Abraham once urged it for his Nephew Lot, he must needs deal righteously between man and man, rendering to every one according to his works. Now who seeth not for present that dayly verified, that above was wickedly objected. Behold we call the proud happy, yea they that work wickedness are set up &c. ver. 15. when godly men, on'tother side, are usually held under hatches, being destitute, afflicted, tormented, even such of Gods worthies as the world is not worthy of, yet such unworthy usage they mostly meet withall. Now that Gods Justice may be cleared and every mouth stopped, what more requisite then that God should set forth a fit time to set all to rights among the sons of men, and to rectify those things which even to godly men, other-whiles, seem less equally carried, that Gods dear children being propitiously pardoned, preciously esteemed, and graciously recompensed, the wicked may self-condemned return and discern between the righteous and themselves, between him that serveth God, and him that serveth him not. It is even a righteous thing with God to render tribulation to them that trouble you, but to you who are troubled rest with us (if not before, yet certainly) when the Lord Jesus shall be revealed from heaven with his mighty Angels. &c. 2 Thes. 1. 6, 7.

## SECT. VI.

Reasons from the Saints themselves.

Reaf. 2.

Sub persecutio-  
ne Ariana Ba-  
silio Magni ista  
aliquando in-  
juria est cogita-  
tio: An Ecclesi-  
as suas profus  
dereliquit Do-  
minus? an no-  
vissima hora  
est?  
Psal. 34. 19, 21

Secondly from God, turne your eyes to the people of God, and so they come there commended and described unto us 1. by their near relation to God, they are his, his Jewels, his sons, his servants, his serviceable sons, his righteous servants, and can such be alwayes unremembered? So some have feared, but time hath confuted them. 2. By their rare qualifications.

For 1. habitually they are men fearing God, religious and godly persons, and therefore heirs of the promises of good things for both lives 1 Tim. 4. 8. And for evils be they never so many or great, he that feareth God shall come forth of them all, Eccles. 7. 18. Many saith David the father, are the troubles of the righteous, but the Lord delivereth him out of them all: but one affliction slayeth the wicked, because his shadow is departed from him. And of the same minde is Solomon his son. Though the righteous man fall seven times into misery, yet he hath time to rise again: but the wicked at one evill fall downright Prov. 24. 16.

2. They actually expresse this holy habit of Gods true fear in their hearts. 1. by setting their thoughts a work, to chew upon Gods holy name, and to roll it as sugar under their tongues, that thence (as Sampsons out of his hony-comb) they might suck out strong consolations. For the Name of the Lord is a strong tower; the righteous run to it and are safe. And, In the fear of the Lord is strong confidence, and his children have a place of refuge. Now shall the saints think upon Gods name, and he not think upon their needs? Yea, I know the thoughts that I give toward you, saith the Lord, thoughts of peace, and not of evil, and all to give you an expected end. For after 70. yeers be accomplished at Babylon (loc they must have their time of suffering, as he hath his of saving) I will visit you, and performe my good word toward you, to cause you to returne to this place. 2. By setting their tongues a work to vent those holy thoughts of theirs, as opportunity was offered: And first for the vindicating of Gods glory so much opposed and obscured by those above-said Belialists moved with a great zeal for the Lord of hosts, as Elias once was against the pleaders for Baals service, and saying (as some will have this text to be read) Verily the Lord (whom you blasphemously charge with deep ofscitancy or foul iniquity) doth barken and hear, both your detestable contumelies, and his peoples pious performances, and there is a book of remembrance written before him &c. Next, they spake often one to another, as often as they met and might, for mutuall help and encouragement: stirring up themselves among themselves to take better hold of God; and not, by a shamefull recidivation or comporting with the times, to lose those

those things that they had wrought, but that they might receive a full reward. Thus were those ancient Christians occupied both within dores and without, at home in their own hearts and houses, and abroad also among their foes on the one hand, and their friends on the other: and what their practise was then is still the guise of godly persons. Now should God in the mean-while be unrighteous to forget their work, and labour of love, that they have shewed toward his Name, which they have stoutly vindicated, and toward his saints to whose souls they have ministered, and do minister by wholesome admonition, and Christian encouragement?

Heb. 6. 10

## SECT. VII.

When God will make up his Jewels.

But what is that time, and when is that day, that the Lord will make up his Jewels, and shew himself propitious to his afflicted people?

1. Generally and indefinitely, at any time, no one day excepted, or exempted. Answ.

God judgeth the righteous, and God is angry with the wicked every day. Psal. 7. 11.

Thus God judg'd David, that is, he justified him, and avenged his quarrell, when he was angry with Nabal the churl, and after ten dayes sickness struck him with death. Blessed be the Lord, (saith he upon the news thereof) that hath judged the cause of my rebuke at the hand of Nabal, and so hath cleared his own glory, and mine integrity. There is no time wherein the righteous may not rejoice, when he seeth the vengeance, and wash his feet in the blood of the wicked: So that he shall be able to say, Verily there is a reward for the righteous, Verily He is a God that judgeth in the earth.

Nabal parricidus.

1 Sam. 25. 39

Psal. 58. 10. 11

Particularly, and for instance, there are three more special dayes of deliverance to the people of God.

First, in an exigence, and utmost distresse, when they know not what to do with Jeshophat, nor whither to turn them with David: when they are at a dead lift with Jonah, and at their wits end with the children of Israel under the Egyptian bondage, and at the red sea: when the children are come to the birth and there is not strength to bring forth, as in Hezekiah's dayes. Senacherib had already in his hopes and conceit swallowed up the city, and was fetching his deadly blow at all the people of God, as if they had all had but one neck: when God put a hook into the nostrils of that great Leviathan, and turned him back: yea sent forth an Angel that destroyed his army, to the terrour of other nations. God d. lights to bring his people to the mount with Abraham, yea to the very brow of the hill (as the Nazarenes brought our Saviour Luk. 4. ) till their feet slip, and then delivers them. In the Mount will the Lord be seen for the saving of his Iu-ae; from the fatal stroke, of his Peters from the destroying sword, of his Daniels from the lions gripe, of his whole Church from Hamans plots and Papists conspiracies. When Saul had hammed David in on every side to take him, there came a messenger (in the nick) to Saul saying, Haste thee and come, for the Philistines have invaded the land. When Senacherib had taken all the defended cities of Judah, and was advancing toward Jerusalem, God sent a blast upon him, and made him hear a rumour that Tirhakah King of Ethiopia was come forth to make war with him. When Charles the fifth was muttering his forces to root out the Lutheran heresy out of Germany, he was called off by God to fight with the Turk who at that very time made an irruption into Hungary, and the confine countries.

Chim duplicem-

tur lateres,

Venit, Moses,

Capino.

Omnibus Jude-

is, perinde ac si

unum jugulum

habuissent, ex-

ternum illum

interfudit.

Statua Sene-

che in inscrip-

tum refert He-

rodot lib. 2.

Epi. 7. 26.

or suorum

1 Sa. 22. 26, 27

Elay 27. 9.

Canes impunt

uere a Lxxxi.

Turca militat

edictum Au-

gustinum Scil-

icet.

Secondly, in a common calamity, in an overflowing scourge, a sweeping shower, that takes all afore it. Such as was that horrible devastation and destruction of Jerusalem, first by Nebuchadnezzar, when God manifestly made up his Jewels, graciously provided for his Jeremies, Baruchs, Ebedmelechs, Gedaliahs, whose father Abikam had formerly freed the prophet Jeremy out of danger, chap. 39. 24. and 48. 5. and 26. 24. As for those faithfull ones that went into captivity, God

X x x

God

Jer. 24:

Repetit eorum  
verba non sine  
spe te iusticia.  
Calvin.

1 Thes. 2. 15.

Quodvis ver-  
bum vagatur  
crimen. Rollin.  
in loc.  
Ipsa de bell.  
Jud lib 6. c. 4.  
Et 1. 7. c. 18.

Calvin.

Ut ait persus-  
sus non laci-  
mus. imo ne di-  
vidimus quidem.  
sed etiam di-  
visio. Ipsi et ipsi  
recti. Job. 4.  
Wover.

Hoc esset poma  
aeris adone  
deceperet. Cyp.

Prov. 14. 19

Vatibus  
Figures  
Gualther, &c.  
Ial. 83. 3

God had for their sakes sent the good figs (*Daniel* with his three fellows and o-  
thers) before them in a former captivity under *Jeconiah*, as so many *Josephs* to pro-  
vide for them in a farre-country. Next, when the City was razed, and harased  
by the Romans: which calamity seems to be here principally and particularly pointed  
at, as appeareth by the first, second, and third verses of the fourth Chapter.  
For *behold*, the day cometh that shall burn like an oven, and all the proud, and all  
that do wickedly (which those blasphemers above had pronounced happy, and high  
above others) shall be stubble, and the day that cometh shall burne them up, saith  
the Lord of Hosts, that it shall leave them neither root nor branch, that is, neither  
sonne, nor nephew, as the Chaldee Paraphrast, and after him *Kimchi* expounds it.  
This was literally and punctually fulfilled upon the unbelieving Jews, thirty eight  
yeers after our Saviours Resurrection. Who forasmuch as they would not know,  
at the least in that their day, the things that belong'd to their peace: but both kil-  
led the Lord Jesus, and their own Prophets and Apostles, being displeasing to God,  
and thwart to all men, so filling up the measure of their sinnes, therefore came  
wrath upon them to the utmost. But what will God do for his Jewels in this com-  
mon combustion, in this utter desolation, and dissolution of the Jewish Nation?  
See what follows: But unto you that fear my Name (the proper badge and charac-  
ter of a true Christian) shall the Sun of righteousness arise with healing in his  
wings, (It is fair weather with Gods children mostly, when it is foulest with the  
wicked: At once the fire falls upon Sodom, and the Sunne riseth upon Zoar: *Abra-  
ham* stands upon the hill, and sees the cities burning) and ye shall go forth (sc. to  
*Pella*, and other hiding places provided for you, and there) shall ye grow up as calves of  
the stall. And ye shall tread down the wicked: for they shall be ashes (in refer-  
ence to the burning oven above-mentioned) under the soles of your feet, in the  
day that I shall do thus, (that is, in the day when I thus make up my Jewels) saith  
the Lord of Hosts. Which second and third verses of the fourth Chapter (for the  
first verse depends on Chap. 3. 18. and explains it) as they contain a just Com-  
ment upon my Text, so do they acquaint us with diversie precious pledges and  
priviledges, whereby God will seal up his dearest love to his most esteemed  
Jewels, in most afflicted times of common calamitie.

These are, 1. Light, (that is joy) by the arising of the Sunne of righteous-  
nesse upon them. See *Ephes* 8. 16. 2. Health to their souls, and healing to  
the r state: for this Sunne shall arise with healing under his wings, that is in his  
beams. See *Psal.* 60. 1, 2. with 2 *Chron.* 7. 14. 3. Liberty, for ye shall goe  
forth, to wit, out of the strait prison, the little-cage of Affliction, and grow up,  
or frisk about for joy (so some render it) as fat calves, and young cattle in the  
spring. 4. Prosperity, ye shall grow up, as the Palme tree, notwithstanding  
your oppressions: ye shall break out, and get up, as blown bladders aloft ali wa-  
ters, as the Sunne from under a cloud, as the leed from under a clod. 5. Victory:  
for ye shall tread down the wicked, and they shall be as ashes under the soles of your  
feet, which, erst, rode over your heads, and made you passe thorow fire and wa-  
ter, *Psal.* 66. 12. But when shall all this be? In the day that I shall do this, saith  
the Lord, q. d. Not so soon as your selves would, for then it should be presently,  
you would be pulling at the fruit afore it were ripe, and plucking off the plaister  
afore the sore were healed) nor so long hence as the enemies would, for then it  
should be never: but in Gods good time, when he seeth fit, who hath kept that  
key of times and seasons under his own girdle. Not seldom, in this life; as when  
*Constantine* overcame, and trampled upon *Dioctesian*, *Maximian*, *Maxentius*, *Li-  
cinius*, and other persecuting Tyrants, according to that of *Solomon*. The evil bow  
before the good, and the wicked at the gates of the righteous.

But most certainly at the day of judgement, (which is the third particular day of  
deliverance we have to speak to) called, that day, by an appellative proper. Then,  
at utmost, God will make up his Jewels in much mercy, (and of this last day, the  
most interpret it) then will he both bring to light the hidden things of darkness, and  
also those hidden ones of his, that are all glorious within, though for the outside mean  
and deipicable; together with all their secret services, and mental performances, even  
the counsels of their hearts shall be made manifest; and then shall every man have  
praise of God, 1 *Cor.* 4. 5. That is, every jewel, every Jew inwardly, every Israelite  
indeed

indeed whose praise is not of men but of God, shall be graced by the judge himself,  
before a world of men and angels. For without the least mention of their sins *Ezek.*  
18. 22. *Rev.* 14. 13. Their good parts and practises onely and amply, shall be re-  
membred and rehearsed. And those not strictly censured (for he will spare them  
as a man spareth his own son that serveth him) but onely produced as proofs and  
evidences of that effectual faith of theirs, whereby they have a plentiful entrance fur-  
ther and further into the kingdom of God 2 *Pet.* 1. 10. 11.

## SECT. VIII.

## Comfort under publick Calamities.

For application: the main vse of this point, and that which the holy Ghost  
in this text chiefly drives at is, Singular comfort and encouragement to all and e-  
very of Gods faithful servants, both in regard of the Church universal first, and  
themselves, next, in their own particular.

First then, for the labouring church, what can be a greater comfort to every  
good child of hers: then to hear that God will have his time ere long, to ease her  
of her adver aries, and avenge her of those her enemies that now revel in her ru-  
ines, crying, down with her, down with her, even to the ground? This is the horrid  
and hideous voice of Babels brats, and Edoms rustlers, flest in blood, and ufed to  
the spoil, as birds of prey: But what faith the Oracle? Comfort ye, comfort ye my people  
saith your God, speak ye to the heart of Jerusalem, and cry unto her, that her set time  
is expired, that her iniquity is pardoned, and so the quarrel fairly ended: for she hath  
received of the Lords hand double for all her sin. So it hath seemed to him, that  
waited all this while to show her mercy, and thought long of the time she was in  
misery, as being himself afflicted in all her afflictions, and bearing a part. Surely  
it is not willing; (or from his heart, faith the original) that he doth at any time ef-  
fect, or grieve the Children of men, laid that church that was even then under the lash:  
but though he cause grief (such is our untowardnesse that will not else be ordered) yet  
will he have compassion according to the multitude of his mercies; he will not cast off  
for ever. This was her comfort and this may be ours: when we hear how ill it fares  
with Gods people abroad, and what pressures and grievances they groan under at  
home, say, This is the time of Jacobs trouble, but he shall be saved out of it. Troubled  
but not deserted, cast down, but not cast off. Toft the Church might be  
drowned, fired with Moses bush, but not consumed, pressed with Davids bay-  
tree, but not oppressed, prickt with Solomons lillie among thorns, but not choked,  
growing in a bottom with Zacharies myrtle tree. Chap. 1. 8. Yet not overtopped;  
a burdensome stone, a torch of fire, a cup of trembling in the hand of her enemies  
(*Zach.* 12. 2, 3, 6.) who have but a time *Dan.* 11. 24, 39. The wicked plotteth a-  
gainst the just, and gnasheth upon him with his teeth. The Lord shall laugh at  
him, faith the Psalmist, for he seeth that his day is coming *Psal.* 37. 12, 13. And  
thereupon afterwards he inferreth, mark the upright man, and behold the just, for  
God delighteth to make fools of his enemies, and lets them bring their designs to  
the utmost, and then defeats them, suffers them to proceed very far that they may  
return with the greater shame as *Sennacherib*; that their high hopes may end  
in a baltar, as *Himur*, that their own swords may be sheathed in their own throates  
as *Goliath*. When they are tumultuating, and triumphing, as if the day were their  
own, and they were masters of the field, with Gog and Magog, then shall God  
come down as it were in an engin, to rescue his faints, and to dissolve the Gordian  
knots of all Antichristian power and policy. This he doth also for his own grea-  
ter glory, to make himself a name in the earth, when thus in a moment, in the  
turning of a hand, he turns the wheel, causing light suddenly and sweetly to spring  
forth, not onely in, but out of deepest darkness.

Nxx;

All



## SECT. X.

Reproof of forwardnesse and saintheartednesse in affliction.

Secondly, will the Lord indeed finde a set time to free his poor people of all their sorrowes and sufferings? this then serves sharply to reprove that impatiency and shortnesse of spirit found in not a few of Gods dearest Jewels: who because they are vilipended, and undervalued by the blind world, who know not the price of a heavenly Jewel, and for that they are trode under foot for a time by these swine, and flurried with the mire of their contempt and cruelty, are drawn thereupon one while to fret, and another while to faint; begin to be out of all heart, and hope of a better condition, and to make against themselves these or the like desperate conclusions: Surely I shall never winde out of these disgraces and distresses, *I shall go softly all my years in the bitterness of my soul*: My state is past recovery, I never look to see joyfull day more, *Abraham* had a spice of this disale, when he could enjoy nothing, because he wanted one thing, *Gen. 15. 2.* But *Jacob* was farr over-gone with it, which (together with his wife *Rachel*) he refused to be comforted, and would needs go down into the grave unto his son *Joseph* mourning, as if all his merry days were past. So the children of *Jacob* in Egypt, that could not take comfort in the sweet words of *Moses* and *Aaron*, for the greatnesse of their oppressions: The care that tryeth words as the mouth doth meat, was so imbibbered with their extreme bondage that they could not relish any thing, nor tast how good and sweet the Lord was. This was *Iob*'s fault, when he cursed his day, and the consolations of God were small unto him. *Elias* also wisht himself dead in a passion, and wist not that he was to be carried up ere long in a fiery charret. And what can we say for *David*, when he repented him of his repentance *Psal. 73. 12.* and another time said, I shall surely fall one day by the hand of this same *Saul*, notwithstanding Gods promise to me of the kingdom. Were it not better for me to save one, (*Behold, I am going to dye, and what profit shall this birth-right do to me?*) and to shift for my self by flying to the Philistines, then by bidding longer here to hazard my life upon the hopes of a kingdom, being a mere uncertainty, sith all men are liars, nor the Prophets themselves excepted. Thus he in haist. And thus the whole Church upon as little good advice, *Lam. 3. 18, 19.* I said, my strength, and my hope is perished from the Lord: Remembering mine affliction, and my misery, the wormwood and the gall. This made her desperately conclude the book: But thou hast utterly rejected us, thou art very wroth against us. And the very truth is, the best faith, long tried will something flag and hang the wing. The best minds when troubled yeeld inconsiderate motions, as water that is violently stirred sends up bubbles. *Adco nihil est in nobis magni*, faith One, *quod non queat minui*. But, for this we must take up our selves roundly, and chide our hearts out of these distempers, with, Why art thou cast down, O my soul, and why art thou disquieted within me? Why doest fret? Why doest faint? Hope in God: for I shall yet praise him &c.

Should I conclude that it will never be better with me, either I should deny that I am Gods child, and one of his Jewels, which were to bely my self, and deny the work of Gods grace in my soul: or basely and blasphemously to joyne with those ranke Atheists above-mentioned, that charge him with heedlesnes and improvidence, as one that laid his Jewels at his heels, and cared not what became of them. Which were to set my mouth against heaven, and like a breathing-devill to bely the Almighty, whose secret is upon my tabernacle, *Iob 29. 4.* that is, his secret and singular providence, who ordereth my down-sitting, and mine uprising *Psal. 139. 2.* who cutteth out my whole condition, and not only keepeth my bones, not one of them is broken, but numbred all my haire, not one of them is misling. Things are therefore numbred, that none of them may be diminished. Lo, the hairs of our heads are numbred (as the three childrens

childrens were in the Babylonish furnace) not one of them can fall to the ground without your heavenly father. And if not a hair much lets the head it self. *Zion* may say, *The Lord hath forsaken me, and my Lord hath forgotten me*. But that was but her mistake, and mispion of the matter. For the Lord will not utterly cast off his people, nor forsake his inheritance for ever. For a small moment he may forsake them (to their thinking) but with great mercy will he gather them: In a little wrath, he may hide his face from them, for a moment: but with everlasting kindnesse will he have mercy on them. He will not contend for ever, nor be alwayes wroth, for the spirit should faile before him. When the child swouns in the whipping, God lets fall the rod, and falls a killing it, to fetch life into it again. In some diseases blood must be let *usque ad deliquium*, till the patient faint again: Yet it is a rule in Physick still to maintaine nature: so doth God uphold the spirits of his children by cordials of consolation in their deepest affliction. This we should never doubt of, but constantly shame and thent our selves in Gods presence for our forwardnesse and faintheartednesse.

## SECT. XI.

Exhortation to diligence in duty.

The last use we shall put this point to, for present, is an Exhortation to a double duty 1. Diligence in doing Gods will. 2. Patience in suffering it.

For the first: It's encouragement enough to shew all good Conscience and fidelity in our generall and particular callings, to consider that sooner or later God will not fail to requite our labour of love even to a cup of cold water, or a bit of bread cast upon the waters, and so cast away, (as a man would think) but after many dayes thou shalt finde it. Give a portion to seven and also to eight: for he that giveth to the poor lendeth to the Lord, and that which he giveth will he pay him again. Not down upon the naile, it may be, but he is a sure and a liberall paymaster, he gives double interest, nay a hundred fold here (as *Isaac* had a hundred fold increase of the seed he sowed in the land of Canaan) and eternall life hereafter. When we have laid our grain in the ground, we look not to see it the same day in the barne or garner (as he saith of the Hyperborean people farr North, that they sow shortly after sun-rising, and reap before sun-set; for with them the whole half-year is but one continuall day) but we are content to wait for a crop till the year be run about, living in hope mean-while, and therewith sustaining our selves. And shall we not shew like patience in waiting Gods good leisure, without being dismayed or disheartened, though not presently requited? light is sown for the righteous, and joy for the upright in heart. Lo it is but seed-time with the faints, while here, and that's commonly a wet time and dropping. But they that sow in tears shall reap in joy. He that goeth forth, and weepeth bearing precious seed, shall doubtlesse come again with rejoycing, bringing his sheaves with him.

Ey, but when?

*Behold I come quickly, and my reward is with me, to give unto every man according to his work.* *David* served out his time, and is entred into his masters joy. *John Baptist* did up his work, and is gone to take up his wages. *St. Paul* finished his course, and hath received his crown. Wherefore let us not be weary of well doing: for in due season we shall surely reap, if we faint not. Yea, be ye stedfast and unmoveable, alwayes abounding in the work of the Lord: forasmuch as ye know that your labour is not in vain in the Lord.

