A GOOD DAY
Well Improved,
or
FIVE SERMONS
Upon Acts 9.31. Two of which were Preached at Pauls, and Ordered to be Printed.
To which is annexed a Sermon on 2 Tim. 1. 13. Preached at Sr. Maries in Cambridge, on the Commencement Sabbath, June 30.
1650.

By ANTHONY TUCKNEY
D.D. and Master of S't Johns College in Cambridge.

The land had rest; and he had no war in those years, because the Lord had given him rest: Therefore he said unto Judah, Let us build, &c. So they built and prospered. 2 Chron. 14. 6, 7.

LONDON:
Printed by J.F. for I. Rotwell, 1656.
To the Right Honorable Sir Christopher Pack Knight, Lord Major, together with the Honourable Court of Aldermen of the Famous City of London.

Ever Honored,

The ordinary excuse which many usually make for publishing their Writings; by laying the fault upon the importunity of friends, is grown so threed-bare, that it is now almost past wearing; and yet such is my poverty, that I have nothing else wherewith to cover my nakedness in the
THE EPISTLE
the putting forth of this poor piece now presented to you. It contains a few Sermons, all first preached in the Universitie, but two of them afterwards at Pauls, before You and the rest of that Honorable Audience, which by the Order of your Court, sent to me, I was desired to Print; how unwillingly I best know, who should best know my own weaknesse, and what course I took to avoid it, My Lord, you can very wel witness. But seeing by your Honours Command, they must come forth, be pleased to un-
understand that He who hath Naomies field must have Ruth also. Those two, which you are pleased to call for, had their Fellows, which they cannot part with:
And therefore, as when Gehazi asked one talent of Naaman, he bad him be content, and take two; So when you ask but for two, I am more liberal, and desire you to be content to take five or six: not to patronize the Truth in them; that is Gods, which He will own and maintain; but to express the sense of those obligations
DEDICATORY.

...ons which your Honour hath by many favours laid upon me, which have forcibly drawn me to this, from which otherwise I had a very great aversion: and if by the blessing of God hereby any further service may be done to him or his Church, it will be the rejoicing of

Your servant in the Work of the Gospel

ANTHONY TUCKNEY.

Cambridge Oct.
10. 1655.
A GOOD DAY
WELL IMPROVED.

Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost were multiplied.

It is accounted to be a bad sign, if the sick man grow more sick after sleep: but if Paul's, July better, there are then some hopes of his recovery. So here, The Churches of Christ, as to outward respects, had been brought to a very low, weak, and sick condition by that Calamity or fiery tryall, which had dispatch'd Steven, Chap. 7. and afterward brake out, and spread further to the persecution and scat-tering
tering of the whole Church at Jerusalem, Chap. 8. 1. And Saul still breathing out threatnings and slaughter, did blow the coal to carry the flame as far as Damascus, in the beginning of this Chapter, but his Spirit was happily cooled, in the sequelle of it, and with it the heat of that persecution, and now narcis, &c. (as the like are called Chap. 3. 19.) cooling, refreshing times came from the presence of the Lord, and so we finde the heat of the fever abated, and the sick spouse fallen to her rest. Then had the Churches rest, and then if He sleep, the Disciples concluded he would do well, especially if upon it all proved better, as here it did; for when they had rest, they were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost were multiplied.

And so in the Text we may observe these three particulars.

1. The formerly afflicted and wearied Churches rest; Then had the Churches rest, &c.

2. This crowned with two most happy
happy Concomitants, or consequences; They were edified, they were multiplied.

3 Both these set out by two as happy means and causes of them; viz. Their walking in the fear of the Lord, and in the comfort of the holy Ghost. Blessed flocks of Christ's sheep! that thus come up from the washing in the waters of affliction. None barren, whilst they are thus multiplied; and all bearing twins, in these two lovely pates, walking in the fear of the Lord, and in the comfort of the holy Ghost, and so were both edified and multiplied.

And happy we! if we could go in the footsteps of those flocks, that seeing God in mercy hath begun to give us (as he did them) rest, or (as the word is) Peace, this peace may not make us proud and petulant; but that with them we may now, more than ever, walk in God's fear, and that fear not dispirit us, but may be sweetened and animated with the comforts of the holy Spirit, that so in stead of those many noises and pullings...
A good day

down in our former blusters, now in this fair weather, we may begin to think of building up and edifying our selves and others in faith and love; and whereas in our former wars men have been minished, and sins, and factions, and furies have swarmed, the true Churches of Christ, and true Saints in those Churches, and true Graces in those Saints may be now increased and multiplied. This indeed would be even an heaven upon earth, a new Jerusalem (the vision of peace) coming down from heaven.

Revel. 21. 2. A blessed remembrance of what was in those best and primitive Churches, in the beginning of the Gospel, and a more happy first fruits, and pledge of what is now hastening on in the most glorious Churches in the end of it, yea of what shall never be ended, but perfected in glory.

I begin with the first blessing in those first words, Then had the Churches rest throughout all India, and Galilee, and Samaria, which need not much explication.
Then, or therefore, δοὺ ἐμὴν.

The Churches, which some read Congregations, in the plural number, the Church in the first verse of this Chap. which was at Jerusalem, upon the dispersion there mentioned became Churches, one multiplying into many.

Had rest, the Greek is τυπόνυμ, Grotius in locum & de jure bellic. &c. lib. 13; cap. 2.

94. 13.

Throughout all Judea, and Galilee, and Samaria. That is, throughout the whole compass of Israel's inheritance and possession, these three (as Geographers tell us) making up that whole Country.

Hence the Doctrinall observation is,

That after the persecutions and wearisome troubles of the Church, God hath his times for their peace and rest. It is Chrysostomes observation upon the Text. εἶδεν τὸν εἰ- γὺμν ἱδὺ πολεμὸν ἐνθέκεται. Post- nubila Phæbus, Sunshine after showers,
A good Day

Shower, a calm after a storm, and a Canaan's rest, after a tedious wandering in the wilderness. So we read that after Moses his tiresome conduct, Israel at last came to their rest, Deut. 12. 13. and after his successor Joshua's many conflicts, it's added, that the land had rest from war, Josh. 14. 15.

But this with some difference, both of the foregoing trouble, and following rest.

1. For the foregoing trouble.

1. Sometimes it's but short before rest cometh, but a short cold blast, and then a long fair summer's day, Anger but for a moment (nay sometimes but for a very little moment, Isa. 54. 7.) and weeping but for a night (and that no long winter night neither) and joy cometh in the morning, Ps. 30. 5. like Julian, a black pitchy cloud, but soon blown over: Or like a summer's shower, great and violent for the present, but fair weather again presently.

2. But sometimes it's a long winter storm, and yet at last a calme
well improved.

calme in the close. Health after an Hebreck, Israel cometh at last out of Egypt, but it was not till they had continued two hundred and fifteen years in that iron furnace; and Judah afterward returneth home from Babylon, but after seventy years captivity, when those long since dead, and now dry bones lived again, of which some expound that in Cant. 2. 11, 12, 13. The winter is past, the rain is over and gone, the flowers appear on the earth, and the time of the singing of birds is come. And after the tedious winter of our former too long war, such a Spring, both in a naturall and politick sense, God hath pleased to send us this year, for which we are to be humbly and heartily thankfull.

For the following Resi:

1. After longer or shorter foregoing troubles, sometimes it is more firm and lasting, as a settled consistency of health, after a former sickness: after the 215 years bondage in Egypt were above 900 years before Jerusalem was de-

B. 4. destroyed.
A good Day

stroved, and for after times, when God in a little wrath had hid his face from them for a moment, he promises with everlasting loving kindness to have mercy on them, Isa. 54. 8. And after 300 years of the Primitive Churches hottest persecutions, at last the man child Constantine was born, who settled the Church upon firm foundations of peace, which might have continued unshaken much longer then they did, if their sins had not undermined them.

2. But sometimes this restored peace & rest of the Church looketh liker a Truce then a Peace: Some short lucida intervalla, as the Sun in a rainy day, looking out now and then a little, but then presently again overclouded, as Solomon saith, clouds returning after rain; or like an aguish mans well-day, after a former ill-day, which an after (and it may be worse) fit treatheth on the heel of: Thus up and down in the dayes of Israels Judges, and Judahs Kings; so that these short abatements or recoveries are but short breathing times
times onely to recruit in, against another bout; but refreshing bates by the way, presently after which we are (it may be) to set upon the worst part of our journey both for weather and way yet behinde. Such was this rest or peace of the Church here in the Text, as Calvin observeth; for although Tiberius his better thoughts of Christ for that time might a little cool the rage of enemies against Christians, to which Corn. a la-pide (I cannot say how fitly) referreth this rest and quiet of the Church, yet it was not long before this fire brake out more fiercely in Nero’s first generall persecution; and before that, Paul who had with the first blown up this fire, being now converted, is himself, together with the rest of the Church, sufficiently scorched with it in Judea, before he was sent bound to Rome. So that these Halycon days fasted not long before a storme came.

But (this premised) however, whether either the foregoing trouble, or following rest be long or short...
A good Day

short (both which God in wisdom and faithfulness do ordereth, as shall be for his own glory, and peoples good) yet it is his mercy and indulgence, that in his own time and way he is pleased to give some respite, and an issue with the temptation that we may be able to bear it, that we have not right out, in this respect, an hell upon earth.

That as naturally we are evil, and onely evil, and that continually, so we are not answerably miserable, that we are not onely miserable, and that continually. It's best that with the Church it will be best at last, that notwithstanding all the troubles of this life, the last article of the Christian Creed, is life everlasting. That's best, but this is well that in this life, our Sun doth not yet in a cloud, but that Lamech at last beget Noah, of whom he can say, This same shall comfort us concerning the work and toyle of our hands, as it may do us, that although it be very ill with us for the present, yet it shall not be so for ever in another world,
no, nor (it may be) so always in this world: After weari
tosome troubles and persecutions, God hath his times for his peoples rest and peace. Then, or therefore, had the Churches rest.

But you will ask, When; and therefore is it, that God pleaseth it should so be?

In answer to which Query, I answer shall onely touch upon such particulars, as the instance in the Text will afford me.

And first for the first question, When.

1. Then it was (say some) when Tiberius grew more favourable to Christ: and so still, when Prin
ces prove friends, enemies will not prove enemies, as when Mordecai was advanced, Estb. 8.17 or their enmity will not prove hurtfull, though they do, as when Ezra and Nehemiah were in place of government. If they who are called the Shields of the earth will Psal. 47.9 protect the Church; the Archers either dare not shoot, or cannot hurt: when Constantine that man-...
and caught up to the throne of God although the Dragon casts our floods to drown all, the earth will help the woman; when kings and Queens prove nursing Fathers and nursing mothers of the Church, the happy Nursling then takes its rest, and sleeps sweetly in such strong arms, and in so warm a bosom.

What great cause therefore have we according to the Apostles exhortation to quicken our prayers and praises for such, that under them, we may lead a quiet and peaceable life in all godliness and honesty? otherwise the body will not take its rest, whiles the head akes, and is troubled with hot and fiery vapours: Let Governors be Zammimims, i.e. boisterous wicked ones, (though they call themselves Rephaims, i.e. Healers or Physicians) little health or ease is to be expected from them. But the Jewish writers say that Israel was beholden to Moses for Manna, to Miriam for Water, to Aaron for the Cloud; for such blessings of refreshment and protection we must be beholden to God in his blessing.

Rev. 12. 16.
1 Sa. 49-23.
1 Tim. 2.
3, 2.
blessing of good Governors, which we are therefore to seek to him, and bless him for: And if Judah under Josiah's shadow might comfortably live even among the heathen, how much more may we under such Solomons, whilst we sit at home under our own vines and fig-tree? When magistrates are Abimelechs, not so much Kings as Fathers of the Church, the house God is in safety: and when Melchisedek's Heb. 7. 24 are kings of Salem, i. e. kings of peace, Jerusalem will make good its own name, and prove a vision of peace. Jerusalem will be inhabited in Jerusalem, as it is, Zech. 12. 6.

2. When persecutors prove preachers. So here in the two foregoing chapters, and in the beginning of this, you had read of Saul's persecution, and afterward of his conversion, and in the close of that relation cometh in my Text, and telleth us that then the Churches had rest. Rest, when both such a restless adversary as he was, for his part,
was taken off and quieted.

As also when others, (though as much enraged, yet) from his strange change were much stumbled and discouraged.

It is promised to God's Israel, that they shall dwell safely in the wilderness, and sleep in the woods, (expressions of greatest peace and security) but it is when the evil beasts cease out of the land, Ezek. 34.25. especially if Wolves become Lambs, and Leopards Kids, then none hurts or destroys in God's holy mountain, Isa. 11.6, 7, 8, 9. Of later years we have with the prophet cried out of violence and confusion: but it was when the Ministers and people of God had as sadly complained, that although too many were Sainted, yet too too few were savagely converted. But how firmly, after all our woeful disturbances, might our begun peace be established, if our great disturbers of it, being indeed turned home to God, with Gal. 1.23. Paul, did preach and maintain the faith, which hitherto they have.
have destroyed? Did such in this way make their peace with God, we might more certainly expect to have more peace one with another? How speedily was Egypt freed from the plague of Locusts, which an East wind brought, when a contrary West wind took them all away? but as long as they swarm, expect (though as there, with some respite) a continuance and increase of further plagues, which after an Egyptian darkness, may at last end in a Red sea of blood.

3. But Calvin, and before him, Theophylact and Chrysostom refer this peace of the Church in the Text, not to Paul's conversion but to his departure from those parts, it being said in the verse before the Text, that when the Greek Jews went about to slay him, the Brethren brought him down to Cesarea, and sent him forth to Tarsus, and then immediately follow the words of the Text, Then, or therefore, had the Churches rest throughout all Judea &c. For, although other of the
A good Day

The Apostles continued there still, yet the Jews were less troubled with them, as having had their mad rage something abated towards them by their longer continuance with them, and often appearing before them, and for that the people magnified them. But this new upstart Paul, who laboured more abundantly then all the rest, troubled them more then all the rest, so that they could not be quiet for him nor the Churches for them, till they were rid of his company, and then they being quiet, the Churches had rest.

Nor was this any imputation to Paul, as though he had been a trumpeter of Sedition, and a trouble of Israel, but rather a clear conviction that they had sore eyes, which would not endure so great a light; and that on the contrary, he was the sweet savour of life even in them that perished, quod solo propinquitatis suo odore impius erigit in rabieum, as Calvin well expresseth it. He was not a guilty fugitive Jonah who must be cast overboard,
that the boisterous sea may be calmed, but they were like a woefully distempered Patient, who raveth at the sight of his Physician, as (we know) the Devil raged and rent the man, when Christ came to cast him out of him.

Now the good Lord keep ours, and all the rest of his Churches peace, from ever being founded in such a Solitude, pacem vocant, solitudinem faciant. from being like the Sybarite: rest, that cannot endure the noise of the Cockes crow, or the Smiths hammer, lest it should awaken them: such a peace would be built upon a very sandy foundation. as Theirs, amongst us, was, who accounted not themselves quiet and safe till they had driven thousands of the godly from amongst us into a remote wilderness; which I doubt was one thing amongst others, by which they hastened their own overthrow. However this by the way, teacheth,

1. Even the best, both Ministers and Christians, to prefer the Churches
Churches publick peace before their own private convenience and when their presence canno
consift with the Churches quiet even to sacrifice (if it be onely their own interest, that the peopl
of God may have a peace-offering with Jonah to be content to be cast over-board, that the sea ma
be quiet, and with Paul not to adventure into the Theater, which was here willing to be sent away
to Tarsus when he and the Disciples of Christ through the malice of his enemies, for his sake
could not continue quiet together in Jerusalem. In this case Athanasius goeth, and Chrysostom is
sent into exile; and Clement
Romans in his "δο φαθαι &c. makes account that every generously minded and
compassionate Christian will readily say, ει δε εις σωτηριας &c. χιουματα, ενχωραι, &c.
μονον το ποιμνιου του χριστου ηγερνετο, if Schisme, and contention, and sedition arise for my
sake, I'll be gone whither ever you will have me, onely let the
flock
flock of Christ be in peace and safety. And thus as Abel by his faith even being dead speaketh, so a Minister or a Christian even in his forced absence edifieth, and that (it may be) more then his presence sometimes would. This therefore is his duty.

2. Hence also take notice of God's wisdom, power, faithfulness, and mercy, who knoweth how to provide for his peoples good by very unlikely means, as here for his Churches peace by the absence of those that preached the Gospel of peace.

It is the absence of God onely, which is the certain and necessary cause of his peoples disquiet, who, whilst he is but present, may (as here in the Text) have rest, when best either Men or Ministers are absent. How little need hath God of our best help in his work? and how all-sufficient is he, who can do all for us, when all outward helps are wanting? He could at the first make the earth bring forth, before there was any rain to water it, or man to
to till it; and here we find him laying down his people to their rest after Paul's sun-set.

4. I add a 4th time, (which the Text also affordeth) when God after trouble giveth his Churches rest, and that is when the persecution and trouble is grown up to the height, and the burden of it now proveth insupportable. Such was that of this Church, which ushered in this peace here mentioned, for besides the other Jews' rage, little Saul made great havoc of the Church, and being (as he himself confesseth) μεγεντίπας ζυλωνίας more exceedingly zealous of the traditions of his fathers, καί δ' αφεσόλην hyperbolically or beyond measure he persecuted the Church of God, and wasted it, ἐπὶ τὴν the word is, and that is quasi raiser & prado, as Hierom interpreteth it, an unmercifull spoiler, and cruel enemy he layd all waste. Very many, and as I ad are the expressions which we meet with in this book of the Acts, to this purpose, which set out his rage against
against Christ and his Churches.

At the Protomartyr Stevens' death we read, Act. 7. 58. that the witnesses who stoned him laid down their clothes (that they might be more ready and nimble at that devilish exploit) at his feet, who though he was (as is conceived by some of the Ancients) both coetaneus & cognatus, both of the same age, and also of the same kindred with Steven, his Cousin, yet withall,

Being naturally acris & servidi ingenii (as one faith) of a quick spirit;

And also in the heat of his young blood;

And this yet more heated with zeal for his Jewish traditions, yea and (as some think) with emulation of Stevens' eminency, which amongst young men of the same rank and age, (while they live together especially) is too frequent and ordinary:

He grew so hot, that (as he himself confesseth, Act. 22. 20.) he was ἐφικτὸς καὶ πρεσβύτερος, two very sad words, the latter of
of which signifieth that from his soul he was very well pleased with it, and approved it, and the other, in the proper sense of it, telleth you, that he was not onely a by-stander, looking on and taking content in it, but that he was Dux & charagus, a principal Actæor and superintendent in that bloody action: so as that although he did not cast one stone at him, yet in true Interpretation (as A ustin observeth) he stoned him by their hands.

Nor was this heat of his, or the other Jewes rage quenched with Stephens blood, but it flamed out to a μνῆμα μεγας, to a very great persecution of the whole Church, Act. 8. 1. so as (if Dorotheus say true) no fewer then two thousand disciples more were put to death about the time of Stephens Martyrdom, that the Scripture saith not, but this it doth, that all the rest were scattered abroad, v. 1. whilst Saul made havock of the Church. 3. the word here is ἐνυδάτωσεν, answering to his εἶπεν before, Gal. 1. 13. and
both express such a devastation as
a wild bore maketh in a vineyard,
when he rooteth up all, or as a
cruel enemy, when he hath new
broken into a besieged town
or city, who with fire and sword
layeth all waste.

Nor his onely to them that
are found in armes, or abroad in
the streets, as is usuall in warre,
but those whom the savage Soul-
dier spareth, this then persecutor
Butchereth, for he entrench into the
houses, nay into every house
(κατ' οίκος domatim: the words
are) and there without pity of
age or sex haleth and draggeth men
and women into prison, ver. 3.

Nor is this rage yet quieted,
for chap. 9. you read ἢ τε ἐμίκεν
ἐπιλήτις ὑ φόνυ. He still, and yet
furtherth breathes out threatenings
and slaughter against the Disci-
plies of the Lord, like some roaring
Lion, or fiery-breathed Dragon,
he belcheth and spits out fire, v. i.
and gets a blood inquisition
Commission of the high Priest
to reach as far as Damascus,
which they compute to be no
less
less then five days journey from Jerusalem, (How fast and how far do they go whom the devil and their own malice drive?) that if he might finde any (he meant none should escape him) of that way, whether men or women, (none, it seemeth, must be pitied by him) he might bring them bound to Jerusalem: and why to Jerusalem? not onely because there was the chief Judicature of such matters, but withall because there the Judges were more enraged, and there he had more power, and where he had been binding before, and delivering them into prison, yea and did persecute them even unto the death, chap. 22. 4, 5.

And when they were put to death κατίνευξε θηρόν he gave his voice against them, not (it may be) as a Judge, he had not got up to the Bench, but as an Informer or by-Stander at the barre, he earnestly manifested his approbation; answerable to his συνμάχον before mentioned; or as a busie Pursivant or officer who carrieds
rried the sentence of the Court (that παναγεγράμματος may signify) and looked to it to see it put in execution, Acts 26. 10. To which add only what there followeth, v. 11. And I punished them oft, in every synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities. Every word almost hath a very heavy Accent and Emphasis.

Τιμωρῶν, I punished them, and you may be sure it was not lightly, he laid on load.

But you might think, to prevent his own weariness, it was but seldom; nay ποτέ it was very often: we that are so soon weary in God's service, even when weary are yet unwearable in the Devil's drudgery, Isa. 49. 12. But although it was oft in one place, yet that little body could not be every where, yes the more nimble to skip up and down, and therefore it's added, that it was καὶ ἅπαξ ἔσκοψε Ἰάσσων synagogus in every Synagogue, yea so as to persecute them τοῖς Ἰδαῖοι.
εως πόλεις to strange or remot cities; Damascus (by what yo heard before) was at a prett distance.

But although in all this he forel tyrannized over their bodies, an outward man, yet (you may hope he attempted not their souls; ou Saviour seemeth to set bounds t these raging waves, Hitherto shall you go, and no further; and there fore faith, that when they hav killed the body μη ἔχων τερατῶν ἐν τῷ μισθῷ, they have nothin more that they can do, Luk. 12.4. And blessed be God, that the have not in that sense which our Saviour there intendeth, and yet the devilish Assasinate after he hath made his wretched enemy blaspheme Christ, can then stab him, that he may undo body and soul both together; our Saul arose not to that height of hellish ma-llice, but he went very far when he compelled them to blaspheme.

And might he not then well add ἰμμαθιοῦνειν, that, he was raving mad, nay, μείσολεγος, excee ding mad, when he added a με-
well Improved.

εἰναι δὲς, where our Saviour laid there was not a πέραν ἐν ἐνος?

Now truly this was a περαιτέρω κα-

χίας an abundant superfluity of ma-

tious madness, so that where sin did thus abound, unless ὑπερῴ-

σσευσθεν ὑ ἡ γείσις, grace had not much more abounded, (as he hum-

bly and thankfully afterwards acknowledged it did to him in his ἐπιμελεῖσαι that it was exceeding abundant, 1 Tim. 1. 14.) he had been past hope of receiving any mercy from God, who had shewed so little, but the quite contrary to his people.

But it may be thought I have stepped too far out of the way, and in-

fisted too long on the view of this sad spectacle, you will more easi-

ly pardon me, while ye think that such dolesfull objects sometimes make us stand still, and fix our eyes on them, 2 Sam. 20. 12. 2 Sam. 21.

as much as those that are more pleasing. But to return to what I intended, all these sad passages of Pauls outrage I have the rather mentioned, and so largely insisted upon, to shew,

C 2          How
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How far some may go in a desperate way, whom yet afterwards God in mercy may bring home:

And how far blinde zeal, and seeming good intentions (such were in Paul all this while) may carry men in such a way.