## SECT.





Rev. 21.4. Thirdly, confider that its here that God muſt meet with us, or no where. Here-  
after, *there ſhall be no more death, nor ſorrow, nor crying, nor pain.* Here we muſt  
have it, or in a worſe place. This world is our purgatory, our little-caſe, our waſh-  
houſe, our place of penance, penalty, pilgrimage. Here he rubs off our ruſt,  
ſcours off our ſcurf, hewes us (as in the mount) to be living ſtones in the celeſtial  
Temple. Here he fines us, files us, polifeth us, threſheth us out of the huſk, that  
we may be meat for the maſters tooth, as that Father phraſed it. In a word this  
is all the hell, weare like to have, let us make us merry with it, and ſing ſweet  
ſongs, as *David* did, in this houſe of our pilgrimage. Home's hard by.

In the mean while, fourthly, life is a mercy, though never so full of misery. *A living dog is better than a dead lion.* *Isaeph* is yet alive, that's more, then *Jehoph* is the second man in the land. *Why is living man sorrowful?* *Man suffers for his sin.* *q. d.* Suffer he never so much, never so long, he receives but the due desert of his evil deeds, as that penitent thief told his fellow. And that he yet lives amidst all, and *enjoyns off*, as *a reward* the *thrift* of his wretched life, *Hezekiah* held it a precious indulgence. The reason whereof he yeelds a little after. *'Ye have cannot praise thee : they that go down to the pit cannot hope for thy truth. Death cannot celebrate thee, that is, dead men cannot be exemplary, and so shine before men that they may fee their good works, and glorifie thee. The living, the living, he shall praise thee, as I do this day, the father to the children shall make known thy truth.'*

Addē hereunto for a fitt consideration, that no man is so hard beset with sor-  
 rows behinde and before, but he hath some *lucida intervalla*, some refreshings,  
 some respites, and breathing-whiles betwixt. *Iob's* case is not every mans, nay, it is  
 scarce any mans, to be *visited every morning, to be tried every morning*: to be held  
 unceasingly on the rack, and not to much liberty left him, as while he swallows his  
 spittle. This was an hard case, and might be any of ours, as well as *Jobs*. Now  
 that it is not, see ground of patience, nay of thankfulness to that God, that might  
 have doomed man at first to be ever in sweating out a poor living (called therefore  
 the *life of his hand*, because it is upheld by the labour of his hand) and  
 women to be ever labouring in the extreme paines of child-birth, neither yet to  
 be saved after all, no though he should *continue in faith and charity, and holiness*  
*with sobriety*.

Sixthly, God is with us al the while we are in durance; & *optimus solatium, solatium* can we have better company? He goes along with us into the fire, as with the three children, and into the water, as with *Jonas*: yea though he had closed her mouth upon us, and swallowed us up into her bowels, yet it must (in despite of it) render us again, because God is with us and for us. Hells fittack could not long hold us, no more then the whale could brook *Jonas*, which if he had light upon the mariners, he would devour and digested twenty of them in lesse space.

Sevently, God accounts what we suffer now sufficient for all: and looks upon us as those that have been judged already, yea that have received double for all our sins. The time is now that judgement begins at the house of God 1 *Pe*. 4. 17 And when we are judged we are chastened of the Lord, that we may not be condemned with the world 1 *Co*. 11. 32. *Abraham*, though worthy of death, shall live, because he had been formerly afflicted with *David*. So shall we, which have suffered with Christ raigin for ever with him, who else had been but dead men, had not the Lord chastised us, and taught us in his law, by those *corrections of instruction* that are the way to life.

Lastly, consider that God, that *comforteth the afflicted*, hath set a certain time for our deliverance, a day to do us good in: waiting (mean-while) to *show* mercy, and counting, as it were, the slow minutes till we become capable *Ioh. 13. 36.*  
 Now shall he wait upon us, and shall not we wait for him? Yea, we have waited for the Lord, & faith the Church in the way of thy judgements. *And b-b-mble your selves under the mighty hand of God, faith Peter, and he will lift you up* *epin kataiōn* in the opportunity of time. To prescribe to the most wife God were intolerable presumption, and to antevail his season, dangerous precipitancy: to set him a time with that king of Israel 2 *King-6.33.* to fend for him by a post with those Bethulians, either he must save us now or not at all, how

can he endure it? *Rebecca* was too nimble with her, *If it be so, why am I thus?* &c as ill-advised, when she said; I am weary of my life because of the daughters of *Herb*. And she and her son *Jacob* should have had the patience, to wait Gods leisure for the blessing, and not to have gotten in by the back-door. But we are all naturally impatient of delays, and too ready to think we should sow and reap both in a day. As our grand-mother *Eve*, who having received the promise of a Messiah, thought that her first-borne *Cain* must needs have been the Man; and therefore, as pleased with the conceit thereof, she said, *I have gotten that Man* (that famous Man, even the Man Christ Jesus) of the Lord. But she was fairly deceived: and so are all such like to be, as are in like halt, and cannot frame with patience to wait for the Lord, as *David-Psal.* 40. 1. Yea to pant, and sometimes to faint, as *Jeremy*, with long looking after his coming.

Now the God of all grace, who hath called us to his twofold kingdom of power, and of patience, by Jesus Christ, after ye have suffered awhile (for so you must) make you perfect, settle, strengthen, stablish you. To him be glory and power for ever and ever Amen.

Reg- } Patien-  
num } tia.  
 } Poten-  
 } tia.  
Rev. I. 9  
1 Pet. 5. 10.

### CHAP. III.

*God will owne, and honour his Saints.*

*And they shall be mine saith the Lord of Hosts, in the day when I make up my Jewels &c.*

**O**F the three points gathered out of the former part of the 17. Verse. Two are already dispatcht. The third now follows.

That Gods faithfull people shall be graciously owned and acknowledged, yea  
preciously esteemed and accounted of in that day. *They shall be mine*, saith the  
Lord of Hosts: there he ownes them. And *I will make them up as my Jewels*,  
there he honours them.

I know the words are by some, somewhat otherwise read and rendered, as thus : They shall be to me in the day that I shall do this (or that I shall make or set out) for a flock. So the Geneva Translators, after the vulgar, *Varabius, Pagnine, Calvin*, and the whole frame of Interpreters. Our last most accurate Translation, after *Tremellius, Polanus, and Shindler*, hath it better, and nearer to the natural genuine, grammatical sense of the Original, thus : *And they shall be mine, saith the Lord of Hosts. In die quo consecratus sum peculium, in die* that I make up my Jewels, or peculiar treasure, my proper goods and most precious substance, my silver and my gold, my gemmes and my Jewels, *the people of my purchase* (as St. Peter after the Septuagint renders it) and those that comprehend, as it were, all my gettings : they are as it were, all he hath, that he makes any account of. *The Lord's portion is his people, saith Moses, and Jacob the lot of his inheritance.* God is their portion, and they are his. They his glory and gold, and He theirs : they are round about him, and he interchangeably, round about them, as the mountains are round about Jerusalem. They make their boast of God, and God boasts of all of them. *Hast thou considered my servant Job*, that there is not such a man in all the earth ? *He avoucheth them for his people, high above all nations in praise, in name, and in honour* : And they 'o'ther side (such a sweet correspondency there is) *avouch him for their God, to walk in his ways, and to keep his statutes*, to shew forth his virtues, as examples of the Rule, and as a kingdom of Priests to cover Gods altar with the calves of their lips, and to offer up spiritual sacrifices acceptable to God, by Jesus Christ ; in whom he hath chosen them (as vessels of honour) before the foundation of the world &c. Eph. 1. 4.

*Doct.*  
Nota quod ipse  
futuri sint Deo  
inter κερμύ-  
λια, quo die  
sumpteculium  
sit confecturus.  
Polan.

λαδὸς εἰς πνεύματος.  
 1 Pet. 2.9.  
 ἡ λαδὸς πνεύματος.  
 Tit. 2.14.  
 Deut. 32.9.  
 Job 22.25.  
 Psal. 148.14.  
 125.2.  
 Οὐ πνεύματος  
 ἔτε ἀδελφός  
 ἔγνω ἀδελφότη-  
 τος ὡς πνεύμα-  
 τος.  
 1 Thim. 2.14.  
 1 Pet. 2.9.  
 Heb. 12.15.

 $\dot{Y} \quad y \quad y$ 

SECT.



them together with Christ in heavenly places, given them the earnest of their inheritance for a pawn of the whole bargain, the first-fruits of the spirit as a foretaste, a pledge of the whole harvest, garnished them with that grace that will one day be glory, nay is so already: for what is grace but glory begun? and what is glory, but grace perfected; They differ not in kinde: but degree only: whence it is that grace is in scripture put for glory; and glory again, is used for grace: yea that Gods people, for their graces, are called, *the Glory*, *Ezay 4. 5. & 46. 13.* as having *the spirit of glory and of God* resting upon them. Indeed there is a naturall glory stamp upon the very persons of true Christians (*Colos. 2. ult.*) such as those that are but meer civil men cannot chuse but honour, as the Hittites did *Abraham*; Thou art a Prince of God among us: nay the wicked and worst of men, as *Jehoram* did the Prophet *Elisha*, over whom, when sick, he wept out, *O my father, my father, the horsesmen of Israel, and chariots thereof*: And Master *Bradford*'s death is said to have been bewailed of many Papists also that knew his piety in his life, and patience in his death: so much honour God did him, in the consciences of his very enemies. *Wisdomes mists the face to shine*, as it did *St. Stevens*. They saw his face as the face of an Angel: such was the goodness of his conscience, his cause, and his courage. And could they have seen his inside, they should have discerned and admired a farre greater glory; that new man, I mean, that new world above-mentioned, that after God (or according to the likeness of the heavenly paterne) is created in righteousness and true holiness. The transcendent beauty and bravery whereof is such, that at the Lord Christ himself, who was nothing moved with an offer of the glory of the whole world, professeth himself ravished, and lost in love toward a sanctified soul. For albeit we are sanctified but in part, and there be yet many flaws, and blemishes in the best, whiles here, yet he considers us as we are in himself, and as we shall be in the state of perfection, (like as we do kings children, whiles yet in their nonage.) For when Christ, who is our life shall appear, then shall we also appear with him in glory. *Isaiah*, in the mean-while, is his glory, *Ezay 46. 13.* a crown and a diadem in the hand of *Jehovah*, actually possessor of heaven aforehand, as it were by *law* and *right*, *Joh. 5. 24. 1 Joh. 3. 14.* And albeit the Saints have not yet attained to the full degree of the shining brightness of their immortal happiness, yet from glory to glory they shall be transformed and translated, till at length they become like the Ancient of dayes. *It doth no yet appear*, saith Saint *John*, *what we shall be*, (hence the world so much mistaketh, and misuseth us) *but we know that when he shall appear, we shall be like him*, in the quality of our glory, though not in an equality, *1 Joh. 3. 2.* For we shall shine as the most radiant Jewels and Jaspers *Rev. 21. 11.* Nay that's not all: we shall shine as the firmament, with its glittering furniture, *Dan. 12. 3.* nay as the Sun in his strength, *Mat. 13. 43.* nay like Christ the Sun of righteousness, *Col. 3. 4.* And this 1. In regard of our souls, which shall be filled with knowledge, wisdom, purity, as the ayre is with light, *1 Cor. 13. 11.* *Moses* and *Elias* appeared in the transfiguration, and conferred with Christ, concerning his death: the mystery whereof they understood far better now, then when they were in the flesh. 2. In regard of our bodies, which though now muddy and massy, shall then shine as transparent glasse, or clearest chrysolite: partly from the glory about them, and partly from the spirit within them, (as a lanthorne shines from the candle put into it) being clarified from all dregs, fashioned like Christs most glorious body the standard) in respect of incorruption and immortality, beauty and brightness, grace and favour, strength, and nimbleness, majesty, and such Angelicall excellency, as shall render them rather like heavenly spirits then earthly bodies, for the surpassing glory that shall be put upon them. Lastly, for our *totum compositum*, the whole person together considered; Every true Christian is the spouse of the Lamb, and so actually invested into his dignity, and made partaker of his glory. For *Uxor fulget radiis mariti* (it's a *Maxim* in the civil law) the wife shines with the beams of her husband; and whatever he hath, she hath; all is in common between them: so that as *Luther* saith, there is nothing differenceth man and wife but sex onely. Think the same to be true in the mysticall marriage betwixt Christ and his people. *All is yours*, because *you are Christs*: His treasures, riches, beauty, glory, power, kingdome, all is yours, so farre as you are capable. For you shall be next unto Christ,

Christ, *Luk. 22. 36.* yea one with Christ, *Joh. 17. 21.* even as He and the Father are one: and so above the most glorious Angels: for are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation, *Heb. 1. 14*? *Bucan. loc. com. p. 76.* This (according to some) the devil and his black guard (once bright Angels) could not brook, or bring their hearts to, and therefore fell (through envy and malice to the known truth, *Joh. 8. 48.*) from their first estate, and left their own habitation to dwell in darkness, rather then they would endure to honour such a *Mordecai* as man, a clod of clay: a bag of wind, so poor a thing, merely made up of soul and foil, of breath and body (a puff of wind the one, a pile of dult the other) nay now since the fall, a very mixture and compound of dirt and sinne. But whether the devil will or no, the Church shall be brought unto the king in raiment of needlework: the virgins her companions also shall be brought, unto him. With gladness and rejoicing shall they be brought, they shall enter into the kings palace, and be set on his right hand (a place of dignity and safety) in whose presence is fullness of joy, and at whose right hand there are pleasures for evermore. For quality, their joy and gladness: for quantity, a fullness of both: for certainty at Gods right hand, and for perpetuity, for evermore.

## SECT. VI.

*It shall be far otherwise with the wicked.*

Now for Application: this in the first place, is no good newes to the wicked. *Vic. 1.* That persecute Gods people, and cast dirt on his Jewels, to hear that they shall one day be so dearly acknowledged, and highly honoured by the God of heaven. For as in a pair of buckets, when the one is at well top, the other is down at bottom, as when *David* grew stronger and stronger, the house of *Saul* waxed weaker and weaker: and as *Mordecai*'s rise was *Hamans* downfal: so when God shall make up his Jewels, he shall put away the wicked of the earth as dross and off-scouring, and whensoever he doth best to his chosen, then doth he worst of all to reprobates. This is so constant a thing with God, that could we but go as far back with the feet of our mindes as Gods decrees, and then come hand in hand with him again, and view all his particular acts of Execution, we should soon see, that when he is chusing the one, he is refusing the other, when he is redeeming one, he is renouncing another, when he is comforting one, he is terrifying another, when he is converting the one, he is hardning the other, when he is rewarding one, he is revenging another, when he is quickning one, he is killing another, when saving one, he is damning another. And yet all his works are holy, and just and good, though he do not alwayes (as often he doth) give a reason of his proceedings. *Joh. 3. 13.* This day of the Lord, here mentioned in the text, wherein (God shall mercifully make up his Jewels) as it shall be to them a day of light, life, liberty, prosperity, and victory *Chap. 4. 1, 2, 3.* so shall it be to the wicked, a day of blackness and darkness, for it shall burn them as an oven, and themselves shall be as stubble, whereof neither root nor stalk shall be left untoucht, but all turned to ashes, (in the day that I shall do this, saith the Lord) under the feet of those that fear my name. Then shall the sinners in *Sion* be afraid, horrour shall surprize the hypocrites, who shall run away with those sad words in their mouths. *Who amongst us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings?* But whither alas will they run from him that is every where? If to the creature, a horse is a vain thing for help, the Egyptians are men and not God, their horses flesh and not spirit &c. If to the creature, he doth utterly disclaim and disown them: for if any have not the spirit of Christ, the same is none of his, be he whose he will be. These indeed, shall be mine, saith the Lord of Hosts &c. such a good man I know, and such a godly woman I know, but who are ye? Then shall they say unto him, Lord, Lord, have not we prophesied in thy name, and eat and drunk in thy presence, that is communicated at thy table, and heard thee teaching in our streets. But he o'ther side will as deeply disavow them, as they do boldly lay

Math. 7. 23. lay claim to him : for then will I professe to them I never knew you, depart from me, ye that work iniquity. And if they shall offer yet to make request for their lives with *H. m. v.*, and to speak for themselves, as once those Israelites, we have sinned, do thou unto us, whatsoever seemeth good unto thee, deliver us onely, we pray thee, this day ; he will answer them according to the idols of their hearts, as he did those of old, and say, *Ye have forsaken me, and served other gods : wherefore I will deliver you no more, go and cry to the gods that your selves have chosen, let them deliver you in the day of your tribulation :* than the which I know not what more dreadful or direful sentence can possibly fall from Gods holy mouth, unless it be that last irrevocable doom of damnation, *go ye cursed &c.* At the first hearing whereof, their very heart strings shal crack, and their hearts fall asunder in their bosoms, like drops of water. Well were it with the wicked in that day, if they might trudge directly on to damnation, and not be forced to see the face of the Judge, that they have buffered, and to hear his voice that they have despised. But (alasse for their misery ! ) it may not be. For after that all in vain, they have tired out the deaf rocks and mountains, with their continuare cryings, *Fall upon us, cover us, hide us, dash us, and quash us to pieces, grinde us to powder, do any thing to dispatch us, they must perforce, in person, measure the place and race of judgement. It is appointed for all men once to die and after death judgement.* Not a man that sleeps in the dust of death, but must needs awake, some to everlasting life, and preferment, and some to shame and everlasting contempt ; as those that have all their evil deeds, as it were written in their fore-heads, so that all shall see and say, Behold the man, and behold his works. These and these things hast thou done, will the Judge then say, and I kept silence ; thou thoughtest that I was altogether such as thy self, but I will let thee down, and let them down in an order before thee to thy perpetual confusion. As the word goeth forth of the kings mouth their faces shall gather blacknesse, and be covered as *Hamens*, and themselves shall be speechlesse. They shall be confounded, and troubled forever, they shall be put to shame and perish. That men may know that he, whose name is *Jehovah*, is the most high over all the earth. *Psal. 83. 17, 18. Enoch* foretold this day of judgement before *Noah* foretold the flood. That day is longer ere it comes, but shall be more terrible when it is come.

## SECT. VII.

*Terror to those that set themselves against the Saints.*

Uc. 2. Secondly, Doth the Lord graciously own and honour all that fear his name ? how Should this terrifie and take off all those dogged dogs, and bedlam Belialists, that offer any manner affront or offence to such ? sith how mean soever and miserable in the worlds eye, they are dearly beloved of God as *Daniel*, highly favoured in heaven, as *Mary*, dearlings to the Almighty, as *David*, faire to God as *Moses*, and not only faithful as he in al Gods house as servants, but such as have a name &c a name there, better then of sons and of daughters. *E. say 58. 5.* For they are the first-born whose names are written in heaven, as free denizens : yea, they are heires of God, and coheires with Christ, who is not ashamed to call them brethren, fellows, friends, favorites, any thing, every thing that may evidence the dear respects he bears unto them. Now were it a wife-mans part to fall out with the Kings favourite ? to lowre upon his son and heir ? to deface his picture, to tread under foot his Jewels, to spit upon his royal robe, or imperial diadem ? How was *Balaam* slain by the Lord, for but wishing evil to his Israel ? *Goliath* for but defying his host ? *Nabal* for reviling his *David*, which was *scandalum Magnatum*, and in the new Testament termed blasphemy ? How was *Cain* schooled for but scowling upon *Abel* ? and *Laban* threatened for but following after *Jacob* ? and *Abimelech* plagued for but an unwitting abuse to *Abraham* ? Thus he suffered none to do them wrong, yea, he reproveth even kings for their sakes *Psal. 105. 14.* will ye know the reason ? he remembered his covenant to *Abraham*, and his oath to *Israel*, ver. 8. 9.

There

There is a straight league betwixt God and his people, such as was that betwixt *Jehosaphat* and *Abab*, nay such as passed betwixt *David* and *Abiathar*. Look what *David* said once to him, the same saith god to his. *Abide thou with me, feare not : for he that seeketh my life, seeketh thy life, but with me shalt thou be in safeguard.* He is a Sun, saith the Psalmist, to refresh his people, and a shield to shelter them. As the shield is betwixt the body and the dart, so is God betwixt his people and their hurt. He carrieth them on his wings, as the Eagle doth her yong ; so that there is no wounding of them but through his sides, nay no touching of them, but ye touch the apple of his Eye.

As the eyes vexed with the least mote that gets into it, so is he with the least indignity done to his people. If *Saul* tread upon the least toe in Christs mytical body, the head will try out from heaven, why hurtest thou me ? If *R. Abba-keh* saile upon *Hezekiah*, Against whom hast thou railed, saith God, and whom hast thou provoked to wrath ? even the Holy one of *Israel*. In pushing at any of these lively stones in Gods temple, men spurne at the corner-stone it self, and so kick against the prickles. In offending the least of Christs little ones, they presently proclaime open war against Him ; who keepeth all their bones, bottles up all their teares, yea numbeth all their haire, not one of them is diminished, but he accounts himselfe damnified. You know how dearly the proud *Ammonites* paid for the hair they shaved off from *Dauids* servants. And shall not the son of *David* avenge his own elect, though he beare long with them ? He keepeth the very feet of his Saints, saith holy *Hannah*, and chargeth his angels with them, to beare them in their hands, lest at any time they dash their feet against a stone. If they stumble and fall, yet they shall get up againe : for the Lord puts under his hand *Psal. 37. 24.* Yea the everlasting armes are underneath *Deut. 33. 27.* They that swear by God and *Malchom* shall fall (as old *Eli* did) and never rise againe : but the Saints of God, though *Ioseph*-like, they fall into a pit, yet, as prisoners of hope, they shall come forth, by the blood of the covenant. *Zach. 9. 10.* Good *Mordecai*, a Jew, may fall before a Persian and get up againe ; yea prevaile and prosper. But if wicked *Haman* begin to fall before a Jew, (that is in covenant with God) he can neither stay when he stumbles, nor rise when he is down. God himself is so far interested and engaged in the quarrels of such (as I was saying erewhile) that who so toucheth them, toucheth the ball of his Eye. The eye is a tender part we know, and a small matter offends it. God is every whit as choise and as chary of his people, as a man is of his eyes. Now a good thump on the back is better borne then a light touch on the eye. Take heed, I advise you, how you meddle with Gods Eye, lest you heare of him to your cost. For although we must turne o'ther cheek also, yet he will not take a blow on the eye for the proudest of them all. No man will stand still while his eyes are pecked out, much lesse will God. *Thou knowest*, saith dying *David* to his son *Solomon*, what *Isab* did to me. He meaneth it of the slaughter of *Abner* and *Amasa*, which *David* appropriats, and makes it his own case. The soveraigne is smitten in the subject, neither is it other then just, that the arraignment of mean Malefactours runs, in the stile of wrong to the Kings Crowne and dignity. Gods people are his crowne, let none presume to attempt against it : his dignity, his glory, let none turne it into shame *Psal. 4. 3.* His pearles, let no swine trample them, his holy things, let no dogs profane them, by holding their lives madnesse, and their ends without honour, by speaking basely of their persons, actions, sufferings, as if they were vile and inglorious. It was an heavy indictment doubtlesse *Psal. 14. 6.* *You have blasphemed the counsell of the poore, because the Lord is his refuge.* Thus those miscreants, that mocked and railed at Christ upon the crosse, upbraided him not with any evil, but only for the good he had done in saving others, for his trust in God, and prayers to God. Thus also they deale with *David*, they that render evil for good, are maine adversaries (or hate me like devils) and why ? Because I do the thing that god is. And the very truth is, that were wicked mens insides turned outward, it would well appeare, that when they disgrace those that make conscience of their waies under the infamous names of puritans, singularitans, zelots, and the like termes of reproach, it is for the good that is in them, and for the true glory

1 Sam. 22. 23  
Psal. 84. 11

Deut. 32. 11  
Aquila pullos  
suis in altis  
portant, aliter  
religiosi inter pe-  
das. Monaster.  
ex rabbi Sola-  
mon.  
Zach. 3. 8  
Acts 9. 4  
2 King. 19. 22

2 Sam. 10  
Luke 18. 7  
1 Sam. 2  
Psal. 91

Am. 1.

Esth. 6. 14

What part is  
more sensible  
of the least  
touch then  
the eye ? or  
being hurt  
causeth great-  
er paine it  
and rage if it  
put out, brings  
more deforma-  
tion to the  
face ? God is  
as tender of  
us &c. *Pemba*  
on Zach. 2. 8

Psal. 38. 20  
they fanatical-  
ly hate me.

Terrall.  
1 Joh. 3. 12.  
Graciam Ju-  
lium virum  
egregium Cesar  
occidit ob hoc  
unum, quod me-  
lior vir erat  
quam esse quem-  
quam tyranno  
expediret. Sen.  
l. 2. de benefi-  
ciis.

glory that God hath stamped upon their persons and performances. This favours strongly of the Devill of hell, whose property it is to hate and persecute any foot-  
step of Gods holy image, where-ever he finds it (as the Tigre if he see but the  
picture of a man, he lies upon it and rears it to peeces) And it proves men to be  
the posterity of Cain, the devils Patriarch, as one calls him, who was of that wicked  
ed one (of the serpents seed) and slew his brother. And wherefore slew he him, but  
because his own Works were evil, and his brothers good? That was all the quarrell  
then, and is still. All that viperous brood bear an aking tooth to the better sort,  
they do maliciously and mortally hate all holy impressions of grace wrought upon  
any by the sanctifying spirit, though they restrain sometimes the expresseion and  
exercise of this hatred for advantage and in policy, by accident, and for by-re-  
pects, it may be.

## SECT. 8. 9. 10.

Exhortation to honour them that fear the Lord: and what great  
cause men have and shall have so to do.

Use. 3.

Let us that know and profess better things approve our selves to be of the fa-  
mily of heaven, and followers of God, as dear children by contemning a vile  
person, though never so glorious a magnifico in the worlds eye and esteem, but  
honouring them that fear the Lord, though never so much under-prized and vilipen-  
ded by the wicked of the earth. This is a note of Gods household-servant Psal.  
15. 4. and of one that hath share in Christs kingdome, wherein the vile person  
shall no more be called liberall, nor the churle bountifull. EJay 32. 5. Further,  
would we have boldnesse in that last and great day, and be able to lift up our  
faces before the son of man, let love be perfect in us toward the brotherhood, loving  
them in truth, and for the truths sake, and being ready to serve the saints in love,  
to wash, yea to kisse their very feet, and to lay down our lives for the brethren if  
called thereunto. And because this can never be done, except men fee more in  
them then ordinary to move them; labour and learne to know the price of a saint,  
and to esteem them very highly in love, for their worths sake. The Jews tell  
us, and truly, that those seventy souls that went with Jacob into Egypt were as  
much worth as all the seventy Nations of the world besides. It is not for nothing  
(sure) that the saints are called All things Coloss. 1. 20. and Every creature Mar.  
16. 15. and the salt of the earth, that keep the rest from putrefying the substance and  
support of the earth, that keep the rest from flatterring, I bear up the pillars of it,  
saith David, and the Innocent delivereth the Island, saith Eliphaz. Job. 22. 30.

For their sakes it is that God spares and prospers the wicked as he did Laban  
for Jacobs sake, Potiphar for Josephs, Sodom for Lots, when they were carried  
captive by Kederlaomer. Whereas else he would make a short work upon the earth.  
Rom. 9. 28. If the mourners were once marked, and set safe out of harmes way,  
he would soon say to the Angell, Smite and spare not. Look what Elisha once  
said to Jehoram King of Israel, the same saith God to all ungodly persons. Surely  
were it not that I regard the presence of Jehoshaphat the good king of Judah, I  
would not look toward thee, nor see thee. Add hereunto, that God not only  
spareth, and bleisseth, but also graceth and giveth the wicked with excellent abi-  
lities and endowments for his peoples behoof and benefit: as Saul with a spirit of  
government for Israels sake, and of prophecy, for Davids safety: the Egyptians  
with Jewels for the use of the sanctuary, and those that shall hear, Depart ye,  
with the power of prophesying and doing miracles for the Churches use and bene-  
fit: Nay more, the wicked shall be a ransome for the righteous, and the trans-  
gressor for the upright. Thus God gave Egypt, for Israels ransome Isa. 43. 3, 4.  
I gave Ethiopia and Seba for thee. And why? Since thou wast precious in my  
sight thou hast been honourable, and I have loved thee: Therefore will I give men for  
thee, and people for thy life. Thus is the righteous delivered out of trouble, and  
the wicked comes in his stead. Prov. 11. 8.

SECT.

## SECT. IX.

OH but we see it otherwise often, that those you call righteous are not deli-  
vered. And what more sure then fight?

First, fight (though the most certain sence) may be deceived about its own  
object, if it want a clear middle. For example: A man beholds a staff, part  
through the clear ayre, and part through the dark water, and so deems it crooked,  
when indeed it is straight: So the purblind world beholding the Christian life  
thorough the dark middle of prejudice, judgeth it miserable and disconsolate: not  
knowing that to the righteous there ariseth light out of darknesse, joy out of grief,  
good out of evil, comforts out of crosses, and those equivalent to deliverances.  
Those mentioned in that little book of Martyrs Heb. 11. though tortured and  
tyrannized, yet they would not be delivered, that they might obtain a better re-  
surrection. It was never merrier with the three children then in the midst of the  
furnace where the son of God was walking with them. Jacobs heart was never so  
light as when his head lay hardest.

Secondly, there is a double deliverance: One keeping us from the evil, and  
another keeping us under it, that it shall not hold us, much lesse hurt us. And  
this later way, at least, every of Gods Jewels is made up and delivered. For,  
though ye have Luyne among the pots, all burnt and swooty, yet shall ye be as the  
wings of a dove covered with silver, and her feathers of yellow gold. Delivered then  
the righteous are, we see, though not delivered. That they are not here fully  
freed from trouble, they may thank themselves in a great measure. For as the  
subjection of the creature to us depends upon our subjection to God; and our  
peace with men upon our keeping peace with him, Job 5. 23. So our subjection  
to God, and peace with him here being only inchoate and imperfect, we recover  
our safety from the creatures and peace with men, but in part, and unperfectly.  
But look what is wanting therein, is recompensed with spirituall peace even here,  
Job. 16. 23. how much more hereafter?

And say that God suffer his Jewels to be killed all day long, and counted as  
sheep to the slaughter: yet precious in the eyes of the Lord is the death of his saints,  
and neither life, nor death, shall funder them from Gods love in Christ Jesus. So  
that if they scape not his sword without, yet they shall scape the terror within,  
which is that that sets an edge upon the sword, and makes it enter into the soul.  
The godly man shall be able in the worst times to call his soul to rest with Da-  
vid, and to comfort himself in the Lord his God in a common combustion, then  
when others shall be at their wits ends, and even mad again for the sight of their  
eyes, and perplexity of their spirits. Death, he knows is the worst that can be-  
fall him, and that (ever since it ran through the veins of Christ crucified) is so  
sweetened unto him, that he is little or no whit amazed at the fore-going gripes,  
which are but as the throwes of Child-birth, by which the soul is borne out of  
this loathsome body into endlesse felicity. Oh therefore the safety and dignity  
of a true Christian, whom very pain caseth, whom death reviveth, whom  
dissolution uniteth, whom lastly his very corruption preserveth, and sin glo-  
rifieth!

As for our full deliverance from all annoyances, we growe within our selves  
and with patience wait for it, even the redemption of our bodies Rom. 8. 23, 24.  
And when that happy day once begins to shine forth, then look up if ever, for  
your redemption draweth nigh, Luc. 21. 28. The Lord Christ will then lift up  
your heads as Pharaoh did his Butlers, take you from the prison to the palace,  
and restore you to your ancient honours and offices lost in Adam: as to be Kings,  
Priests, Judges, Benchers &c. He shall say unto you then as once to Israel, Be-  
hold I will settle you after your old estates, and will do better unto you then as  
your beginnings, and ye shall know that I am the Lord. This meditation setled  
David exceedingly Psal. 17. where having spoken of the men of this world,  
which have their portion here, he presently subjoynes, As for me, I shall behold  
thy face in righteousness, I shall be satisfied when I awake (that is, out of the dust of  
death)

Obi.  
Sol.

trumpet-  
sonar.

Dan. 3.  
Gen. 28.

Psal. 68. 13

Psal. 116. 15  
Rom. 8.

Psal. 116. 7  
1 Sam. 30. 6  
Luc. 21.  
Deut. 20.

Pecatum ta-  
meti non bo-  
num, tamen in  
benum. Aug.

Ezek. 36. 11  
Psal. 17. 15

Nabal shall  
not be killed  
Nadab.  
1 Joh. 4. 17.  
1 Pet. 2. 17

Mat. 5.  
Il. 6. 11. flam-  
men terra.  
Tren.

Ezek. 9.

2 King. 3. 14

Prov. 21. 18

death) *with thine image*. This also kept *Jobs* head above water, when else he had been overwhelmed with floods of affliction. *I know that my Redeemer liveth, &c.* And though after my skin worms destroy this body, yet in my flesh I shall see God. *Daniel* 12. 1, 2. Though things be otherwise darkly delivered, yet when the Jews were to lose land and life, then plainly the Resurrection is named. And *Heb.* 11. 35. we read of some that were tortured, not accepting deliverance, that they might obtain a better resurrection. *I know, saith Martha, that my brother shall rise at the Resurrection*, at the Consolation, saith the Syriack Translator. And well he might call it the Consolation to the righteous, for these prerogatives and privileges that shall befall all such in that day.

## SECT. X.

1. First, a glorious resurrection of their dead bodies, by virtue of the mystical Union they have with Christ. The bodies of the Saints, though sundred from their souls for a season, are not separated at all from Christ, as neither was Christs body sundred from his Deity, when laid in the grave. A substance there is still preserved, by a secret influence, proceeding from Christ as a head. This substance is (by rotting in the grave) refined, and shall by the same influence be raised incorruptible. This rotting of the body is but as the rotting of corn under the earth, that it may shoot up into an harvest, or as the melting of a battered piece of plate in the fire, that it may be brought forth of a better fashion. Hence they are said to sleep, and to sleep in Jesus, and to be dead in Christ, who shall raise our vile bodies, and make them like unto his glorious body, &c. like unto the Angels in heaven, *Mat* 22. 30. nay like unto God himself, whom they shall resemble as children do their father. Hence they are called, *children of the resurrection*, in a like sense, as when God raised up Jesus again, he said, (as the Apostle Paul applies it) *Thou art my Son, this day have I begotten thee, Act.* 13. 3. Reprobates also shall rise again (though some of the Ancients, grounding upon that, *Psal.* 1. 5. thought otherwise) but after an other manner, by another mean, and for another end. They shall be dragg'd, as malefactors out of the prison of the grave, and driven before Christs tribunal, by virtue of his judiciary power, and of the curse of the law, to be tumbled thence into torment, *Rev.* 1. 7. but the Elect shall be raised, as members of Christs body, by virtue derived from his Resurrection, *1 Cor.* 15. 20, 22, 45.

*Psal.* 1. 5. *pro quo* *Græci* *interpres* reddidit, *de* *divi* *over* *unde* *postea* *emana-* *vit* *quæ* *mar-* *tor* *qui* *refur-* *recturus* *nega-* *turi*. *Mal.* *refurgens, sed non beneficio resur.* *Christi, sed illius maledictionis vi quo die comederis, in rieris, ad condemnationem.* *Malcolm.*

2. A second privilege they shall then have, is priority in the Resurrection: for the dead in Christ shall rise first, and those that are alive and remain shall be caught up, together with them, in the clouds to meet the Lord in the air, *1 Thes.* 4. 16, 17.

3. Thirdly elevation, or lifting up the head for joy, when all the wicked shall wail for wo, and look gaffly: their hearts failing them for fear of what will follow. The godly shall then stand before the Son of man, with much courage and confidence, *Rom.* 8. 33, 34. *Luk.* 21. 36.

4. Fourthly, Collection by the Angels, who shall easily discern them from the rest, as the servants of the house do their masters harvest, or as the corn from the tares; their lively looks also shall distinguish them.

5. Fifthly, Assumption, to meet the Lord in the air, and ascension in a cloud, in manner as Christ himself ascended. For as birds being hatched do flie lightly up into the air, which being eggs were a heavy and slimy matter: so the bodies of Gods Elect (which by nature are massie and ponderous) being hatcht, as it were, by the Resurrection, shall be made pure, powerfull, nimble, and able to mount up into the heavens.

Sixthly

Sixthly Aggregation, or gathering together to the signe of the Son of man, that flag, not of defiance, but of deliverance, that he shall then hang out, those colours that he shall then display for an ensigne or royal standard, that his people may repair unto, not to give battle to the enemy, but to share with the Conquerour, to divide the spoil, and take part in the triumph. *2 Cor.* 2. 14. Seventhly, Collocation, or placing them at his right hand, as Solomon did his mother for honour sake, when the goats shall be on the left. *Mat.* 25. 33. where our Saviour seems to allude to that in *Deut.* 29. 11. where the six free-born tribes bleste the people from mount Gerizim on the right hand, and the six other curse from mount Ebal on the left.

Eighty, Inchoation, or taking beginning of the judgement from them. For the separation being made, then shall the king say (first) to them on the right hand, *Come ye blessed, &c.* glad to see them, as Jacob once to see Joseph, or as ever any father to fee his childe, that had been long absent. Thus, as judgement here began at Gods house, inasmuch as the righteous scarcely were saved: so there, the judicial sentence shall take beginning from the righteous, who shall thenceforth be saved with a mighty salvation: to the utmost *Heb.* 7. 25.

Ninthly, Commemoration or an-honourable recital of all their good parts, and practises (as once of that good woman that washt his feet with her tears, and wiped them with the hair of her head) together with an open declaration of all their righteousness desired or done *2 Cor.* 5. 10 and that with such fervency of affection in the judge, that he will see and set forth nothing but their goodness, not so much as once mentioning their faults and frailties *Mat.* 25. 34 to 41. For in this day of making up his jewels, he will spare them as a man spare his own son that serveth him: their good works only shall follow them. *Rev.* 14. 13.

Tenthly Pronunciation of that sweetest sentence of absolution, *Come ye blessed of my father*, inherit the kingdom prepared for you, from the foundation of the world. A speech that breathes out nothing else but crowns, scepters, kingdoms, glories, beauties, Angelical entertainments, beatifical visions, unutterable extasies, sweetest varieties, felicities, eternities.

Lastly, Execution of the sentence, and first upon the wicked. For although the godly shall first be sentenced, yet the wicked shall first be executed, and all for the fains sake.

1. That they may joyce when they see the vengeance, being wholly swallowed up with a zeal of Gods glory *Psal.* 58. 10. and 79. 10.

2. That they may more fully acknowledge the greatness of their own felicity, in the sight of the others remediless misery. For these shall go away into everlasting punishment, into eternity of extremity, but the righteous into life everlasting *Mat.* 25. 45. They shall not onely fit with Christ as Assesours and approvers of this righteous sentence, but the judgement once ended, they shall triumphantly ascend with him into heaven, and there enjoy the most exquisite and unmixed pleasures, the highest pitch of preferment, plenty without want, and fulnesse without satiety. For their apparel it shall be long white robes (washed in the blood of the lamb) such as betoken perfect purity, clarity, dignity, and festivity. For their habitation, they are stately Mansions in a lightsome city. For their company, the sacred Trinity, the glorious Angels, the crowned Saints. And if it be such an honour to converse familiarly with kings, and great personages, what is it then with the King of glory, and all those heavenly courtiers, to enjoy the company of the blessed Patriarches, Prophets, Apostles, Martyrs, Confessours, our dearest friends and acquaintance, whom it is probable we shall know, as Adam did his wife upon the first fight in paradise, and as Peter and John did Moles and Elias in that glimpse of heavens glory they had in the mount? Sure it is, we shall perfectly love them as our selves, and joyce in their happiness, as much as in our own, whereby our joyes shall be according to their innumerable number, multiplied and increased.

Next for their dignity, and glory, they shall sit upon Christs throne with palms in their hands, and crowns on their heads. Now beyond the excellency of a crown mortal mens wishes extend not. But the crown we are speaking of is a crown of glory *1 Pet.* 5. 4. A crown of righteousness. *2 Tim.* 4. 8. A crown of life *1 Jam.* 1. 12, an incorruptible crown *1 Cor.* 9. 25. A crown not consisting of some precious

6. *Mat.* 24. *Christi in Mat.* *24. 31.* *7. 8. 9. 10. 11. 12. 13. 14.*

8. *Mat.* 25. 34. *10. 11. 12. 13. 14.* *15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46.*

9. *Luk.* 7. 44. 45. 46.

10. *Mat.* 25. 34.

11.

*Mat.* 19. 28. *1 Cor.* 6. 2. 3.

*Rev.* 6. 9. 10.

*Ioh.* 14. 2. *Rev.* 21. 23.

*1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46.*

Corona significat absoluti-  
nem, confum-  
mationem, et  
perfectiorem  
et evincendo  
capiti destina-  
tur, quæ et ab-  
soluitur, et emi-  
nentissima pars  
est. Sculpetur  
et ppræ pñ-  
tatur.

2 Cor. 12.4.

Can. 3.11.

Pfal. 16.3.  
Sapientia tri-  
ta latius sapi-  
entia vestit.  
Heb. 11.  
Sic Brui ba-  
culi apud  
Plutarchum  
juxta in his soli-  
dum curam  
coram elaba-  
tur coram.  
Joh. 6.  
Ely. 52.2  
Ut templo Dei  
corporaliter in  
co habitant.  
Ber.

Cant. 1.5.6.  
vide Plin. lib.  
6. c. 28. et So-  
lin. cap. 30.  
Pfal. 83.3.  
See Prov. 15  
24

Rev. 2  
Jan. 2.5

Hec Cator  
xviii  
Syllanum vo-  
cabat Cæsar.  
Dn.  
Act. 12.

ious thing without us, but of royal excellency, such as wherewith our souls and bodies bedight and adorn'd shall out-shine the sun in his strength: what shall I say more? but indeed why do I say so much? For as one being asked what God was, answered, *Si scirem, Deus esset*. So if I should undertake to describe heaven, it were requisite, that I should have 'been at heaven. And yet he that had been there (St. Paul I mean) could say no more then that he had heard there wordless words, words unspeakable, not possible to be uttered. And when he doth speak of heavens happinesse, he commonly useth a transcendent kinde of expression, as finding words too weak for such a purpose.

Lo thus shall it be done to the man whom the king immortal will honour in the day when he makes up his Jewels. Consider him well, as God bad the devil do Job, and know that there is none like him in the whole earth again. Goe forth (saith the spouse) and behold King Solomon, with the crowns wherewith his mother crowned him, in the day of his espousals. So say I, behold the godly Christian as crowned with all the forenamed privileges and prerogatives: look upon him as once the city of Shushan did upon Mordecai when the king would do him honour, and then tell me whom you have to esteem and account of, to set up and side with, to prize and prefer in your best affections and expressions. Not the rich, but the righteous, not the great, but the gracious, not the worlds minions, though never so accomplished with all the ornaments of nature, art, policie, preferment, but Gods Jewels and darlings, righteous and religious persons, those excellent ones of the earth, in whom was all Davids delight, and should be ours also. Despise them not for their outward mannesse: the true treasure is carried in earthen vessels, and there may be a precious pearl in a leathern purse: *John Baptist* had a girdle of skin about his loins, and *Eliaz* was a rough hairy man, for his outward habit it was coarse and homely. Those ancient worthies went about the world in *shipskins* and *goat-skins*, but they were like the Ark whose out-side was of goats-hair, and badgers skins, but the inside pure gold. Christ himself whom that Ark typified, was hid for awhile under the carpenters son. The carnal Capernaïtes could see nothing in him more then in another man, how can this man, said they, give us his flesh to eat? he had no form, nor comeliness, saith that Evangelical Prophet, and when we shall see him, there is no such beauty that we should desire him. And yet in him the God-head dwelt bodily, that is, personally: and in him were hid all the treasures of wisdom and worth *Colos. 2*. And the like may be said of many a poor Christian cast out by the world as unworthy their company or countenance, but readily received, and highly honoured by God himself the blessed spirit, and all men that have their senses exercised to discern good and evil. But as the *root of Jesse* was rugged and unfightly, so are his branches, many of them. Howbeit the kings daughter is all glorious within, that's her comfort, black she is, but comly as the curtains of Solomon, as the tents of Kedar which were rough, but rich, as pitch in the deserts of Arabia. Gods servants are called his *Hidden ones*. According to the fashion of the wealthy, he pleaseth himself in hidden treasure. It is enough that his own eyes behold his Jewels, and such to whom the father shewes them. The ideots of the world set a very low rate, a light price upon Gods precious ones: but its all the wit they have, for wisdom is above to the fool, saith Solomon, he cannot skill of it. It sufficeth to wisdom that she is justified of her children, who know how to do her reverence, in what garb soever she please to shew her self. I know thy poverty saith Christ to one of the seven churches, but that's nothing. God hath chosen the poor of this world, rich in faith, to be heires of his kingdom in Christ. Who can have the face to despise any one for his outward wants and indigence, when Abraham the father of the faithful, and heir of the world, had not a foot of land, that he could call his own, more then a burying-place? when Christs mother was not wealthy enough to bring a lamb for her purification? when Christ himself had not twentypence at hand to pay the tribute money, nor a pillow to rest his head on, when tired out with hard toile and travel? And who o'ther-side would admire any for his worldly wealth, and outward magnificence, when Pharaohs horses had costly trappings *Cant. 1.8* and the Midianites camels had chaines of gold about their necks? *Judg. 8. 26* when *Dives* ruffles in his silkes every day, and *Herod* glitters in his cloth of silver: who yet to the eye of heavenly wisdom were no bet-  
ter

ter then so many stinking carcases stuck over with flowers, magnified dung, gilded rottenness, golden damnation? who knowes not how sharply St. James takes up the partiall Christians of his time, for admiring mens ease, wealth, and pomp, rather then grace, and true spirituall worth? This, saith he, is to despise Christs poor, and to be judges of evil thoughts. Vertue is a thousand Escucheons faith one, and it is grace alone that animateth and ennobleth, all other good parts and abilities, which else are but as a glassy bugle, saith *Hierome* after *Tertullian*, to the pearly of price, or as gold to brasse, saith *Bernard*; and a little of the palest and counterfeit gold, is far better then much of the finest and brightest brasse: so is the meanest of Gods servants better then the most magnificent glorious worlding that ever trod upon earthly mould, and so let us esteeme them.