And how open, ingenuous, punctual, and abundant, such (as 1 Cor. 15. Paul here was) should be in their humble confessions afterward.

But especially, and to my present purpose, to shew when it is, that after foregoing troubles and exercises, God useth to vouchsafe rest to his wearied people and Churches, and that is after the heaviest pressures; a birth after the sharpest throwes; day-break, when it had been darkest a little before.

So Christ tarryeth till the fourth watch of the night, and cometh in the height of a storme, to make a calm of it, when the ship was now sinking, Mat. 14. 24, 25. as in the same place when Peter was also sinking, he then immediately stretched forth his hand and caught him, v. 30, 31. When their afflictions are so continued,
multiplied, aggravated, that they can bear no more. God will then stay no longer, but he that shall come, will come, and then not tarry: Then a still voice cometh, and God in it, after the winde, earthquakes and fire; after an Ezek. and Sanah, then a Reho- both. Then (as it is in the Text) or Therefore, the Churches had rest.

And if you ask why so? or Why, wherefore Then?

I answer with the Psalmist, Reason 1. God remembreth us in our lowe-state, because his mercy endureth for ever. Because his mercies endure for ever, therefore it is that our miserie doth not last alwayes. The Churches affliction is not, because God's faithfulnes and compassion is everlasting. And hence it is, that although (as the Apostle faith) ver 8 of 1 Pet. 16, if need be the people of God be in heavinesse through manifold temptations; yet when that need is over, because he doth not willingly (or from the heart) afflict or grieve the children of men (much les C 3 his
his own children) when the child is humbled, the Father more willingly casts away the rod, then ever he took it into his hand; and therefore although (being constrained) he sometimes, and that for our good causeth grief, yet then he will have compassion, according to the multitude of his mercies, Lam. 2. 32, 33. And if at any time we think he tarrieth long before he sheweth mercy, it is onely because indeed we stay long before we are fit to receive it: Make we but haste, and he will not stay long, he then tarrieth not, and so reconcileth that seeming contradiction, Luke 18. 7. with 8. that although he bear long with them, viz. Till they be ready, yet when once they are, he will then avenge them speedily; so that although נושאר reserveth wrath for his enemies, Nahum 1. 2. yet it is expressly said, and that in the same word, on the contrary, לא ליעלו ישו ונע he will not keep anger for ever, towards his children, Psal. 103. 9. they are his own words, I will for this afflict the
the seed of David, but not for ever, 
1 King. ii. 39.
Such, and so great is the sweetness of his goodness.
Such is the wisdom that is from above in us, and therefore infinitely more transcendent that above all is in God, ὁ θεὸς ὑμῶν, εὐπρεπῆς, gentle and easy to be intreated, James 3. 17.
And such also his faithfulness and righteousness, not to forget his servants' work and labour of love, and patience of hope, in their former sufferings, but to reward them with proportionable after rest, and comfort; and so we read, Isa. 40. 1. Comfort ye, comfort ye my people: double comfort, as they had received of him double for their sins, v. 2. Nor this only at death, when they shall most certainly rest from their labours; nor in Heaven onely, where they shall have an everlasting sabbath of rest from all their toil—Heb. 4. 9
Some travell here; but oftentimes even in this life, Christ knoweth how to make his flock to rest at noon, as he took his Disciples aside, Cant. 1. 7:
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and bad them rest a while, when by their wearisome imployment they had not so much leisure as to eat, Matt. 6. 31. which we have most elegantly expressed by the Prophet, comparing God's tenderest care of his wearied servants, to the wise and merciful Husbandman's care of his wearied beast, Hose. 11. 4 I was to them as they that take off the yoke on their jaws, (as the Plowman doth from off his oxen, when come home from work) and I laid meat unto them. This and much more there is in God that can afford it.

Reason 2. And proportionably as much there is in his weak Church, and poor people that stand in need of it, and call for it, so that they had not sometimes more need (as we before heard) to be afflicted, then when humbled and reform-*ed, to be again relieved and comforted.

For otherwise,

1. The Church would be wholly wasted and consumed, which

Christ
well Improved.

Christ in spite of all the malice and rage of man or devils will have continued, Mat. 16. 18. Such Searfires therefore need be timely quenched, and that in Job 38. 11. laid to those overflowing seas, Hereby shall ye come, and no further, and here shall your proud waves be stayed, which otherwise would consume and overwhelm all. So he provides, that such days shall be shortened, because else, no flesh should be saved, Mat. 24. 22.

2. Or in case by reason of his promise the Church should not fail, yet the spirits of his servants would be very subject to faint and fail, and sink down into despondency; and therefore to prevent that, he promiseth that he will not contend for ever, nor be always wroth, Isa. 57. 17.

3. Or in case they sink not down, yet too ready they may be to start out to some sinful and unwarrantable means for their ease, and safety. For too much, and so long affliction may serve to try
and express their grace, which God desireth, and therefore they shall have it; but if more and longer, it would (it may be) occasion them to manifest their weaknesses and corruption, which God would prevent, and therefore There and Then takes off his hand. So much burden would serve to ballast the ship, but more would sink it. The one is their load, to keep them from running out, and kicking; the other would break their back, and therefore is not laid on, or if it be, is soon taken off again. Scripture expressions to this purpose are very elegant and pregnant, as that of God's correcting his people מָעָם in judgement and not in anger, Jer. 10. 24. In judgement? you'd say, that's a heavy word, but when it's added, and not in anger, that very much lightens it, and telleth you it's put in a more gentle sense; for modestiae, in modo, in wisdom and moderation, and not (as too oft it is with us) in rage and fury, which knoweth none.

Answerable to which is that o-
ther expression, Isa. 27.8. In measure thou wilt debate with it, he stayeth his rough wind, in the day of the east winde. The words in the Originall are somewhat difficult, and are diversely expounded by Interpreters: amongst others this may be one way of unfolding them, that although a piercing east winde may sometimes blow very cold upon God's inheritance, yet when it is once grown so rough, as if continued, it would blust and blow away all, God then stayeth and calmeth it; and when in the beginning of the verse he is said in measure to debate with it, we have him, as it were, measuring out the afflictions of his people, and although sometimes the measure may be full, yea and double, as the word נוד נוד there used, is doubled, yet it is stil in measure, and never unmeasurable, In mensura ista, & non supra, said he, paraphraseth it. 

A third, and as strong an expression to this purpose, we have in the foregoing Chapter of that Isa. 26: A Prophetise, and as in the former expression
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prellion we had God measuring, so in this we have him weighing his peoples affliction, Thou most upright dost weigh the path of the just; which some render by complainare, and understand it of Gods making smooth and even those former rough ways which before they walked, and were so subject to stumble in: and that way it will also serve to my present purpose; but the word דְָּבִיר there used, most properly signifieth the weighing of any thing in a balance; & so our wise & gracious Father dealeth with us in the way of his judgements, like the carefull Apothecary, who weigheth every dose prescribed to his sick Patient, to the least grain, that he shall not have so much as the least scruple more or less then shall be truly medicinal: but whatever they do, we may be sure that our heavenly Physicians course of Physick is never so long, or strong, as to undo his Patient, but most wisely weigheth, and pondereth both what it's, and our strength is.

And
well Improved.

And therefore hath promised that the rod of the wicked shall not rest on the lot of the righteous, lest they put their hands unto iniquity, Psal. 125. 3. A most sweet and gracious promise! which as on the one hand it hints to us, that not onely infirmi the weak, but even justi, those that are righteous and more confirmed, yet fra[i]ti tandem malis (as Calvin speaketh) by over heavy and too long continued burdens of themselves may be over-born, & to give out, (as a strong wall may flatter out, when too heavy a weight is laid on it) even to a Samson may be overcome by a Delilahs continued, instant, and strong solicitation; so that those very hands, which were before bound to their better behaviour, may be stretched out to take of a forbidden fruit.

So on the other hand to prevent this miscarriage, God in much faithfulness and tenderness
so tempereth, lightneth, and shortneth such overgrown pressures, that they may have an issue with the temptation, and be able to bear it, and therefore when it is once come to this, the

Ps. 119. εἰς καὶ μακρύν, τὸ χρόνον τῆς ζωῆς μας, τὸν χρόνον τῆς γενεσίας ἵνα δοκῇ καὶ γίνην τὸν χρόνον τῆς ζωῆς μας, τὸν χρόνον τῆς γενεσίας ἵνα δοκῇ καὶ γίνην τὸν χρόνον τῆς γενεσίας τῶν ἁγίων. τὸν χρόνον τῆς γενεσίας τῶν ἁγίων, τὸν χρόνον τῆς γενεσίας τῶν ἁγίων, τὸν χρόνον τῆς γενεσίας τῶν ἁγίων, τὸν χρόνον τῆς γενεσίας τῶν ἁγίων, τὸν χρόνον τῆς γενεσίας τῶν ἁγίων, τὸν χρόνον τῆς γενεσίας τῶν ἁγίων, τὸν χρόνον τῆς γενεσίας τῶν ἁγίων, τὸν χρόνον τῆς γενεσίας τῶν ἁγίων, τὸν χρόνον τῆς γενεσίας τῶν ἁγίων, τὸν χρόνον τῆς γενεσίας τῶν ἁγίων, τὸν χρόνον τῆς γενεσίας τῶν ἁγίων, τὸν χρόνον τῆς γενεσίας τῶν ἁγίων, τὸν χρόνον τῆς γενεσίας τῶν ἁγίων, τὸν χρόνον τῆς γενεσίας τῶν ἁγίων, τὸν χρό

Use 1. Which comfortable Truth should help to wean us from this troublesome world, and make us more earnestly breathe after Heaven: seeing what ever short breathing times God may please to indulge us in the way, yet our full and everlasting rest we shall never attain unto, till we arrive at that our most happy journey's end. Sometimes we read that Israel had rest forty, and sometimes eighty years: and so still the Church and people of God have sometimes shorter, and sometimes longer breathing times; but when best and longest, they are but more full. Baites, and refreshments by the way, and therefore to such, even then, the
the Prophet faith, Arise, this is Micah. 2.
not your rest, as Moses before Deut. 12.9
told Israel, ye are not come to your rest, when yet, they were, at that time, almost got through the wilderness: nay in that last year of their travel, they had longest journeys and greatest exercises: and so it may be with the latter days of particular Churches or Christians, for outward matters, the last of their way may prove the foulest and deepest, yea, in which some of them have met with greatest exercises of the inward man as well as the outward: much variety herein is in Gods severall dispensations with his particular servants, but in the general we may conclude. That it is in the grave where the weary Isa. 57. 2 are for. together at rest, Job 3. 17.
and in Heaven only (which was typed out by Canaans rest) that a perfect and everlasting Sabban tisme or rest remaineth for the people of God, Heb. 4. 9. Ruth 1. 9.
was to find rest in her husbands house, and so must the spouse of Christ, oneley in her husbands, and that's
that's heaven, where onely it is that we shall never be troubled more. The world to come is the world (say the Rabbines) where all is well. There, when the Churches once for all shall have rest, and therefore take we not up our rest till we get thither, and meanwhile in this our distance and abstinence, let this be the frequently reiterated with and voice of every one of our Souls, Utinam domi esset, (as it is in the proverb) although; through God's mercy, sometimes here I may not be very ill at ease, yet I would that I were at home though, I am sure I shall there be perfectly well in mine everlasting rest: here sometimes we may be alpóteps, Phil. 2. 28. let's sorrowfull then at some other times we are, but never altogether alpóteps, wholly without all touch of grief and disquietude, and therefore to that man who takes up his rest on earth, we thinks Drexelius propounds a very fit question, An cælum desperasti? Vain man but dost thou wholly
wholly despair of heaven, that thou takest up thy station here on earth? for shame up and be stirring, look and walk, pant and breath after heaven, & what ever outward rest God lendeth thee, let it only refresh and inable thee to unwearied restless motions towards thy best home, where thou mayest rest in thy dearest Fathers and Husbands warm bosoms, never more to be disturbed or disquieted. Long for heaven; that is the first.

And be looking long after some better days of peace and rest, which God hath promised his Church even in this world, yet expected, but not as yet come. It is true that after the ceasing of the primitive persecutions the Churches of Christ, under Constantine and other Christian Emperors, enjoyed many joyful Sabbaths of rest, but yet they have not been without their sorrow working days. Pope and Turk and other enemies have proved such cruel Tackmasters, that the Church hath too sad occasion to take up again the old Lamentation.
Lam. 5. 5. tation, Our necks are under persecution, we labour and have no
Jer. 4. 31. rest: and that other, Woe is me now, for my soul is wearied be-
cause of murderers.

But yet after all this God promiseth a time, when his people shall dwell in a peaceable habita-
Hsa. 32. 17, tion, and in quiet resting places, and in quiet resting places,
18. when the work of righteousness shall be peace, and the effect of
Finch, in righteousness quietness and assurance for ever.
locum:

And after that both the Beast and false Prophet, and Gog and Magog, and together with them, the Devil that deceived them, shall be cast into the lake of fire;
Revel. 19. 10. & 20. 9, 10.

we read of a new heaven and a new earth, and of a new Jerusa-
Revel. 21. lem (a vision of peace) that shall come down from God out of Hea-
1, 2. 4.

ven (and therefore is to be on earth) when God shall wipe away all teares from his peoples eyes (ἐκ τῶν ἀφανῶν, out of their very eyes: so to dry up the spring, that as there shall be no outward occasion, so no inward ability of weeping) and there shall be no death
death, neither sorrow, nor crying, nor any more pain, all such former things being passed away.

This (indeed) the Scripture Dan. 12
seemeth to express, may be ushered in with greatest troubles, as usually greatest births of God's bounty are wont to be: and should those happier times (as some are ready to think) be now nearer and faster coming on, our present days and tempers, or distempers are such as may make a very sad preface to so happy a work; but yet this dark stormy night shall not hinder Sunrise, and that clear morning and bright day, in which the Churches shall enjoy more rest, then hitherto they have attained. But what I have thus said, I desire may not be so understood and interpreted, as though

1. Either I hereby intend, with many now adays, to cry up a fifth Monarchy, to introduce confusion and Anarchy; for even in those happy days the Prophet speaks of Kings that shall be nursing Fathers, and of Queens as
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as nursing Mothers to the Church of God, Isa. 49. 23.

2. Or that I either think, or wish, that what David faith of the Saints possessing the kingdom, should be the lot of many such as in our days have monopolized the Title of Saints, which is made of late a term of Art, and a very juggle, and assumed by Quakers, Ranters, Adamites, and other most abominable Sectaries, Saints per Antiphrasin. As the unnaturall Sodomites in the old Testament are called מָזֵיָּה which word signifieth Saints or holy ones: they were Saint Sodomites, and ours are Saint Ranters, which hath made the very name of a Saint, and much more the persons of those that are truly such, to profane Souls odious. Should such Saints as these are, once have the rule, it is to be feared the Churches would have little of this rest which the Text speaketh of.

However, their frenzies should not prejudice the truth of God with sober-spirited Christians, who upon their
their best thoughts shall, in the Scripture, especially in the Prophets, finde many promises of such peaceable days not as yet fully accomplished, which therefore it is our duty to look, and pray, and prepare for, as the sweet close of the Churches troubles in this world, and a most joyfull both pledge and praludium of the Saints everlasting rest in heaven.

Meanwhile in the last place, Vse 3. let it minde us of this Nation both of Gods mercy, and our duty in reference to his present dispensations.

Some years since it was but little rest and peace, which the Churches and servants of Christ among us had, either of conscience or outward man, through some mens restlessnes: That quarrell of Gods Covenant (when those Disturbers sat still and were at rest) he undertook in the late wars, that he might at the last (as the prophet speaketh) give rest Jer. 50. to the land, and disquiet the inha-

Birants of Babylon.
But mean while, in those sad commotions and concussions the State came to have as little Rest as the Church, when Country was destroyed of Country, and City of City, and one Neighbour of another, so that there was no peace to him that went out, or came in, but great vexation was upon all the inhabitants of the land.

Which also proved a catching fire, and spread abroad, and was blown over to other lands, with such an heat as all the waters in the Seas between us could not quench, but they were all on a flame, so that we were encompassed not only (as before by God and Nature we were) with a wall of water, but of fire too, and this not (as in the Scripture promise) for our defence, but threatening our ruine. I need not tell you of the vastness of the expence of it to a Nation so much exhausted by former wars, nor of the stoppage and loss of Trade, which should have helped to have born that expence; nor of those many other dangers and mischiefs which
which would have accompanied and followed the continuance of those wars so unnaturall as a-gainst our own bowels, and so unchristian whilst with Brethren of the same Religion: it was little rest which we then had, and should in that way have had less.

But the God of peace hath in mercy at last quenched those flames, and so calmed those storms, that what was said of Asa’s times, is in some measure applicable to ours, the land had rest, and he had no war in those years, because the Lord had given him rest, 2 Chron. 14. 6. Which we are all with humble thankfulness to take notice of as His gift; for it is He that maketh wars to cease, He breaketh the bow, and cutteth the spear asunder, and He burneth the Charrets in the fire, as the Psalmist speaketh, Psal. 49. 9. And therefore calleth upon enemies, v. 10. and saith, Vacate, & videte, Be still, and know that I am God, as before he had done on his own
own people, Come and behold the works of the Lord, v. 8. it is his work, and his mercy, and therefore calleth upon us for our duty; which is,

1. To eye, and own, and acknowledge God in all. Vacate & videte, now that he hath in any measure given us rest, that we may be vacant for God, at leisure to consider of his doings, and to see that in the still calm sunshine day, which we could not so well discern through the storm and tempest. For otherwise we shall be ready to be (as Calvin noteeth on that Psalm) ignavi & maligni in considerandis ejus operibus, either stupid, careless, and senseless to take notice of any thing of God, or perverse or malignant in making a false construction of all; that what weakness, folly, and injustice of men which we have discovered in the late troubles we shall impute to God, in which an humble and wary eye of Faith will plainly see divine power, wisdom and righteousness.
And on the other side we shall be prone to ascribe this begun peace, either to blinde Fortune, or to the wisdom and policy of quick-fighted men, which hath been spayed out for us by a more gracious all-seeing eye of God. But a watchfull Christian will have a more waking eye, than when God hath given him rest; then to close it, but will look up to heaven, and say, Deus nobis hanc oida.

2. And this with all thankfulness. This Tertullian thought was little enough for Felix, because that by him they enjoyed great quietness, and that very worthy deeds were done to their Nation by his providence, and how doth he flourish in his complement? πάντα τὸ χρόνον τοὺς ἐνυπαξίας, we accept it alwayes, and in all places most noble Felix: how doth he flaunc it with his universals, and superlatives with Felix? who at most was but an inferior instrument of all that good to them, if it had been true that he ascribes to him, for Historians write the quite contrary; and his trembling
C. Tacitus. whilst Paul reasoned of righteousness, justice, and temperance, and judgment, v. 25. plainly argueth that he was in his own conscience very guilty. It was therefore most likely the Orators fawning flatter which gave him the thanks and praise of what he never deserved. But without such faine glozing with what humble zeal, and affectionate thankfulness should we receive from the hand of God, (who ever have been the instruments) this so universal and superlative a mercy? that for the present we enjoy so great a quietness, and that by his Providence all these κατάγομαι such most worthy deeds and achievements (never to be forgotten, but to be had in everlasting remembrance) have been, and to this day are done to this Nation?

A mercy. 1. So great. 2. Vouchsafed to a Nation so unworthy.

1. How great the mercy is, you may the better conceive, if you will but think, what a quiet harbour is in comparison of a troubled sea; a calm after a storm

50
to the mariner at sea, and a quiet
repose and rest in the cool shade
to a tyred labourer, or a sweltered
travellour in a weary land, which
whosoever is carelessly senselesse of,
deserves with murmuring Israel
to be brought back from Kadesh
to the Red Sea again, from a
Canaans rest, to be again in-
gulfed in a Red sea of warre and
blood, that so (as God faith of
Israel, they might know his ser-
vice, and the service of the king-
domes of the countries: So if we
know not the benefit and blessing
of peace by our injoyment of it, Judg.8.16.
(as Gideon taught the men of Succoth, with the thorns and bryars
of the wilderness) we may be
made to know it by its contrary;
what health is by sickness, and
what the mercy and blessing of
peace is, by the misery of a con-
tinued or renewed warre. What
that may be, we might by thistime
have learned; by what in part for
our shares, we have felt, too much,
and yet blessed be God, that it hath
been no more; we, as well as oth-
ers, have found it a Colluvies
D 2 of
A good day
of all evill, both of sin and misery, (νοέμας δέντον πατέρα, if they call it the father of all) you may well ad-
mit mischief to make up the enle, the very abomination of disolution, abominable for the outrages com-
mitted in it, and making aseolate, in the sad and voful effects of it.

And therefore by so much the greater is this our blessing of peace, in that (if we would let it) it will bring all the contrary good with it, the word is ἐγνώσασθαι in the Text, which importeth an uniting and knitting together, and so the Apostle calleth it, συνέσωμαι.

Ephes. 4.3. ἐγνώσασθαι, the bond of peace, that yeth and coupleth together our hearts, and with them all parts of our happiness, so that the Hebrews may well call it יִשְׂרָאֵל from its perfection: let us therefore thankfully account and accept of it as one of God's good and perfect gifts, and of his infinite goodness and bounty, in vouchsafing it (if our sins hinder not) many other blessings, together with it: a troop cometh; to Leah said of Gad, and so may we of peace, with
with peace a more free passage for the Gospel of peace, mutuall love, the advance of Learning, Trades Increase, Piety, Plenty, all; and therefore when the Psalmist could say no more, he endeth all with The Lord will blesse his people with peace, Psal. 29. 11. And can we do lesse, then blesse him for vouchsafing a mercy so great?

2. Especially to a Nation so wholly unworthy; for as our misery in those dismal times of war was great, so our sin and guilt, both then, and before, and since, was, and is much greater.

In that bloody war it could not be, but that much innocent blood was shed, which so defileth Num. 35: the land, that nothing but the blood of Christ can cleanse it. Rape, and violence, and oppression, and that with an high hand was then practised, whilst many sucked the marrow out of those bones which others had broken.

All kinds of uncleanness grown brazen faced, and grown up to a Raving madness, from which (as they said of the iniquity of
A good Day

Josh. 22. 17. Poor) we are not cleansed until this day.

And (what should have helped to purge away this filth) the Word and Truth of God blasphemed and corrupted, with a greater confluence of all sorts of errors and heresies, then all other Nations, and all former Ages put together can parallel, and these yet too much suffered. Gods Ordinances, Ministers, and Ministry melted and trampled upon by the basest foot of pride.

Reformation hindered, obscured and derided.

And (I wish I might not say) Reformers themselves too too loathsome) corrupted, that it is come to a Medice cura teipsum.

But I shall not take any more in this sink; I onely say, may not not God justly visit for these things, and should not his soul be avenged on such a nation as this? we lift up our eyes to our Idols, and shed blood, and shall we possess the land? we stand upon our sword, and work abomination, and desile every one his neighbours wife, and shall

Jer. 5. 9.
9. 9
Ezek. 33.
shall we possess the land? Shall we have rest, who thus weary God with our sins? Shall we have peace with men, who have expressed so much enmity against God? What hast thou to do with peace, said Jehu to Joram, and his messengers; and it may justly be said to the people of this Nation, As long as our whoredoms and witchcrafts are so many, and yet notwithstanding all this, God speaks peace to us his people, would not we speak much to his raise?

3. Yea, and live to it? How this may be, this pattern of these first and best Churches may direct us in the following particulars of the Text, which shew how they entertained and improved such a mercy. They then were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied, which therefore remaineth as our duty, being we have received the like mercy.

These particulars are in the following Sermons to be further op-
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pened and pressed; for the present, I shall only touch upon that, which this first part of the Text already handled, most directly points at.