Mr. Fox, when he was asked whether he knew a certain poore man who had received succour from in time of trouble, answered, I remember him well: I tell you, I forget Lords and Ladies to remember such.

# SECT. XI.

Exhortation to practise holinesse, that is so honoured.

Fourthly, are those that are found faithfull so highly honoured in heaven? This, me-thinks, should much raise the price of religion, and bring godlinesse into greater request amongst all those that would be of any reckoning, or repute with God at that day. It will go to the hearts of ungodly men, I wot well, to see some of all forts sitting down with Abraham, Isaac, and Jacob, in the kingdome of heaven, and themselves shut out amongst dogs: to see such as they would have diddained to have set with the dogs of their flocks, to be set then upon thrones judging their judges, and having power over the Nations, to binde their Kings with chaines, and their Nobles with fetters of iron; To execute upon them true judgments written, and yet this honour have all his Saints (*Pfal. 149. 8, 9*). For know ye not, saith the Apostle, that the Saints shall judge the world? yea the angels. Who would not therefore rule with God, as *Judab*, by labouring to be faithfull with his Saints? *Hof. 11. 12*. We see with what a deal of eager- nesse, honours and offices, rich prizes and great places are sought and pursued after. *Balaams* asse never gallops fast enough to fetch in profit and preferment. Set but a wedge of gold in sight, and *Ioshua* that could stop the course of the Sun, cannot stay *Achan* from courting and catching at it. And yet what are riches, and honours, but golden gyves the Noble miseries of this wretched life? And what do they that are to set upon them (with the neglect of heavenly honours, and that wealth of a better world) but prefer the onions of Egypt, before the bread of angels, paltry piddles before precious pearles, thicke clay before pure gold, counterfeit coine before true treasure? Oh see and bewaile this to great a folly in your selves and others: and (for future) learne to covet spirituals, to be greedy of grace, to encroach upon God for more and more of his favour and fellowship as *Moses* did. *Exod. 33. 12, 13, 14, 17, 18, 19*. & chap. 34. 9. To be ambitious of peace *1 Thess. 4. 11*. And of pleasing God *2 Cor. 5. 9*. To seek for honour and glory by well-doing *Rom. 2. 7*. To be zealous of the better things *1 Cor. 12. 31*. To pursue after the perfect knowledge of Christ, having it as it were in chase (as St. Paul had *Philip 3. 4. 6*) as the hunter hath his prey, or as the persecuter hath him that he persecuteth. He had once been mad in persecuting the saints *Acts 26. 11*. And breathed out threatnings, lay panting, as it were for breath, like a tired wolfe. *Acts 9. 1, 2*. Now when God had turned the streame, he was judged by some as mad the other way. *2 Cor. 5. 13*. Whilst, knowing the terror of the last day, he perswaded men, and in the meane-while, he laid his policy and bent his best wits (as the word there signifies) to keep a good conscience, that richest treasure, and most precious Jewell, that ever the heart of man was acquainted with.

Z z z

SECT.

Tanti virum?  
quanti Marga-  
ritum?  
Melius est pal-  
lens aurum  
quam fulgens  
aurichalcum.  
Ber. in cant. 6.  
Davids desire,  
by Rob. Abbots

Use 4.

Rev. 21. 8.  
Job. 29.

1 Cor. 3

In ceptum altum  
impenſa 1600  
talenta in pyra-  
midem una ex-  
tremum refert  
Herodot.  
Viri boni avi-  
ditas tuta est.  
Sene. epist. 23.  
Philosophi et  
Ambrosius qui-  
piam contende-  
re, sic ut ne non  
pauſatis ab alto  
vinci. Eraf.  
Quærit Summa  
est metaphy-  
ra et proci Ze-  
lappis. Berz.  
Dionys.  
Act. 24. 16.  
et tunc su-  
baudi xps va-  
interea dum  
refurrexerunt  
exspecto. Berz.  
Act. 24. 16.  
Nirvapat.



## SECT. XII.

why.

TO quicken you to the pursuit and practise of this duty. Consider that Grace is the only thing that God looks after in this world. *God looked down from heaven faith David*, upon the sons of men, to see, not who were wealthy, witty, mighty, magnificent &c. but to see if there were any that did understand or sought God. And he bids the Prophet *Jeremy* run to and fro through the streets of *Jerusalem*, to see if he could finde a man, that is a righteous man that feareth God and kept his commandments: *Hoc est enim totus homo*, for this is the whole man, faith *Solomon*. And it is as if he should say, He is not a compleat man that's voyd of Gods holy fear, framing him to obedience, though otherwise never so well accomplished. This is that whereby one man doth as far excell another, as any man excels a beast, faith *Bernard* and *Boetius*. The righteous is more excellent then his neighbour, faith *Solomon*, let him dwell where he will. He is of better birth and breeding, of better alliance and attendance, of better place and office, of higher degree and dignity. The Holy Ghost stileth such the Nobles of the earth *Psal.* 16. 3. honourable personages *Psal.* 45. 9. plants renowned, *Ezay* 5. 3. privy-councillours to the great King *Psal.* 25. 14. Princes in all lands *Psal.* 45. 16. Kings and Priests to God *Rev.* 1. 5. yea higher then heathen kings *Psal.* 89. 27. and better then those mighty Monarchs *Dan.* 7. 37. Where it is very remarkable, that the Prophet having set forth the greatness and glory of the Princes, Potentates and mighty states in the four Monarchies, comes to speak at last of a kingdom which is the greatest under the whole heaven, and that is the kingdom of the saints of the most High.

Hence is it that God himself makes a challenge to all the world besides in the behalf of his Israel *Deut.* 33. 29. Happy art thou O Israel: who is like unto thee O people saved by the Lord! meaning indeed, that no Nation under heaven, how happy so ever, was comparable to them. And hence it is also that the kings of the earth shall bring their glory to the church (as *Constantine* did) and coming to see, (as *Theodosius* did) an excellency in grace, a beauty in holiness above any outward trappings, they shall leave the throne and palace to seek the sweet delights of the faithfull, and to sing their songs, *Psal.* 138. 4. 5. *Ancas Sylvius* relates of *Ingo* King of *Draves* and *Veneds*, that making on a time a stately feast, he invited thereunto all his Nobles (at that time Pagans) together with a multitude of poor christians. His Nobles he set in his hall below, and those poor Christians with himself in his presence-chamber, giving them all royall entertainment and attendance. At which when his Nobles wondered and stomacked, he told them this he did, not as he was King of *Draves*, but as King of another world, wherein these poor ragged people should be his compeeres and fellow-Princes. These Heathen-Nobles might haply stumble herat, as the Saracen Prince once did at a like speech of *Charles* the great. His custome was to have ever at his meal a board of beggars, feeding not far from his table. This Prince *Aigoland* (for so was the Saracens name) coming gallantly accompanied to the French Court, pretending that he would be baptized, and become a Christian, and being feasted by King *Charles*, asked what those Lazars and poor people were? Answer was returned, that these were the friends and servants of our God, whom we Christians worship. Whereupon he speedily departed, desperately protesting, that he would not serve that God which could keep his servants no better. This man knew not that God hath chosen the poor of this world, rich in faith, to be heirs of his kingdom of glory. *Smyrna* the poorest of the seven Churches hath the richest price set upon it. The poor man indeed speaks supplications, and the rich man answereth him roughly. The world despiseth the poor though never so vertuous, as the Prodigalls elder-brother did him, This thy son faith he, not this my brother, he disdaineth to call him brother, because of his poverty. So doth not the Lord Christ.

Psal. 14.2

Ier. 5. 1.2

And. 1. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Ier. 5. 1.2

Christ. Of Queen *Elisabeth* it is said, that she hated no less, then did *Misbrides*, such as maliciously persecuted vertue forsaken of fortune. The poorest bondslave (if a free-man of Christ) when he suffers hard words, and ill usage from his master for well-doing, doth herein finde acception with God. *1 Per.* 2. 19. 20. Be a man never too poor in estate, if withall he be poor in spirit, and pure in heart, the kingdom of God is his. *Mat.* 5. 3. Gods kingdom indeed is not of this world, commeth not by observation, neither consisteth in meat and drink, in pomp and outward splendour, but in righteousness and peace (as did that of *Melchisedech*) and joy in the holy Ghost, unspeakable and glorious joy, concerning which hear him that had felt it, and spoke by experience: Certain it is (faith a late Reverend Writer) that if a man were crowned with the royall state and imperial command of all the kingdoms upon earth: if his heart were enlarged to the utmost of all created capacity, and filled with all the exquisite, and unmixed pleasures that the reach of mortality and most ambitious curiosity could possibly devise and might (without interruption and distast) enjoy them the length of the worlds duration, they were all nothing to the precious and peerlesse comforts of the kingdom of grace, but even for an hour. I speak the truth in Christ, and use no hyperbole, the spirit of all comfort, and consciences of all true christians bearing me witness. Hitherto He and I cannot better conclude this discourse, then he doth that, with a little alteration. Be we all entreated with a proportionable zeal and fervency to encline and enlarge our affections to the pursuit and practise of so excellent and glorious a happinesse, that God may guide us with his counsell, and afterwards receive us to his glory *Psal.* 73.

## SECT. XIII.

Let the Saints see their dignity, and be thankful.

ASTLY, let Gods Jewels be hereby excited to a double duty.  
1. Let them be joyfull in glory, let them sing aloud upon their beds. Let the high praises of God be in their mouths, and a two-edged sword be in their hands *Psal* 149. 5, 6. Let the brother of low degree rejoyce in that he is exalted (to that Christian parity spoken of *Colos.* 3. 12.) but the rich in that he is made low: that is, that he is taken off from that high esteem he once had of outward honour and excellency before his conversion: whereas now he seeth they are but fading flowers, things not worth the while: and is therefore called upon here to rejoyce in that true treasure, that followes him with his poor brother, poor in purse but rich in faith, before him haply in the best things, though far behinde him in worldly wealth and worship. The best is, that in Gods kingdom money bears no mastery, (as that Martyr said) neither is there respect of persons with God, but in every rank and degree of people, he that feareth him and worketh righteousness is highly accepted in heaven. One such shall stand before him to turne away wrath, as *Abraham* and *Lot*, when ten thousand Sodomites shall not be looked upon. And this is that that may stay up the heart of a poor despised christian against all the contemptes and oppositions of the ungodly. God is his gold and his portion for ever *Iob* 22. 25. Neither doth any covetous person so entirely love his gold (his god) and so set by his hid treasure, as God doth by his dear children: He will surely see to his own (will not every Infidell do as much?) and makes up his Jewels safe in the golden Cabinet of his gracious providence; as he did *Noah* in the Ark, *Jeremy* in the prison-court, *Luther* in his Pashmos, as he called it &c. God will one day right their wrongs, and clear their innocency, bring forth their righteousness as the light, and their judgement as the noon-day. The Church in the *Canticles* was wounded by the watch-men as an evill-doer, judg'd as a dishonest woman, whose feet would not abide in her house, no not in the night-season: they beat her, and took away her vail, branding her thereby with a note of infamy and disloyalty to her Lord, and husband whom she went to look out *Cant.* 5. 7. All which notwithstanding the daughters of Jerusalem, the truly

Cantons E.Ha. fol. 531.

Qualis sunt plerique vere Ecclesie cives. Beza.

Mr. Bolins Disc. of true Happ. Epist. dedicat.

Lut.

Jan. 1. 9. 10

Ad. 10.

Psal. 73.

Ez. 43. 15. 17

Z z z

truly religious, discomfited her beauty in the dark night of her tribulation, and confessed that she was fair and glorious, *Chap. 61.* Christ also passing by her former remissness, and unworthy usage of him, professeth that she was as amiable in his eyes as ever: her hair, teeth, temples, all, as fair and well featured, yea that she was fair as the Moon, clear as the Sun, that Sun of righteousness, having blotted out all her sins, as a cloud, *Isa. 44.22.* so that none of her transgressions could be found: though looked for, *Jer. 50. 20.* but every tongue that rose up against her should she condemn, *Isa. 54.17.* Further, he hath provided that every body do love and honour his people, he hath given a charge to that end in diverse scriptures. Now what is wanting in men, himself will make up, honoring & pleading for them in the hearts of their very enemies, who cannot but be confounded many times, and stand amazed at the height of spirit, and reformation that possesseth their hearts, and at the sober and undaunted majesty that shines in the faces of those that fear the Lord. Now if he say, *Grace, Grace* unto us, it should suffice to encourage us in building the tower of godliness. Yea it should make us hold out, to lay the very last stone thereof with joy, *Zach. 4.7.* being vexed at nothing more than at the vile dullness of our hearts, that are so no more affected with these indeleble ravishments.

## SECT. XIV.

*Let the Saints, see their duty and be carefull.*

[illegible]

every deliverance commands obedience. God hath elected me for a vessel of honour, shall I defile my self with the kitchen-stuffe of uncleannesse? He hath bought me with a price: shall not I yeeld my self up to his service? He hath adopted me for his childe, shall not I carry my self as a childe? he hath sanctified me by his spirit, shall I pollute his temple? He hath inghted me to a kingdom, and keeps a crown for me, shall I lay it to gage for ever trise? shall I play with *Esaus*, what is this birth-right? Oh let there be no roote of bitterness, no profane person amongst you, as *Esaus*, who for one melle of meat sold his birth-right, and is therefore so often branded for it with *This is Edom*.

### CHAP. III.

*God is a Father to all his faithfull servants.*

*And I will spare them, as a man spareth his own son that feareth him.*

**W**Hat gracious respects and high honours the God of heaven puts upon the persons of them that fear him, *both small and great*, hath been said already. That which follows in the text, concerneth their performances. For every childe in Gods house know's his own work; in doing whereof *as there is great reward*, so there is no little favour shewed him, in case it be not all out so well done. *For I will spare them, saith the Lord of hosts, as a man spareth his own son that serves him*, I will be no lesse propitious unto him, then is the most indulgent parent to his most obedient childe. *Videmus ergo &c.* We see then, saith judicious Calvin, the Prophets purpose in this precious promise.

1. That they shal serve God, and serve him as sons do, that is, ingenuously and freely.
2. That God will graciously accept the service of such, taking in God part from them what they are able, and pardoning the rest.

These are his notes upon the text, and these shall be ours.

1. That God is a father to all his faithful servants : He looks upon such as serve him in sincerity as upon sons and daughters.

2. That he will surely shew like mercies and mildnesse to his children in their faults and failings, in their wants and weaknesse, as the kindest father would do to his dearest son that serveth him.

For the former point : The promise of pardon is here fitly made *sub patris parabola*, faith *Gisther*, under the similitude of a father. And the sense is thus much, faith another Interpreter ; although I seem for a time to the blinde moles of the world, to be negligent of those that are diligent about me, of my best, and busiest servants ; yet I think upon them still as my dearest children, and when I may be thought most carelesse and cruel towards them, then am I a most propitious and sin-pardoning father, fully reconciled unto them in Christ, for there comes in the kined, according to that of our Saviour in his message by *Mary* to his distressed disciples after his resurrection, *I ascend unto your father, and my father, mine and yours, and therefore yours because mine*. For as many as received him, faith St. *Iohn*, to them he gave privilege to become the sons of God. And again, when the fulnesse of time was come, faith another Apostle, God sent forth his son (his natural, only begotten son) made of a woman (and so by personal union of the two natures in one Christ, his son by a new relation, according to that, This day have I begotten thee, and all to the end, ) that we may receive the adoption of sons. That we which by nature were children of wrath, and by practise, children of the devil, might by divine acceptation and grace be made the children of God : who *had predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved One*.

 $Z_{zz} = 3$ 

SECT.

## SECT. I.

Reasons hereof drawn from the causes.

Reaf. 1. IN which heavenly Text, we have the first and chief ground of this doctrine, drawn from the causes of our spiritual fellowship.

1. The fundamental and original cause, Gods decree of election by grace; we have an act for it in Gods eternal counsel. According as he hath chosen us in Christ before the foundation of the world &c. For which cause also the predestinate are called the Church of the first-born who are written in heaven. Heb. 12. 23. And whom he did foreknow, saith Saint Paul, them he did predestinate also to be conformed to the image of his son: like him in glory, as well as in sufferings, like in being sons, as he is a son, that he might be (even according to his humanity) the first-born among many brethren.

Rom. 8. 29.

2. The meritorious and procuring, or working cause of our adoption, is here set forth to be the Lord Christ, in whom he (as a father) hath blessed us with all spiritual blessings in heavenly things Eph. 1. 3. but all in Christ, and all in this order. A Christian by the Gospel is made a believer. Now faith after an unspeakable manner engraven him into the body of Christ the natural son, and hence we become the adopted sons of God: it being the property of faith to adopt as well as to justify, *ratione objecti* by means of the object Christ, upon whom faith layeth hold. For ye are all the children of God by faith in Christ Jesus Gal. 3. 26. Children, I say, not by creation as Adam is called the son of God Luk. 3. because he was produced in the similitude of God; but by marriage and mystical union with Christ the second Adam, the heir of all, who hath

1. Laid down the price of that great privilege Heb. 9. 15. even his own most precious blood, redeeming us thereby that were under the law, that we might receive the adoption of sons Gal. 4. 5.

Rom. 8. 15.  
Joh. 16. 14.  
Gal. 4. 6

2. He hath sealed it up to us by his spirit, that earnest of our inheritance Eph. 1. 13. called therefore the spirit of adoption, and the spirit of Gods son (as springing out of his death, and procured by his intercession) For because ye are sons, God hath sent forth the spirit of his son into your hearts crying Abba, father.

Joh. 1. 12  
1 John 3. 1.  
2 Tim. 1. 14.

3. Here is the motive and impulsive cause: and that is the good pleasure of his will, his absolute independent grace and mercy was the sole inductive. He giveth us this dignity, saith St John in his Gospel. And what more free then gift? he sheweth us this love, saith he in his epistle, because it was the time of love, that we should be called the sons of God. So that our Adoption is not a privilege purchased by contract of justice, but an inheritance cast upon us of free grace and goodness. The Lord shew mercy to Onesiphorus in that day when our adoption shall be crowned with its full accomplishment. Lastly here we have the final cause of our adoption, *Id est* the glory of his grace. This is the end God propounds to himself in this, as in all other his works, as having none higher then himself, to whom to have respect, for he is the most highest. God hath made all things for himself, yea the wicked also for the day of evil: *viz.* for the glory of his justice and power (as he told Pharaoh Rom. 9. 17.) but especially of his grace: fith all that his justice doth in the Reprobation of some, tendeth to this ultimate end of all, that the riches of his grace may be the more displayed in the election of others.

## SECT. II.

Reasons from the effects of his father-hood.

Reaf. 2. A Second reason followeth from the effects, and those are no lesse demonstrative of the point then the causes.

These are 1. Gods fatherly affections. 2. His expressions, both which speak him a father to all his.

For

For his affection, first, to his people: Albeit they be but his Adopted children, yet he loves them more then any naturall father doth his own bowels. Hence he is called the father by an eminency, as if there were no father to him, none like him, none besides him, as indeed there is not originally and properly. Called he is the father of all mercies, the fountaine of all that mercy; that is found in any father: all is but a spark of his flame, a drop of his ocean, Yea he is styled the father of all the fatherhoods in heaven and earth. Whence also our Saviour, Call no man, saith He, your father on earth, for one is your father, even God. To enter comparison in some few particulars.

Jam. 1. 17.

Eph. 2. 15  
Mat. 23. 9  
Paternitatis, pater-  
rencla.  
Math. 23. 9

First a father loves freely, not so much for that his child is witty, or wealthy, or well-favour'd, as for that he is his. There needs no other argument to a father but that, this is my child. So is it with God. Deut. 7. 7. Ezek. 36. 32.

Patriam amat  
quisque, non quia  
magna, sed quia  
sua. Sen. ep.  
66. sic et prolem  
De mercatore  
pro filijs suis  
diuos capis  
scilicet am-  
remis, ut filijs  
servatis ipse  
interficetur;  
lege Socram.  
lib. 7. cap. 24.

Secondly, a father loves hugely: there is an ocean of love in a fathers heart: he loves his child as well if not better then himself; as Job twitted David with his excessive love to his unnaturall Absalom. There is also an immense, incomparable, incomprehensible love in God toward his children, an hyperbole, an excellence of love, a love passing knowledge Eph. 3. 19. And that passeth all the dimensions. It is higher then heaven Psal. 36. 5. deeper then hell Psal. 86. 13. longer then the earth, and broader then the sea Psal. 98. 4. & Psal. 104. 24. a transcendent, boundlesse, bottomlesse love, truly exalted above the love of naturall parents, which yet is wonderous great. Psal. 103. 13. Esay. 49. 15. But infinitely short of Gods love, it makes not the tithe of it.

Thirdly, a father loveth constantly and unchangably, yea though his child be never so untoward and disobedient, as David did his Amnon, and his Absalom, even to the last of them did he love them. So, and much more then so doth God his children. For as himself is an everlasting father, so is his love everlasting. Esay 9. 6. & 49. 14. His compassions faile not. Lam. 3. 22. He cannot grow out of kinde, nor be weary of loving. Having loved his own, saith the evangelist, to the end he loved them. Job. 13. 1. Frown he can, if need be, hate he cannot: hide his face he may for a while, but his heart is ever earnest towards them, his bowels are turned within him, his repentings are kindled together: for though he doth (other-whiles) with the rods of men, but the sure mercies of David he will never take from them. Naturall parents may prove unnaturall: not so our heavenly father, he is all bowels: they may hate where they loved, they may loath whom they liked; but he rests in his love. Zeph. 3. 17. He hates putting away. Hof. 2. Davids father and mother may cast him out, but then God will gather him. Father Abraham may forget us, and Israel may disown us. Esay 63. 16. But God hath said, I will not leave thee. I will not not forsake thee. The Fathers and governors of the Church may, under a faire pretence of zeale, cast us out, and say, let the Lord be glorified: but then shall God appear to our joy, and they shall be ashamed. Esay 66. 5. The fathers of our flesh are mutable, and fickle-minded, but with the father of light is no shadow of change, his love lasteth to all eternity without any alteration.

Hof. 11. 8  
Psal. 89.  
Esa. 57. 7, 8, 9  
Rom. 1  
Psal. 27. 10  
Esa. 54. 10  
Heb. 13.

## SECT. III.

Other reasons from the effects of his fatherhood.

NEXT, as Gods affection to his children is more then fatherly, so are his expressions and provisions for them too.

For, 1. Besides his eternal electing them to the adoption of children Eph. 1. 4. It was he that took us out of the womb Psal. 22. 9. that we might not (Ephraim-like that unwise son) stay over-long in the birth, and dye before we saw his marvellous light. It was he that baptized us into his own name, whereby we are called as a child by his fathers.

Hof. 12. 13  
Esa. 54. 1  
Math. 28. 19

2. He loves the very places they first breathed in the better for their sakes Psal. 86. 7. and



Efay 47. With the spirit of judgement and of burning, whereby they have so put on Christ, as that they are become the children of God, by faith in him, Gal. 3. 26, 27. Its pity that ever Font-water was spilt upon their faces. *Saul* was circumcised, and yet *David* calls him *Cushite*, or Ethiopian; and unregenerate *Israel* is to me as *Ethiopia*, saith God, *Amos* 9. 7. and as *Gomorrhah*, *Efay* 1. 10. notwithstanding all their externall services, and ludibrious devotions. Christ shall one day rid his house, and wash his hands of all such unworthy hang-byes, and powerlesse pretenders. Depart from me, shall they hear, to their everlasting amazement. Go, get ye to the gods whom ye have chosen. Look, to the rock, from whence ye were hewn, and to the hole whence ye were digged: see what your father the devil will do for you, for he take no further charge of you: his work ye have done, and his wages ye shall have. And sith ye have runne out with the Prodigall, and loathing such wholesome fare as my house afforded, ye have fedd hungrily on those murdering morsels of iniquity, the devils husks, therefore shall they stick in your throats, like the envenomed arrows of the Almighty, throughout all eternity.

## SECT. V.

Terror to those that maligne or misse Gods children.

Ufe. 2. But secondly, is God a Father to all faithfull Christians? how ill-advised then are all such as either by their violent hands, or virulent tongues, misse or maligne them? yea, that offer them the least affront or offence, despite or displeasure? For know they not whose children they are, and to whose charge they belong? Shall not God avenge his own, though he bear long with them? Very Infidels and worse will defend their own. Very beasts will see to the safety of their young ones, and spend their lives freely for their rescue. Amongst fowls, the Phoenix is famous, and the Pellican much more, for reviving her dead birds, with her heart blood. Now, is there mercy and good nature in a man, in a bird, in a beast, in the creature, in the unreasonable creature also, and can we without blasphemy, or extreme injury, imagine worse of God? It's more then evident to him that hath but half an eye, or doth observe any thing at all in Gods word, or works, that as he taketh notice of smallest curtesies, even to a cup of cold water, to requite them, so of their least or lightest indignities, and injuries to repay them, be it but a frown or a fump. Cain shall answer it before the Lord, if he but lowre upon Abel. Miriam shall be a leper seven dayes at least, and stand ashamed of her fathers spetting in her face, if she but mutter against Moses. An Ammonite, or a Moabite shall be bastardized, and banished the beauty of holinesse, the threshold of the Sanctuary, to their tenth generation, merely for an omission, because they met not Gods first-born *Isaiah* with bread and water in the wilderness: How much more because they hired *Balaam* to curse him, *Deut.* 23. 3, 4. which when he could not do, God turning his curse into a blessing unto his children, because he loved them, verse 4. yet for that he shewed his good-will to have done it, and moreover taught *Balaam* to lay a stumbling-block before Gods *Israel*, to eat things sacrificed to idols, and to commit fornication, *Rev.* 2. 14. therefore was he slain by the sword of the Lord. For is he not our sister? should he make our sister a whore? said those two brethren in iniquity: which if it seemed a sufficient plea to them, (as likewise to *Abisalom*, in the behalf of his sister *Tamar*) for that barbarous and bloody massacre, how shall the Lord drench and drown the sword of his justice in the bowels of such as wrong his children to his face, and do them all the despite that may be? what will they force the Queen also in the house? will they offend Gods little-ones, rake into his bowels, pollute his presence with the slaughter, or but misusage of his children? Had *Zimri* peace that slew his Master? Hath ever any waxed fierce against God and prospered? Look to it, all ye that smite any child of his, either with hand or tongue. Twere better a millstone were hanged about your necks, and your selves drowned in the depth of the Sea, then that ye offend one of these little-ones, if a beleever. For I tell you (Christ tells you) that in heaven their Angels do always behold the face of their heavenly Father, waiting for a commission to do speedy execution on the enemies of his children.

## SECT.

## SECT. VI.

Try your title to God as a Father: Marks.

Exhortation, and first, to try our title to God as a loving Father, by our care to serve him as obedient children. There be sundry distinctive notes of a child of God sparsed here and there, up and down the Scriptures: but that in the Text shall suffice for the present, and it is infallible. I will spare them, as one spares his own sonne that serves him. Every sonne then of his serves him, we see, and not as a slave his Lord, but as a son serves his father. How's that?

First, cheerfully and willingly: Every one that is born of God, serves him with gladnesse, *Psalm* 100. 2. loves to be his servant, takes hold of his covenant, counts it his meat and drink to do the will of his heavenly Father, in whose house therefore he hath a name better then of a sonne or daughter, *Efay* 56. 6.

Next, reverently, with a filiall fear and awfull respect to God as his father, whose favour he finds better then life, and whose displeasure he fears, and hath felt more bitter then death, *Heb.* 12. 27. 1 *Pet.* 1. 17. *Psalm* 2. 11. How fearfull is this place, said *Jacob*? where yet he had seen visions of love.

Thirdly, confidently and with an humble boldnesse, as well assured of his Fathers both assistance and acceptance: treating with him ever and anon by affectionate prayer (as God hath no dumb children) and making his requests known unto him with assistance of acceffe, and successe in all his suits: which the phrase of crying *Abba*, Father, also importeth. See *Heb.* 4. 16.

Sincerely, and entirely, both 1. For subject, not having a heart and a heart, (as that desperate *Neapolitan* said, he had one for God, and another for the devil) not carrying two faces under a hood, (as one wittily saith of *Hajmo* and *Remigius*;) which double-dealing is most detestable in a child toward his father, (we say of an arrant dissembler. He would not spare to cozen even his own father) and no good child will offer it. But serving him with singlenesse of heart; yea with all the heart, and all the soul: presenting our bodies also, as a whole burnt sacrifice, which is our reasonable service, yea glorifying him with both our spirits and bodies, which are the Lords: Not offering to detain from him that hath bought us with a price, any part of his purchase; for why should we lie to the Holy Ghost? All Gods children are such as will not lie, *Efay* 63. 8. but obey from the heart that form of doctrine, whereunto, denying themselves, they have been delivered, rather seeking to be good, then seeming to be so. 2. For object: Every true child of God obeys his father in all, as well as in any part or point of duty. He is a doer of righteousness, 1 *Job* 3. 10. a fulfiller of all righteousness, *Mat.* 3. something (at least) he is doing at it, as he is able (and this distinguisheth him from a child of the devil, saith St. *John*) he follows after it (as *Solomon*s expression is) as a man follows his trade, wherein use makes mastery: he lifts at the latch, though he cannot do open the door: he shews his good will, and is humbled for his failing: when either he misseth of his work, or marres it in the manner. So purifying himself by the practise of mortification, as God is pure, in some truth of resemblance, and all out of a right hope, that he is his child, 1 *Job* 3. 2, 3.

Constantly, and unwearably. A good child will be serviceable to his father, in whatsoever he can, so long as they two shall live together. Semblably, Gods children serve him in righteousness and holinesse, all the dayes of their lives. Thus *David*, as he swore himself to Gods service, and promised to dwell in his house for ever, without shifting his service, so he performed it accordingly: for he served out his whole time, as an Apprentice to the trade, *Act.* 13. 36, 22. and spent all his dayes (after he was once bound) in doing all the wills of God, one as well as other.

Lastly, unanimously with the rest of his fellow-servants, with one consent, and one shoulder, as the scripture speaketh, *Zeph.* 3. 9. observing our Lords last charge, the same in effect with that of *Joseph* to his brethren: Fall not out by the way, but bee at peace among your selves, loving one another one of a pure heart fervently. For, by this shall your selves know, that ye are my children, 1 *Job* 3. 10, 13. and by

It is a Spanish proverb: He that wipech the childs nose, kisseth the mothers check.  
Gen. 4.  
Num 12. 14

Gen. 34. 31

Efay 7. 8

Job 9. 3

Mat. 18. 6, 10

Ufe 3.

1.

2.

Gen. 28

3.

4.

Dent. 10. 12

Rom. 12. 1

2 Cor. 6. 20

Act. 5. 3, 4

Rom. 6. 17

1 Joh. 3. 10

5.

Luke. 1. 75

1 Joh. 3. 10, 13

6.

Heb. 4

by this shall all men know, that ye are my disciples, if ye love one another: and seale up this love by stirring up your selves, among your selves, to love and good workes.

Lo, These are the signes of such a servant of God as he will own for a son, and account of as a Jewell to be made up in his Magazine. If ye be such, ye are made for ever: As if otherwise

## SECT. VII.

*Settle this, that ye are Gods children, and how.*

1 Pet. 1.3  
Gal. 5.211 Cor. 6.10:11  
Homo templum  
Dei: Deus ara  
hominis.2 Cor. 6.16,  
17,18.

**M**Y second Exhortation is, that ye give no rest to your eyes, nor sleep to your eyelids, till you have secured and settled this to your selves: it being a matter of that moment, that without nothing can be safe, nothing comfortable. Now to become children of God there is no other way under heaven, then to passe thorough the narrow womb of repentance, and be born againe. For flesh and blood cannot inherit: and all unrighteous persons are utterly excluded from the benefit of Adoption, 1 Cor. 6. 9, 10. And yet such were some of you: *but ye are washed, but ye are sanctified, but ye are justified.* And how justified? but by the name, that is, by the merits of the Lord Jesus Christ apprehended by faith, which adopts as well as justifies? And how sanctified? but by the spirit of our God, whose office and operation it is, to transfuse the divine nature into us, and to erect that faire fabrick of the new man in our hearts for a temple to himself; that he may dwell in us, and walk in us, yea secretly and sweetly say to us, being now separated from all ill courses and companies, *I will be a father unto you, and ye shall be my sonnes and daughters, saith the Lord Almighty.*

## SECT. VIII.

*Let all Gods children know their Father: and how.*

Ulc. 4.

Hof 4

Isa. 1.2,3  
Deut. 32.6  
Psalm. 14.3  
Esa. 64.7  
Judg. 18.24  
Isa. 65.1  
1 Chron. 28.9

**I**nstruction to all such as are received into the number of Gods children, as ever they expect his blessing, or respect their birth-right, to discharge that duty that this dignity calles for.

And first to know their father: So to know God as a child doth his father, not only with an apprehensive but an effective knowledge, that unites the heart unto him, labours not only after an union, but a unity with him. We are all by nature like runagate children, who would never have kept neer their parents house, but assembled themselves by troopes, in harlots houses, with the prodigall, where whoredome and wine, and new wine hath taken away our hearts: the things of this life are so neer and naturall to us, so present and pleasant, that we cannot ascend into heaven to learne wisdom, to get the knowledge of the Holy One, Prov. 30. 3, 4. The spirit of fornication hath so befottered us, that we have not so much as a mind to look toward God. Hence that complaint, *I have brought up children, and they have rebelled against me.* The ox knoweth his owner, and the asse his masters crib, but Israel doth not know; my people doth not consider. *Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father &c?* But there is none that understandeth, and seeketh God, none that stirreth up himself to take hold of God &c. Gracelesse and heedlesse impes we are all, that will not once take knowledge our of father, or cry after him though lost, as Micah did after his lost idols: albeit we have so tasted of his sweetnesse, and he hath said, *Behold me, behold me, unto a nation that was not called by his name.* But thou, *Solomon my son, know thou the God of thy fathers, yea God thy father: for, I will be his father and he shall be my son,* said the Lord to David.

2 Sam.

2 Sam. 7. 14. We use to say (and we have it from the Greeks) that he is a wife child that knows his father. But he is no child of God, that knowes not him for his father. *I write unto you babes, saith St. John, because ye have known the father.* Loe he is not yet a babe in Christ that hath not some knowledge of this, that God is his father. True it is that the most gray headed, and most experienced Christian knowes but in part, and imperfectly, because he is taught but lamely, we prophecy in part 1 Cor. 13. 9. we see here but as in a glasse obscurely, we see but Gods back-parts, the later end of his traine: we hear of him here by the hearing of the eare, but it is no more then as the later end of a sentence, or so much only as the Echo resounds. But we must be getting and growing in this grace, even in the knowledge of our Lord Jesus Christ. He is the brightnesse of his fathers glory, and the expresse image of his person. The beam of the Sun is not so like the body of the Sun, the character on the wax is not so like the seal that imprints it, nay milk is not so like milke, as Christ is like his father. He is up and down the self-same that his Father is: they differ in nothing, but that the one is the father, and not the son, the other is the son, and not the father. Hence that of our Saviour to Philip, when he said, *Lord shew us the father, and it sufficeth us.* Jesus saith unto him, *Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father, and how sayest thou then, shew us the Father?*

The very same All-powerfull God, who in fellowship of his sacred person hath a soul and body glorified, the same spiritual nature is the nature of the Father: As if the same soul and body that is in you, were communicated with the person of your child. Well might our Saviour therefore say, If ye had known me, ye should have known my father also. John 14. 7. Oh learne and labour therefore to profit more and more in the mystery of Christ, to know him better in his natures, in his offices, in his workes both of Abasement and Advancement, of Humiliation and Exaltation: but especially to know him as St. Paul did (for the other you may easily know out of every Catechisme) *to know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death Phil. 3. 10.* This is the excellency of the knowledge of Christ Jesus ver. 8. this is life eternall Job. 17. 3. We know no more of God and his will, than we practise, and have experience of: Christ is said to know no sin, because he did none: and El's sons knew not the Lord; (though priests) because they feared him not: they deteined the truth, they knew, in unrighteousnesse, as those Philotophers did Rom. 1. 18.

## SECT. IX.

*Let them thankfully acknowledge his free grace in their adoption: and why.*

**A** Second duty we owe to God as his children is thankfull acknowledgement of that never-enough adored depth of his singular love in our Adoption. The absolute and independant freedome of his grace herein was such, that without any the least colour of cause, or shew of reason in us, without any defect on his part or desert on ours, He drew us out of the most vile and servile condition that could be, into the glorious liberty of the sons of God. David was to be gathered to his fathers, and it was therefore a singular favour to him that he should have children to sit upon his throne after him. But God is the King immortall, as St. Paul stiles him, the everlasting Father, as Esay, and therefore needs no son to succeed him. But if he did, he had a son of his own as like him as is possible, whom also he hath set as King upon his holy hill of Sion. Amongst men, those that have children of their own, if they adopt another mans child, it is commonly because their own are unfit for succession either from some bodily weaknesse as not likely to leave issue, or for basenesse of spirit, and badnesse of behaviour, as uncapable and unfit for government. Now none of all this can without horrible

A a a

blasphemy

Telemachus  
and Homer:  
Odyssea.  
1 Ioh. 2.13de iv divi-  
cuzm.  
Exod. 33.  
Isa. 6.  
2 Pet. 3.18  
Heb. 1.3  
δραυσαγυα.  
Lumen de lu-  
mine.Christus est  
alius à patre,  
non aliud.

Ioh. 14.8,9

Psalm. 132.11  
Esa. 9.6  
1 Tim. 1.17  
Psalm. 2.

blasphemy be said of the Lord Christ. But admit the case had to stand with God, that it had been requisite he should have adopted any for his sons, and heirs, the good Angels might have drawn away his affection from us by their holiness, or the evil Angels his compassion, for their wretchedness: or he could, for a need, of every stone have raised up children to himself, to be heirs of his kingdom in Christ. It was his will only, and nothing else, that moved his will to let his love upon us, as we may see both in the type *Deut. 7. 7.* and in the truth *Eph. 1. 5.* Surely as there was no defect or need in him, so there was as little merit or desert in us. For whereas in the civil adoption (as when *Pharaoh's* daughter adopted *Moses*, *Mordecai* adopted *Ester*, *Jacob* the two sons of *Joseph*) there is something in the Adopted that moveth the Adoptant: either some outward inducement, as kindred, beauty, favour &c. or some inward, as the gifts of the mind, understanding, ingenuity, hopefulness &c. there was nothing at all in us to move God to such a mercy. For outward respects, there was neither kindred to invite him (for *our father was an Amorite, our mother a Hittite*: we were the sons of the perverse rebellious woman, as *Saul* reproached *Jonathan*) nor yet beauty to entice him, for we were in *our blood*, in *our blood*, in *our blood*, when he spread the skirt of his garment over us, and said unto us, *Live*. Blood is so many several times there named, to note our extreme filthiness: so little amiable were we when he let his love upon us.

And for any inward motive, grace (which is the only thing that God looks after *Psal. 14. 2.*) is not at all to be found in the natural man. Nay he stands against, and is quite contrary to it; as being acted and agitated by the devil, and held captive, as a slave by him, at his pleasure. Lo, this was our estate, thus the Lord found us when he came to adopt us. And indeed Adoption (to speak properly, as it is a borrowed term from the civil law) imports as much. For it is the taking of one for a son; who is, for present, in some servitude to another. And so Lawyers distinguish it from Arrogation, which is, say they, the choosing of one for a son that is free, his own man, & not under the command of another. But such (as I said) was not our case: for both Jews and Gentiles were *shut up under sin*, all shut up close prisoners in the devils dungeon, whose works we did, as slaves, and could not but do them, whose image we bear, as sons, and could not but resemble him: being as like the devils as if we had been spout of his mouth, and had perished together with him in our own filth and blood like that forlorn infant, *Ezek. 16.* had not he of his mere grace and goodness, when it was thine of love, said unto us, *Live*, yea when we were weltring in our blood, he said *Live*. Oh let the deep and due consideration of this matchless mercy and free favour ravish and melt our hearts, to greatest cheerfulness and thankfulness: let it swallow up all our sorrows, and make us send up many an humble, joyful, and praiseful heart to him.

## S E C T. X.

Let them honour their father: and how.

A Third duty we are to performe to God as a father is Reverence, according to that in the Prophet, *A son honoureth his father.* If then I be a father, where's mine honour? and that in the Decalogue, *Honour thy father and thy mother*, which, saith *St. Paul*, is the first commandment with promise. Promise, I say, of long life to him that (by honouring them) lengtheneth his parents life. Reverence and loving respect to parents never went unrecompenced, as in *Isaiah*, *Isaac*, *Ruth*, others: much less shall that to God: for, *them that honour him he will honour.*

Here then we are 1. to have an high and honourable esteem of God in our hearts: lifting up, and laying open those everlasting doors, that the King of glory may come in, and come in state, in his own likeness. Ignorant people cast him into a dishonourable mould as it were: they have bald and base conceits of God: they think him altogether such a one as themselves, or worse: they change the

glory

glory of the incorruptible God into an image made like to corruptible man &c. they dishonour him, and therefore he gives them up to passions of dishonour, or vile affections. For as a king will take it ill to be entertained no otherwise by his subjects, when he comes amongst them, then if he were some Knight or meaner man: so will God, when we have low conceptions of him, when we glorify him not as God, when we enlarge not his room, and let him in-dwell richly in us, when we conceive not of him as the only potent one; represent him not to our thoughts in the apprehension of one that is in and of himself All-sufficient, Omnipotent, only wife, and in Christ our most merciful father, yet still our father in heaven; who without respect of persons judgeth according to every mans works: whom therefore if we call father we must passe the whole time of our sojourning here (till he send for us home) in fear. Lo this is to honour God in our hearts. And this is that, that is required so often in scripture, under the term of magnifying God, or making him great, and of glorifying God, or making him glorious: so he is pleased to account of it, when we get so far, as to conceive of him above all creatures: and that is when he comes into our hearts as a king of glory, far above all the glory that can be found in earthly princes.

2. We must honour him in our speeches, both to him, and of him.

1. In our prayers to God, we must take unto us words, neither too curious, nor too careless, we must speak supplications, with the poor publican, we must address our desires unto him in lowliest manner, as the Prodigal did, *Father I have sinned against heaven and before thee, I am no more worthy to be called thy child.* A servants place in thine house is too good for me. Briefly, our words to God in prayer must be, as the words use to be of a child to his father, humble, earnest, and direct to the point, avoiding *vain babblings*. This is to be sober in prayer 1 *Pet. 4. 3.* when considering that God is in heaven, and we on earth, considering the infinite distance, and disproportion between him and us, therefore our words are few. We are allowed to parle with God by prayer, to use an holy and humble familiarity, and to come boldly unto the throne of grace; but yet we must so couch our petitions, that all needless hear these repetitions, superfluous endless digressions, tedious and unnecessary prolixities be carefully avoided. Humble and pithy prayer findes freer access to God, and returns with better success to us.