The sum of all is in general, that if our Churches, through God’s mercy, have rested in some kind and measure for the present, our prayer and care should be that we may have it completed, and continued, every way, and for ever, that instead of that Surge Domine, et dissipetur inimici, Numb. 10. 35. when the Ark was wandering in the wilderness, we may say, Surge Domine in requiem tuam, Psal. 132. 8. as it was then said, when it was settled in the Temple; and that as here in the Text, the Churches in Judea, Galilee and Samaria, so that happy day may come, wherein England, Scotland, and Ireland, may have their peace so settled, that they may be edified and multiplied.

But in particular our care and endeavour should be:

1. That if we have peace with men,
well improved.

men, we may have also peace with God, and that with a greater and firmer assurance of his reconciled love, then we can have of theirs; for, *Omnis homo mendax*, and the best men and friends are mutable: So Jacob when he makes a league with Laban, offers sacrifice, *Gen. 31. 44.* with 54. that he might as well propitiate God, as pacific man: And so in their *Peace-offerings,* God had his part, as well as friends had a feast of it, that so every way there might be a perfect Friendship and Atonement.

And there is great reason for it, because in all our jars and bloody contests with others, our quarrel first began with a provoked God, and therefore our Atonement and Agreement should begin there also.

Elie our making peace with an *inferior officer,* whilst the Commander in chief continueth our enemy, will be but a very poor security; nay, may become matter of greater provocation because he is left out, who is most concerned.

D. 5

and
and interested; make we as fair weather either as we will or can here below; yet it will in the issue not prove fair weather indeed, as long as Heaven frowne's, shoure's, and thunder's. If God indeed please to make peace in his high places, (as Bildads phrase is, Job 25. 2.) then (as Elihu addes) If he give quietness, who can make trouble? But when he hideth his face, who then can behold him, whether it be done against a whole nation, or against a man only, Job 34. 29.

2. If we have peace without, (to make it compleat and lasting) labour we to have as much, or more peace within, that our lusts may not warre in our members; when enemies leave off marring in our countries, take heed of giving warmth to any lust, which may soon grow so hot, to the provocation both of God and man, as may easily break out into a new combustion.

In particular, Cease from anger, and forsake wrath, and fret not thyself in any wise to do evill; as
the Psalmist exhorteth, Psal. 37. 8. Take heed of maintaining animosities, and of retaining old grudges, in remembrance of former or later injuries; for, the seas do not leave roiling, as soon as the winde leaves blowing; there may be great thoughts, and swellings of heart, when there are great overtures of renewed love, and friendship, which (if so) are but the skimming ower of a canked soare, which all that while eateth in deeper, and at last will break out, and then be more incurable; or like a smothered fire, which burnes more cruelly, and in the issue bursts out more violently, when once the train is laid, and takes like Absolom's long concealing and disguising his malice against his brother Amnon, till he could meet with a fit opportunity to discover it, and then he did it to purpose, 2 Sam. 13. 20, 22. with 23. 24, &c.

3. If we have peace in the state and Commonwealth, I pray let it be our answerable care and endeavour, that (as it is in the
Text) the Churches may have res
also, that we may have an Eccle
siasticall peace, as well as a Civil
for sometimes when the Common
wealth is in greatest quiet, the
Church hath least rest from ene-
mies, Zech. i. 11: with 12. And
sometimes the more rest they have
from persecutions from without,
the more leisure they have had
for brangling contentions among
themselves; for prevention where-
of take we care to lay aside parties,
and factions, private opinions
and interests which redound to
the prejudice of truth, and the
publick peace, all vain janglings
and perverse disputings of men
of corrupt minds and destitute
of the truth, either for Niceties,
or against received (especially if
fundamental) truths, that it may:
not be, I am of Paul, and I of
Cephas, and I of Apollô, I am for
this Minister, and I for that, till
at last another steppeth out, and
faith, and I am of Christ, i. e. for
no minister at all, but am so
cought up in the Spirit, that I am
now above all Ordinances. A
well Improved.

non sic ab initio, we see it was not
so from the beginning, but those
Churches that are here said to
have rest, in the 4th chapter,
v. 32, are said to have been of
one heart, and one soul, and happy
we! if we were so too, that once
at last we may prove indeed so
happy, as either to attain to that
unity of faith, which the Apo-
stle speaks of Ephes. 4. 13. or
at least, in the mean time to that
unity of Spirit which you read
of in v. 3. of that chapter, that
either we may not differ from
one another in judgement, or at
least pity, and with meekness
bear with one another, in those
things wherein at present we can-
not fully agree; otherwise, it will
be,

1. Both very unworthy and
unseemly for us to shed the blood
of war in peace, as the Scriptures
phrase is, 1 King. 2. 5. and in
saying base, in the depth of civil
peace, to continue in the height
of Church contests; and to the
peace of the State should only,
in a manner, build a Scaffold for
the
the children of the Church to fight upon, whilst strangers and enemies sit by looking on and laughing, and it may be plotting their destruction; for,

2. It will also be very unlikely that the peace of the State should continue long in such disquiets of the Church, the Temple using to be a bulwark for the Town-house, and therefore that earthquake which shakes the one, will be very likely in time, if not suddenly, to overturn the other: It hath been no strange thing in the world, to see Church-bents bursting out into State-combustions.

Tantum Religio &c. zeal upon the account of Religion when once sired hath oft proved wildfire. Stories relate what the Jewish Zelotes in this kind did in Jerusalem, and what flames such like Incendiaries in the former Age kindled in Germany: may never such red lines hereafter be read in our Chronicles or Calendar.

4. And because the Prophet telleth
telleth us, that quietness and assurance for ever is the effect of righteousness, let it be the joynt endeavour of us all, that in our practice and pursuit of it, it may prove the stability of our times,
Let Daniel's counsel therefore to Nebuchadnezzar be mine to myself and to every one here present.
Now break off your sins by righteousness, and your iniquities by showing mercy to the poor, if it may be the lengthning of our tranquility, Dan. 4. 27. Otherwise our sins may soon disturb all, so as that even Halcyon days may but breed and usher in a greater storm, and some short warm gleames may onely serve to make an after cold blast more piercing: A few drops in a drought helps the more to burn up the grass, and a little water cast into a great fire makes it afterward burn more fiercely; the Lord grant that our former and still continued sins may not make this Interim of our present peace, even the fewel of an after combustion. Oh that we might so keep our selves in God's way, that our
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See Calvin our feet may stand fixed within the gates of Jerusalem, or vision of peace, Psalm 122:2.

5. And because it is the increase of Christ's government and peace, of which it's said, there shall be no end, Isaiah 9:7. To our utmost labour we to advance it that he may confirm us, that the establishment of his Government may be the settlement of our peace and that as his goings out to us have been wonderfull, so his return

Cant. 7:4. may be glorious, Isaiah 7:10. Do not we stir up and disquiet him and we may sit quietly and long enough under our vines and fig trees. In sum, the way long & long to continue our rest, is rightly to improve it, as the Churches here did, who when they had rest were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.
Having in the handling of the first part of the Text dispatched the first great blessing, the Churches rest; I come now to close with the two most happy concomitants or consequents of it, that upon it, they were edified, and multiplied: and first of the former of them, the words in the Greek are Συν ειρήνης οικοδομεῖται, which most properly are to be rendered thus, *They had peace being edified:* which reading may admit of a twofold interpretation.

Either that their edification was a means of their peace, *they being edified had peace,* as the Syriack rendereth it, as though their edification went before, and so their peace followed upon it.

Or that their edification was a consequent and effect of their peace; and so Beza rendereth the words, *habentes pacem ediscantur,* having peace they were edified;
edified; to which agree our Translators who read it, they had rest, and were edified, as limiting their edification to have followed upon their rest.

Both readings may hold forth a wholesome Truth to us.

The former this.

Doctr. 1. That our edifying maketh way for our rest, and our profiting by means to our continued peaceable enjoyment of them.

Dan. 9. 25. For although sometimes Jerusalem's wall is built in a troublesome time, and the more that some of God's people are edified and thrive by the word, the less peace and rest, but the more trouble and persecution they suffer for it, Matth. 13. 21.

Yet it is pity that grace & peace should be parted, and therefore it is the sweetness of God's goodness when we have (as it's said Nehem. 4. 6.) a mind to work, and to edify our selves and his Church, to grant us fair weather to build in. So Solomon while he was building the Temple had peace, and Israel in Canaan, when they thrice
thrice a year left their houses to come up to the Temple, were not assaulted by enemies, as at their first entrance into it, when they set upon that intermittent ordinance of Circumcision, which how Josh. 5: painfull it was, and how it exposed them to danger, when they were so far of it, the Instance of the Scechemites tells us, when Gen. 34: two men Simeon and Levi could come on a whole city and destroy it: but God secured them, that in that time none of the Nations of Canaan set upon them, whilst they had been so unable to have resisted them; and all this because God delighteth not to pluck the child from the breast, when it thriveth by it, nor to send nipping May frosts to blast a growing and forward spring. It is certainly the best way to keep our candle light to do our work by it. Take we but care of our edification, and building up in faith and grace, and then let us trust God for our rest and settlement in either inward or outward peace. This the former Reading of the words affordeth. But
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But I rather pitch upon the latter, which maketh their being edified a fruit and consequent on their having rest; that was their happiness, and it is our duty to improve our peace to our edification. It were well that our material Churches which were battered and demolished in our late wars might be repaired and rebuilt now in times of peace, but how much better if the spiritual true Churches of Christ were indeed savagely edified in their holy faith, now that there are foundations layd of our outward peace? God (I know) can lay the beams of his Chambers in the waters; Psal. 104:3. (a strange foundation, you would think, of any firm building.) He can build up his Church in the midst of storms and tempests, but as for us, it is ill to lay our foundations, or to build upon quicksands or in an Earth-quake; fair weather is the fittest time for us to build in, which whilst God for the present sends us, and hath built our Scaffold for us, it's best for
well Improved.

for us to get the trowell into our hand, and to ply our work; for although David in his trouble may prepare much for the house of the Lord, and desired to find him a Tabernacle, yet a peaceable Solomon built him an house; 1 Chr. 22:14. what therefore David said to 47. Solomon, let me to you now, when (as in Solomon's time) God hath given you rest (almost) on every side, so that there is neither Adversary nor evil occurrent. 1 King. 5. 4. Arise and be doing, and the Lord will be with you.

In the prosecuting of this particular, I shall endeavour to clear those two things.

1. What it is to be edified. 1

2. What great reason there is now that God hath given us peace and rest, that we should be.

First, then for this Phrase of being edified, all know it is a Metaphor taken from material buildings, in which upon a foundation first laid, the superstructure is laid on and carried up, till the top-stone added compleat all.
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So in this our Spiritual Architecture, Christ being first laid for the foundation, (there can (and therefore must) be no other, 1 Cor. 3. 11.) and we being spiritually but really united to him, we come to be settled on him, and in him to grow up in grace and peace to everlasting life.

For edification in general importeth settlement and growth, establishment and increase:

Settlement, as when our Saviour our faith, On this rock I will build my Church, there is edification; so as the gates of hell shall not prevail against it, Matth. 16. 18. there is settlement.

Growth and Settlement together we have in Col. 2. 7. in those two words, ἐπισκευασμένοι καὶ ἐφεστάθησαν, built up and established, not onely established or settled, but built up: built and built upon, as the word is, i. e. the whole building upon the foundation, and one grace, and degree of grace upon another, that at length we come to be built up even to everlasting life; when thus
thus confirmed and improved, then in the general we may be said to be edified.

But more particularly this Edification is,

Either of the whole Church;
Or of particular believers.

The Church is Gods house, 1 Tim. 3. 15. and so he is said to build it, Matth. 16. 18.

And Believers are Gods Temple, 1 Cor. 3. 16, 17. πάση οἰκοδομή Gods building, 1 Cor. 3. 9. and accordingly they as lively stones are said to be built up a Spiritual house, 1 Pet. 2. 5. And accordingly,

The Church is said to be built up and edified, when either in the first founding and erecting, or in after repairing and reforming,

1. His word is purely and orderly dispensed, when upon Christ 1 Cor. 3. the foundation is built no wood, hay, stubble of false or frothy Doctrines, but gold, silver, and precious stones of solid, and spiritual truth, as it is in Jesus. Ephes. 4.

So we finde true instruction,
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to be called edification, as 1 Cor. 14:4, where he that prophesiesth, i.e. instructeth the people, is said to edify the Church.

2. Sacraments and Church Censures are duly administered, and as is in a true wrought building, a due order, and Symmetry kept and observed.

3. In a word, when the Church in all the Ordinances, and outward constitution, and state of it, is set up, and held up, enlarged, and settled, as we have it fitly to our present purpose expressed of the Temple in Joas his time, 2 Chron. 24:15, where it is said, that the work was perfected by them, or healing went up upon the work, when all the ruins and breaches were repaired, and they set the house of God in his state, or forme, or upon his firm basis or foundation, and strengthened it. So now when the Church of Christ shall prove so unhappy as to have the breaches and decays of it made up, shall be firmly settled on its true foundation, and raised up to its just stature and constitution, then
then it is more compleatly built up and edified.

And the like proportionably is to be said of particular Believers, the true members of the Church, for they also are edified, when by the Word and other Ordinances, by which the Church itself was before said to be built up, they are

1. Brought to Christ, and built upon him as the onely true Foundation, 1 Pet. 2. 4, 5. and in reference onely to him upon the do-

trinal foundation of the Pro-

phets and Apostles, Christ mean while continuing the corner-stone, Eph. 2. 20.

2. And thereupon are confirmed and grow up in grace both in themselves, and with one another as it's added, Eph. 2. 21, in whom all the building stily framed together, grows unto an holy Temple in the Lord. And thus we are said to be edified in knowledge, 1 Cor. 14. 4. in faith, Jude v. 20. in love, 1 Cor. 8. 1. Eph. 4. 16. and the like. may be said of all other

gaces.
3. So that a good life, as the topstone, is laid upon good doctrine and outward holy conversation added to all our inward grace, an holy profession, then, and truly not till then, may we cry, Grace grace to it, as in the building of the second Temple, Zechariah 4. 7.

4. And when we are thus converted, and edified, we further labour to strengthen, and build up our Brethren, Luke 22. 32. 1 Thess. 5. 11.

Use. And therefore now for the applying of this to ourselves. In the foremost mentioned particulars we have our work cut out to our hand, an laid before us; we now have rest, as these here had, it concerneth us therefore not now to be negligent and idle, but to get up and be doing, that we may be edified as they were.

1. And here our first great care must be, that Christ in all be laid for the only foundation. You may possibly think this a strange lesson to be taught them who already profess themselves Christians, as though
well Improved.

though we had need to lay again the foundation, as the Apostle speaketh, Heb. 6. 1. but that our unhappy times are most unhappily become like those, which the Psalmist in his days spake of, in which Foundations were destroyed. For now (that I may use the Apostles words) ἡ ἀγάπης τοῦ χριστοῦ λόγος, the very principles of the doctrine of Christ, the most Fundamental Scripture-truths; such I mean, as are not onely sufficient to build us up in a good life, as some now Dr. H. of Fundam. cap. 1.

mince it, but such as are abso-

lutely to be believed and pra-

tised to salvation, are not onely doubted of, but boldly and blas-

phemously denied and impugned, and this for the most part impune, and without controul. Whilst the Papist robs Christ of his offices, the Socinian spoileth him of his Deity, the Antiscripturist of the Scepter of his Kingdom, and others blaspheme him into a Notion, a Forme, a very Impostor. Lord! is thy Church edified, when foun-
dations are thus overturned? and what can? what should the righ-

E 2 teous
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But the more that others pull down, the more they should labour to build up both themselves and others, in their most holy faith, upon the foundations of the Apostles and Prophets. Jesus Christ himself being the corner-stone, with whom whosoever gathereth not, scattereth, and on whom whosoever (be he otherwise never so great a matter builder) buildeth not, besides what he doth to others, is certain to ruine himself unavoidably, irrecoverably: we know (to this purpose) what became of those Builders that rejected this precious Corner-stone, Matth. 24, 42, 43. and still and ever that will prove true which followeth, v. 44. That whosoever falleth on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder. He is sure to build a Babel of confusion, who layeth not Christ first, for the onely foundation. It is said, that in the dayes of Lot, they planted, they builded, but fire and brimstone from heaven soon consumed all these buildings: and in this

Jude 20.
Eph. 2, 20.
Math. 12, 30.
busie age of ours, we are as intent to raise up Fabricks of our own, both in our opinions and judgements, and in our other designs and practises, thereby to advance our estates or esteemes, and because Christ and his Truth and Grace will not, cannot square with them, with those Builders we leave him out, and lay him aside, as not for our turn; But what Castle-come-downs will all such buildings prove that are daub'd with such untempered mortar? Certainly, such wood, hay, and stubble will burn. Such buildings will not stand that are built upon the sand, and not on this rock. In the close it will be found that this is not to edification but to destruction: let our first care therefore be to make Christ our ground-work and foundation.

And then the second should be that the Ordinances of Christ be set up, and kept up in their purity and power. This is God's building up of Zion, when he builds a Tower (a Temple) in the midst of his vineyard, Isa. 5:2.

E 3 and
Ezech. 43. and setteth all the Formes, Ordinances, and offices of his house. This is the building of the Church, both in reference to the generall constitution of the whole, as also to the saving edification of the several members of it.

When the wholesome word of God is dispensed according to his will: for it is able to build us up, Acts 20. 32.

And when Sacraments and Censures are administered according to his Word: for in the stedfast continuance, and communion in these Ordinances, the first and best Believers grew up, increased and multiplied, Acts 2. 41, 42, &c.

And from hence take we notice of our sin, and duty.

1. Our sin in this particular is very great; for although through God's mercy the State hath some rest, yet the Church, according to those particulars, is very far from being edified. We are still on the pulling-down hand, or if building up, it is of Babels, in which we cannot agree, or understand one another.
wel Improved.

another: nay, of Temples and Altars to Idols, which was not only Manassehs sin, 2 Chron. 33. 3, 4, 5. but even Solomons, 1 Kings xi. 7. which the Prophets up and down cry out of in Israel and Judah, and in the mean while of the neglect and ruine of Gods Temple: a sin which we are sadly and deeply guilty of, whilst

1. The Fanatick Enthusiast is caught up so high in the Spirit, that he now is gotten above all Ordinances, and doth tanquam ex alto despicere, undervalue and despise them as poor empty Formes, and weak beggerly Rudiments and elements for those of lower Attainments (as they in their gibberish are pleased to phrase them) to be trained up with. The Lord humble the blasphemous pride of these self-conceited men, who thus attempt to spurn down, (as much below them) Christ's own Institutions, which he hath appointed as fit and able by his blessing to build up his people in faith and love, and by an humble and faithful improvement
whereof, many of their betters both dead and alive, have attained to so much inward settlement and peace, and far more real and substantial holiness, and the power of godliness, than ever any of these our Transcendants in their high-floven way either have really attained, or can truly so much as pretend to. Constant observation, and too sad experience have taught us, that the Church of God hath been poorly edified by these who have daubed up their Babel with such untempered mortar, whilst God’s Temple and Ordinances are thus despised and trampled upon by these Enthusiasts.

2. Whilest by our Atheistical Politicians, and other prophane sinners, both those Ordinances, and the desires and endeavours of all such as would advance them, are either openly opposed and hindred, or at least inwardly maligned and derided, as weak attempts of silly people to set and hold up sorry Bug-beares, which which were at first onely inventions of more crafty men to keep
Inferiors in awe, and blinde obedience. Thus Calvin's course in the Reformation of Geneva hath with some but a little better interpretation. And so Tobiah of old jeered Nehemiahs building Jerusalem's walls, Nehem. 4. 3. and Michal despised David in her heart for dancing before the Ark in its ascent to Zion, 2 Sam. 6. 16. Now the Lord grant, that such scornfull malicious opposers and ruiners of the Church of Christ, may in due time be as much cast down in their own eyes, as they were Nehem. 6. 16. when they shall see this work to be wrought of God, and as much then deject and as they have been exceedingly grieved that there were, or are any that seriously endeavour it, like them, Nehem. 2. 10.

3. But the Church is the more slowly edified, not only by reason of such enemies malice and opposition, but also by other mens neglect through sloath and self-seeking: for with the returned Jews we are so eager on building of our own houses, that mean while Hig. 2. 36.
we let the house of God be made
and with them perswade our selves
that it is not yet time to build in
many other fair houses we may
see every day almost every where
going up apace, whilst Churches
lye ruined, and shut up; or not
frequented: Do not some of us
build our own houses upon the
ruines of Gods? To such the Pro-
phets word is very heavy, whilst he
cryeth Wo to him that buildeth his
house by unrighteousnesse and his
chambers by wrong; against such
the stone out of the wall will cry, and
the beam out of the Timber. Such
Eagles feathers will consume all
such mens stately plumes, which
they so feather their nests with,
when they shall see them set on
fire with such coals from the Altar
which they dreamed not of: but
I leave them.

And desire that all of us, even
the best of us may be humbled for
our remissenesse in setting upon,
and carrying on this building up of
the Church of Christ, which (as
other Church-work is wont) go-
eth on very slowly, and may com-
plain
plain as the Criphe, who say so John 5 7
long at the pool of Bethesda, that
while it is sometimes getting on,
and in some forwardness, alwayes
some businesse or other (and usually
of our own) steppeth in before it.

But better men in Scripture
have written us a better copy.
David now chosen to be King, and
therefore had businesse enough,
with what speed he could, to let-
ttle his own house, yet in the first
place takes care of Gods, would
not enter into his princely palace,
nor lye down on his soft bed, nor
sleep, nay not so much as slumber,
till he had found out a place for
the Lord, an habitation for the
mighty God of Jacob, Psal. 132.
3, 4, 5. The Lord pardon us, that
whilst for these many years, we
have been about this work; at
least have seemed to have been
(God knoweth what from the
heart, we at first, and since have
really intended) we have been so
often nodding and slumbering, that
at last, as to this businesse, we
seem to be fallen fast asleep; and
He in mercy grant that some ter-
rible
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rib'e judgement do not at last a-
wake us. But David we see had
a more watchfull eye upon it.

And Solomon in his first and best
dayes trode in his fathers steps,
buils Gods house before his own,
and although he was longer in
building the latter, yet (it may
be) it was, because he imploied
more workmen, and more care
and diligence about the former
that he might the sooner dispach
it, when he was more desirous
and earnest to injoy it.

And afterward in Judah re-
turn from Babylon, Ezra layeth
the foundations of the Temple,
before Nehemiah raiseth up the.
City walls: and truly if the Pro-
phet would be first served of the
widow of Zareptahs provisions,
before her self; is it fit that we
should serve our selves before our
God? this is our Sin.

Our Duty. 2. And therefore the contrary
is our Duty, that with one shoul-
der, with all our heart and utmost
endeavour, we would set about
this great good work, that Gods
Church at last may be edified.
It is said of Barnabas, that he earnestly repaired Jerusalem's wall, Nehem. 3. 20: and truly we have need,

As of much wisdom, when we are now to build a Tower, to sit down, and to account the cost, Luke 14. 28.

So of much courage and zeal to carry on, and to go through with this work, for we may make account, with Zerubbabel, Ezra, Nehem. and Nehemiah to meet with all that scorn and opposition that either man or devil, can help us with to hinder us: that we have need of Barnabas' warmth & heat the more to quicken us, and to burn their cords asunder, the zeal of God's house should even eat us up, as it did our Saviour; so as to consume and break through all such obstacles, that that word may never be said of us, those men begun to build, but were not able to finish but that we may still advance and go through with it, as it is often repeated in that story of their repairing.
pairing of Jerusalem, that they did not only build the walls, and lay the beams, but also set up the doors thereof, the locks thereof, and the bars thereof, i.e. they rested not, till they had compleated all: Nehem. 3. 3. 6. 15.