2. As we must thus honour our heavenly father in our speeches to him, so in our speeches also of him to others. Take heed, that we take not up that great and terrible name of his, unreverently, lightly, loosely, disrespectfully: for he hath vowed that he will hold none guiltless, he hath sworn that no vain swearers, or other dishallowers of his name shall ever enter into his kingdom. Reviling of parents was banishment by *Moses*' laws, death by Gods laws *Exod. 21. 17.* How shall they escape that bore thorough the glorious and dreadful name of God, tossing it in their common talk as filthy dogs do thinking carrion; that swear in jest and not in judgement; that play with oaths as apes do with nuts, not considering that there is a large roll of ten yard: long and five yards broad full of curses against the swearer, and that shall rest upon his house, which he calls his castle, and where he thinks himself most secure. *Zach. 5. 2.* Oh what will become of those hellish mouths that belch out blasphemies against him. (whom yet they daily call *Our Father which art in heaven*) so ordinarily and so openly, that some of them are become very interlarded speeches to the vulgar, and other-somemere phrases of gallantry to the braver, as one complaineth. How should we grieve at this, as those good men did when *David* was reviled by *Shimei*, how should our hearts rise to hear our heavenly father thus dishonoured? Surely good blood will not belie itself.

3. God is to be honoured as a father in our whole conversation, remembering that we are ever in his eye: and should therefore walk before him in an holy bashfulness, as ashamed and afraid to do any thing unworthy of his presence, or that may give him discontent. It was ordered in *Moses* law, that when any went forth of the camp to ease nature, they should dig a hole with a paddle, and cover their excrements: And why? For the Lord thy God walketh in the midst of thy camp, therefore shall it be holy, that he see no uncleanness in thee, and turn away from thee *Deut. 23. 13, 14.* Now there was more in this law, then every man looks unto. Sin is the souls excrements: *St. James* therefore calls it the superfluous

A a a 2

fluity

Ezek. 16. 34.  
5.6.  
Christ calls  
his spouse:  
first he Love,  
and then his  
fair one.  
Cant. 2. 10.  
Homo est in-  
versus decalo-  
gum.  
Eph. 2. 12.

Gal. 3. 23.

Mal. 1. 6

Of parents  
honour  
Himel.

1 Sam. 2.

Phil. 24.

Phil. 2. 21.  
Rom. 1. 13.  
26.  
ad hunc mundum  
transiit.  
2 Cor. 5. 15

1 Pet. 1. 17.

Verba nec levis  
sunt nec mag-  
nifica.

Eccles. 5. 2.  
Virtus  
interparance  
1 Tim. 2. 1.  
Omnino opor-  
tet nos oratio-  
nis tempore  
curiam intrare  
coelestem, in qua  
Res regum  
stella solut  
sola est.  
Quamvis ergo  
cum reverentia  
quanto timores  
quanto illic  
humilitate ac-  
cedere debet  
opulente suz  
procedens et  
repens vultu ra-  
nunculat?  
Bern.  
Lev. 19. 12.

S. Edm. Sandi.





Non bene con  
venit nec in  
una sede mo  
ratur Majes  
tatis Amor.  
Juven. 11.  
Sed et apud.  
1 Pet. 2. 21

Acts & Mon.  
fol. 1438.  
lb. 1430.

lb. 805.

Pinkes Sermon  
of love. p. 21.

D. Sibbes Ser  
on 1 Cor. 2. 9.

Vix diligitur  
Jesux propter  
Jesum. Aug.

due from us to him. We say that Majesty & love cannot dwell together, because love is the abasing of the soul to all services. But its otherwife in Christ. Majesty and love could cohabite in his heart, & hereof he gave us the best assurance, when the Lord of life was crucified to death. Love is most seen in suffering: as it self is a passion, so it is tried rather by passions then actions. He sealed up his love both by doing and dying for us: leaving us a *Copie* to write after, (as St. Peter hath it) to do whatsoever he bids us to forbear whatsoever he forbids us, and to lay down our dearest lives for his sake, if called thereunto, according to that: *For thy sake are we slain all the day long, we are in deaths often.* Ye were every haire of my head a man, (said *Ardeley* the Martyr, to bloody *Bonner*) I would suffer death in the opinion and faith I am now in. The heavens shall sooner fall, then I will forsake my Christ, said *William Flower*. My wife and my children are so dearly beloved unto me (said *George Carpenter* burnt at *Munken*) that they cannot be bought from me for all the riches and possessions of the Duke of *Bavaria*: but for the love of my Lord Christ I will willingly forsake them. *He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.* *Matth. 10. 37.* If a man hold not the Lord Christ worthy of more love then his dearest friends, he hath no part in him. All our love must be bestowed upon him as most worthy, there is not one particle of it to be bestowed on any other thing. But then he gives us our love againe, and then we may disperse it here and there, and love other things: but no otherwise then as they convey love to us from Christ, and may be means of drawing up our affections to Christ. My love unto my saviour (saith one) although it came occasionally and impulsively from my love of my self, yet it is terminated principally in his glory, though accessorially likewise, as he is contented it should, in mine own happiness. But it is a kind of miracle (saith another) in evil, when we love other things besides God; or better then God, baser then our selves: It is as much as if a river should turne backward. What a base thing is it for a man to suffer such a sweet streame as love, to run into such a sinke? And a little after, It was a miracle, saith he, that the three young men should be in the midst of the furnace, and be there as if they were in another place, no hotter. And it is as much a miracle, that men should be in the midst of all encouragements to love God, and yet love any thing more then God. He is absolutely good, and so is to be loved absolutely and for himself, but all other things in him, and for him, as our friends are to be loved in the Lord, and our foes for the Lord. This is child-like indeed.

### SECT. XIII.

*Let them depend upon their Father, both for prevention of evil,  
and provision of good.*

Phil. 4. 6.

2 Sam. 13. 4

1 Pet. 5. 5.  
Psal. 55. 22.

Rom. 8.  
Qui misit im  
migenium immi  
misi spiritum,  
promissit vultum  
quid tandem  
tibi negaveris  
est. B. r. de tem.

Lastly, learn we to depend upon God as a father, for both prevention of evil and provision of good. *In nothing be carefull, but in all things make your request known to God with thanksgiving, saith Paul.* And marke, that he bids us bring our thanks together with our request, to have the one as ready as the other, for we are sure to speed. *Why art thou then pale and leane from day to day with carking cares, and disquieting feares of this or that danger? Art not thou the Kings son?* and will he deny thee any thing thou askest? Cast all thy care upon God, for he cares for thee. Roll both thy self upon him, and thy *Gift* upon him, saith *David*: that is, whatsoever thou wouldst that God should bestow upon thee, cast it first upon him by faith and it shall be effected: he shall bring it to passe. Away with the spirits of bondage to feare againe: we have now received the spirit of Adoption, whereby we cry *Abba* father: yea, for an unquestionable pledge of his infinite love, he hath given us his son: how shall he not then together with him, give us all things also? That's *St. Pauls* argument. If ye which are evil can give good things to your children, how much more will your heavenly father give to them

them that ask of him? that's our Saviours argument. Whereunto let me adde this.

God made himself known to be our gracious and provident Father, before we could know our selves to be his children. He formed us in the womb, cradled us there like cheefe, curiously wrought us in those lowermost parts of the earth, (as an Artificer, when he hath some special piece of work to do, retires into some private room out of the sight of others) whilst we were there, he filled two bottles of milk for our entertainment into the world: whereinto we no sooner came, but he entred into covenant with us, to be our God and Father: hee signed and sealed this covenant by the Sacrament of Baptisme, the solemne seal of our adoption: And all this before ere we knew what was done unto us. And will hee now forget to do us good, when we know and acknowledge him, when we pray unto him, and by faith depend upon him? It is not possible. He feeds the fowls, and clothes the lillies, to whom he is no father: And will he not much more do so for you, *Oh ye, small faiths.* A child whilst he hath his fathers favour cares for nothing: never troubles himself to think where he shall have his next meal, or a new suit of clothes: let him but please his father, and those things shall be provided to his hand. Again, let a child walk in dark and dangerous places, so long as he hath hold of his father he fears not. Did we but stirre up our selves to take hold of God, wee should be secure, yea though we walked in the vale of the shadow of death, with *David*: we should never be heard to say, (as Heathens that have no interest in God) *What shall we eat? or what shall we drink? or wherewith shall we be clothed?* so long as our heavenly Father knows that we need all these things, and will not fail to provide them in a competent measure. The men of Gods hand, it may be, shall have more then wee, because they have their portion here with the prodigall. But we need not envie them that: for it is but an estate for life, granted them in the utmost and most remote part of our inheritance. Will a child think much a father should give a pension for life, out of this, or that, whilst he hath far greater things left him; yea the inheritance also of that, out of which an annuity is granted for a time to some other? *Children ought not to lay up for their parents, but parents for their children,* saith the Apostle. And, Oh how great things, saith the Prophet, hast thou laid up in store for them that fear thee! Now, will he give us a crown, and deny us a crust? provide heaven for us, and with-hold earth from us? Ask onely and it shall be given you: the earth is the Lords, and the fulnesse thereof. In your Fathers house is bread enough. Shall the prodigall call so confidently for his child's part? shall *Esau* go so roundly to his father for the blessing? And do we stand doubting whether we were best speak, or hold our tongues? and not fall down with *Esther* before *Ahasuerus*, or with *Achab* before her father *Caleb*, and beg the upper-springs of spirituall blessings, and the nether-springs of temporall comforts? which he with-holds, haply, for a time, with an unwilling willingness, that he may hear of us, and have our prayers: which, though never so poor and imperfect, yet he is much taken with, as a naturall parent is with the prattling, and stammering of his own, above all the plain speech of all the children in the Town besides.

### SECT. XIV.

*Comfort of Adoption: where are shewed the Priviledges of sonnes;  
privative, and positive.*

Comfort to all Gods faithfull servants: they are sonnes and daughters to the Almighty: and count you that a small matter? Is it nothing to be son-in-law to a king, saith *David*? What pains did *Jacob* take night and day to be but sonne-in-law to *Laban*, who changed his wages ten times, and ever for the worse: *Joseph* and *Daniel* were for their good service highly advanced, but not adopted. But every servant of God is a sonne, and every sonne an heir. Great was the glory of our first Parents in Paradise, had they held it: and yet if they had, what had they gotten, more then a confirmation of their present estate, or at most, the reward of their service, wages for their work? they could never have attained to this

Mat. 6.  
A Christi  
an is crow  
ned not  
only in his  
cradle with K.  
Jame, but be  
fore he is  
born, as *Sap  
res* K. of Per  
sia was. For  
his father dy  
ing, left his  
mother with  
child, and the  
Persian Nobil  
ity let the  
crown on his  
mothers bel  
ly, acknow  
ledging there  
by her issue  
for their  
Prince. *Heyl*  
Georg. p. 64  
Mat. 6.  
Sap. p. 101.  
Psal. 23. 3

Psal. 17

2 Cor. 12. 14

Luk. 15. 12  
Gen. 27. 34

Use 5.

Joh. 1. 12.

Eph. 1. 5.

this honour, to be the sons of God. This St. John in his gospell calls a dignity, an eminency, a royalty. And in his first epistle, he stands and wonders, as transported with an extasy of admiration at it 1 Joh. 3. 1. And well he might: For this (saith the psalmist) is to be set above the Kings of the earth, it interesteth and inrighteth a man to the inheritance of heaven and earth. The possession of the earth is as yet deteyned from Gods children by the wicked for a time, as the promised land was from Israel by the Amorites: but they have great things meanwhile in reversion, even heaven with all its happines, whither they may comfortably look up and boast, on better ground then *Nebuchadnezzar* did of his Babel, Is not this mine inheritance? Am I not kept by the power of God to that salvation reserved for me in the heavens? Yea they may comfortably lift up their eye (as God bid *Abraham*, toward heaven, and tell the stars if he were able) to their glorious privileges. This, *Moses* well understood, and therefore chose rather to suffer as a son, then to scape as a bastard, he preferred the reproach of Christ before the honour of being the son of *Pharaohs* daughter, and the possibility of being heir to two kings, as *Josephus* relates it. He was faithfull in all Gods house as a servant: but that was not all. For the servant abideth not in the house for ever, as the son doth. Moreover, the kings of the earth take tribute of their servants and subjects, but their children go free *Mat. 17. 26*. Behold, Gods children are all manumitted by Christ, and possessed of a twofold freedom.

*Moli plures sunt gratie privative quam positiva Gen. 1.*

Rom. 8.

Joh. 14. 18

*Hic cum tristis aliquid flavit fit tristis et ipsa. Cuius fere pnam sonere paratus est: Ovis de Pami eleg. 2. To say, God hath cast you off, because he hath hid his face: as a fallacy fetcht out of the Devils Topicks.*

*Jama vine porta coeli Bern.*

1. Privative from the dominion, and damnation of sin, from the rigour and irritation of the law, from the captivity and cruelty of the devil, from the danger of death, and horror of hell &c. This is a privilege far beyond that of a citizen of Rome, which yet might neither be suffered to beg, nor be bound with thongs *Mat. 22. 29*. And this is that the Apostle calls the glorious liberty of the sons of God, as elsewhere he couples Adoption with glory *Rom. 9. 4*, includes it in glory *Rom. 8. 30*, and puts it for glory *Rom. 8. 23*. Freed Gods children are not (I confesse,) of crosses and corrections, for then were they bastards and not sons. He scourgeth every son whom he receiveth, but he never leaveth them *orphans*, helpless, comfortlesse. In the midst of desolation (the sorest kinde of affliction) they may, say they must call him *Father*, and ask him blessing. *Esa. 64. 7, 8, 9*, and he knows not how to say them nay, coming unto him in that name, and under that notion. Should a parent see his sick child pant and look piteously, cry out (as once the *Shunamites* son to his father) O my head, my head! my heart is sick, my head is heavy. I am weary with paines: what shall I do? where shall I rest? &c. He could not turn his back upon him and neglect his moans: much lesse could he continue to strike him, lifting up his feeble hands for mercy, and looking upon him with watery eyes; but would rather set himself to seek out, and to do him all possible ease and comfort. And shall not the God of all mercy, and the Father of all consolation pity his poor children that are distressed, or diseased, and send deliverance? Will he not melt over his childre, and burn his rod? Will he not hold him up with one hand as he did *Jacob*, when he beats him down with the other? will he not look through the chinkers to see how we do, when he hath shut us up close prisoners? will he not deal by us as the mother deals by her little one, makes him believe she will cast him away to the puttock, or pitch him headlong into the pool, when yet she keeps fast hold on him?

2. Positive, and to be made a free-denison of Jerusalem that is above, and possessed of all the privileges of that supernall city. See a brief extract of them in that 1 Cor. 3. 22, 23. *All things are yours*? A very large charter; All illuminations, inspirations, gifts and graces of the spirit, gifts of Gods ministers and the abler sort of Christians, all these are not more their own then yours to use; you have title to them, and interest in them, and may claime them for your own: Whether *Paul*, or *Apello*, or *Cephus*, or the world, you are heirs of it together with faithfull *Abraham*: Or life, grace to spend it well, or death, to the wicked a trap-dore to hell, but to the saints an inlet into eternall happines, or things present, all occurrences are sanctified to you, or things to come, heaven waits for you, hell hath nothing to do with you. Thus *all is yours*, as the Apostle there reiterates it, though not in possession (unless it be in our Head) yet in use, in right

right or by way of reduction, as we say, the worst things are Gods childrens: they are heirs of the kingdom saith *James*, heads destinated to the diadem, saith *Tertullian*. Their privileges as sons, are fitter to be beleaved, then possible to be discouraged. And this should make them hold up their heads, but not too high, and be cheerfull, but not, withall, scornfull.

*non securi, gaudentes in spiritu sancto, sed tamen caventes à recidivo. Bern.*

*Jam. 2. 5. Gemo non valet exprimere, experimento opus est. Chrys. Lati simus.*

## CHAP. V.

*God will pity and pardon his people their wants and weaknesses.*

*And I will spare them as a man spareth his own son that serves him.*

How graciously God will deal with his dear children in respect of their pious performances, is here sweetly set forth by an exquisite simile, from the dealing of an indulgent father with his obsequious childre, *I will spare them*, saith he, nay that's not full enough: *I will pardon and pity them*, I will commiserate and compassionate them, as *Pharaohs* daughter once did the forlorne infant she found among the flags. *I will use clemency and shew kindeesse unto them*, And how? *As a man doth to his own son that serves him*.

In which comfortable expression there is a double declaration (saith an Interpreter) of Gods fatherly affection: as thus. We cannot but shew love even to a stranger that observes us: As o' tother side, we dislike and detest even a son that flights us. But a son, and a serviceable son, what father can chuse but love and like well of? And shall God, the father of all the father-hoods in heaven and earth shew lesse love to his obedient children that are *obedientes* willing at least to keep a good conscience, and are faithfull in weaknesse, though weak in faith? No: but he will kindly accept of what they are able, and remit the rest: *He will spare them, as a man spareth his own son that serves him*.

Than the which I know not what the good Lord could have spoken more effectually for the setting forth of his own fatherly compassion, or for the setting of our hearts in found consolation. Take it thus,

God will surely shew like mercy and mildenesse to his obedient children in their faults and faculties, in their wants and weaknesses, as the kindest father would do to his dearest son that serves him.

## SECT. I. 2. 3. 4.

*Reasons from God, out of Micah. 7. 18, 19.*

This is no new doctrine for (besides that the Text is for us in so many words almost) the man whose eyes are open hath said it, *He hath said, who heard the words of God, who saw the visions of the Almighty; God seeth no iniquity in Jacob, nor transgression in Israel*. See he doth ('tis true) for he is all eye, and all things are naked and open before him. Yea he seeth enough in the best to provoke the eyes of his glory. For though the crow think her owne bird whitest, and some parents can see nothing amisse in their children, as *David* in his *Adonijah*: yet he charged his Angels with folly, and the stars are not pure in his sight. How much less man that is a worme &c. He is neither so blinde as not to behold, nor so fond as not to mislike the least fault in his best childre. For he is of more pure eyes then to

*Num. 23. 21. Tiberias. 4. 1. 1 King. 1. 6. Job 4. 18. 25. 5. 6.*

Habuc. 1. 13. to behold evil in whomsoever, with approbation: he cannot look on iniquity, and not shew his displeasure. All which notwithstanding, the truth of this point is irrefragable, and the text alledged is no lesse firm then plain for us: God seeth no sin in his children. For, besides that, he will never throw them to hell, (which is the just hire of the least sin) it's often seen, that he never so much as corrects them, no not with the rods of men, for innumerable faylings and infirmities.

Rdm. 6. 23. But winking at small faults, as we say, nay passing by the transgressions of the remnant of his heritage, like as a father pitieth his children, (and pardoneth them their childishnesse) so the durb lord pitty them that fear him. Lo, he pitieth them, not punisheth them. Or if he do proceed to correction (as he must other whiles, such is our frowardnesse; yet amidst all, he knoweth our frame, he remembreth we are but dust, a peace of earth neatly made up, that we carry our souls as a light in a paper-lanthorne, that our breath in our nostrils, is every moment ready to puffe out, and that therefore if he should always chide, the spirit would fall before him, we should soon faint, and swoon under his hands; wherefore he deals not with us after our sins, nor rewards us according to our iniquities. But as a man chasteneth his son (saith *Moses*, and he would have us wisely to consider of it too) so the Lord thy God chasteneth thee. *Deut. 8. 5.* Break their stomackes he will, but not their bones: their hearts but not their heads. And albeit they, (such is their peevishnesse under the rod) give up all for lost, and make desperate conclusions upon their corrections, as *Guison* did, yet the foundation of God remaineth sure, The Lord knoweth who are his, he knows their souls in adversity. I said in my haste, I am cast out of thy sight. Here was a poor prayer. And yet thou hearest the voice of my prayer (poor though it were) when I cryed unto thee *Psal. 31. 22.* So Zion (when under the lash) said, The Lord hath forsaken me, and my God hath forgotten me. Can a woman forget her sucking childe, that she should not have compassion on the son of her womb? yea, she may forget, and some Tigresses have done it, yet I will not forget thee. Behold, I have given thee upon the palms of my hands &c. Look how a natural mother turns her childe out of doors for dabbling himself, or some other throwd turn, and with a thump on the back bids it be gone a begging, yet when the childe begins once to make a lip, whimper and set up his lure, the takes him in again, and puts him in her bosom: the very like dealing we may read of in God: with *Ephraim*, his dear son, his pleasant childe *Hef. 13. 1, 2, 3.* &c. *Ephraim* of trembling and tender conſcienced became a flagitious offender, a desperate idolater. *Ver. 1. 2.* And was not it high time then to take him in hand? therefore, they shall be as the morning cloud, as the early dew, as the chaffe before the whirl-winde, as the smoke out of the chimney. No lesse then utter desolation is threatened against them. But the Lord soon repents him concerning his servants, with these words following. Yet I am the Lord thy God, from the land of Egypt: I am thy sole saviour. Here's now mercy in the midst of judgement. Oh but they abuse mercy, forget their God and sin again: *Ver. 6.* Why therefore God threateneth them again with a more terrible judgement, *Ver. 7, 8.* Behold I will be unto them as a Lion, and a leopard, as a bear bereft: I will rent the kelle of their hearts, and devour them. Oh fearful condition! who would ever think of such, but as of deplored and desperate, yet see the sequel. O Israel, thou hast destroyed thy self, but in me is thy help. *Ver. 9.* Thou hast done thy utmost utterly to undo thy self, but yet I have thought of a way for thy help. I will be thy king: where is any other that would save thee (as I do) in all thy cities? And albeit thou art an unwise ion, yet I will binde up thine iniquity (as a cancelled bond) and hide thy sin *Ver. 12.* And although the travels of a sorrowful woman be upon thee, such is thy dulnesse in not coming off roundly with Gods work (with those lively Israelitish women, *Exod. 1. 19.*) but staying too long in the birth, which might justly be thy death: as it was *Rachels*, yet I will ransom thee from the power of the grave, I will redeem thee from death. *Ver. 14.* Ey but for how long? might they say: I shall be (likely) breaking out again, and then thou wilt undo me, after thou hast done me good. No, faith God, repentance shall be hid from mine eyes. He will not cast away a perfect man, faith *David Job 8. 20.* The Lord will not cast off for ever, faith *Jeremy*, but though he cause grief, yet will he have compassion, according to the multitude (or, the magnitude) of his mercies.

And

And this was that miracle that amused, so and amased the Prophet *Micah*, chap. 7. 18. who is a God, faith he, like unto thee that pardoneth iniquity, and passeth by the transgression of his heritage? He yet aveneth not his anger for ever. And will ye know a reason? That text supplies us with two, (for failing) and both from God. 1. He delights in mercy. 2. He provides for his own glory; as occasioning hereby his pardoned people to praise him, for present, saying as here who is a God like unto thee &c. and to trust him for future. He will turn again, he will have compassion upon us &c. Thou wilt perform thy truth to Jacob, &c. *ver. 19. 20.*

## SECT. II.

The reasons are of two sorts. First respecting God.

First, God will, father-like, pitty and pardon his poor people, because he delights in mercy. Now delight will do any thing as we say. If the sun delight to run his race, who shall stop him? If *Solomon* delight to search out the secrets of wisdom, what shall be hid from him? If *Somson* delight in Daliance, what will he not dare to do for it? If *Achmerab* delight in *Esther*, what may not she have of him? If the Lord delight in us faith *Caleb*, then he will bring us into this land of giants, and give it us. As, if he hath no delight in me, said *David*, behold here I am, let him do to me, as seemeth good to him. But now the Lord doth delight in every *David*, and will shew him, yea, seal up unto him the sure mercies of day. He delights in mercy faith the Prophet: yea, such a mercy, faith the Apostle, herejoyceth against judgement, and glories over it, as over his adversary whom he hath subdued. Hence it was that he erected himself of old, not a judgment-seat, but a mercy-seat in the midst of his people, as one that settled himself to shew them mercy. When the Judge fate him down in the gates of Israel, it was to do justice. When the scorner sits him down in the chair of penitence, he will scoff to some purpose. So now that God sits in his mercy-seat, he will surely shew mercy with ease, yea a multitude of mercies. When a man hath settled himself in his seat, it's supposed he is at ease, and a small matter shall not raise him. God is never more at ease, (as I may say) and better pleased, then when he is in his mercy-seat, in his throne of grace. Hence he is said to rise out of his place, to punish the inhabitants of the earth for their iniquity. *Esay 26. 21.* and to do his work, his strange work, when he is to do justice. *Esay. 28. 21.* It is an act neither so proper to him, for it is his strange work, nor so pleasant to him, for he riseth out of his place to do it, which is a kinde of diseasement, and a pain, to him especially, from whom mercie flows as freely and as naturally as light from the sun, honey from the comb, water from the well-spring. He quits himself in it, as well paid thereof, he rests in his love, and will seek no farther *Zeph. 3. 17.* This mercy-seat was the cover of the Ark, where the two tables of the Law lay: to note the blessednesse of those that receive mercy, their iniquity is forgiven, their sin is covered. Again from this mercy-seate, situate not between the Seraphims, (those flaming executioners of justice *Isa. 6.*) but between the Cherubims, as ministers of mercy, the Lord shewed himself, and gave forth the lively oracles, as *St. Steven* stiles them. Once he spake from the burning bush, or smoaking mountain, so terrible that *Moses* himself said, I exceedingly fear and quake; This was mount *Sina* in *Arabia*. But we are come to mount *Sion* &c. and upon all the glory now there is a covering, or mercy-seat *Isa. 4. 5.* The tabernacle of God is with men, and he will dwell with them, *Rev. 21. 3.* Jerusalem (which is from above) is now called the throne of the Lord, and all nations flock unto it, *Jer. 3.* God puts them among the children of his love, and faith to each of his, Thou shalt call me, my father, and shalt not turn away from me. Therefore are they before the throne of God (answerable to the ancient mercy-seat) serving him day and night in his temple. *Rev. 7. 15.* Where the Angel of his presence *Jesus Christ* offers their services, pouring in of his incense with the prayer of all Saints, upon the golden altar which is before the throne *Rev. 8. 3.* And hence it is, that the good Lord pardoneth every one that repenteth

2 Chr. 30. 18, 19. *pareth his heart to seek God, though he be not cleansed according to the purification of the Sanctuary: that he winks at small-faults, shall I say? and spares them as a man spares his own son that serves him? nay that he pardoneth iniquity, and passeth by transgression or treason: he retaineth not his anger for ever (seem he never so much displeased) and all because mercy pleadeth him: which puts the prophet to his pathetically exclamation by way of wonderment. Who is a God like unto thee &c.*

## SECT. III.

Reas. 2. **A**ND that is the rise of our second Reason from God, who therefore spares his people, as a father his child, that they may 1. praise him for present, yea for ever: that he may fill their mouths with laughter and their tongues with triumph: that they may say among the heathen, *The Lord hath done great things for them: that they may say among the saints, Their Rock is not as our Rock, our enemies themselves being judges.* Oh who is God like unto thee! The Gods of the Nations are idols. And we know that an idol is nothing, and that of nothing, nothing comes: of such dung-hill deities no mercy is to be expected, they cannot work beyond the sphere of their activity. But our God is in the heavens, and as the heavens are high above the earth, so great is his mercy toward them that fear him. He is a great God, and a great King above all Gods. And as himself is great, so is his mercy, and so also is his glory. For, according to thy name O Lord, so also is thy praise unto the ends of the earth. Now what is Gods name? Hear it from his own mouth. *Iehovah, Iehovah, God, mercifull and gracious &c. forgiving iniquity, transgression and sin, that is, all sorts of sins though never so heavy, never so heinous: Naturall pollution, actual transgression, stiffness presumption; all sins, and blasphemies shall be forgiven to the sons of men, faith our Saviour: how much more the involuntary slips of the saints, their unavoidable infirmities, their sins of daily incursion, for which also there is provided a pardon of course, it needs no more but suing out. It is the glory of a man to pass by a transgression, faith Solomon Prov. 19. 11. And it makes no less for the glory of God, that he pardons the iniquity of his people, that he multiplieth pardons, as they multiply sins Esay 55. 7. that where grace aboundeth, then doth grace superabound, or abounds to flowing over, as the word there signifieth: that they cannot commit more, then he will remit. Surely hereby the power of our Lord appears to be exceeding great, and, as true as he liveth, all the earth is thereby filled with the glory of the Lord, as it is Num. 14. 17, 19, 21. He maketh his wonderfull works to be remembred, faith the Psalmist, and that, in nothing more then this, that the Lord is gracious and full of compassion Psal. 111. 4. This makes his people sing and shout Hallelujah, O praise the Lord, for he is good, for his mercy endureth for ever.*

## SECT. IIII.

Reas. 3. **N**EXT, as they praise him for the present, so they trust him for the future (which is the greatest honour they can do him, as the thistle in *Jonathans* parable could tell *Iudg. 9. 15.*) with every former mercy is a pledge of a future, and every old mercy draws on a new (as the links do one another in a chain) if we break not off their course by our unbelief and diffidence. *O continue thy loving kindnesse, faith David. It is in the Hebrew, O draw out thy loving kindnesse to the full length.* Gods mercies to his are a continued series, there is a concatenation, a connexion between them. As a spring runneth after it hath run, so doth God spare his, after he hath spared them. The eye is not weary of seeing, nor the ear of hearing, no more is God of shewing mercy. Hence Gods servants have usually argued from what they have had, to what they should have: as *David, Paul,* and the church here in *Micah.* She had praised God for his clemency

clemency in pardoning her sins, and therefore confidently concludeth for power against sin: If God will cover it, certainly he will cure it. The same mercy that moved him to pass by the transgression of his heritage, will make him turne againe, and have further compassion upon us (say they) in subduing our sins, and casting them all, as a stone into the mighty waters, so that we shall see them no more, any otherwise then the Israelites saw the Egyptians, dead on the shore. And all this he will do for his truth and mercies sake to *Jacob and Abraham*, for his promise and covenants sake to our fathers of old. Our fathers trusted in thee, they hoped in thee and were not confounded. Oh who is a God like unto thee &c? *All nations will walk every one in the name of his God, we also will trust in the name of the Lord our God for ever, and ever.* And these are the reasons respecting God. *Mic. 4. 5*

## SECT. V.

6. Reasons respecting the Saints themselves, who are 1. pure in heart. 2. perfect in Christ.

**A** second rank of Reasons respect the Saints, who are 1. Pure in heart 2. Perfect in Christ, and therefore spared, as a man spares his own son that serves him.

First, God's people are pure in heart: they are washed, they are justified, they are sanctified by the name of our Lord Jesus Christ, and by the spirit of our God. Now: *Tet God is good to Israel, to the pure in heart, Psal. 73. 1.* Yet for all the sorrow: Yet for all their faults and frailties: which, forasmuch as they disallow, and disclaim, bewail and out-grow, therefore they are not laid to their charge. *Job* was a patient man, yea he is set forth as a pattern of patience, notwithstanding all his frowardnesse, notwithstanding he made so many knots, and brake his thread so oft as he did, God accounts of him as if he had spun an even thread of patience all the time of his temptation. *David* had his faults as great as another; and yet because he was upright in the main, God testifieth of him, that he had followed him with all his heart, and done only that that was right in his sight. *1 King. 14. 8. Solomon* at Gibeon climbs those disallowed hills, the high-places, and yet loves the Lord, and is loved of him. God will not see weaknesses, where he seeth truth: to pleasing a thing to him is sincerity in his service. With one breath doth God report both these: The high-places were not removed (that was a great fault no doubt) nevertheless *Asa's* heart was perfect all his dayes. Such is the mercy of our God to the pure in heart, to those that study purity, that he will not suffer our well-meant weaknesses to bereave us of his favour: he rather pittieeth then plagueth his children for the infirmities of upright hearts. A slender service, a small chare, though but bungled at by a child, is much set by of the father. And a bridegroom thinks nothing the worse of his bride, for a little dirt she hath got, being about some foul chare, it being such especially as the may wash off at pleasure. We have a fountain alwaies open where we may wash and be clean, and a daily propitiation for dayly transgression, even Jesus Christ the Righteous: in whom

## SECT. VII.

The Saints are perfect in Christ.

**S**ECONDLY, our wants are covered, and our works perfected and refined from all the filth and flesh that cleaves unto them. For although the Saints are not so pure in heart, but that their sanctification is still spotted and imperfect; yet their justification by Christs righteousness imputed, is absolute, and without blemish: *B b b b* According



1 Kin. 1. 52. *Adonijah*, if he will shew himself a worthy man, there shall not an hair of him fall to the earth : but if wickedness shall be found in him, he shall dye.

## SECT. VIII.

*Reproof of such as censure hardly of God*

Ufc. 2. **N**Ext here's ground of just and sharp reproof of fundry such, as being otherwise very honest and good people, are yet herein much to be blamed and censured that they censure so ill of God, worse of themselves, and worst of all others.

Luk. 19. 21. 22. For God first, they repute and report him an austere man, a strict and severe Lord, a hard and rigorous task-master, such as reaps where he sowed not, gathers where he scattered not, exacts more then he affords requires more then they are able to perform. Now if they were ungodly and irreligious men that thus quarrelled their Lord, as once those murmurers in the wilderness were, that esteemed Gods house a prison-house, of greater bondage and baseness then Egypt it self, it were the lesse to be wondered at, and the better to be born withal. For such being out of Christ are yet under the rigor and coercion of the law, as it requires perfect obedience, and that by their own strength : which because it is impossible, as now, they die without mercy. But for a childe of God that is no longer under the law but under grace, that hath Christ formed already in his heart, of whose fullness he hath received grace for grace, that hath the spirit of God for his guide, the joy of God for his strength, the word of God for his learned counsel, and the grace if God to be sufficient for him ; sufficient, I say, to supply that which is wanting, to forgive that which is committed, to impute Christs righteousness, to uphold him in his weaknesses, to raise and restore him in his lapses, and in all to spare him as a man spares his own son that serveth him, what reason is there that such a man should complain of a hard master, or cry out of an unreasonable task ? indeed if God would accept of no service, but that which is perfect, bear with no failings, though never so involuntary, cast out every such thing as were not cleansed according to the purification of the sanctuary, there were no dealing with him, no standing before him, no encouragement to come anear him, in his works and worshippes. If thou Lord shouldst mark iniquities, faith the Psalmist, O Lord, who should stand ? But there is forgiveness with thee, that thou mayest be feared, that is served (which else thou wouldest not.) And upon this ground let Israel hope in the Lord, (not run away from him and repine against him as Cain did, for that were to add iniquity to their sin, as Samuel told the terrified people 1 Sam. 12. 20, 21, for with the Lord there is mercy, (the most powerful attractive Rom. 12. 1. to those that have not put off humanity, whence the cords of kindness are called the cords of a man Hof. 11. 6. not to be drawn to God by them, is bestial) and with him is plenteous redemption, a cornu copia of comfort, a horn of salvation, enough and enough for us all, were we never so many of us. He shall redeem Israel from all his iniquities, Psal. 130. 3, 4, 7, 8. Be not ye therefore murmurers against God, as some of them also murmured, and were destroyed of the destroyer : sith those things were written for our admonition upon whom the ends of the world are come.

## SECT. IX.

*Reproof of such saints as censure hardly of themselves, and their performances.*

2 Cor. 10. 21. **S**econdly, such of Gods servants as are here censurable as censure over-sharply of themselves, as if no children, because not obedient in all things, as it were meet. These are those over much wicked Eccles. 7. 17. (according to some) that

that will needs condemn themselves to die before their time ; think too vilely of their own persons and performances, denie, if not, belie the work of Gods grace in their hearts, not wisely distinguishing betwixt nullity of grace and imperfection, weakness and utter want of it, to their I know nor how great spiritual hurt and hindrance.

These consider not that the law admits of a dispensation in the gospel, that the tenour of the new covenant requires no set measures of grace, and that if there be a willing minde God accepts according to that a man hath, and not according to that he hath not ; takes any thing in good worth where there is a desire of doing better, and for the rest spares us as a man spares his own son that serves him. Away then with that male-contented sowerneesse seen in some saints also, Gods whinnels you may call them, for they are ever crying and pining, when they should rather sing at their work, and rejoyce in their privileges : this would please their father best, as if a man have ever a little cricket among his children that will be merry and make him merry, this is the fathers darling. Oh blessed are those that dwell in thine house, faith David, they shall be praising thee. Psal. 84. 4. And for nothing more, surely, then for this fatherly and gracious disposition towards thy poor servants that desire to fear thy name, are willing in all things to keep a good conscience pleasing God. I. o the very will to do well pleasest God, if sincere, and seconded with strifes, and attended with grief for coming short of what we should do. Hearty humiliation under weakness in well-doing, is as true a signe of sanctification, and fruit of conversion as abilitie to do better.

Now I demand, which of Gods children doth not thus much ? and whether in doing hercof they cannot, or at least may not finde sweetest acceptance, and surest recompence ? Consider, is not Abraham said to have sacrificed his son, because he would have done it ? And for David, had not he for his bare purpose of building God an house, this promise made him, that God would build his house for ever ? And albeit that very purpose of his was ignorantly and fondly taken up, as wanting warrant from God, 2 Sam. 7. 7. yet the Lord both graciously approves it, for thou didst well, faith he, in that thou wast so minded 2 Chron. 6. 8. and bountifully rewards it, by fulfilling that with his hand, that he had promised with his mouth, as Solomon thankfully acknowledged. God takes not advantages against his servants, as he might, but makes the best of every thing where the heart is upright.

The good women that came with their spices to embalmour Saviours dead body, should have known that God would not suffer his holy one to see corruption, that his body could not have petrified : it was their ignorance, and yet they are commended for their good intentions. So afterwards, when they came to look for the living among the dead, they deserved a chiding for not remembering what he had foretold them of his resurrection, but receive a comforting from the Angels. Mat. 28. 5.

The preparations of the heart are of great price with God Esay. 55. 1. Jer. 30. 2. Hath he not promised to blesse our buds, so that we shall grow up as the willows by the water-courses, to be as the dew to his people, so that they shall grow as the lilly, and cast forth their roots as Lebanon. Hof. 14. 4, 5. to open a door to such as have but a little strength, and such a door as none can shut ? to supply all our necessities out of the riches of his glory ? Hath he said all this for our encouragement, who is the *Amen*, the faithful and true witnesse, and shall we not by faith subscribe & seal to it ? Do we yet doubt and demur with Zachary ? do we yet stagger at the promises with Sarah ? do we question Gods either power or patience with Moses at Meribah ? Oh take heed lest a promise, nay a covenant (which is a whole bundle of promises, like a cluster of the grapes of Canaan) a league of love being left us ; any of us should seem to fall short through unbelief Heb. 4. 1. Certain it is that God, that will bear much with his children in other cases, can least of all brook their unbelief. For this is as for a childe to question his fathers love, though he protest it never so deeply, which is an extream-provocation. Hence his severity to his best servants, for offending in this kinde. Zachary shall speak no more



Heb. 11. 11

Deut. 32. 52  
1 Cor. 10. 11Colos. 2  
Prov. 25. 16

words for nine moneths, because he beleevd not the Angels words that spake good unto him. *Sarah* is checkt for her laughing at the unlikely hood, though she overcame the doubt, judgd him faithfull that had promised, and by her faith received power to conceive seed. Those two disciples going to *Emaus* heard, *O foolish and slow of heart &c.* and the other eleven were reproved for their unbelief. *Mar. 16. 14. Moses* also and *Aaron* were denyed the comfort of an earthly Canaan, because they beleevd not God to sanctify him at the rock *Rimmon*. Now all these things hapnd unto them for types to us, and are written for our admonition &c.

Be not ye therefore unbelievers, but believe: turne not the back of the hand to the promise, that as a staffe should support you: spoile not your soules by a cruell modesty, by a false humility of the comfort God affords you: but *having found bony*, *eate it*: believe the prophets and ye shall prosper: see your names written in this and other precious promises: and if ye cannot out-reason the devill who seekes to unsettle you, yet out-will him, and say, I will not be blasted out of my belief, I will not cast away my confidence, or be drawne from the hornes of the Altar Christ Jesus. If I must dye, I will dye at his feet who hath promised to spare me, as a man spareth his own son that serveth him.

## SECT. X.

Reprove of such as uncharitably censure others.

Jam. 3. 1

Esay 65. 5  
Jude 19.

Luk. 9. 54

Zach. 4. 10

Heb. 10. 24

**L**ASTLY, such are here met with as superciliously censure others, for those things that God is content to passe by and pardon in them: that will needs be *many masters*, as St. *James* hath it, and judge another mans servant: that step into Gods seat of judicature, and presume to passe hard sentence upon their fellow servants, because not so forwardly and forth-putting as themselves forsooth. Yea, there want not such unbridled spirits as stick not to forestall the angels office of levering the elect from the reprobats, to condemne the face of the righteous, to excommunicate them for some frailties and infirmities out of their consciences and companies, yea to unchurch them and to unbrother them in a passion: despising Christs little ones, casting dirt on his Jewels, and estranging themselves from such in affection, in countenance, in society, for every small infirmity: as if they were akin to those hypocrits in *Esay* that cry, *stand apart*; or those wandring starres in St. *Jude*, that separate themselves, sentially, having not the spirit, which yet they make great boasts of; or at least, to those inconsiderat sons of *Zebedee*, who would needs have set fire from heaven straight, & were therefore told, *ye know not of what spirit ye be*. Not of his spirit surely that came not to be served, but to serve, not to judge, but to save.

For cure of this corrupt humour, Consider.

1. Is this to be followers of God as deare children, and to walk as we have him for an example? Or would you be content God should deale thus rigidly with you? I trow not. He seeth noe sin in his children, such is his love, and shall we be juster then God? Christ will not quench but cherish the least spark of grace that is in any; and shall we be wiser then Christ? The holy ghost disdaines not to dwell in the darke and smoaky chambers of their hearts; And shall we be holier then he? who is this that hath despised the day of small things? for they shall joyce &c. saith God to those Jewes that wept and slighted the second temple. *Hag. 2. 3.*

2. The Authour to the *Hebrews* bids us study one another, and take notice of such things only in our brethren, as may whet on love, not that engender dislike, Pitch upon such things as are amiable, and passe by the rest. This is love, and this is to be like unto God who is love. There was nothing good in all *Sarahs* speech *Gen. 18. 12.* but only this, that she calles her husband *lord*: and yet for this, God praiseth her, setting it as a pearle in a gold-ring to her eternall com-

commendation 1 *Pet. 3. 6.* There was nothing almost but sin in *Rahabs* entertainment of the spies, and in the midwives excuse to the King, and yet *Rahab* is registred among the ancient belevers, and God builded the midwives houses, that is, gave them children (as some interpret it) in lieu of their care for preserving the Hebrew children. Nay for a patern of ingenuity and candour to us, he gives the very devills also their due, praising in them what is praise-worthy, when he stiles them *principalities, powers, Rulers &c.* who yet sin against him of malicious wickednes. And shall we unchristianly conceal, or but dissemble the better parts and practises of our weaker brethren, and fasten only upon that they may draw on dislike or disaffection? This is with the crow to light upon carrion, and prefer it before sweeter food. This is with the fly to fasten on the sore, passing by the sounder places of the body. This is with the vultures, to hunt after dead carcasses, and with twine turn'd into a garden, to root in the muck-kill, if any such be there, not once taking notice of the fruits and sweets. Sure it is, that if a man should do nothing else but pore upon his own infirmities, he would, in short space, loath and abhor himself with *Iob*: how much more if God should break up that stink of sin that is in us, as in *Judas*, should we never be able to abide the stench thereof.

3. Is it not sufficient that the wicked censure us for hypocrites, factionists, humourists &c. watch for our haltings, making a man an offendour for a word, and turning aside the just for a thing of nought *Esay 29. 21*? barking and blaspheming for every small matter, but that we must thus fall out amongst our selves, and thus fall soule upon one another? Is it not enough that the Pharisees quarrell Christs disciples for not fasting, but *Iohns* disciples must joyne with them, and be first in the quarrell? *Mar. 2. 18, Mat. 9. 14.* should'st thou sit and speake against thine own mothers son? *Pal. 50. 20.*

4. Consider lastly, the evill that redounds here-hence to our selves. For a censorious christian subjects himself to the judgment both of God *Mat. 18. 34.* *Jam. 3. 4.* and men, *Mat. 7. 1, 2. Luke 6. 38.* Good men will suspect such, bad men scorn them, and all shun them, and desire to be rid of them. Besides, it may be just in God to leave such to themselves, and to give them over to the power of the like temptation, or worse, *Gal. 6. 1.* that they may learne to lend that mercy toothers that now they are compell'd to borrow of others.

*iniani, feri, contemptores, solidi, amentes, inertes, inbuspales, immanes.* One comes afor and censures him thus: His bolt you see, is soon shot, and so you may happily guesse at the quality of the Archer.

## SECT. XI.

Exhortation to put our selves into Gods service.