In which chapter from the example of those builders of Jerusalem's walls, we have many usefull directions in this like work of edifying the Church of Christ, and out of diverse others I make choice to instance only in two, for our better direction in it.

1. That all are to be imploied in this good work.

2. But every one according to his own rank and calling.

This is a boon work which none must be exempted from, but all, of all ages, sexes, degrees and conditions, are to have their share, and accordingly to be engaged in. As in the rearing up of the Tabernacle, the women spun, and the men wrought, some brought gold and precious stones, others goats hair and more inferior materials: So here in the building.
well Improved.

building up of Jerusalem’s walls, you have all employed.

Both sexes, not only men, but even women prove workmen, and so you read of Habbush and his daughters, v. 12.

And the like you may there observe of all callings and conditions of the people, not only the richer Gold-smiths, who had three shares, v. 8. 31. 32. and the Merchants, who had two, v. 31. 32. but even the meaner Heards-men of Tikoa, who had their double share, v. 5. 27. as usually it proves, that meaner men are the true labourers, not only in their own work, but also in carrying on the publick good.

But yet it is fit that the Governors of the Church and State should be Principals, and so here they were.

For in the 1. verfe we finde Eliashib the High Priest, and his Brethren in the first lot, and beginning the good work; and with them other Priests, v. 22. 23. and Levites, v. 17. yea, even inferior Nethinims the
the Temple water-drawers, vers. 26 so that amongst them they had five lots.

But the Princes and Rulers had eight, and amongst them the Rulers of Jerusalem are let first, v. 9. 12. not (it may be) so much for their place and dignity, as for their prime forwardness in so blessed a work, and withall they have two lots of the eight (as more rich and able and willing too, a good pattern for our chief Towns, and Cities in the like work) and the Rulers of inferior places make up the other six. v. 14 15, 16, 17, 18, 19. Onely the ignoble Nobles of Tekoah (it may be somerich Graziers, or Country covetous Leards, amongst their Neighbour Heardsmen) were too good, or rather too base, to put their necks to the work of the Lord, v. 5.

Ministers. A fit Model for us in this building of the Church, to work by. The Priests had five lots in that, and the Ministers have a very great share in this: from the high
high Priest to the lowest Nehemiah, all of greatest or least places, parts, graces, all Churchmen especially have an interest in this Church-work, as they have that special office in it, so they above all, should have a special care of it; Their ἵστορ εἰρήνη or proper work is to be Builders, 1 Cor. 3. 9. 10. Psal. 118. 22. And the very end of their office, gifts, and authority, is the edification of the Church, Ephes. 4. 12. 2 Cor. 10. 8. Oh, therefore that as by our variance we have made it a Babel, so by our union and joynt endeavours Jerusalem may once be it self, a vision of peace, and that now at last, as it was of old, it may be again built Psal. 122 as a City that is compact together. 3.

For our encouragement wherein, take we notice of that remarkable providence, viz. that God did so graciously accept, and highly esteem Eliasibs and the rest of the Priests beginning to build up Jerusalems wals, that whereas they began that happy work at the sheep-gate; Neh 3. 1. that
that very place he so remarkably honoured, that he miraculously blessed it with that healing pool of Bethesda, which cured all comers, of which you read John 5, 2, 3, 4.

I cannot promise miracles: but I should hope for a marvellous healing of our breaches, if according to this pattern our Ministers would be foremost in this blessed work of building up the Church of Christ.

In which Magistrates (as they have most power, so they) have the greater share, as in that pattern they had eight lots, to the Priests five, and so before we read, Then rose up the chief of the Fathers of Judah and Benjamin, with the Priests and Levites whose spirit God had raised, to go to build the house of God, Ezr. 1. 5. and afterward, when their spirits were somewhat down by reason of many discouragements they met with, upon the Prophets stirring them up, chap. 5. 1. it is again said, Then rose up Zerubbabel and Joshua, and began again
to build is, the Prophets of God helping them, v. 2. Ministers should be helpers, and Magistrates (especially supreme Magistrates) should be Principals. So Cyrus confesseth he had a charge from God laid upon him to build his house, Ezra 1. 2. and how Christian Magistrates, who have far more, and stronger yres, can be loosed and exempted from this charge, I know not; this I find that Abraham, Gen. 12. 7, 8. Isaac, Gen. 26. 25. Jacob, Gen. 33. 20. those great Patriarchs, where ever they pitched their Tent, they there built an Altar. Micah, though none of the best men, yet (as it seemeth by his story) one of some good rank, accounted himself made when he had got a Priest and a Teraphim, and utterly undone when afterward he had lost them; as the loss of the Ark brake Elies neck, and his daughter in laws heart. Joshua 13. 18. 24. takes care to place the Ark in Shiloh, which was in Ephraim, his Tribe. And although building of
of Altars to God was but rarely thought of by Saul, 1 Sam. 14. 35. and the Ark of God in his time but little looked after 1 Chron. 13. 3. yet he getheth it to Nob in Benjamin, which was his Tribe. And afterward David when once come to the Throne getheth it to Zion, 2 Sam. 6. which was his own city, v. 16. It seemeth these great men thought it best, and their both duty and security to have the Ark of God by them: And it is worth such mens most serious thoughts to consider, what both pains and cost David was at to settle it in Zion, and Solomon afterward in Jerusalem, and with what solemnity they did it: David gathereth all the chosen men of Israel with all the people to bring it up with all kinds of musick: He himself dancing before it with all his might, though he was laughed at by Michal as a fool for so doing, 2 Sam. 6. And Solomon to bring it from Zion to be settled in his Temple hath as great a convocation, 1 King. 8.1,2,3. and He
He himself with the Princes went before it in the head of that Procession, v. 5., where it is added that they offered so many sheep and oxen that they could not be told, n. r. numbered for multitude. Indeed v. 63. they are numbered to have been two and twenty thousand oxen, and an hundred and twenty thousand sheep; but it was the greatest sacrifice for number of offerings, that ever was heard of, or read either in sacred or profane writers; which sheweth at what a rate they did (and all that are in their place, should) value the building up of God's house, and the settling of his ordinances, and be no losers by them neither: for they will quit all the care and cost, which they put them or any to, as the Ark fully satisfied Obed-edom for its entertainment, 2 Sam. 6. 12. and so still.

1. Their settling of God's house will establish their own, as Caesar did his own statues by erecting Pompey's. God promiseth to build David an house, because he did but only purpose to build him one, 2 Sam. 7. 11.

2. It
2. It will be the most Orient Gemme in their Crown, is it self, & will make them most honourable in the sight of God and man. So we finde that in all that royall state of Solomon, which ravished the Queen of Sheba's heart, after the meat of his table, and the sitting of his Servants, and all the rest of that bravery, the last, as chiefeft, is added, viz. His ascent into the house of God, 1 King. 10. 4, 5. That made Solomon glorious while he lived, viz. the building of Gods house more then his own: and Jehojada's doing good in Israel both towards God and his house, gained him honour in a royall buriall, when he was dead, 2 Chr. 24. 16. Dead mens monuments use to be in Churches, but the building of Gods true Church would be their most glorious and lasting monument.

3. Nor will it be more honour to them from others, then truest inward satisfaction and comfort to themselves in the closing up of their lives, & at their last account. After all that great good which Nehemiah had done for the State
in the foregoing Chapters, how sweetly and comfortably doth he close up all in the last Chapter of that Book, with reflecting upon his care and zeal for the house and ordinances of God? in his taking care for the sanctifying of the Sabbath, in his cleansing of the Temple, in his providing for the Priest's portions, and in his chaising away such as intended and defiled the Priesthood? with what comfort and humble boldness could he say, Remember me, o my God, concerning this, and again, Remember me concerning this also. What happy Items were these in his last reckonings? and yet again (not as though by his so often putting God in mind he were subject to forget, but the more to assure us that he will be sure to remember) again (I say) he addeth the third time, Remember me o God for good, and so he ends his Book: and o happy all they who are in his place, if with such a word in their mouths they can end their lives, as with a sweet air after a stroke struck by a skilfull hand on a well tuned instrument.

But
But although Magistrates in this work have the greatest task, yet the people, and all private Christians, yea the least and meanest of them, have their proportionable share, as the least stones, yea though they serve only for filling up the wall, in their place and proportion conduceth much to the getting up of the building, and that as well as the chiefest corner stones, &c. they that lye in the foundation: He that serveth the Mason, helpeth up the building, as well as the Master-workman: The poor widow may cast her two mites into the treasury of the Temple and the women that spun goats hair helped on the work of the Tabernacle, as well as Bezaleel: The rich Gold-smiths had three lots, Nehem. 3. 8. 31, 32. (as it was fit that their proportion should be greater answerable to their ability) and yet the Heards-men of Tekoah had two, v. 5. 27. The Apostle speaks of a μέτρον, and an έπερευσία and an ἐμπρόσθεν, in every part of the body of Christ, in which the least member hath its measure of grace and ability, and
and answerable thereto it hath its energy or effectuall working; and, proportionable to it, its ἐπιχορηγία or supply that it affordeth, and so by the joynct acting of all the members, there is made an increase of the whole body, unto the edifying of it self in love.

Let not therefore Gideon say, My family is poor in Manasseh, and I Iudg. 6. 15 am the least in my fathers house; and wherewith shall I have Israel? let not the poorest, and weakest, and most private Christian say, My body, parts, estate, are all weak and poor, and how then shall I ever do any thing towards the edifying of the Church, or advance the seeling of the ordi-
nances of Christ? For,

1. All the Saints are in Cir- Revel. 4. cuitu, round about the Throne, 6. 10. and in point of Communion with Christ, the poor may be as near to him as the richest, and therefore although such of you can otherwise do but little, yet your prayers may do very much with 1 Thes. 5. him, who alone must do all. 2 Thes. 1. 3. This made Paul so frequently Heb. 13. F and 18.
and earnestly begg the prayers of all, when he was upon this work, though he was a Master-builder.

2. Their holy life may yet do more, as effectually prevailing with him to continue and increase such means of grace, which they so thrive by, as long as his servants watch and work, he is pleased to keep in the light, it was not then so with Ephesus, when Christ threatened to remove her Candlestick, Revel. 2. 5.

3. As weak and mean as they are their particular indevours may much advance the Churches common service. As in great mens families, so in the house of God, there are variety of offices, some more mean and homely, and yet most necessary, which persons of meaner parts and place are more fit for. A little Piercer is fitter to make a hole to drive in a nail, then a great wimble, and the littlefinger, may in some posture reach that which the greatest and longest cannot; and so in the body mystical, as well as natural, the members
members that seem to be more feeble, are necessary, 1 Cor. 12. 22. And therefore in this building up of the Church, did we but seriously study it; and our selves, we should finde some lower services, which men of lower abilities, and standings, like our selves, and so we with them, may be most fit to stoop to, and never have occasion to stand Mark 20.7 all the day idle with this excuse, that none hath hired us, for every one of us, the very meanest of us may do something.

4. But many such weak ones joyning together, may arise to a considerable ability. All buildings are not made onely of such vallt square stones, as Solomons Temple was, but many of lesser bricks, nay little Flints (we see) if well laid together in good morter serve to make very strong building: and that great Beam which no one strangest man can stirre, many weaker hands may easily lift up: How great a fire may little flicks make, if many, and laid together? For and Dan.

though
A good day

though lesser Rivolets whilst asunder, when met and joyned in one Current, make an over-flowing Jordan. How fast might this Church-work go up, if many hands, though but weak ones, would joyn in it? The children gathered wood, whilst the fathers kindled the fire, and the women kneaded dough to make Cakes for the Queen of heaven: and if many weaker hands with those that are stronger were joyntly put to this work, the house of the King of heaven would more speedily be built up and edified.

5. Although it should be little or nothing that either singly or together we could do of ourselves, yet it might do much in setting others on work, who are able to do more, as the Corinthians zeal provoked many, 2 Cor. 9.2. little sticks use to kindle great ones. In the Church of Christ, 1 Cor. 12. 28. there are not only ἄνθρωποι, but also αὐτοκόπως, Helps as well as Governments; and such helpers weak Inferiors may prove, and
nd so Paul the great Apostle alleth Aquila and Priscilla, that were but Tent-makers, his helpers, Rom. 16. 3. Weak ones may help those that are more able.

Either by encouraging them in their work, as Paul when he saith but see the Brethren is thankfull, and taketh courage, Acts 28. 15.

Or at least by shaming their awkwardness, with their forwardness, and that with this advantage, that herein the weakest are able to do the most, in that the weaker they are, the more they shame the stronger, if they fall short of their activity and diligence.

6. And yet the more, in that provoking their strength, we shall improve our own weakness, so be able to act the more strongly, our little wheels being carried about by their great ones, which we have set a going, and he great sluice opened and a running turneth about our mill; and the great Ship now under Sail carrith the Cock-

F 3
boat along with it, which helped to weigh its anchor. So Aquila and Priscilla by helping Apollos, mightily helped themselves, and others by his greater abilities, for it is added, that he helped them much, who had believed through grace.

So that from these and the like considerations we see that private Christians, and even the weakest of them are ingaged in this great good work of edifying the Church of God, in which, if they ply it, they may do much good.

I am sure, that by their contrary neglect, or practise they may both much hinder it, and at last ruine all. For,

1. It is but a very weak hand that cannot more powerfully draw a great weight down the hill, then a very strong arme can pull it up. How doth a little Remora stay a great Ship in her full speed? and one stop in the least wheel or pin, make an huge engine stand still in its swiftest motion? Very sorry men have proved
proved sad hinderances to the advance of the things of Christ and his Church, through their boldness, and others baseness, whilst the devil can have more active Agents against the Church, then Christ can have for it.

2 Or although such sorry adversaries strength and ability may be little, yet their sins may be very great; they weak men, but theirs may be mighty sins; Amos, 5:12. and so although in their private low standing they can do little with men, yet by their horrid abominations they may most highly provoke God, and so one Achan may trouble all Israel, Josh. 7:25. and one sinner destroy much good, Eccles, 10:1. one otherwise weak hard pull down more, then many abler can build up; And thus we see that not only Magistrates and Ministers, but all even the most private and meanest Christians have an interest and share in this blessed work of edifying and building up the Church of Christ; which was the first lesson we were to learn from the example of those repairers.
of Jerusalems walls, in Nehe. 3. 2. But so, as that we must herewith take in the second, which was, that although all are engaged to act, yet every one according to his rank, and in his own proper calling and station: for so we find it was in that pattern held out to us in the place before mentioned, where we find that several persons and companies had their several loss and quarters, and so they repaired their parts, Nehem.3 20,21,31. and especially that part of the wall which was over against their houses, as you may observe, v.10. 23. 28, 29. which teache us, that although in this common work, we should all, of all sorts, join they agree to be acting, yet so as that every one of us keep within the bounds of our own stations and callings, and so hold our selves to our own particular allotments, that we do not, either out of a vain conceit of our own sufficiency, or a rash head precipitancy μαλακτίαν, and being vainly puffed up with a fleshly mind,
well Improved.

Col. 2:18.

[Image 0x0 to 612x792]

...boldly intrude into other men's places and employments which we are not fitted to, and lo neither by God or man called to.

I would have the house of God built, the Church of Christ edified, but I would not therefore have all Ignaros prove Preachers, or privy counsellors, and every Jac Ket get up into his Quercus Reformatoria, which will as much advance the work, as Uzza did the setting of the Ark, by laying hold of it, (who by the Law should not have touched it,) who stop't it, and not furthered it; or as much as a whole army will help on the victory, by running all on heaps in a confusion, and to rather tread down themselves, then their enemies. Mistake me not therefore, I only bid you all march on, but yet so as that you keep your ranks. And for that purpose, mind and weigh well, the abilities God hath given you, the calling in which he hath set you, and that particular work and clue in it, both in your private and publick relation, as may keep you from invading an.
others province, which intrusions are usually accompanied with the neglect of our own lot, and so with the publick detriment, as had Jerusalem's repairers bin busy to look to other men's allotments, the enemie might soon have come in at their breach, which they never looked to. Let us therefore with them labour to build up Jerusalem's wall, but so as that our care be to look to our own Frontage, to that part of it which is over against our own houses, which fitly leads me from this 2d part of edifying the Church, in setting up, and setting publick ordinances, to the

Third, and that is the edifying of our selves in our establishment and growth in faith and all other savoy graces: for the whole is made up of the parts, and the growth of the body is in a proportionable increase of all the members. If ever therefore we would according to the square of the word edify the Church, we must take care to build up ourselves in our most holy faith.
as Jude exhorteth us, v. 20. that by faith coming to Christ the living stone, we also as lively stones may be built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ, 1 Pet. 2. 4, 5. Otherwise we may gather Churches, as many now do, and build material Churches, as in and after Constantines time, both He and many others did, and yet for all this, the Church of God may be but a very little edified. They do very ill, who cry down all Formes, although of Gods own making and institution; and they do little better, who make them indeed but bare Formes, like painted Churches, in a Lantskip. So the Iewes of old made a chaine of the Temple of the Lord, The Temple of the Lord, The Temple of the Lord, 1er. 7. 4. as before they made the Ark of God a μορμολύκευτον, a bug-bear to fright enemies, which they themselves so long played with, that at last both they and It were carried away captive, 1 Sam. 4. 3, 4, 55.
It is not the crying up Holy Church, with Papists; or Reformed Churches in the most refined Formes of them, with Protestants; these rested in are but Names and Notions, Names indeed of God by which, in our walking answerable to them, he is known, but horribly taken in vain, whilst rested in, and will do us no more good, than Gibe-ries laying the flax on the dead child, could bring life into it, or Davids cloathes warmeth to his spent body; nay we shall prove worse by them, as (they say) the Cypress tree the more it's wattred, the more barren it groweth, worst men have often been found under best Ordinances. So in Pennel (which signifieth the face and presence of God) we meet with scornful Neuters, Indg. 8. 8. and in Bethel (the house of God) with scoffing Idolaters, 2 King. 2. 23. Bethel proveth Beth-a-ven, Hos. 10. 5. ἡπειρατικὴ is but καταπυπα, Circumcision the Conci-ision, Philip. 3. 2. and the nearer we are to the Church, the further from
well improved
from God, and nearer to a curse, and our end is to be burnt; when after all shoures and Sunshines we bring forth onely bryars and thornes, *Heb* 6. 7. 8. The Church is indeed then built, when the members of it are truely and savely edified, and are as λίθοι γάρες as lively, or living stones, which do not onely lye in the wall but grow in the building: When inward grace thrives, according to outward meanes, and when our communication, and whole conversation, is good to the use of edifying, as the Apostle speaketh, *Eph* 4. 29. When a good life is built upon good Doctrine, then is the Church indeed edified.

But so as (in the last place) that we labour to do as much for others, as that last mentioned place intimateth, That we edifie *ἐν* ἑαυτοῖς, one another, *Singuli singulos*, *Tbes* 5. 11. and this mutually, *ἐν καλλίσταις, Rom* 14. 19. that by our miscarriages we do not edifie them in sin; for such a kinde of untoward edifying the Scripture somewhere speaks of:
but by pious admonitions, and holy examples, and all other good means, we endeavour to bring men to Christ the foundation and that then they may be settled upon him, and grow up in him: and this also is held out unto us in that former expression of living stones, which do not only live and grow our selves, but are also lively and active to draw on others to the building: such a care the Apostles had of any where they found any hopes or beginnings, and therefore as soon as ever they heard that Samaria had received the word of God, they presently sent unto them Peter and John. Further to bring them on, and build them up, Acts 8. 14, 15. which is excellently set down in that Chap. 8. 9. place of the Canticles, where we see what tender care the elder churches had of their sister in this holy Oecodemy; If she were a wall, they would build upon her a palace of silver; If a door, they would inclose her with boards of cedars. If a door that

SeeMercc, in locum... had opened to Christ, their incli-
well Improved.

ng her with boards, or barres of Cedar, which never rotteth, expresseth what care they had in confirming and strengthening her: for a wall (i.e. more confirmed and settled) their building upon a palace of silver, holds forth their further endeavour for her continued growth, ornament, and perfection: and these two take up what before I said was generally contained in this duty of edification: and in particular,

1. When Christ as the foundation is first laid,
2. His Ordinances are set up and settled according to his Word,
3. We in the joyment of them established and grow in grace ourselves,
4. And are means and instruments busily employed for the effecting of the like in others, then the sense of the Text, and other scriptures the Church is edified, which should the more earnestly be desired and engaged by

1: As knowing the time; as the Apostle speaketh, Rom. 13. 11.
(For
(for it is a duty very much incumbent on us in these last Ages to be
indevoured, because it is on God's part) a mercy frequently promis-
ied to these latter days. If you look into the several books of the
Prophets; in the end of many (if
not of most) of them, you shall
find many gracious and glo-
rious promises made of the then
building of the Church. In this re-
spect, it is the work of the day;
and therefore, I hope we will not
stand all the day idle, but that it
may be our happiness that these
Prophecies and promises may be
most happily fulfilled not onely
upon us, but also by us, whilst
we thus diligently act for their ac-
complishments.

But in two other respects it is
the work of this our day in Eng-
land, according to the two rea-
dings of the Text, which I before
mentioned.

Either they then had rest, and
thereupon were edified,

Or they were edified, and there-
upon had rest; and accordingly
we have two strong arguments yet
further.
well Improved.

further to press this duty.

We have already through God's mercy some rest, and therefore there is all reason that we should now be edified according to the first reading.

And again we have need to be edified, that so we may have our rest confirmed, and our begun peace continued, according to the second reading.

We have (with them) attained to some rest, and therefore in point of ingenuous gratitude, and that we may answer God's gracious providence, we are now in so fit a season, to endeavour that we may be edified: For fair weather, (as I said before) is the fittest time to build both our own, and God's house in Solomon's faith, There is a time to break down, & there is a time to build. We have had a time of too much breaking down in time of war, and therefore now, if ever, is a time to build up, in time of peace. A clear shining after rain. 2 Sam. 23. makes a growing season, such is 4. ours for the present, and therefore let us up and be doing: God's Temple was
was built without axe and hammer, 1 King. 6. 7. but it was
beas down by both, Psal. 74.
6. War hindreth the building of
Gods house, 1 King. 5. 3. but
Peace should further it, v. 4. 5.
And therefore let us lay hold
of this happy opportunity. In Hea-
then Rome, Janus his temple stood
open onely in time of war, to sue
to their gods for peace, which they
then wanted, most disingenuous!
like a man that openeth the door
onely so far to his friend, as to put
out his hand to take in something
from him, which he standeth in
need of, and then to shut it upon
him again. But true Christians
are more ingenuous, and therefore
would have the Church doores
opened as much in time of Peace,
that they may go in, and return
thanks for mercy received Thus
we read of Asa, 2 Chron. 14. 5,
6. That the kingdom was quiet be-
fore him, and the land had rest,
and he had no war in those years,
because the Lord had given him
rest: whereupon it's immediatly
added, v. 7. Therefore he said un-
to.
to Judah, Let us build while the
land is yet before us; for we have
tought the Lord our God, and he
bath given us rest on every side,
and so they built and prospered:
And so let us say, and do, who
have the like occasion, that we
may have the same blessing: Thus
let us build, and so let us prosper,
and this in building not so much
our own houses as Gods. This
was wont to be the care of
God's people in former times upon
the like occasions; Israel when
got out of Egypt, and through the
Red sea, (and have not we?)
tearad up the Tabernacle; Solomon,
when in peace, and no evill or
adversary occurring, builds God
a Temple, which although af-
ferward their sins ruined, yet up-
on their return from Babylon, it
was their first work to build it a-
ain the second time: and the like
was the Christian Churches care
upon the ceasing of the primitive
persecutions. And so God now by
our present rest from former trou-
bles tryeth

Both our ingenuity and grati-
tude,
rude, whether when he hath thus wrought for us, we will work and build for him.

And also our wisdom, whether we will take the fittest time for so needful a work. What more necessary to be done then to build up God's house, that thereby we may edifie ourselves in faith and grace to salvation? and what fitter time can we either have, or wish to do it in, then when the coast is clear, and we may be at leisure for it, and have nothing but our own naughty hearts to hinder us in it? But when shall we set about it, if not now? God hath given us Rest, but not to be reslive, rest from outward trouble, that so we might be more expedite and ready thus to set upon his work, and so to work out our own salvation: Having Rest, as there is a fit season of it, so there is all reason that we should labour to be edified, which was one Reading of the Words.

Motive 3. And being edified, we shall have rest; which was the other Reading of them, and affordeth another strong argument to in-
once the duty, If edified, it will be a certain pledge and means of the continuance, settlement and establishment of our begun rest and peace. Read over Judah's story, and you shall ever finde that all prospered, while the Temple and Ordinances of God were pheld and honoured: and it is to be observed that when David had estled the Ark, 1 Chron. 16. 1. now in the sequele of that Chapter, he calleth upon heaven and earth, Sea, and fields, and trees of the wood to rejoice, v. 31, 32, 3, &c. and how he puts together any parcels out of severall other Salmes unto that one, as though it were not sufficient to praise God for such a mercy, into which so many are crowded. And how 1. 30. when the Ark and Church as thus settled, he makes account that the whole world, with it, were established; and no wonder, Isa.48.18 seeing that for its sake, it is continued: in this case the Prophet saith, Their peace shou'd be not as a brook, which is soon ried up, but) as a River, con-
tinually flowing, and their righteousness as the waves of the sea, one still coming on in the neck of another: Were it our case, we might expect an uninterrupted series of mercies.

But never shall I expect that at the long run, it shall be well with the State, if the Church continue to fare ill, or that our houses will stand firm, whiles God's lieth waste: we may in that case build castles in the air, or upon a sandy foundation, which will not abide when the storm cometh; with Cain and Nimrod, we may build Nods and Babels, which according to the signification of those names, will end in unsettlement, and confusion: They shall build, and I will throw down, saith the Lord, Mal. 1. 4.

The Jews tell us that the three last Prophets died all on one day, and that on the very same day Alexander as a Conquerour entred Jersalem; whether true or not, we may make this use of it, to think and conclude upon it, that when thorough the unworthiness of a people

Gen. 4. 7. 15. 5. See Schin- ler. adv. voc. em.
well Improved. 119

people true Prophets cease, outward peace useth to cease with them; and when the Church is not edified, fear lest the State be not thereby ruined.

But work we with God (as the Scriptures phrase is) and God will work for us: Build we up our selves in our holy faith, and build up his house according to his holy Word, and then prove him if he will not open to us the windows of heaven, and pour us out such a blessing, that there shall not be room enough to receive it, Mal. 3. 10. Build upon it, that he will then build us; and not pull us down; plant us, and not pluck us up; even plant us assuredly. i. e. in truth and stability, בך כל לבב יבש ובל with his whole heart, and with his whole soul. Let but the Churches of God be edified, and then according to the Text we shall have rest, and that continued and established, and our Churches not onely settled, but also multiplied.
This was the second choice blessing, which accompanied or followed upon their peace, \textit{ἐπήνοισαν} which the \textit{Vulgar, Cambridge, Calvin,} and some others read, Feb. 25. 1654.

They were filled, and refer this word to those that immediately went before, \textit{Πνεύματος} as \textit{ἀνεύθυνος.} Thus: \textit{They were filled with the comfort of the holy Ghost;} which reading in it self beareth a good sense; but 1. breaketh what (I think) is the right contexture of the parts of the verse.

2. Nor doth the word \textit{πνεύματος} to well agree with a \textit{Dative case,} as here it must according to that reading. 3. Nor usually (if at all in the \textit{New Testament}) put for to fill, but rather to increase and multiply. And so I here take it, and with our \textit{Translators} read, they having rest were 1. \textit{edified,} 2. \textit{multiplied.}

That is, 1. \textit{As the Apostles in the course}
course of their Ministry converted many to Christianity: so more Churches were gathered in new places.

2. The former Churches in the same place were so increased by the conversion, and so accession of new members, that not being well able to meet in one congregation, for order sake, and for their better edification, they were either divided into more Assemblies in the same place, or as new Colonies were from them sent abroad to stock and plant other places: and thus with the number of Believers, the number also of Churches was increased and multiplied.

In the handling of this particular, I shall endeavour to make out these two things.

1. That, as it is here recorded and reckoned, so indeed it is a very great blessing to have the Churches of God multiplied.

2. That it is an happy fruit and consequent of their having peace, and being edified, for so they lie in the Text. First they had rest, 
thereupon, next they were edified; upon both which in the last place and close of all followed, that they were multiplied.

It is a very great blessing to have the Churches of Christ increased and multiplied, for as such it is here recorded and reckoned: viz. As a 2nd happy effect of their peace: Having rest, they were both edified and multiplied: And for the further explaining of this particular, before the proof of it, I premise this double caution.

1. caution. 1. This multiplication and increase of the Church, is a very great blessing, when and where it may be had, but yet not so, as to be such a distinguishing note of the Church, as that that should be no Church, where through the malice of Satan and his instruments such multitudes are wanting. So indeed the Papists would characterize the Church by its far spreading, and overgrown multitudes, proving (as he faith) the fineness of the cloth by the large measure, as Bellarmine in his Concerns Columba, will needs make
make his society of Jesuites to be the right Dover, because of their fast and far flight, and their multiplying brood, rather from any thing that they have of Dovelike simplicity and Innocency, of which if he could prove them very much guilty, he would shew more strength and art then he hath done in all his whole controversories.

Such vermine may multiply by swarmes, whilst the Lyon and Eagle, and other more noble creatures (as Aristotle observeth) are omnivorous, bring forth but by single unitie; Christ once, when lost by his parents, was not found in swathing, in the company, but Luk.2.44, the woman his spouse is too oft to 45. be found in the solitary wilderness, Revel.12.6 whilst the waters wherein the whale sitteth, are peoples, and multitudes, and nations, and Revel. 17. tongues.

The valley of the son of Hinnom is a place of Hell, as Hieronym observeth, and such a Church-yard we may finde in the Popish Churches, in which more are buried,
A good day

tied, then are baptized into the
true Church of Christ. For his
dove and undefiled is but one
whilst there are threescore queens,
and fourscore concubines, an
virgins (such as never had re-
ference or affection to him) with-
out number: And therefore whilst
they cry, Nos numerus sumus,
&c. let it satisfy us that we are
of Christ's myriov myriov, little
little flock, to whom it is his Fa-
thers good will to give the king-
dom: Multitudes rightly ordered
are a blessing, but no infallible
necessary distinguishing note to
the Church, which is the first
Caution.

2. Caution. The second I implied, when
even now I said, Multitudes well
ordered; and it is more plainly ex-
pressed in the Text, when first it's
said, they were edified, and af-
terward that they were multipli-
ed. For Multiplication without
Edification breedeth only confu-
sion; like the swarmes of flies
in Egypt, which corrupted the
land, Exod. 8. 24. So at first;
when men began to multiply up-
on
the face of the earth, they defiled it, Gen. 6. 1, 2. Such multitudes may be more than a good many; too many for God (as once Judg. 7. 2, 4.) to vouchsafe his gracious presence to; of such multitudes we may say with the Prophet Isa. 9.3. Multipliasti gentem, non magnificasti teavinam: Thou hast multiplied the nation, but not increased thy joy: Little increaseth joy to the Church by the accession of such multitudes. As when

1. Either the bulk of the Church is swollen up with multitudes of hypocrites, as Israel's camp was with that mixed multitude, Expd. 12. 38. A great deal of chaff may make a great heap on the floor; when there is never the more, but it may be the little wheat in the garner, and many bad humours in the body may make it swell and be greater, but never the healthier.

2. Or when the Church is rent in pieces by Schismes and Factions, and so of one Congregation are made many conventicles of Hereticks; many such are now called...
Churches, and they are multiplied, and the more the pity, because far enough from the sense of the Text, in which the true Churches of Christ are here laid to be multiplied; nay hereby they are diminished, weakened, if not in some places wholly destroyed and ruined. As in a demolished building the parts of it pulled asunder, and broken in pieces take up a greater room, but mean while the house is pulled down, and that honour which is drawn out into many open pots grown dead and vapid, which would have retained its spirits, if it had been kept together in one vessel. But this Multiplication here was without any Division; for these many had one heart, Acts 4. 32, in their orderly divisions, they had no factions, were multiplied, but both first were, and still continued to be edified, and edification in the proper nature and notion of it includeth a compacted union, and accordingly they had peace in Brotherly communion, as well as in freedom from enemies per-
well Improved.

sections; Such a multiplication as a consequent or concomitant of edification, the Text and the point in hand hold forth for a very great blessing.

1. Multiplication is a blessing in Nature ever since God said, Gen. 1.22.
Crescite & multiplicamini, at the first Creation.

2. And promised as such in the Covenant of grace, to Abraham, Gen. 22.
Isaac and Jacob, and so all along, Gen. 26.
that their seed should be as the stars of heaven for multitude.

3. A blessing to a Family; Gen. 28.
When the wife is as the fruitful vine by the house side, and the children like olive plants, round about the table, Psal. 128.3.

4. And a blessing to the State; Prov. 14.28.
For in the multitude of the people is the King's honour, but in the man of people is the destruction of the Prince.

5. And why not as great or rather a greater blessing in the house of God, and the Commonwealth of Israel?

As such, it hath been desired and prayed for by the people of

G 4. God,
A good Day

God, Let Reuben live, and not die, and let not his men be few,
Deut. 33. 6. and as such it hath been promised by God to his people,
I will multiply them, and they shall not be few, I will also glorify them, and they shall not be small,
Jer. 30. 19.

The contrary to it hath been frequently threatened on God’s part as a very heavy affliction, that whereas they had been as the stars of heaven for multitude, they should be left few in number,
Deut. 28. 62. when the glory of Jacob is made thin, and the farness of his first waxed lean, and they left as the shaking of an olive-tree, two or three berries on the top of the uppermost branches, Isa. 17. 4. 6. or yet more lonesome and solitary; As a single Beacon on the top of a mountain, or as an ensign upon a hill, as the same Prophet elegantly expresseth it, Isa. 30. 17.

And on his peoples part as sadly bemoaned and groaned under, as under a very heavy burden,
So David mournfully complaineth that
that the godly man ceaseth, and that the faithfull failed. Psal. 12.
1. and the wasted, consumed Church piteously cryeth out, My leannesse, my leannesse, Isaiah 24. 16.

This truth the devill is convinced of, and therefore well knowing that the enlargment of Christ's kingdom is the lessening of his, by himself and his instruments, he la-
boutreth to hinder it: Come on, let us deal wisely with them, lest they multiply, Isaiah Pharaoh, Exod. 1. 10.

And therefore, God on the contrary, promoteth and advanceth it, when he intends to give his people a signall evidence of his fa-
vour and love.

Whether in worse dayes as a pledge and meanes of their after deliverance, as in that remarkable, place Exo. 2. 7. where speaking of Israel in Egypt, You have six words or expressions in the Hebrew, פירペンאשנה�אלאואףינעוסי...
1. They were fruitful, 2. And increased abundantly, 3. And multiplied, 4. And waxed mighty.
G.5. and.
A good Day

and that 5. 6. in two words, 
Valde, valde, exceedingly, so that the land was filled with them. Notto express that the Hebrew women bare six children at a time, as Baal Haturim vainly Cabalizeth, quoniam nuncius, but only to express a most wonderful prosperous increase. The 1st word signifying that none of them was barren.

2. That they brought forth diverse at once, more reptilium, as the 2nd word signifieth, Gen. 1. 20: And 3. those not short-lived: For else they had not multiplied as the 3rd word word faith they did. 4. Nor weak and feeble, but strong and mighty, and all this doubled as the words are, and that to a superlative degree as the word there used in that language signifies: thus then to the Church in that time of their bondage, to the Christian Church in their first uprising, whilst yet under persecution: How oft do you read in the Acts of the Apostles of the ἡδος, the multitude of Believers? When ὅλης ὁ πληθυνήσεις
wel improved.

Acts 2.1a. καὶ ἐπληθύνετο δὲ δικαστη Cooperation among the disciples. When they were gathered together in secret, Peter stood up and said...

Acts 6.7. In that day of God's power from the tomb of the morning, he had the dew of his youth: Psal. 110.3. i.e. the world was overspread with believers and Churches, as the drops of dew in a morning; when the face of the earth shall be wet with the dew, then shall they say, Vesta omnia impletur urbs, insulas, castella, &c. those first best days, though under persecution, their numbers led all places.

As we hope and believe in the best days, they will fill the world, as is fully and magnificently expressed, Is. 60. when the cities of Believers shall not (as at first) like drops of dew cover the earth; but as the overflowing waters that cover... 1. Then will the Churches of Christ have rest, and...
A good Day

and be edified and multiplied. All
great blessings, and such as with
which God useth to crown the best
times.

And in particular, this blessing
of the multiplication of true Saints,
and Churches is very great. As by
which,

Reaf. 1.
1. A great deal of good is
more easily done; much work by
many hands, and great assistance
by many helpers. He hath deliv-
ered my soul in peace from the
hostile which was against me, for
there were many with me, Psal. 55.
18. Not that God stands in need
of multitudes to have his work
done, or his people preserved; for
there is no restraint with him to
save by many, or by few: One
God: self-sufficient in himself, and
All-sufficient to all his people, in
their failings, and want of all other
help is more then All: My God,
Dr. Sibbs, and I are good company, was the
saying of a very good man.

But yet, as in ordinary course
he works by means, so his work
is often retarded through the
slowness of workmen, a Chron
29. 34. and on the contrary is better carried on by many hands; How was the very place shak'n where the multitude of Beleevers, were met together, and lift up their voices to God? 

Acts 4. 24. 31. 32. The publick prayers of many met together in the Church are the more prevalent, how much more joint the suffrages of many Churches? that way ev'ry way the more good men here are, the more good is done.

2. And the more mischief prevented or repelled. Many heaves are not so ready or hardy as they are, or may be better resisted by a greater number, if they do: a Isa. 34. 4.

A multitude of shepherds called forth is able to withstand the lion roaring on his prey. And when the godly prove numerous and potent, true enemies rove seeming friends, as it's said, 

Psalm 8. 17. many of the people of the land, in that case, became enes; or if they will still appear enemies, the Church of od will appear terrible, when it
it is become like an army with banners, Cant. 6. 4. 10.

3. Hence also more comfort and joy to the godly, for here, the more the merrier, and the better cheer too: thus the Jews who had returned from Babylon prayed for the return of the rest that stayed behind, whose accession to them would fill up their number, they accounted would be as rivers in the South, i.e. most refreshing and comfortable, Psal. 126. 4. and so before, it was with the voice of joy and praise, when David went to the house of God with a multitude, Psal. 42. 4. as elsewhere he greatly praiseth God when it was יְבָדֵעַ in the midst of the multitude, Psal. 109. 30. יְבָדֵע in the great congregation, if there be a full number of them, the Communion of Saints is more full, and their joy in it, more joy to them.

4. And (which is the greatest blessing of all) more glory to God, when he is praised and blessed, and served by so many: as a King in the midst of his army, or
a great Lord encompassed with
a great retinue of his servants and
followers. This his praise will be
most fully sounded out when the
whole Chorus in Heaven shall all
together join in their Hallelujah’s.
A prelude to which, even an
heaven upon earth, is when many
Churches from all quarters of the
world shall sing their several
parts, as well as they can, to make
up the Consonant; Abundant grace,
through the thanksgiving of many
rewards much to the glory of God;
2 Cor. 4. 15. But it will be a
most royal sound, which the
Trumpet of the 7th Angel will
make, and will fill the whole
earth with the glorious praises of
God, when there shall be great
voices in heaven, saying, All
the Kingdoms of this world, are
become the Kingdoms of our Lord
and of his Christ, and he shall
reign for ever, Rev. 11. 15.

And thus we see, that in the
multiplication of Churches, and
true Believers in them, is contained;
a multiplied blessing: we
may then say, with Leah, when
such
such a God is born, that a Troop cometh.

2. And (which was the second thing to be cleared:) this blessing of Multiplication cometh upon the Churches peace and edification.

1. Peace breeds plenty, as in other cases, so in this, The Churches (the Text faith) had peace, and thereupon it is added, that they were multiplied: Not but that God may, and often doth improve affliction and persecution to the enlargement of his Church, and the multiplying Believers in it, as sickness makes some young ones grow tall; and cold northern climates use to be more prolificall: So Israel in Egypt most multiplied after Joseph’s death, and so had lost their best friend to support them, and when most burdened and afflicted. And the scattering of the Disciples mentioned Acts 8. 1. appears from the 4th verse following: but to have been a sowing of the seed of the word; and the Preachers, as seed, men for a following more plentiful harvest, as after times made

Tertullia-
well improved.

Tertullian's words true, Semen est sanguis Christianorum, that the Christians' blood became seed to beget many to Christ; such trees of righteousness grow fast in winter, whose cold blasts and blusters do not so much blow out, as like bellowes blow up this divine flame; times of persecution, by God's happy improvement of them, have proved times of the Churches multiplication.

But yet, (as you use to say,) it's pity that fair weather should do any hurt, nay it's pity if it do not a great deal of good.

And if in it vermine swarm, it is some bodies fault, if something better also do not thrive, that the Churches of God be not multiplied.

1. When they have fewer and less discouragements and hindrances which naturally and sometimes like cold blasts nip and check an out-putting spring. It was a very low Ebb, when there was no Smith found in all Israel; 1 Sam. 13 and as low when there are few or no Ministers left in the Church; very
A good Day

2 King. 7. very low it was when five horse
were as all the multitude of Israel,
and yet lower when they are
brought down to the like number,
who are the Carrets of Israel
and the horsemen thereof.

2. When on the contrary they
have many encouragements and
furtherances, viz.

When Ministers with Paul,
Afr. 28. 31. may Preach not
only evell no man forbidding
and hindring, but also their most
insinuates, with all confidence and
boldness, whilst Christian Ma-
gistrates command, maintain and
countenance them in so doing.

And Christian professors have
the like vacancy and freedom,
that they may be as good as they
will for any thing which they
meet with coming creeds either
from God or man. This free-
dome (I acknowledge) through
our corruption and perverseness
may breed many hypocrites; yet
it helpeth to nourish and cherish
multitudes of sincere hearted
Christians, as the fairest weathern
which makes bad weeds grow,
helpeth more wholesome herbs to flourish and multiply. Foul weather in the Church maketh venomous enemies (like Snailes, and Frogges, and Toades) to creep out of their holes in abundance; but fairer and calmer days give the people of God opportunity, and invite them to appear abroad in greater numbers, as the men of Israel, who had before hid themselves, when they heard that the Philistines fled, came forth and increased the battle. 1 Sam. 14. 22: as afterward in Solomon's reign, when the land had peace, and every man dwelt safely under his vine and figge tree, the Pomaerio of the City of God were so increased, and the number of its Citizens so much increased, that it was from Dan to Beersheba, 1 King. 4, 24, 25. Churches are multiplied, first when their peace is settled.

And therefore all that I shall say for the Application of this, is in the word of the Psalmist; O pray for the peace of Jerusalem, and
and say, Peace be within thy walls, and plenteousness within thy palaces, even plenty of all other blessings, and above all of blessed believers, which then either do, or should increase and multiply, for whereas warre inlargeth the territories of other tyrants, so godly peace helpeth in a great measure to inlarge the Kingdom of the Prince of peace, therefore all the sons of peace pray for peace that the Gospel of peace may be all over preached, and the Churches of Christ thereby multiplied.

2. But that, with their peace they may be also edified, for so in the text it's said first they were edified, and then and thereupon it's added that they were multiplied. The true edification of the Church maketh much; for the right and orderly multiplication of it.

And this according to the double edification of it, before mentioned.

1. Whether we mean the edification of the whole Church, which was when the Ordinance
of Christ are set and held up in power and purity, the word being purely preached, the Sacraments and other holy things of God duly dispensed and administered: For as when God had at first created, and set all creatures in their several ranks and orders, He then said, Increase and multiply, Gen. 1:22. So when all things in his house are duly ordered, and dispensed, then we may expect a multiplied increase; for the Ordinances are Christ's bed of love, Cant. 3:1, in which many are begotten to him; and when that Marriage feast is made ready, and guests are invited, then the house is filled, and the marriage furnished with guests, Matth. 22:10. So it was in the first preaching of the Gospel, there went out Jerusalem and all Judea, and all the Regions about to John Baptist, Matth. 3:5,6, and in that crowd the Kingdom of Heaven suffered violence, and every one pressed into it; and, as Luke 16:16, afterward Christ said that when He should be lifted up (as on the Cross, so in the ministry of the Gospel)
A good Day

John 12. 32. Gospel. He would draw all men unto him, which was fully made good in that wonderfull confluence of numberless numbers, of Beleevers, which all the world over, even upon the swords point, crowded in to Christ and to martyrdomo together, when once in the ministry of the Gospel He was lifted up as an Ensigne, to this our Shiloh were then the gatherings of the people, as of Souldiers to the colours of the Captain of their Salvation, Peters net was then full, and he taketh 153 great fishes at one draught, nay some thousands of Souls at one Sermon; when Ordinances were rightly dispensed.

Acts 2. 41. But as Peter, at an other time toiled all the night, and took nothing; so now, with us while the word and Ordinances of Christ have so woefully been either corrupted, or despised and trampled upon, and so the house of God rather ruined, they built up and edified, we have had Professors now, but how few sincere ones but thin congregations, and but slen-...
der account of any saving conversion, and coming on to Christ in those few, the οἱ πάντες have been of another way; Multitudes have been and are the badge of Mahomet's heard, and the Popes Synagogue, and with us of such, as have been the frequent followers of greatest Seducers and Corruptors, as where the Carion is there the Kytes are gathered together.

And therefore the greater is our Use, sin, and matter of our moan, and should be of all our cares and endeavors, especially of such with whom God hath betaken the care of his Church and People, that his house may once be built, and at length better frequented and filled, and that not by flights of Kytes to the Carion, but of Eagles to that dead body, that saw no corruption; and of Doves Isa. 60. 8 to the windows, for such promises there are made, and yet in part, may (it may be) in a great measure, if not wholly, to be accomplished; that all Nations shall come flying and flowing into Christ,
I. A good Day

Isa. 2. 2. Christ, when the mountain of the Lord's house shall be establised in the top of the mountains; The then shall be multiplied, who in this sense the whole Church shall be thus edified.

2. As also when the particular members of the Church shall themselves hereby come saving to be edified in faith and love then and thereby Churches and Beleevers come to be multiplied.

For as it is their duty, so will be their care and industry with Peter, when converted, to strengthen their brethren, and when they themselves are once edified and built upon Christ, to do what they can (as we heard out of 1 Thes. 5. 11.) mutually to edify one another, for they come to Christ (as before we shewed out of 1 Pet. 2. 4, 5.) as living stones; not to lye still as in a dead-wall, nor onely to live and grow themselves, but also to draw on others to the building, as in the place of Isaiah 2. when all Nations are promised to flow to the house of the Lord,

v. 2.
v. 2. it is added v. 3. And many people shall go, and say,
Come ye, and let us go up to the mountain of the Lord; as before it was said of Zebulun and Issachar, that they should call the people to the mountain. i.e. those two tribes being in the utmost Coasts, and so at a far distance from the Ark and Temple, shall yet through their own pains and diligence in coming to it, by their example, invite and shew others that dwell nearer to do the like, yea and call on other Nations (with whom by reason of their situation on the Sea coast, they had occasion to traffique) to bear them company; so studious were they, and so careful should we be, when we have acquaintance with Christ, to draw on others to like communion with him. Our Saviour faith that the Scribes and Pharisees compassed Matth. 13
sea and land to make Proselytes to themselves; and Paul foretold that after his departure Seducers would be studious to speak perverse things, to draw away Di-
H sciples
sciples after them, and wha
Quoy-ducks Jesuites and other
Popish Emissaries now are, an
how busy to bring whole Shole
and flights into their Nets, w
in part fee, and I wish that w
here were more aware of their
present practices.