**T**HIRDLY, this Doctrine may serve for justification: and first to those without, that are yet to chuse their master; let them learne to pitch upon God alone, and to put themselves, as soon as may be, into his service: sith he looketh upon every servant as a child, and useth them accordingly. Time was when the kingdom of heaven suffered violence, and men throng'd into it. when the people were so forward to serve God with the best of their substance, that they brought more then enough for the works of the Tabernacle *Exod. 36. 6.* When men called upon themselves and one another, with *Come, let us go up to the house of the Lord &c.* In which voyage they passed from strength to strength, went many a deare mile, and many a weary step, till they came to see the face of God in Sion. And yet how did they see it otherwise then in the dark glasse of the ceremonies, and not with that evidence of vision and nearness of acquaintance that we now see and serve him? Time was when the people in *Iohns* dayes were set to serve God. And notwithstanding he told them, *Ye cannot serve the Lord: for he is a holy God, he is a jealous God, he will not forgive your transgression, nor your*

Rivet in Exod.

Vultures ad  
male olentia  
feruntur.Res commissi-  
randa cum vi  
fratres &c.  
Carni: in loc.Scalig: dere  
poet: cap. 16.  
gives this  
proud and  
unmanly  
censure. Goli  
bellua: Stati  
non minus:  
Angli perfidia

Ulc. 3.

Esay. 2. 1

Pal. 84.

Ioh. 24. 18.

sin:

Esay 56.6

Mal. 110.23

Exod. 25.2

sin: which was enough in likelihood to have quailed and cooled them, yet they resolutely replied, *Nay, but we will serve the Lord*, as not knowing how better to prefer themselves, or provide for their posterity. How is it then that we seek not after his service, that we hire not our selves into his house, sith his work is so fair, his wages so great? that we put not our necks under his yoke, sith it is so ealy? that we bear not his burden, sith it is so light (no more burden to a man then wings are to a bird?) that we love not to be his servants, sith he rules with so much love and lenity? that we come off no more roundly with his businesse, as a free-hearted people, sith he is content to take up with so little? But we are ready rather to shift off that little as *Sonah* did his journey to Niniveh. *Virtus volentium nulla est*. He that does good with an ill will, does ill. God strains upon no man, *Exod.* 25. 2. neither likes he that service that is wrested from us, as *Pharaoh's*, or wrung out of us as verjuice is out of a crab. He loves a cheerfull giver: and therefore when he calls for an offering, he wills that every man give it willingly with his heart. And that none may pretend cause to hang off, see how low he stoops. Content he is to accept of a lamb or two for a sacrifice. And if that be too much, and a man want means for a lamb, let him bring a pair of turtles, or two small pigeons, and it shall be taken. Or if he cannot reach to that, a handfull or two of flower, with a corn or two of salt shall suffice. *Levit.* 14. 10, 21, 31, 32. And it is often repeated for the encouragement of weak ones. Looke, what a man is able, according to his ability, even what his hand is able to reach unto, and it shall be accepted. Now is not this motive sufficient to set in, and go on to lay the last stone of Gods spirituall building with joy? He rules not over his servants with rigour, as the Egyptians did over the Israelites: he puts them to no drudgery, as the Israelites did the Gibeonites: but measuring the deed by the desire, and the desire by the sincerity, he takes all in good part that they do willingly, though never so weakly: And for what's wanting in their work, he spares them as a man spares his own son that serves him. To conclude this first Exhortation, He requires no more of us then he gives, and gives so much as shall suffice to his acceptance. How is it then that we stand here idle all day long, and do not lay our bones to work in his Vineyard?

## SECT. XII.

Give God the glory of his fatherly goodnessse.

Next, we addressse this Exhortation to Gods faithfull children. And so this doctrine of his fatherly dealing with such as serve him in sincerity should inforce upon them a threefold duty. 1. of thankfulnessse to God. 2. of mercy to men, 3. comfortable enjoyment of themselves. Let God be praised, our bretheren pitied, and our selves acheared.

For God first, how should we not only justify him from hard suspitions and aspersions of rigour; but also glorify him for his singular love to us herein, that he is content to take any thing well at our hands, that is but done with honest hearts. To quicken you hereunto consider 1. that he requires no more of us then he gives. 2. gives us to do what he requires. 3. makes the best of that little we do, and remits the rest.

First, he requires no more then he gives, expects not the gain of ten talents, where he hath given but five, nor of five, where he hath bestowed but one: but that every man be doing something according to his modell, and measure of grace received. *Cursed be that cozener*, saith the Prophet, *that hath in his flock a male, and sacrificeth to the Lord a corrupt thing*. But he is not accused that brings no better, because he hath no better to bring. Of a little God is content to take a little; as in *Jeroboams* son, in whom there was found a little good, and God took him for it, and as in the Church of *Philadelphia*, who had but a little strength, and yet for that little is highly commended. and not blamed for any thing as the

rest

rest were. Where no gold was to be had, goats-hair was as well accepted. The poor widdow went as farr with her two mites, as some other with two millions. And those beggars that never were able to deal an almes, shall yet hear, *Come ye blessed &c.* for ye fed me hungry, clothed me naked &c. that is, ye would have done it if it had laine in your power; and to what ye were able, ye were not backward.

Secondly, he gives us to do that which he requires to be done: which made *Austin* pray; Give Lord what thou commandest, and then command what thou wilt. I will put my Spirit into you, and cause you to walk in my statutes, saith God in the new-covenant. Christ will not break the bruised reed, nor quench the smoaking flax. Every man cannot be a strong pillar, as *James* and *Cephas*, or a flaming torch, a burning and a shining light in Gods house, as *John Baptist*. What though he be but a bruised reed? Christ will not break him. What though he be but a smoaking week of a candle? Christ will not quench him. A smoaking week is offensive to the smell, and is soon quenched, according to that, *Esay* 43. 17. *they are quenched as tow*, which is a thing soon done. But Christ will not do it: though he will attemper himself to their infirmity, till he hath supplied them with light more full, and strength more solid: till he hath brought forth judgement to victory, that is, a smaller measure of grace to full perfection of conquest over whatsoever corruption. He will not reject the corn for the chaffe, the wine for the dregs, the gold for the dross, but purging out all our dross, and taking away all our rime, *Esay* 1. 25. he will correct and cure us of all wants and weaknesse, till we come to a perfection of purity, *Ephes.* 5. 26. to the full measure of a man in Christ, *Ephes.* 4. 13.

Thirdly, he makes the best of that little we do, when he perceives it to proceed from great love: as in *Mary* that loved much, and out of her love anointed Christs head with that precious ointment. It is likely that she had no further intent then to shew her love in doing our Saviour that honour, usual at feasts, and to refresh his spirits by the sweet scent of that ointment. But the Spirit of God directed that fact for a funerall-service: and Christ defends her against *Judas* and the rest, that she had done it against the day of his buriall, *Joh.* 12. 7. In the same Chapter, at his triumphant riding into Jerusalem, the children sang, the disciples shout, *Hosanna* in the highest: the Pharisees scold at both, the Lord Christ defends both. The children he defendeth from *Rsal.* 8. 2. *Out of the mouth of babes, &c.* the disciples he defendeth from the necessity of their duty, wherein they failed, the very stones would cry out, *Luk.* 19. 36, 40. And yet the Disciples themselves (how much lesse the children?) understood not what they did at that time. Indeed, when Jesus was glorified, then that they had done these things unto him, *Joh.* 12. 16. But that whether ignorance, or incogitancy was never laid to their charge, through Gods fatherly love, and indulgence to his, whom he spareth as a man spares his own sonne that serves him: and is therefore to be praised of them throughout all eternity.

## SECT. XIII.

Bear with others weaknesse, and forbear harsh censures.

Secondly, Let Gods Saints be exhorted to look (as God doth) upon the infirmities of their bretheren with a more favourable, and forbearing eye: not thinking it strength of grace to endure nothing in the weaker sort, but bearing with them, and believing all things, straining to a good opinion of them, where there is but the least probability to indure it, *1 Cor.* 13. 7. Take not up every evil report you hear of another from a tale-bearer, as you do wares from a pedler: but frown upon such, and be ready to make apology. In particular. 1. Judge no man by the outward appearance, or common-hearsay: for so you may beset to condemn a dear child of God, and approve a detestable heretike, an incarnate devil. St. Pauls companions, that were the very glory of Jesus Christ, *2 Cor.* 8. 23. were counted the sweepings of the world, and off-scouring of all things. The precious

sonnes

Revel. 3.7  
O aperi tuas  
oculos & vide  
quid sit  
Nec.  
Quicquid vis  
Et non potes  
falsum Deus  
reputat Aug.

Ezek. 36. 27

Gal. 2.9  
Joh. 5.  
Mat. 12. 20, 21

Joh. 12. 7

Mal. 1. 14.

Confiteretur Lu-  
therus se esse  
Apostatam. scilicet  
Testem ex  
sanctum, qui  
fidem dicitur  
datam non ser-  
vavit.

sonnes of Sion, *comparable to fine gold*, were esteemed as *earthen pitchers*, Lam. 4. 2. *Athanasius* was impeached by the *Arrians* of adultery. *Basil* by his brethren of heresie. *Luther* by the Papists of Apostacy. *Aufere John* is said to have a devil. Sociable Christ to be a wine-bibber. And it was the worle becaufe from Scribes and Pharisees, whose worle must carry such credit with it, as alone to condemn Christ. *We would not have brought him to thee, were he not worthy of death.* And whose life must be a rule to others, *Do any of the Pharisees beleve in him?* Take heed therefore what you hear, and to whom you give credit.

O J. But may I not believe mine own eyes? judge the tree by the fruits?  
*Matth. 7.*

*Sol.* Not always in matter of fact. Our Saviour speaks there of heretikes and seducers; and bids judge of them by their fruits, that is, by their doctrines and opinions that are corrupt and carnall. But for point of practice, the best tree doth not always bear, or not always alike : An apple-tree may have a bit of barrennesse as well as a crab-tree : or the fruit may be nipt sometimes by a frost. God onely knows what sap is in the root, what truth is in the heart : and let him that knows it, judge of it.

2. Be favourable in sinnes strengthened by naturall inclination, or by long continued custome ( which is not so easily broke off, ) or by multitude of temptations and enticements. The best minds when troubled yeeld inconsiderate motions: as water that is violently stirred sends up bubbles: and how often have carnall respects drawn weak goodnesse to disguise it self with sinne ?

3. Judge no man by that he is in a passion, whether of grief, fear, or anger: for these are violent, and have made the holiest in their behaviour little less than bestiall: witnesse *David* in his fear of *Sauls* fury, in his roaring over *Absolom*, and rage at *Nabal*. Passions like kine in a narrow paffage ride one upon another, and like heavy bodies down steep hills, once in motion they know no ground but the bottom. Oh how subject are Gods best saines to weak passions! and if they have the grace to ward an expected blow, how easily are they surprized with a sudden foil! Sometimes both grace and wit are asleep in the holiest and warrest breasts: and the wisest are miscaried by their passions to their cost. What shiprack of his faith and patience had meeke *Moses* well-nigh made against the Rock Rimmon. As, at another time how did he in a sudden indignation cast away the two-Tables, and abandon that which he would, in cold blood, have held faster than his life? But passion doth so blemish the clearest judgement otherwhiles, that a man shall bee apt to think there is sense in sinning, and that he hath more reason to be mad.

4. Censure not may to be either better or worse for some particular action, but consider what his main bent is, and accordingly conceive of him. *David* that faith his sinnes were more then the hairs of his head, faith also, (in respect of his generall resolution, and full purpose of heart) I have not declined from thy statutes, neither is there any way of wickednesse in me. *Saint Iohn* looked upon the Lady, and her children, as *elef*, because they walked in the truth, though not without some particular stumblings, and aberrations. And *Saint Paul* was confident of the *Theſſalonians* election, though so compassed with infirmities, that he doubted he had laboured in vain, and feared their Apostacy, 1 *Thes.* 3. 5. Periwaded also he was better things of the Hebrews, and such as accompany salvation, though he found them flow of foore, and dull of hearing, and frights them with the terror of the Lord upon Apostates. Who can promise himself freedom e from grosse infirmities, when *Aaron* that went up into the mount comes down, and doth that in the valley which he heard forbidden in the hill? Gods best children may not only be drenched in the waves of sinne, but lie in them for a time, and perhaps sink twice to the bottom, before they recover. Sudden indeliberate out-bursts, contrary to the generall bent and purpose, break not the league betwixt God and his people, as the robberies done by Pirates of either Nation do not betwixt King and King. A good man is habitually good when actually evil, and an evil man is habitually evil, when actually good. He that goes up a hill, may have many slips and falls, yet is still said to be going up the hill, because his face is toward the top. A sheep may

may flip into a ditch, as he is leaping over it, yea lye there some time till the shepherd finde it and help it out. *Behold, I, even I will both search my lost sheep, and seek them out faith the Lord. I will seek that which was lost, and bring again that which was driven away, and will binde up that which was broken, and will strengthen that which was sick: I will deliver them out of all places where they have been scattered in the cloudy and dark day.* Christ the good shepherd riddeth his lambs, dyed for their ignorance *Heb. 7. 26.* bare their infirmities *Eph. 5. 3.* breeds a first love in his little ones, and gives charge that none despise them, much lesse discard them, no, though they go astray as *David* did like a lost sheep. And mark his reasons, God despiseth them not *Matt. 18. 10.* but senthis son to seek them, and sets his Angels to tend and look to them; therefore let none feight by them.

S E C T. XIV.

Take comfort and courage notwithstanding infirmities and failings in the manner.

**L**Astly, this doctrine methinks might make the servants of God everlastingly merry: it should wonderfully clear up the countenances and cheer up the hearts of all Gods chosen: it should banish and bar out of their blessed souls all their unnecessary scruples, distrusts, dejections and discouragements arising from the sense of their manifold defects, distractions in duty, indisposition, ignorance, forgetfulness, omissions, or failings in the manner.

All which, so long as they are groned under, grieved at, and striven against, God will never impute unto them : nay, he will *pate* them as a man *pates* his own son that *serues* him. Now how that is they can well tell that are parents of tow-wardly and tractable children, that are good-natured, and well-conditioned. And yet they cannot neither, be they never so tender, and their children never so tractable : fith there is no more comparison betwixt their mercy and his, then is betwixt a molehill and a mountain, nay the least drop of bucket, and the main Ocean. Yea, I dare be bold to say, that all the mercies of all the fathers, mothers, husbands, wives, friends, allies in the world, compared to his mercy, are mere cruelty.

This makes the Prophet as having no other way to utter it, venting himself by an exclamation, *Oh how excellent is thy loving kindness O God!* The clouds may commend thy faithfulnesse, the mountains thy righteousness, the great deep thy judgements, but who or what can set forth thy goodness? *Psalm 56, 7.* It is beyond all that heart of man can conceive, or tongue of Angels express, requiring therefore such a mercy to make use of, such a Father to do service unto, how is it that we are so dull and discomfited? how is it that we *serve not the Lord, with gladnesse, and come before him with sighing?* *Psalm 100, 2.*

A fon feeling the love of his father, creeps neerer under his wing, or elbow, and is welcom. So here.

Yea, but I am so weak, and worthlesse, that I doubt much whether I am a childe or not.

How weak & fay thou be no stronger then a childe newly quickened in the womb, the very first-springings in the womb of grace are precious before God. Co. 2. 13. *And you hath he quickned*, to assure the weak (faith One) that though they be but as the childe that lies in the womb, and have not so much as the strength of a babe new-born, they are accepted with God.

Quickned I trust I am, faith another, and born anew to God : but its so little I know, and lesse that I can do; that I have no great joy of my self: for though God spareth some, *yet it is as a father spares his son that serveth him.*

Ezek. 34. 11,  
12. 16.  
Rev 24.  
Pfal. 119. 176

*Peccata nobis  
non nocent ſed  
non placent.  
Auguſtin.*

**Obj.**

**Sol.**

**Obj.**



Phl.  
Brev. 1. 2  
Eph. 4. 30  
Dan. 11. 21  
Vaj. 1. 1  
St. Secret.

suffering, as the Moles eyes are said to be, when pangs of death are upon her) to see and acknowledge a sensible difference between the righteous (ever more excellent than his neighbour, let him dwell where he will: because sealed up to the day of redemption) and the wicked who is but a vile person, an *uncle* (let him be as great as Antiochus Epiphanius the great King of Syria) between him that serveth God, accounting it the highest honour to be his vassall, as Constantine, Theodosius and Valentinian their Emperours called themselves: And him that serveth him not, but casteth off the yoke of his obedience, being a son of Belial; and counteth it the only liberty to live as he lists, and not to be ruled by God.

*Then shall ye returne* ] Then when it is too late, when the day of grace is past, the gates of grace gone over, the gate shut, the draw-bridges taken up. Then shall ye wretched lingerers and loiterers Epimetheuses, postmasters, after-wits, that come in at length with your foolies: Had-I-wist, return, not as the Prodigall did, who scabiously and fawningly came to himself Luk. 15. 17. having bin before utterly beltaught, and quite beside himself, by the deceitfulness of sin, called foolishness of madnesse Eccles. 7. 25. nor as those true converts mentioned in Solomons prayer, that belinke themselves and repent, and make supplication to their judge: But as Judas; who, whilst he pla'd alone, wan all, but haunted with the furies of a guilty conscience, which would needs make ore with him, he repented after a sort, with a *penitentie fera iscariotica*, as Pareus callith it, had some after-thoughts, but not to a transmutation; some inward wamblings, but they boyed not up to the full height of a godly sorrow, and therefore came to nothing. Or, as James Abbis, with his hideous *All too late, All too late*: So these wicked ones in the text, when they shall see Abraham, Isaac and Jacob in the kingdom of heaven, and themselves thrust out; *Lazarus* in Abrahams botom, and their selves in the burning lake; Christ poor despised fellow-sufferers shining forth as the Sun in the kingdom of their father, and themselves cast out into outer darkness; then shall they change both their minde and their note: then shall their odious blasphemies be driven back again down their throats, and then made to say with Pharaon, *The Lord is righteous*, and to arc all his people, Esay 60. 21. but I and mine associates are wicked, and therefore deservedly wretched. We once counted the proud happy, but now we see that of David verified which erst we beleaved not: *Thou hast rebuked the proud that are cursed: for that they erred from thy commandments.* We looked upon the righteous as calamitous, as wearme and no men: as the nullificamen populi (Terullians expression) fit to be let with the dogs of the flock, and as the off-scouring of all things. But now we can vote with that man of God and say, *Happy art thou, O Israel! Who is like unto thee, O people, saved by the Lord, the shield of thy help, and the sword of thine excellency! and thine enemies are now found liars unto thee: for thou treadest upon their high places, when they are troden under foot as unfavoury salt. Woe unto a spoiler; for now we are spoiled &c. Who among us shall dwell with the devouring fire? Who can abide with everlasting burnings? Behold the day is come that burneth as an oven Mal. 4. 1. and we are now as stubble fully dried that it may burn the better Nah. 1. 10. We are put away (even all the wicked of the earth) like dresse Psal. 119. 119. thrust away as thorns 2. Sam. 23. 6. placed as vile things under Christs feet Psal. 110. 1. When the righteous shine as bright as silver upon the celestiall shuff (as that martyr said) and turpals us as farr as the lily doth the thorns Cant. 2. 2. or as the gold doth the coals in the goldsmiths shop: yea they are the throne of Christ Exod. 17. 16. his Jewels Mal. 3. 17. his ornament Ezek. 7. 20. the beauty of his ornament, and that set in majesty *ib.* a royall diadem on the head of lebovab. Esay 62. 3. and so they shall one day appear to be, though now they do not, 1 Job. 3. 2. it shall be no hard matter to discern them.*

*Between the righteous and the wicked* ] Here they are together in the church militant, and ever have been. Sinners in Zion Isa. 33. 14. sacrificing Sodomites Isa. 1. 10. a devill in Christs family Job. 13. 10. All men have not faith 2 Thess. 3. 2. all the Lords people are not holy Num. 16. 3. that any are, 'tis a just wonder. What is man that he should be clean, and he which is born of a woman that

he should be righteous? Job 15. 14. None are so but such as are arraid with that fine white linnen and shining, the righteousnesses of the saints Rev. 19. 8. that twofold righteousness Imputed and Imparted, of Justification and of Sanctification. See both 1 Cor. 6. 11. and seek after both by Christs Merit and Spirit, by his Value and Vertue. He is *lebovab our righteousness* Jer. 23. 5. and of his fullnesse we all receive Job. 1. 16. He it is that makes us to differ from the wicked of the world, that have hearts full of hell, and are ever either hatching cockatrices eggs, or at best, weaving spiders webbs; vanity or villany is their whole practise. The best among them would serve god, and yet retain their lusts too; as Solomons thought he could follow sinfull pleasures, and yet keep his wisdom. And with such we must converse whiles in this world. Tares will be with the wheat, goats among the sheep, righteous and wicked together. God permits it so to be for the glory of his free grace, and for the trial and exercise of his people. Our care must be the greater: for evil men indanger good men, as weeds do the corn, as bad humours the blood, or an infected house the neighbourhood. We must resolve (as Jobnah) to serve the Lord, howsoever: because a difference shall be one day, set between him that serveth God, and him that serveth him not. Where we see, that *not serving of God*, not sacrificing is a sinne, Eccles. 9. 2. Not robbing onely, but the not relieving of the poor was the rich mans ruin. Not gluttony onely, but overmuch abstinence may overthrow the body. Omission of diet breeds diseases; so doth omission of duties: and makes work for hell, or for the Physician of our souls, *Let us therefore have grace whereby we may serve God with reverence and godly fear*, Heb. 12. 27. Serve him as old Zachary in his Canticle faith we should do, Luke 1. 74. 75. First out of sense of his dear love in our deliverance by Christ: whereinto the deeper we dive the sweeter. This will make us love to be his servants, Esay 56. 7. *servant in spirit, serving the Lord*, Rom. 12. 12. Secondly, serve him without fear, slavish fear, serve him with an holy security, in full assurance of his gracious assistance and acceptance: yea though thorough infirmity we misse, or marre his work, yet he will spare us, Mal. 3. 17. Thirdly, serve him in holinesse and righteousness, in all parts and points of duty: shew your integrity both for subiect and object: not picking or chusing your work, nor sticking at any thing, but willing in all things to please God. He doth not Gods but his own will, that doth no more than himself will. Fourthly, serve him sincerely, in holinesse and righteousness (*before him, or, as in his presence.*) Set the Lord ever at your right hand; look him full in the face, approve your hearts and lives unto him, do him but eye-service, and it sufficeth. Fifthly, serve him constantly, *all the dayes of your lives*, hire your selves to him for terme of life: why should you desire to shift or flee? where can you mend your selves, either for fairness of work, or fullnesse of wages? Can the son of Jesse give you vineyards &c. said Saul to his servants, so may God say, Can the world do for you, as I both can and will if you cleave to me with full purpose of heart? Sure it cannot &c.

Servati sumus  
ut serviamus.

FINIS.