But all that they do is only t
fill the Synagogue of Satan b
the emptying (what they call
the Church of Christ; O tha
we might once prove as wise an
faithfull and diligent for God an
Christ, as they are for Satan an
Antichrist, that by building up
our selves, and one another, th
Churches of God may be so ed
fied, that at last they may
more multiplied!

But this tendeth to the 3d par
of the Text in these words:

Walking
Walking in the fear of the Lord, &c.

Which words have a double aspect, and look either

1. To the peace they had, as the happy fruit of it: having rest, they walked in the fear of the Lord, &c.

2. Or to their edification and multiplication, as the cause or means of them; so as the whole verse may be thus expressed, Having peace, they upon it walked in the fear of the Lord, and in the comfort of the holy Ghost, and thereupon it came to passe that they were edified and multiplied: which double respect that these words bear as coming between their peace and their edification and multiplication, as the effect of the one, and the cause or means of the other, in the handling of them will hold out unto us,

1. Our duty, viz. that upon our injoying of peace and rest, we then especially (then if ever,

H 2 then
A good day

then more than ever) should la-
bour to walk in the fear of the
Lord, and in the comfort of the
holy Ghost.

2. An effectual argument to
inforce it, because thus doing
will be the most effectual way
and means to have the Chur-
ches of Christ edified and mul-
tiplyed.

I begin with the duty, and first
with the first part of it, in those
words, walking in the fear of the
Lord; and the Note thence is this.

That when God vouchsafeth to
his Churches rest and peace, it is
their duty then especially to walk
in his fear.

And here I shall not need by
way of explication to hint, that

1. By walking is meant their
diligent and constant practice and
course of life.

2. And by Gods fear,

Primarily and most properly
is meant that sanctified affecti-
on or sanctifying grace, both in
the habit and act of it, where-
by out of a filial and ingenuous
awfulness, we are afraid to offend

God
God by sinning against him.

And Tropically the whole Ecclef. 12 worship and service of God, of Deut. 6. which this fear as it is one great 2. 13. and especial part, so also it awful - See Cart- ly commandeth and putteth us wright on upon all the rest, and withholds Prov. 1. 7 us from the contrary.

So that this their walking in the fear of the Lord, was their diligent and constant course of obedience and service, out of an awfull and reverential respect to him, and an ingenuous and filial fear to offend him. This was their practice when God had given them rest, and it is the duty incumbent now on us, when the like mercy is vouchsafed to us: vig. now upon consideration of it to serve him with reverence and godly fear: indeed it must be without unbelieving and lavish fear of man, Luke 1. 74. but with as much, nay with more Reverential fear of God then ever; for although perfect love casteth out fear, 1 John 4. 18. yet in true filial fear there is as much, nay more love then fear.
and so, they who are said to fear God, Psal. 145. 19. are in the 20th verse immediately following styled such as love him. To have fear and joy meet is a riddle to a carnal heart, yet to rejoice with trembling, is a piece of the mystery of godliness, which Grace teacheth and a godly heart is acquainted with. And especially upon the receipt of any greater mercy, as at the Resurrection of our Saviour, it is said of the two Maries, that they departed from the Sepulchre with fear and great joy, Matth. 28. 8. So in any other kinde of Resurrection, wherein God pleaseth to raise us (as it were) from the grave, such a sweet mixture of those seemingly contrary graces should be felt in our hearts, and expressed in our carriages; so as at the same time to rejoice in his goodness, Nehe. 9. 25. & yet to fear him and his goodness, Hos. 3. 5. Slavish spirits may fear his greatness, but a good heart will fear him for his goodness, will fear when enlarged, Isa. 60. 5. and with such a Systole and Diastole doth
doth it breathe and live.

This being a great part of that Tribute which our Soveraign Lord requireth for all his bounty and blessings; And now Israel what doth the Lord thy God require of thee, but to fear the Lord thy God &c. Deut. 10. 12. and which a soul truly subjected to Christ doth most freely pay, from mercy takes an argument of fear, There is forgiveness with thee, that thou mayest be feared, Psal. 130. 4. it faith, Let us fear the Lord who giveth unto us rain, and reserveth to us the appointed weeks of the harvest, Jer. 5. 24. fear's him for plenty, and fear's him for peace, as in a peaceable Solomon's reign, when the mountains shall bring peace to the people, Psal. 72. 3. and so you might think to find them most se-
cure, it is added, that they shall fear him as long as the Sun and Moon endure, v. 5. the less that in their peace they fear their ene-
mies, the more they fear their peaceable King. That in Solomon is a type, fore-prophesied what
should be under the more peace-
able government of Jesus Christ; and in this Text that prophecy was fulfilled, for when these his best subjects had rest and were still, even then they trembled, walking in the fear of the Lord.

But you will say, Is fear consistent with the security of peace? or rather is it not an aguish dis-
temper to stand quaking and trembling in the Summers warm SunShine? The Psalmist faith when the Sea-man when he is tossed and reeleth to and fro, and staggers in a tempest, is like a drunken man, but is it not right out drunkenness, or rather madness to do so in a calme, and when gotten on the shoare?

To which I answer; It is so indeed, to do so out of a flavig or unbelieving distraction or des-
spondency, which yet the best of Gods servants are sometimes overtaken with, yea and that sometimes when both for inward and outward man, they have all cause of joy, and an holy confidence and security.

But
But (as the Schoole observeth) there is a double act of a chatt and filial fear.

1. One when we avoid sin for fear of offending God, and so of being in any measure separated or estranged from him, and thereby of losing of any either measure or manifestation of that good which we enjoy through communion with him. And thus *Austin* in *Tractat. in Johanes* defineth fear to be *Fuga animi perdat quod diligat*.

2. The other is an awfull Reverence of God, not as to any fear in us of our loss of him, but onely as in himself he is the most perfect and absolute good, and so most worthy of all humble observance.

The first of these they truly say is only here in *via*, whilst we are here travellers in our way because when we come to our journey end, and confirmed in glory, there will be no danger, and therefore no fear of any such offence, and loss and disjunction. But the latter abideth, yea is perfected in heaven, and so is both of *in via* and...
and in Patria. I am sure both of them are (or at least should be) found in us whilst we are here in the way, and that not only in the foulest, but even in the fairest plat of it, where we should not only be afraid of God's judgements, Psalm 119.120. but also of his tenderest mercies, not only in the time of our danger and trouble, but of our greatest rest and security: even then we should walk in the fear of the Lord, and that upon a twofold ground, answerable to that forementioned double act of this godly fear.

1. In the time of our rest and peace we have great need to put forth the first act of it in taking heed of offending God, and so of being estranged from him, because Then we are in the greatest danger of it.

2. And as great cause we have Then also to put forth that second act of a Reverential observance of him as the greatest and chiefest good, as having then strongest engagements laid upon us, and we thereby being put upon the stron-
geft trial of our filial awful ingenuity.

First in time of peace, we have need to walk, and to go armed with God's fear, not only because of fear in the night, but also by reason of the danger of the brightlest day of prosperity and peace; and that danger is double, both outward and inward.

1. Outward; for in that sense we have something to lose, and are not out of all danger of losing it. It is true, that through God's mercy, with these Churches in the Text, we have attained to some measure of rest from some of our former troubles which we confected with in the height and heat of our former wars; but yet Fortunam reverenter habe, me thinks may yet be to us a good Memenio. For as for your City, the very sad fires which have so frequently broken out of late, may warn you that all the sparks of God's displeasure are not quite extinguished, and me thinks call loud upon you in way of publick humiliation, with Israel, to meet together,
together, and draw water and pour it out before the Lord in prayers and tears, which will be more effectual than all your Engines to quench such skatefires. And for the whole land, were we more settled then we are, we are not as yet arrived at that everlasting rest, which shall never be disturbed or interrupted.

And besides, our present peace is but very tender, and in a crazy condition.

At best, whilst we are here in this lower Region, clouds may return after rain, one misery and mischief after another; yea after the brightest Sunshine.

A lightsome and calm day may and in a gloomy and stormy evening, Isa. 21. 12.

Yea our Sun may go down at Noon, Amos, 8. 9. when we think it's gotten up to its full height.

Nay in the morning, Jer. 20. 16. when it's now but newly up; for at that time of the day, God rained down fire and brimstone on Sodom and Gomorrah, Gen. 19.
19. 23, 24. And all this may be the more possible, if not probable:
Because,

1. So unstable and inconstant are mens mindes, and all our best outward enjoyments, a very shadow, a Scheme, a vain show 1 Cor. 7. that passeth away, like the Sea 31. which although (it may be) calm now, yet may suddenly prove boisterous and tempestuous as soon as it shal be again blown upon. But I shal not here inlarge on this Argument.

2. So provoking may our sins prove, that as they disquiet God, so they may easily disturb and dis-compose our peace, when we may think it best settled. Hic Davus perturbat omnia, as it is well observed by one upon Hos. 1. 1. that in the time of Jeroboam the second when Israel or the ten Tribes were then in the most flourishing outward condition, even then for His and Their sins, the Lord, by that his Prophet, threatens their utter destruction: That first verse telleth you that he prophesied in his dayes, and how sad and hea-

Quo tempore maxime floruerat Tribus decem, eodem Hosias predicat horum interventionem Anonymi Annotat. in u. T. Cantabrig.
vy that Prophesie was, you may read in the sequel of it, and yet how outwardly prosperous for the present he and his times were, their history will inform you, 2 Kin. 14. 23. ad finem. And shall we (as the Scriptures phrase is) forsake the fear of the Lord? Upon it, the Lord may yet so fortake us, that our awlèsse, fearlesse miscarriages may produce most fearful miscarriages in our greatest concerns.

3. And this the rather, because God is wont to be very obseruant how we intertain newly vouchsa-fed or restored mercies, and then proveth more than ordinarily severe in punishing our unworthy and unthankful receiving or abuse of them. Partly the better to remember us of our former sins, which before deprived us of them.

And partly to make us the more wary for the future, that we do not in the like kinde abuse them.

Instances of which we have in his dreadful proceeding against Achan.
Achan, at Israel's first entrance Ios 7.
into Canaan,
Against the Bethlehemites, at the 1 Sam. 6.
return of the Ark, 19.
And against Ananias and Saphira in the first preaching of the Act. 51.
Gospel.
The Lord in mercy grant, that to provoke God: for the bitterest 32.
it may not be exemplified in the cup may yet be behind in the us upon our unworthy returns for bottom. And therefore let the mercies newly either vouchsafed man that is now recovering out or restored to us. However for the present it may be with us, yet of a sickness, look well to himself, that he fall not into a relapse, and so quite overthrow himself, which in that crazy condition of his is soon done: whilst we stand, let us not be high minded, but fear; Rom. 11.
even when we rest in peace, let us 20.
walk in fear and trembling, in our greatest security: let us fear God; for even then we lye at his mercy.
mercy. **Outward and temporal danger** then may be great.

But **inward and spiritual** danger then especially far greater, and therefore calleth for our more watchfull fear and circumspection: Because if we shall be then so disingenuous, and ingratefully to provoke God by our sins, our danger, because **God's indignation**, will be very great.

And yet (which is our both sin and misery) then we are most subject to do so, then as much nay more then ever, to forget both ourselves and him, and so by our sins most bitterly to provoke him. As the man after a vein opened, the turning of the blood is most subject to sink down into a swoon, so we into sin upon the return and our enjoyment of a lost mercy.

The **thorny ground** is choaked with riches and pleasures, which could not with the **thorny ground** be beaten off by persecutions; and therefore our **Saviour's last and greatest temptation** was with the glory of the world; and **Joseph was most put to it by the charmes** of

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**Mat. 4.**

**Gen. 39.**
of fleshly allurements, who as to imprisonments and all other miseries was impregnable.

When peace and plenty is restored and continued, God doth, and we may know how prone we are to grow.

Loose upon liberty When the prison door is set open, and we got out of the deep miry lane, between the inclosures of the thorn hedges (which kept us from starting out) into the open Common; how apt are we to run out of the way, and so to lose our God, and ourselves together? Job feared it in his children, left in their feasts they should blaspheme God: and Agur feared it in himself, left in his plenty he should deny him: Rehoboam as soon as ever he felt his own legs; and could stand on them, forsook God, as it's remarkably expressed, 2 Chron. 12. 1. and even Hezekiah himself did not make such a return as might have well becomed him, 2 Chron. 32. 25.

More particularly, how subject are we in time of peace to grow...
1. Secure and careless, when we are now about taking our rest to fall asleep, when we are (as we think) without danger, then to be without both fear and care, as they of Laish, Judg. 18. 7. Babylon, Isa. 47. 8. and Nineveh, Zeph. 2. 25. in their peace and prosperity are all of them laid to dwell carelessly; Feasting without fear, Jude v. 12. otherwise then we heard Job did. Because they have not changes, therefore they fear not God, Psal. 55. 19. Yet they fear not God, so we have it in the Margin, which implyeth their Duty, that then they should most of all have feared God. But our translators read it, Therefore they feared not God, which sheweth their præstæße, and I wish it did not ours. Our peace makes us secure.

2. Worldly: as the man recovering from a sickness often groweth greedy, so the returned Jews, when at quiet in their own houses so wholly minded them, that they neglected Gods; which is notoriously our sin for the present, now
now that we are a little thirst out of the storm at sea into the haven, we are so earnest to make our own markets, that God and Religion, (and I with none else) are very great losers.

3. Nay proud and petulant, in our carriage towards men, yea and God too. This Nehemiah in his prayer complained of, that after they had rest, they did evil; Neh 9:28, and Moses before makes it his complaint of the same people, that even Jebrun (which signifieth Deut. 3:26 an upright people) when waxed fat, kicked, alluding in the sense, and some think in the very word to חכם, an unbroken wanton Bullock, which the more fed, proves the more petulant; of the Seamans Religion, who proves more boisterous and outrageous when got ashore, then the sea itself was before in the tempest.

In general, we are not wont to be the same men in peace and prosperity, that we were in our trouble and perplexity: Like Aeneas Sylvius when chosen Pope was called Pius 2. who before he was
A good Day

was made Pope was very strong
and earnest for the Councils au-
thority and preeminency over the
Pope, but when Pope once, he was
as much against it, which gave
some occasion to say that Pius ne-
gavit, quod Aeneas probaverat.
It is too often the sin of better
men, when God remembereth
them, then most of all to forget
him and themselves; and this not
from any defect in God, or his gift,
but onely from our abuse of it:
as Ambrose saith, it is to be refer-
red, non ad praurantium largi-
entis, sed ad male mentis errorem.
And therefore then in an especiall
manner we have need of this holy
fear of God to ballast our vain
light hearts, that they overseet
not.

And if Fear in the generall na-
ture of it be malis probabiliter fu-
turi, as Biel conceiveth, or im-
pendentis, as Tully expresseth it,
vel malis, aliud sungerit, as
Aristotle defineth it, then accor-
ding to all those expressions, in
greatest peace, we have greatest
need of this holy fear: This evil
of sin, and thereby of misery and mischief, being not onely probable and at a distance, but very near and imminent: which makes this first Argument to put forth the first forementioned act of filial fear in time of our greatest peace, because our danger, both in point of sin and misery, is then very great.

But there was a second Argument propounded which may then as much inforce that second act of this godly fear: viz. most awfully to reverence him as the chiefest good; because that his goodness is very much then manifested, and thereby grace hath the strongest engagements laid upon it, and is put to the greatest trial of its awful ingenuity: chains of afflictions being changed into thick cords of love, to try which of them will more strongly draw and bind us to obedience. In some kind to fear God when we are in outward danger or misery, is but natural: As the good thief said unto the bad, 
Dost not even thou fear God? when he was now upon the cross, Luke 23.
23. 40. A flesh fear in such a case may aw us, and this onely from self-love, out of which principle the Indians serve the Devil, Ne noceat: But it is the love of God that constraineth us out of ingenuity to fear to offend him, when no terror either from him or man frighteth us. This, this is that with they call Timor sibi, Amicis, Castus, and as Valentin Ayleth it, Gratue, quo Beneficiatus time: offendere Benefiacientem. The fear of a dutifull childe, of a chaste spouse, and of a thankfull friend, that is afraid to offend his Benefactor: and doth most awfully Re- verence God, ex intuitu amoris, & divina perfectionis, from con- sideration of his infinite perfection in himself, and bounty to us. This fear is greatest in the holy Angels and Saints glorified, and in us here when we are got nearest heaven, in a greatest likenessto them, and have received choicest mercies from God, as inward or outward peace, &c. Then it is that we are put upon the strongest tryal, as when God rained down Man-
na from Heaven; He then said, He would prove whether they would walk in his ways, Exod. 16.4 As a servant is not so well tryed whether he will obey his Master, if he be sent on a journey in a wet stormy day, or be set to a hard piece of work without convenient tools or materials, when he hath so much to plead for his excuse; but if sent on a fair day upon an easy journey, and hath all materials & conveniences for his work laid by him, if he now hang off, and do contrary, this will more fully try him. And so now doth God us, when in our time of peace and liberty we have nothing besides our own sloathfull and sinfull hearts to discourage and hinder, but all requisites which may incourage and help us in his service. And therefore seeing we are now upon this tryall, it concerneth us much to look to it: how we acquit our selves, that now in this time of our peace, the lesse that we fear man, the more we fear God, so as to receive this mercy with a trembling hand, as the Elders of Bethlehem.
A good Day

Ishem did Samuel; 1 Sam. 16. 4

and Isaac did God manifest his will to bless his son Jacob.

Gen. 28. 33.

And then also to follow God trembling, as Hos. 11. 10, 11
in a reverential adoring of him for his goodness, and in an awful
full care, that we do not ill requite him by any unmeet or
miscarriage, that hence

1. Upon the tryall we may be found faithful, and have this
strong evidence made out to us of our ingenuity:

2. We may in some measure answer to what is always found
in God, and in such like dispensations, viz. That there is great
awfulness in his smiles; and He is a dread when a most serene Ma
Job 25. 2. jefty. Dominion and fear is with him, even when he maketh peace
in his high places. He never more kindly humbleth and aweth the
creature, then when he draweth nearest to it, in a way of mercy.

So the Angels in heaven cover their faces, when in nearest app
proaches they behold His; and the penitent
penitent sinner is never more low and lowly on his knee, then when he prostrateth himself at the throne of grace, and God holdeth out to him the golden scepter: God did so to Abraham, in his ready granting his petitions and then Abraham in his own eyes was dust and ashes, Genesis 18.27.

3. That hereby also we may come to have a more sure and sanctified injoyment of this our peace, and whatever other mercies are wrapped up in it; which we may with more confidence expect, whilst this holy Fear stands Sentinel, and is upon the watch, against security, pride, wantonness, and all those other excesses which Peace is subject to breed in our hearts (as vermin are wont to do in standing waters) which may corrupt it, and at last again justly deprive us of it.

Which fitly leadeth me to the second part of this point, which was, that this walking in the fear of God in time of peace, will be a speciall means of both edifying and multiplying the Churches of Christ.
Christ, as it was here in the Text
with affor...two other arguments
more strongly to enforce this duty
First, that walking in God's fear
helpeth much here and edifying in
the Church.

1. Whether of the whole Church
in setting and keeping up the Or-
dinances of God in their power
and purity. For so Noah mov-
eth with fear built an Ark, Heb. 11
7. And Nehemiah who was fa-
mous for building up Jerusalem's
wall, was as eminent in God's ser-
vice. Chap. 5. 9. 15. and the like we
read, Acts 13. 16. That those
that feared God gave audience to
his word. And had we of late
more feared God, we should not
have dared so boldly and impu-
dently to have profaned his hol-
Ordinances.

2. Of the particular mem-
ers of the Church in grace and
holiness, whilst they serve God
acceptably, with reverence and
godly fear, Heb. 12. 28. and not
only work out their own salva-
tion with fear and trembling, Phil. 2.
12, but also do as much for others,

even
well improved.
even save them with fear, plucking them out of the fire, 1 Tim. 2:3.
and thus by these means the Churches of God being edified,
They will also be multiplied, according to that Isa. 60:5. Thou shalt see and flow together, thy heart shall fear and be enlarged, because the abundance of the sea shall be converted to thee, and the forces of the Gentiles shall come unto thee, expressing the great confluence of people to the Church upon the preaching of the Gospel, as it was here when they walked in the fear of the Lord; they wanted not company of fellow-travellers, nor should we, if we took the same course,
Partly by our careful endeavors labouring to gain strangers and enemies over to Christ.
And partly by our holy examples (as the Apostle speaketh of Christian women) winning them to God, whilst they behold our trade conversation compleat with fear.
Whereas on the contrary, our fearfull impieties fright away
A good day

Strangers from our communion, are an offence to Jews and Gentiles, as well as to the Church of God. The abominable practices of Christians are a stumbling block in the way to Jews and Turks, and Infidels without, as the unworthy and unchristian carriages of Professors are to those that are estranged from the ways of grace within the pale of the Church: And hence in part it is, that the ways of Zion mourn, and her gates are desolate, and the high ways are unoccupied, Lam. 1.4. Judg. 5.6. This was a great part of their lamentation then, as being a fruit of the enemies violence in time of war; but how much more sad should it now be lamented by us, when it is the effect of our most unworthy walking in these times of rest and peace? We have rest, as they here had, but we do not walk in the fear of the Lord as they did, and therefore it is that the Churches of God, are not now as they were then, edified, and multiplied.

Use 1. Which may shew us our sin, and call
call upon us earnestly to be deeply humbled for it: Let us therefore remember our faults this day; for God hath been graciously pleased to come out to us in mercy and peace, but we have forgotten to walk with him, in reverence and godly fear. *Indulisti Genit De- mine, indulisti genti, nuncquid glorificatus es?* So the Vulgar readeth that in *Isai. 26. 15.* He said it of that Nation, and we may as fitly apply it to ours. Lord thou hast increased, (or indulged) this Nation, thou hast indulged this our Nation with peace and plenty; but *nuncquid glorificatus es?* art thou thereby glorified? Nay, *gravatus es,* as *Piscator* readeth it, (and the word גורא there used will bear it) Lord, thou art burdened, and pressed by our sins, as the cart is with sheaves. Instead of walking *Amos 2. 13* in God's fear, we are boldly and presumptuously risen up against God, and that in most horrid blasphemies, and most fearfull, nay fearless daring ranting impieties. Our rest hath made us secure; and
our plenty, plentiful, may rampart, and that against God, himself. We do not say, in our hearts; Let us now fear the Lord our God, who gives us rain, the former and the latter, in his season, and reserveth to us the appointed weeks of the harvest, that establisheth peace in our borders, &c. Psal. 147.13, 14. And therefore the less that we fear man, the more let us now reverence and fear God. No, but our greater plenty serveth us the more; to fulfill our lusts, and occasioneth even our murmurings at his overflowing bounty, which may constrain him to bring us to a low ebb in the turning of the tide, that we may be punished with scarcity, who rest not satisfied with his plenty, and by our peace and rest, we take the more liberty to look about for our selves, and to oppress others. Such a requital this is, as if any in the time of our former straits should have told us that we would make, in case God should deliver us, we should have been ready to spit in his face, and defied both him and it, with
Hazael's words, but are we dogs that we should do these things? 1 Kings 8. But it appeareth now that our hearts are deceitful above all things, and desperately wicked, we did not know them, nor that bottomless depth of abominable wickedness that was in them: Well, but our sin hath found us out, or rather God hath found it out, and that to be very base and unworthy ingratitude and disingenuity of our Spirits, so our invincible perverseness, when neither mourning to us will make us weep, nor piping dance.

He expected that our former peace should have quitted our lusts, at least that our after wars should have subdued them, as Augustine observeth, quod solis corruptus habet De civit. Dei, lib. 18. But both he and we find that war cannot mend us, and peace maketh us worse. O foolish people and unwise! But do we thus require the Lord? by waging open war against him, when he hath made peace
peace for us with our neighbours.
Do we turn spiritual grace into
manstone'sse, and temporall peace
into rebellion? but what in the
close of all will come of this? or
as the Prophet said, What shall we
Isa. 5. 31. do in the end of it? Unlesse we be-
times bethink our selves and re-
pent, will not God be provo-
ked with the froward to deal frow-
wardly?

1. With such disingenuous
ones, not to deal (may I with re-
verence to speake?) so ingenuously?
Ingenuity doth not use to upbraid
courtesies vouchsafed, nor doth
God, (who giveth to all amûs li-
berally) upbraid any, for often ei-
ther asking or receiving, Jam. 1. 5.
But yet such unworthy and bas-
ingratitude doth enforce him, and
Deut. 32. so he did often to Israel, and not
16. onely to Baasha, 1 King. 16. 2.
Judg. 2. 1. and Jeroboam, 1 Kings 14. 7, 8.
2, 3. and Saul, 2 Sam. 15. 17. but al-
6. 8, 9. so to David himself, who was
10. 11, 12 more ingenious, and therefore such
1 Sam. 10 upbraining of him could not but
18, 19. be very grievous, and yet He had
it, 2 Sam. 12. 7, 8, 9. and when
he so inculcatest his mercies & favours to Eli and his house, and ait
Did I appear to the house of thy Father? and did I choose him out
of all the tribes of Israel? and did I give him all the offerings? Every
such question, especially so reiterated, Did I, and Did I, and
Did I? had a sharpened point; and no doubt gave a deep thrust
and wound in Elies tender heart; told him, that whereas God had
done so, and so, and so for him, he did not expect that he should
have done so, and so, and so against him, for which he thus sadly
upbraided him: And may not
God more often, and more sadly
repeat over and over the same or
like words to us of this Nation? But
did I not in answer to the Mar-
syrs prayers and hopes after the
popery and persecution of those
dayes, restore the Gospel once
more again to England, and gave
peace and plenty with it?

And when upon your wantonness, some Task-masters
grew corrupt, and cruel, did I not hear your cries, and eazed
you.
you of those burdens?

And when in those changes your dangers grew greater, did I not make bare my arm in the sight of all Nations, to pluck you as brands out of the fire, and to reserve you to be a people, nay a praise, as at this day? This I have done, and what have you done? Have you not, as the Lord said there to Eli, kicked at my sacrifice? trampled under foot all my holy Things, Truth, Worship, Ordinances, All?

and do you murder, commit adultery, and swear falsely, &c. as though you were delivered to do all these abominations? And is this my requital? As it's said of Abimelech's speech to Sarah, thus she was reproved. So truly with such like as these, if we have any ingenuity in us, we may be even confounded, and all this, because that with our most unworthy carriage, we enforce God to upbraid us with his mercies, which an ingenuous Christian should blush at.

Nay, to deprive us of them, which a more servile spirit may tremble at; & this we may the rather
fear, because the faithfull and true
God hath in good earnest threatened
it, that because they served him not
for the abundance of all things,
they should serve their enemies in
hunger, and thirst, and nakedness,
and in the want of all things; and
truly then, why may we not justly
fear, because in this our peace
and rest, we will not fear God,
that worse times will come, in
which we shall fear and feel some-
thing else which will be more un-
comfortable? And to this purpose
let me end this with these two con-
tusions.

1. As on the one side, our fear
of God is our security, our treasur,
Isa. 33. 6, and the best means to
secure it. According to that of
Austin, Homo humilis Deum, &
ominantium mundum reddis: Man
fear God, and then thou mayest
laugh at a threatening of a perse-
cuting world; or if you will, ac-
cording to that of Moses, Exod.
20. 20. When at Sinai it so ter-
ribly thundred and lightned, &c.
He then faith to the People,
Fear not, for God is come to prove
Jon.
you, that his fear may be before your face, that you sin not, as though he had said, Fear not other things that you may fear God, and fear but him and then you need not fear anything else; fear God, and fear not this thunder, which some of the great Emperours were so terrified with. As God's fear (I say) on the one hand, is our great security,  
2. So on the other the want of God's fear hath these two undoing mischiefs accompanying it.

It makes way for all the most fearfull evils, for by this daring impudence we enforce God to shew himself that he may assert his sovereignty which by such Brave is affronted.

And it also maketh them most terrible and overwhelming when they come, as not feared to be either prevented or provided for; And so this careless security (as that of Laiob) when such unexpected evils do indeed come, it makes them more astonishing and dreadful.

Use 2. Which therefore should alarm and awaken us out of this supinity.
supinity, and calleth loud upon us in the words of the Psalmist,
Stand in awe and sin not; our wars have made us soldiers, and so
less afraid of dangers from men, but let them not withall make us Rebels in hardning us against God, but let us be so wise, as in
good earnest to be afraid of those terrible judgements which God useth to inflict for mercies abused, may let us prove more ingenuous,
and with these in the Text, let us walk in the fear of the Lord, for
these favours vouchsafed and enjoyed; for at the same time God
is fearful in praises, as well for Exod. 15.
peace and deliverance vouchsafed 11.
to his people, as for vengeance
taken on his enemies.

Never should an ingenuous and heavenly spirited Christian be
more in the fear of the Lord, as Prov. 23.
Solomon's Phrase is, or as in the 17.
Phrase of the Text, walk in it,
then when we most walk in his
Sunshine, never maintain a more reverential awe of him, then when we receive most mercy from him,
when we are most freed & loosed
from
from the fears of men, we are then
most engaged and obliged to God:
He well said, In magna fortuna,
minima licentia est; what ever a
loose heart doth, yet a gracious
spirit in greatest freedome taketh
least liberty to prove licentious,
as looking at himself by such cords
of love bound the fatter to a most
awfull obedience. And therefore
seeing we now are in the very
same case and circumstances,
should we not joyn with Neha-
miah in saying with him the very
same words; and happy we, were
it with the same spirit! and they
are the very words of this Text:
Nehem. 5.
9. Ought we not to walk in the fear
of the Lord? if we well consider
all, but ought we not?

If Danger escaped; thoughts
of it, though past, naturally and
usually are wont to strike us
with trembling.
If mercies and deliverances
vouchsafed; as we should fear
God, that it may be well, Deut. 5.
29. so much more, when, and be-
cause it is well with us; we should
not with the Disciples fear only
when
when we are entering into the cloud,

but it will be most ingenuous if we fear God most when we are got out of it: If I be a Father, where is my honour? (saith God) and if I be a Master, (especially if Mal. i. 6.

so good a Master as thus to protect, deliver and maintain you) where is my fear? Servatus should be Servus, let every such birth of God's goodness, be named Obed, i. e. a servant, a Gottesschulck, i. e. a servant of God: Beneficiun officium, let every mercy be an obligation to duty, and let every prodigal Son received into favour, make good Absaloms name, but not practise his Rebellion: but when not worthy to be called a Son, let him desire his Father to make him Luke 15
desire his Father to make him Luke 15.

And in a word, when God hath shown us so much grace, let us have grace to serve him according
A good Day

Meb. 12, 18.

μετ' ἀσύρματος ἐναφαίσας, i.e. on God's part, so as that we may please him, and on ours, with an holy shamefacedness as the word is, to blush at the least unseemliness and unworthines; and with godly fear,

With a cautelous fear of losing and forfeiting that mercy we have received.

But especially with an holy godly fear of offending that God who hath vouchsafed it.

And therefore with an answerable care to walk worthy of it, which would be a greater mercy, then the peace it self vouchsafed to us.

And therefore when ever such a gift, proveth a blessing indeed, you shall find these two meet both in God's gifts, and his peoples desire and induer:

1. When God in mercy giveth the one, he also addeth the other as 2 Chron. 32. 22. He did not only deliver Hezekiah and Jerusalem from their enemies, but it is also added, that He guided them on every side, Nor did he only...
only bring up David out of the horrible pit, and set his feet on a rock, but also then ordered his goings, Psal. 40. 2. Guiding mercy is as necessary as delivering mercy, to make the blessing complete, and therefore in that case God giveth it.

2 And his servants do as much desire and indoeur after it. So David when he prayeth that God would deliver him from the oppression of man, promiseth then to keep his precepts, Psal. 119. 134. and when God had kept his feet from falling, Psal. 116. 8. he will not stumble again more dangerously, (as sometimes after a recovery both we and our horses do) but he will then walk uprightly, and therefore immediately addes in v. 9. I will walk before the Lord in the land of the living. Now the Lord who hath upheld us of this Nation in so many soul and dangerous stumbles, and to this day hath kept us on our feet, keep us from proudly strutting it, with Nebuchadnezzar, standing fifty on
on our own legs, and saying

Dan. 4:30. Is not this great Babel, &c. let it prove a Babel indeed, and at last end in confusion: But He help us with David there to walk humbly and uprightly before God, and with these here in the Text, who when they had peace, walked in the fear of the Lord.
And in the Comfort of the Holy Ghost.

Which is the last particular to be observed in the Text, and is as the 2d St. Marius preached at Cambridge. June, 1761. Edified and multiplied: for so the 1651.

Right method is, God gave them wise upon it, they walked as in the fear of the Lord, so also in the comfort of the Holy Ghost, and so they happily came to be edified and multiplied: so that in handling of this, I shall much what follow the same order that I did the former particular, and shew to declare,

1. What is here meant by this comfort of the Holy Ghost.

2. That it should be a consequent and concomitant of our inward peace and rest.

3. That so it will be a special means of the Churches edifying and multiplying.

For
A good Day

For the first the word in the Greek is, 

παράσκευα translated Comfort, answering to παράσκευα, a name given to the Holy Ghost, John 14. 16. and there and else where renderd by our Translators, Comforter. I acknowledge the word signifies an exhorter, a pleader, or an Advocate, as well as a Comforter. And this word παράσκευα, in the Text, in diverse places of the New Testament signifies Exhortation, and accordingly some referring these words to the last word ἀνθρώπος were multiplied, make this the meaning of the whole, They were multiplied by the Admonition or Exhorting of the holy Ghost, i.e. many were converted by the Apostles discharging their office and duty in Exhortation, &c. to which they were designed by the coming of the holy Ghost the true Paraclete: which Paraphrase and Exposition holdeth forth a sober sense, but yet me thinks παράσκευαν ἦν ἄριστον προφάνον is something too harshly translated, The exhortation of the holy Ghost. And therefore
therefore hath need of that Paraphrase to smooth it: whereas if we read it as our Translators do, *The Comfort of the holy Ghost*, (in which sense the word παναγιώτισσα is in it commonly taken in the *New Testament*) it runn's more smoothly, and is understood more easily; and so I shall crave leave to take it, and accordingly the meaning is, that they conversing as in God's fear, so in the comfort and joy of the Spirit, (viz. which he worketh and mainteneth) felt in their hearts, and expressed to one another, and to all in their lives, they thereupon were edified themselves, and were multiplied by the accession of others.

The Second thing therefore which we have now to do, is to shew that, as it was here with these happy Christians in the Text, so it is incumbent on us now in this time of our peace to endeavour to walk in the comfort of the holy Ghost. This the Scripture elsewhere calleth the walking in the light of God's countenance, as *Psal. 89. 15, 16*. Blessed is the people
people that know the joyful sound, they shall walk in the light of thy countenance, and in thy name they shall rejoice all the day. That joyful sound signifies the presence of God with his people, as the sounding of the trumpets did in the Law, when they went out to battle. When therefore God's people hear, and take notice of such a joyful sound; so that as Balaam said, Numb. 23. 21. God is with them, and the shout of a King is among them, as overmastering their enemies, and giving them rest and peace, then they are to walk and march on in the light of his countenance, so as in his name to rejoice all the day. By it we should be able to do as much in the darkest night, as Job, when God's candle shone upon his head, by his light he walked through darkness, Job 29. 3. but with how much more joy in God, when in a brighter day the Sun of righteousness shineth out in brighter beams of love and mercy? In outward peace, we should have inward joy, and

Spirit
well. Improved.

Spiritual comfort in temporal. Psalm 13. refreshments; and when in times 19.

peace we may walk abroad at urge we should have hearts enlarged to walk as in the fear of the Lord, so in the comfort of the holy Ghost.

First, that this comfort Reaf. 1.
y, qualify that Fear, and characterize and evidence it to the fear of God, when joyed with the peace and comfort of joy of the holy Ghost, a salutifur harsh torment, faith the Apostle John 4.

f, and therefore no joy, but in heaven and more ingenious persons Godly fear, and spiritual knowledge the way how to meet.

embrace, and uphold one the other. Natural fear contracteth the heart, but an holy fear inlarth it. Isa. 60. 5. In those happy days of the Church it is said, by heart shall fear, and be inlarth, when taken with a reverent awe and admiration of God's wunderfull goodness, then most urged in joyful praises and thanksgivings: So it is, and will most fully in heaven, God no
A good Day

No where else so reverentially feared, nor no where so much rejoiced in and prayed: such a blessed heavenly temper, we should be aspiring to here below: to fear God and his goodness, Hos. 3. 5. and to rejoice in his goodness, Nehem. 9. 25. together.

Then especially we ought to fear him, that our joy may not prove light and wanton, and yet even then to rejoice in him, that our fear may manifest itself, not to be flavius, but filial, becoming such blessed children of so great and good a Father. Thus first in times of rest and peace, we should walk in the comfort of God's Spirit, to qualify that former fear.

Reaf. 2. Secondly, to answer, and to suite with our present peace, and so it proveth a duty in its season, which makes every thing beautifull. God expecting that his several dispensations should be entertained with suitable affections and deportments, In the day of prosperity be joyful, but in the day of adversity consider, and as there is a time to weep.
weep, so there is a time to laugh, Eccles. 3. 4. And what time more fit for that then when God smiles? As it is said of the Jews upon the restoring and settling of Jerusalem peace, That they rejoiced because God had made them to rejoice, Neh. 12. 43.

The contrary hereunto is one kind of taking God's name in vain in crossing one of those ends, which he intendeth in bestowing such mercies, which is, that we should serve the Lord with joyfulnesse andladness of heart, for the abundance of all things, Deut. 28. 47.

And to delight ourselves in the abundance of peace, Psal. 37. 11. which being neglected, God's end is frustrated, and so his Name is taken in vain; for that is in vain, which falleth short of its end, and therefore it is, that there are so many and frequent commands of God to his people Israel to rejoice before him in their Festivals, and in every good thing which he have them, Deut. 26. 11.

Now how shalt surely, or only rejoice.
Now this a sorrow lowing either out of discontent or dejectedness wholly frustrate, and takes off (as to us) the sweetness of God's goodnesse, by the bitterness of our spirits: For what good will a costly rich suit do on his back all whose bones are broken within? and although it be never so fair weather above head, yet deep soul way will make but uncomfortable travelling, and therefore such uncomfortablenesse of spirit under such cheering providences is as suitable as a mourning suit on a marriage day, or fasting on a Festival, or on a Lord's day, in the esteem of the primitive Christians. It shutteth out clear day-light, that we may moe in the dark, and sendeth up fogs from a muddled heart to obscure the clear Sun shine: This Nehemiah forbade his people, and would have them be of good cheer on a good day, and told them that the joy of the Lord would be their strength, Neb.8.9, 10. God would have our hearts keep time with his hand, when there is peace without, would have it
Well improved.

answerable serenity within. Job expected that his bed should comfort him, Job 7. 11. and so they here, in the Text when they had rest, they walked as in the fear of the Lord, so in the comfort of the holy Ghost.

And it's well said, in the comfort of the holy Ghost, that it might not only be suitable to their outward peace, but that it might also sanctifie it, and spiritualize all the comfort and joy which they had in it.

For otherwise most commonly outward peace and prosperity are ready to take comfort enough, and in some kindes and uses too much, (as we shall see ere afterward in the application) are very subject to make an end of it (as Israel delivered from Exod. 3 2. 6 the made a golden calf) and with them then to eat and drink and rise to play. How easie a thing is it to overjoy outward comfortes, and to forget God by setting too much on his lesser gift, and to spend and pour our delight on the gift, that
there is none left for the giver? as Nehemiah sadly complaineth of that people, that although they delighted themselves in God's goodness, Nehem. 9. 25. yet they could not finde in their hearts to serve him in his great goodness, v. 35.

And on the contrary how hard a thing is it, spiritually to rejoice in God, when we have many temporal delights to intertain us? as it is with a man to keep up his appetite, and to taste as much sweetness in his food, when he is used to a constant high feed, as he did when he was kept to short pining commons. In summer when it is warmest without, we use to be faintest within: To what a blessed height and strength of grace hath that Christian attained, who can delight himself as much in God in more peaceable and prosperous times amidst all other delights, as he did in harder times, when he had nothing else but God to comfort him? That man lives much by faith, who by its hand can hang as much upon God in a promise, when he hath
well Improved.

hath many other straves of comfort
to lean on, and to support him, as
if he had none. This hard lesson
God was teaching Israel under the
Law, when in the beginning and
ending of their harvest, and other
times of outward mirth and glad-
ness, He appointed them holy
Festivals, in which he so often
(as you heard) called upon them
to rejoice, but still it was to be
before the Lord, as the Apostle
would have us to rejoice again and
again, but ever in him, Phil. 4.
4. As another Apostle, when we
are merry would have us sing
Psalms, to keep our hearts in an
heavenly tune, Jam. 5. 13. And
this lesson as hard as it is, these
prime-Scholars in Christ's School
had happily taken out, who could
rejoice in God both notwithstanding
all troubles, and also In yea
and above all comforts. So we
finde them eating their meat with
 gladness, when under persecuti-
on, Acts 2. 46. and here wal-
k ing in the comfort of the holy
Ghost in the midst of all those o-
ther comforts which their peace
and rest did afford them: N
inebriati sunt deliciae & terre
gaudia, sed ferei Dei presidio pl
animi & fiducia ad Deum gl
rificandum sumpsrent, as Cal
vin observes upon the Text. The
were not drunk with these out
ward contentments, nor so immer
sed in the comforts which thei
peace brought them, but that the
yl of gladness, the grace and
comfort of the holy Spirit, di
still swim on the top of all, an
was more to them, as it was t
David, Psal. 4. 6, 7. then al
corn, and wine, and yl in thei
greatest abundance. The comfort
of outward peace they thankfull
received and made use of, but i
was the comfort of the holy Ghost
that they walked in; this was thei
way and walk, and the other but
their viaticum; without this
comfort, all other would have
been to them as Jobs friends were
to him, very miserable comforters;
but thorns to choke the word, and
intangle and pierce their hearts;
and like bird-lime have cleaved
to fast, as to have kept their souls
from

Job 16. 2.
from being upon the wing, and to imbaise and defile them, that heavens light would not have been able to shine through those windows so all over belmeared with such filth.

As therefore sweetest honie stands in need of being clarified, so do our peace and sweetest outward contentments by those more spiritual and divine comforts and joyes of the holy Ghost, that our delight in them may be:

more pure and limpid, and spiritual, may not be as weights to presse us down to the earth, but be onely as ens alarum, as understeps, may as wings to lift and mount us up to God, and so to enjoy him, in them, and above them: not as those earthy bodies to terminate our sight, but as transparent glasses to transmit to our eyes and hearts the light of Gods countenance in the face of Jesus Christ. This is right, and as it should be, when it is not meat but mercy that feedeth us, nor other sweetest musicke, but a better melodie in our hearts that layeth us down to

K4 our
our rest, as here in the Text, th
had Rest: But it was the co
fort of the holy Ghost that ma
their sleep sweet, in giving rest to
their soul; according to that ble
sing which God would have put
on his Israel, Numb. 6. 26. The
Lord lift up his countenance upon
thee, and so give thee peace. F
these Reasons in our outward
peace, we should walk in the com
fort of the holy Ghost, which
was the second thing propounded
to our consideration in the hand
ling of this Point.

3. The Third was to shew, Th
this our walking in the comfort of
the holy Ghost, would much con
duce to the Churches edifying an
multiplying, as we here finde in
the Text, that upon their then
walking, they were edified and
multiplied, and this will also affor
two arguments to inform
this duty.

First then, Christians walking
in the joy and comfort of the hol
Ghost, will much help to the edifi
cation and building up of the
Church. We before heard th
in fair weather without, it is best
to build our own houses; and tru-
ly God's house goeth up fastest
when we have serenity within:
For whereas fear, and grief, and
dejectedness duls and deads the
spirits, weakneth the man, and
makes him unfit for any thing:
on the contrary, The joy of the
Lord is our strength: a cheerfull spi-
rit of our own bringeth life and
strength to our own work, and
proportionably the joy and com-
fort of God's Spirit will help to
make better riddance of his. So
we see that when the heart is in-
larged, the foot runs the wayes of
God's commandments, Psal. 119.32.
When the heavy-hearted proveth
heavy-heeled, and cometh faint-
ing and lagging behind; a rai-
sed spirit, enlarged with the com-
forts of God's spirit, as John o-
verran Peter, so He another
that faints and despondes, and
Ilia ducet. Such an one waiting
on the Lord reneweth his strength,
and mounteth up with wings
like an eagle (flyeth strongly and
swiftly); runneth and is not wea.
I sa. 40. 31. ry, walketh and doeth not faint: or rather like the blessed Angels, who
because they always behold the face of God; in one sense (viz., in joy) behold it also in another, viz. As the eyes of a servant look
to the hand of his Master, (as ready press to do his commands) so they to mark the least intimations of God's will, and so presently and speedily to go about it, whole joy in God addeth wings to their hands, and makes their feet sparkle for haste, as we have it in Ezekiel's vision; even so would this style of gladnessse of our wheels in any way that God should send us; and in particular in this great work of building up and edifying the Church of Christ.

1. Whether it be in helping up and settling his House and Ordinances: for it never goeth faster up, than when his servants lay the foundations of it with joyful shoutings and praises; as it was Ezek. 3. 11. and so at last bring forth the top-stone of it with like shoutful acclamations, crying, Grace, Grace to it, as we finde in, Zeék. 4. 7.
4.7. So then in that second Temple, as before the people were joyfull and glad of heart in the dedication of the first Temple, 1 Kin. 8. 66. as the joy of Jerusalem was heard afar off when the walls of it were afterward built up and finished, Nebam. 12. 43. Thus under the Law.

And in the beginning of the Gospel they were these that here in the Text walked thus in the comfort of the holy Ghost, who were the first happy promulgers of it.

And blessed Paul though he came into this work after them, yet in this (as in all else ) he came no whit behind them. But he that laboured more abundantly then they all, was (as his story and Epistles every where testifie ) as cheerfull, rejoicing, yea triumphing in God, as any.

Which, in part, may be the reason, why more ordinarily Gods Ministers are lesse foiled with uncomfortable dejections, and more enlarged with the consolations of his Spirit then divers others, viz.

That
That they may be in better case more effectually to comfort others, 2 Cor. 1. 4. and more ably to help up the house of God in the more lively dispensation of his Ordinances.

2. Or if we consider the edification of the Church in the building up of our selves in our most holy faith, and the Graces of God's Spirit; truely the comfort of the holy Ghost is a very great heartener and furtherer of those graces, which as sweet flowers open themselves, and flourish most in this happy Sunshine, but too often close up and droop, and hang down the head in a cloudy rainy day; so that if this part of the Churches edification consist in pulling down the old building and setting up the new, in our establishment and growth in grace, and mortification of sin, nothing more effectually conduceth to it then this joy and comfort.

1. Nothing more furthereth the mortification of sin, and corruption. Repentance indeed and godly sorrow doth very much this
well improved.

this way, whilst it maketh us sensible of the loathsome and bitterness of sin, but this joy and comfort of the spirit doth more by its presenting us with the un-
conceivably sweetmess of God's favour and grace, in Christ; as Paul when he had been wrapped up to heaven, was then most im-
patient of a thorn in the flesh, 2 Cor. 12. In heaven where there is all joy, there is no sin, and had we here more of heavenly joyes, we should be less troubled with sinfull corruptions; these spirituall comforts would so satis-
fie, yea swallow us up with de-
light in them, that we should not need the supply of any sensuall or sinfull contentments; but they would make us despise them as low, poor, and empty, yea ab-
hor them as most loathsome and abominable in themselves, especi-
ally to us then, when we are ravished with more high and holy, and heavenly delights; such foggs would quite vanish in the Noon-day Sun, and this Summers heat would dry up even the springs
of these polluted streams. When
a peaceable Solomon is seated on
the throne; all enemies are sub-
duced; 1 Kings. 5. 4. and 9. 22.
and never more than when we are
seated and established in the peace
of God, and the comfort of his Spi-
rit, are our corruptions mortified.

2. Our graces confirmed and increased. The fruits of the
spirit (saith the Apostle, Gal. 5.
22; 23.) are love, joy, peace, long-
suffering, gentleness, goodness,
faith, meekness, temperance.
See what a cluster there is of them;
but mark how love, joy, and peace
are set in the head of them, as
animating, actuating, and giving
life to all the rest. The cheerfull
Christian, is the feeblest Chris-
rian, most agile and active for
God. And although in his more
dimble speed he may have often
trips, yet the melancholick spirit;
though it's possible he may have
flower, yet truly they are most sad
and heavy falls. The sad Christi-
aan may, by reason of his watch-
fulness, seldom do well; but the
cheerfull Christian, by reason of
his
his activenes, usually doth the most good. When the Sun of righteousness thus ariseth on us with healing in his wings, we then go forth and grow as calves of the stall, Mal. 4. 2. not for wantonness, but for lively activity. So in nature, our cheerful youth is the growing and active age and part of our life, whereas sad old age fitteth still, shrinks up, and growtheth, but it's downward. But as to the life and vigour of Grace, blessed be God, that the aged decrepit Christian may bee a hearty old man, and his setting Sun may shine bright and warm, so that he may be warm at heart in that cold winter of his old age. the comfort of God's Spirits (in the decay of all other natural, vital, and animal Spirits) may be then greater than ever, and thereupon his Graces more lively than ever before; and, to this plant of righteousness which shoot up so in the spring, doth still grow even in winter, and brings forth more fruit in old age, and is fat and flourishing, and so like the Crocodile.)
dile) growth as long as he liveth: and the more peace, and joy, and comfort of the Spirit that he hath, the more grace he hath, the good old man thriving well with so good a Nurse, the more fruit he beareth, and the more sweetness, and less harshness it hath: and thereby this sweet comfort doth not only thus help us to edifie ourselves, but,

Which is the 3d part of the edification of the Church, it much helpeth us also to edifie others. For as in Nature, grief and sadness maketh us heavy and listless to stirre abroad, it contraires the spirits whilst joy and cheerfulness dilate's them, and send's them out: so here, whilst the drooping sinner sitteth moping in a corner, and the sorrowfull Christian is retired in private with Ephraim bemoaning himself, and weeping over his own sins: the cheerfull Beleeuer inlivened and enlarged with the comforts of the holy Ghost, with Elihu, is full and must have vent; is lively, and so becomes active to do
do good to others as well as to himself, and as the forehorse with the bells lead's on the rest of the Teame. Thus David (as the choragus) with the voice of joy and praise, went in the head of the multitude that kept holy-day, Nehem. 4 Psal. 42. 4. like Nehemiah who had the Trumpeter with him, and then the walls of Jerusalem went up apace: never did Drum and Trumpet more animate the Souldier to fight, than a cheerfull Christian the rest of his company to God's hardest and hottest services. But this fitly leadeth me from the first benefit of the comfort of the holy Ghost in edifying the Churches, to the

Second, viz. the multiplying of them: for so we finde here, that when they walked in this comfort, they were not only edified, but also multiplied. It doth not onely much help and edify them who are already come in, but provereth a strong attractive to them without; and so make's the company of Beleevers swell and break out into multitudes. For
For whereas the uncomfortable droppings of Christians like the evil spies bring an evil report on the good land, and make strangers believe, that God's Eden is a howling wilderness, and his Goshen a land of darkness, that there is no joy or comfort to be found in the ways of God, when they who walk in them finde, or at least express so little, and so they are afraid to venture that way, and thereupon leave them to walk, or sit down solitary in it, wherein they can meet with so little comfort, and therefore with as little company.

On the contrary, however howling wildernesses are solitary, yet more pleasant walkes, and cheerful persons in them use to have more company: Musick, we know, gathereth crowds about it; and so should we finde about us, if we could sing, and make melody in our hearts to God, we might then hope to make up a fuller comfort. When an experienced Christian can say with David, Come and see what the Lord hath done for
for my soul, indeed more then I can tell you; hath in this way of his Grace settled me in peace, and filled my heart with joy unspeakable and full of glory (sε- 
δοξασθήν the word is) even with glorified joy;

He can do no less then draw many to admiration and com-
munion.

Thus the spouse by so patheti-
cally displaying her Beloveds love and loveliness, made the daughters of Jerusalem to en-
quire after him, that they might seek him with her: and what think you did those loud Procla-
mations made to all the world by Paul, and the other Apostles and Disciples, of the unsearchable riches of Christ, and the length, and breadth, and height, and depth of the knowledge of the love of God, Ephes.3.8.

what (I say) did it, what could it do less then alarme the whole world, and make them gather as clouds, and fly as Doves to the windames? as the Prophet ex-
presseth it, Isa. 60. 8.

Whilst the spirit of fear and bondage
bondage in the ministry of the Law, contracted it into the narrow bounds of Palestina; the Gospel of peace, (when it was preached, and the love of God thereby more plentifully spread abroad in Believers hearts) spread abroad in all the world, and instead of a few Proselytes before, made all Nations Converts: How wonderfully ductile is this pure gold? how abundantly efficacious would the glory of God in the face of Jesus Christ, shining out in the railed and enlarged hearts, and cheerfull carriages of Christians be to draw all mens eyes and hearts to it? No wonder then, if when these first best Christians did thus walk as in the fear of the Lord, so in the comfort of the holy Ghost; the Churches of Christ were thus both edified and multiplied.

Which in the Application of it, serveth to shew us both our sin and duty, and both double.

1. That some Christians at all times, and most at some times, yea in the time of outward rest
rest and peace are too gloomy and dejected.
And therefore their duty is to labour to be more comfortable.

2. Our sin on the other hand is, that as at other times, so especially in times of peace and outward prosperity whilst we are jocund and pleasant, our joys are carnal, and sensual.
And therefore our duty is, that then especially we labour to have them more spiritual, that if we then walk in comfort, we make sure that it be in the comfort of the holy Ghost.

First then the sin that too many of God's people are to be humbled for is, that contrary to this lovely example in the Text, they do not walk comfortably, or in the comfort of the holy Ghost. They do indeed after a fashion walk in fear, but not in the fear of the Lord, but in such a fear as Damascan makes signifies & stupor to be the two parts of it, in a dejected stupid disconsolateness, or (as the Prophet expresseth it) in darkness, where they see no light, or what
what they see, troubleth them; as it useth to do to weak or soar eyes. They have such an anguish distemper upon them, that (as was said before) they stand shaking in a Summers Sunshine. So that when God sendeth outward peace, and therewith also means and materials of inward refreshment, instead of this walking in the comfort of God's Spirit, they sit down in the most uncomfortable dejection of their own. Yea although his Spirit be on purpose sent to be a Comforter, John 14. 16. 26. yet, (with Rachel) they will not be comforted. Jer. 31. 15.

Jer. 30. 6. But (as the Prophet said) wherefore do I see every mans hands on his loynes, and so many faces gather blackness?

Is God who was wont to have a cheerful giver, and to take pleasure in the prosperity of his servants, now become like those cruel Lords, which make their labourers groan out of the City?

Job 24. 11. Or an Egyptian Taskmaster, to make his servants lives bitter.
Is he become a wilderness, or a land of darkness: Jer. 2. 31. so barren that no pleasant sent grows on it, or so dark that it cannot be seen and found if any do; when so much gloominess is on his servants' spirits, and on their eyelids the very shadow of death? Job. 1. 16. Or is his house, which used to be the beauty of holiness, and in Psa. 110., which every one spake of his glory, 3. become now a Trophonius's Den, 3. 29. after entrance into which we must never look for a smile more, nothing in it to be seen but melancholic sad dumps, nothing to be heard but wilderness howlings, instead of Temple songs? for joyfull prayses, and glorious triumphings in him, shall we only have uncomfortable bemoanings of our selves, nay discontented complaints made to him, yea and it may be sometimes of him too? But (as Eliphaz said) are the consolations of God small to us: Job. 15. and the comforts of his Spirit not worth the looking after? Are mis- lornes mayes, all of which were 11. peace,
peace, now turned quite out of that Rode? In a word, is the Spirit of God now become no more a Comforter, when his people are no more comfortable? Of such I desire this, that they would but consider, what folly and ingratitude this is,

1. That they are thus always, and in a manner only, on the murmuring and complaining hand, as though amidst all their sorrows, (and many of them not of God, but of their own making,) there were no sweetness of God for either outward or inward man to be felt, and which they might, yea and should rejoice in, and praise him for; although we naturally are all, and

Gen. 6. 5. always, and only evil, yet is God, are all, are any of his dispensations so too? Is hell broke loose upon earth, that our cup should be like that, Rev. 14. 10. 

Of the wine of the fierce wrath of God poured out (or mixed) without mixture; i.e. so mixed with all sorts of most bitter and deadly ingredients, that withall
withall there is no mixture of
anything that may any way allay
it from being altogether or onely
grievous and vexatious? In thy
bitterest cup was there no mixture
of some sweetness, for which thou
mayest well take the cup of salva-
tion, and bless God? Was it 13:
wholly and onely bitter, that
with more sownness of spirit thou
onely makest such a sowre face at
it? Hezekiah could say of his
It was bitter, bitter,
very bitter, double bitter as
his redoubled word expresseth
it, but yet he could notwith-
standing that, taste so much
sweetness of God's love to his soul
with it, and in it, that as in a
double word he had expressed the
double bitterness of that cup, Isa.
1. 16. So in sense of that inter-
mixed sweetness he proportion-
ably redoubleth his words of
praise and thanksgiving: The
living, the living shall praise
hee, as I do this day, v. 19. take
hee at thy worst, yet as long as I
ar thee complaining, I perceive
at thou yet art alius & Hezekiah
con-
conceived that to be mercy: and therefore say thou likewise, although I am very sick and poor, and despised from without, and wounded within, yet for all this I yet live, and therefore although that make me cry out מָר נַפְסִי: Oh bitterness, bitterness, yet this onely, if I have nothing else, is mercy that I live, and therefore I will with Hezekiah cry וְיֵצֶרְכִּי. The living, the living shall praise thee, as I do this day. It's ingratitude therefore, to be onely complaining, there is some sweetness certainly, nay unlest thy palat were too much vitiated, thou wouldest taste a great deal, and many ways, for which thou shouldest cheerfully give thanks.

2. Or in case it should be onely and every way ill with thee, yet think here again, might it not have been worse? Hath God made such a way to his anger, as to let it all out upon thee, Psal. 78. 56. or rather is it not so with thee, as the Psalmist in v. 38. of the same Psalm saith it was with Israel.
old, that he hath not stirred up all his wrath? Hath God, thinkest thou, as bad as thy case is, done his worst to thee? So indeed said a desperate Woman upon the losse of her Husband and children, and was soon confuted by an heavier hand of that God whom she so defied upon her self and the very place where she so blasphemed.

But I hope thou art not arrived at the height of her blasphemy. Thou canst not but acknowledge that although it be very ill with thee, yet it might have been, and thou hast deserved that it might have been much worse, and that is some comfort.

3. But if for all this, you will be onely on your sad thoughts, then I pray you, amongst many others of them, which will be worse and which your own discontented hearts invent and buble up, let me suggest these few, which it would be well if you would, and that very sadly think of, viz.

1. How much by this your unkinde grief you grieve your Comforter, the Spirit of God both in
himself, and in the hearts of his people.

2. How much also you wrong and wound your own selves prove Heautontimorumeni self-torturers and executioners, and this

3. Needlessly and fruitlessly, for which God will never thank you, but before he hath done with you, make you in a meeker way grieve over these distempered griefs.

4. Nay, mischievously, whilst they too oft kindle a smothered fire of hell in your bosomes, and make you fierce to fret against others, your selves, yea God himself. The whole frame of a man's spirits being no way made better, but every way the worse by them, beside what was before mentioned, God dishonoured as harsh and tyrannicall.

His mayes, as wholly uncomfortable.

His children, as so many moaning fools.

To the disheartning of oncomers, and the making of strangers and enemies either to flye, or in
a more full aversion, or more heavily to fall on with fiercer blasphe-
 mies and opposition.

Now then if this be any of our sins,

We have the more cause seri-
ously to think, and set on our Du-
ty, and that the Apostle prescri-
beth us, *Phili*. 4. 4. to rejoice in
the Lord alwayes, and that al-
wayes includeth

The day of affliction: and so in
the Saints coldest winter dayes
their Sun oftentimes shineth very
bright, as stars do in a frosty, and
a clear Lanthorn in the darkest
night. Such could rejoice for the
whip, *Aeis*. 5. 41. and sing in the
stocks at midnight, *Aeis*. 16. 25:
and clap their hands in the flames,
as Hanks and Smith did amongst
our other Martyrs.

But especially when God send-
eth peace and prosperity, our hearts
should keep time and tune with
his hand, by rejoicing in his good-
ness, *Neb*. 9. 25. and by walking
comfortably and cheerfully in the
light of his countenance: Let it
not be soule waye below, when it
is.
is fair weather above head, let us not lomre when God smileth. Be glad in the Lord, and rejoice ye righteous, and shout for joy all ye that are upright in heart, Psal. 32. 11.

1. For this is comely for the upright, Psal. 33. 1.

2. The badge of God's people according to that phrase of the Psalmist, The gladness of thy nation, Psal. 106. 4.

3. It proclaimeth to all the world, that we serve a good Master, and that there is no unrighteousness in him, Psal. 92. 14. that he is All-sufficient for our good; for, Non perfecte gaudet quis de aliqua, nisi cui perfecte sufficit illa, quam gaudet, as Aquinas truly

4. It is the signe and evidence of a good conscience, 2 Cor. 1. 12. that our debts are discharged, when we can be so merry, and that we have
have no inward gripings, when we have so cheerfull a countenance.

5. It is that which will enable us to serve, Neh. 8. 10.

6. And render both us and it amiable and acceptable both to God and man. For he that in these things serveth Christ, is acceptable to God, and approved of men, faith the Apostle, Rom. 14. 18. And those things which he so commendeth, in the 17. v. immediately going before you shall read to be righteousness and peace and joy in the holy Ghost.

7. In which ( he there faith ) the kingdom of God consisteth most fully in the state of glory, where there is all joy and no grief, where David doth not groan, nor Heman laugh, nor Peter weep bitterly. Sighs are then turned into Hallelujahs most fully ( I 75. say ) in the kingdom of glory hereafter: But very comfortably, yea and gloriously now also in the state of grace: where righteousness is the root, and peace the pleasant blossom, and joy the sweetest fruit.

I 4 Make
Make we therefore sure of the first, that we begin with it, but rest not till we attain to the last; till we be possessed of all that which this blessed Kingdom consists in: For if Kings will fight, and meaner men will sue for the least part of their kingdom and inheritance, why should not we as earnestly sue to God, and fight against all the powers of darkness for the whole of ours? not only for righteousness, but also for peace and joy in the holy Ghost? But here that last clause must especially be taken notice of, and answerable care taken, that it be the joy of the holy Ghost; which the kingdom of God (there we see) in part consists in; and so here it was comfort, but the comfort of the holy Ghost, which these Churches in the Text walked in: which leadeth me to the consideration of

Use 2.  
On Sin.

The second part both of our sin and duty: for we live in too merry a world, in which although there be too little of the comfort and joy of the holy Ghost, yet there is too much of other mirth and
and jollity. *Hilary* somewhere distinguishes of a *Palace* and a *Prison* joy. Not onely kings and great ones can be merry in their Palaces, but even condemned malefactors can in their prisons sometimes make a desperate mad merriment and frolick immediately before their execution, as we see in the example of *Belshazzar* Dan. 5: and the rich Glutton in the Gospel, *Luke* 12:9,10, most jovially at their feasts the very same night that they were called to their last great reckoning. Particularly,

There is a *feather-joy*: as when two fools (who are used to be painted alwayes laughing) make themselves sport in blowing a feather from the one to the other, to which I cannot but compare the vain froth of your *Jokes* and *Feasts*, as in other places, so especially in the Universities, and this both in private meetings, and publick Schools, without which Sales, in this wanton age, all exercises, amuse are accounted insipid, and this not onely by *Juniors*, but also...
Also by others, whose greater standing should persuade them to give better example, for the honour of God, and of the University. Those which favour onely, and that so rankly of the vanity and rottenness of our hearts, are for certain, none of the Divine Spirit's breathings: Do you in your consciences think that these vain jests and merriments have the least favour of the comfort of the holy Ghost; which these best Christians walked in? had their communications one with another been at the rate of these our vain and frothy jestings, (the vying and bandying of which is like Solomon's vanity tossed to and fro of those that seek death) they might have gathered company enough to them, but it would have been no gathering of Churches as the Text here

Prov. 21. 6.

Judg. 9. 4. calls these, but (as Abimelech was) of light and vain persons; and if by them they might have been multiplied, yet surely not so as therewith to be edified.

There is a Tavern or more profane mirth, in drinking and roar-
roaring and revelling, and in stead of another Minstrel, David must Psal. 69, be the song of the drunkards; nor can the Philistines be merry, unless Samson be made the fool in the Play: unless they scoff and jeer the wayes and servants of God (as Mr Greenham saith) the fools cannot tell how to be merry, and then the Devill is merry with them for company. But what is not merry without abusing their hoft? This some must dearly pay for, when a reckoning is called for, or they rather called to make it. Then they will be off from their merry pinnes, and will find that this was very far from being the comfort of the holy Ghost, wherein and whereby that good Spirit and our comforter was grieved, and holi- linesse scoffed and laughed at.

And the like we may say of all those joyes and comforts which men take in any sinfull wayes and practices; as in this kind Esau comforted himself in his thoughts of revenge, Gen: 27:42. The King of Israel was made glad with lyes, Hos. 7:3. And when the Chaldeans:
ans could oppresse, it's said, that
then they rejoiced and were glad,
Hab. 1. 11. But as the Lord said
of his people's idolatries, Should I
have comfort in these? Isa. 57. 6.
So may such say to these their
Idols, but can we have comfort
in these, which provoke God, and
grieve his Spirit, and for which we
our selves also must grieve, either
here bitterly, or in Hell eternally?
That was a smart expression of the
Fesuare Coston in one of his Epis-
files to Chamier. Non est mi
Chamire, non est Salus, rure in
sempiternum interitum alacriter.
It is no true mirth thus to go leap-
ing merrily into hell. It is no com-
fort of the Spirit, which grieves
the Spirit, no joy of the holy Ghost,
that is thus fed with such unholy
practices. And then as Joab asked
David, Why delightest thou in this
thing? 2 Sam. 24. 3, canst thou
give a good reason for it? Me
thinks this is a very strong one aga-

ginst it. That in any thing,
wherein God giveth thee leave to
rejoice and take comfort, thou
not only mayest, but thou oughtest
before
before thy setting upon it to pray
to him for a blessing upon it, and
afterwards to return him thanks
and praise for it: But canst thou,
darest thou do so in these thy sin-
full delights? although thou best
so sensual and profane as to make
bold with them, yet I hope thou
art not become so impudently
bold, and desperate, as to pray to
God, or to praise him for them.
Remember that the Kingdom of
God is first in righteousness, and Rom. 14.
then in peace, and joy in the holy
ghost. Gandium in fine, as Ber-
nard observeth upon that place,
joy cometh at the end, but so as
to begin at righteousness, and
therefore we are not precipiti saltu
(as he there speaks) by leaping over
righteousness, or rather by despite-
fully trampling upon it, to Com-
mence. Doctitors of this mad Musick
per saltum, to be sure, it is no joy or
comfor of the holy Ghost, which
makest a mock or scorn of holiness.

Thirdly, there is a wordlings
joy. As we read of Amnon's
heart merry with wine, 2 Sam. 13, 2 Sam. 25:
28. 36.
28. As they in Amos 6. 5. with their MUSICK, and others with their wealtl, Hab. 1. 15. The honours, pleasures, and profits of the world, are the things which worldly men take up, and make merry with, but as the Prophet said in another case, Is this YOUR joyous city? so may I in this, But are these the cordials which your hearts are strengthen'd and cheerr'd with? is this the joy which (I do not say as you are Christians, but) as rational men you can take up with?

1. They are not fit to comfort you, being so vain, gross and sensual, which the worst men most partake of, and the very brute Beasts in many of them exceed you; such froth and dreggs are too coarse to be the flower of that cup that should make thy heart glad, as either thou art Christian or Man, they as such unfit to comfort thee.

2. And (it maybe) Thou, in such a condition as thou art, not fit to receive comfort from them, for what ever they are, let me further ask
ask thee, art thou the man that art in case so much to rejoice in them? for then I hope thou art sure that thy God is reconciled, thy sins pardoned, thy peace made.

If thy heart say No, then both it and God ask thee, But canst thou then be so merry and jolly? Before thou makest thy self drunk with these sweets, there are other greater matters soberly and sadly to be thought of; and to be taken care of. Augustus wondered that a man deep in debt could sleep, and therefore would needs buy his bed. And Chrysostom when he considereth that we must all stand before the judgement Seat of Christ, asketh how we can laugh? And may not then such wonder at themselves, that when they are so deeply obnoxious to God's wrath, and so certain to be brought at last to a strict account should be so merry. What! walk a while and frolic it by the light of these poor sparks, and at last lye down in sorrow? Isa. 59.11. laugh, and sing, and roar it here for a while, and roar in Hell to eternity?

Which

Macrob. Saturn.lib. 2. cap. 4.
Our duty. Which therefore on the contrary should teach us our duty. As the Apostle speaketh of marrying, so may we of all our rejoicing, whatever our liberty otherwise be, yet it must be only in the Lord. God envye not our joy, but he would not have us grieve him with it. He sometimes giveth us outward peace and prosperity, &c. with it free liberty and good leave to rejoice in it; provided, that we write after our copy here in the Text, and that especially in these 3 particulars:

1. That we begin at the right end, and use a right Method; that we begin with righteousness, if we would end in joy, and let the first step in our walk (as it was here in the Text) be in God's fear, before we take this second, to joy and comfort, and to this end.

2. That we be sure, that our joy be not in things unlawful, nor we inordinate and sensual in our over doing in those that are lawful, as here they had rest, but it was not after they had drunk drunk with present enjoyments, as before we observed out of Calvin.

3. Nay.
3. Nay that we Sublimate, and Spiritualize all our joy and delight in outward and temporal injoyments: that in the midst of them all not only (as it was with Solomon, Eccles. 2. 9. our wis-
dome may remain with us) not as Hounds which lose the scent whilst they hunt in sweet fields, it were well if we did not the fa-
vour and relish of the things of Heaven whilst we are immersed buryed in the sweets of this lower region, but that whilst we injoy them we may be our own men, and injoy our selves, nay injoy God in them, and above them, nay yet more, and by them, that they may be improved as helps and advantages to our more spirit-
tual and heavenly delights in Christ and the things of his king-
dome, as by their having rest and peace from the solicitations and oppositions of men, they thereupon walked in comfort, but it is carefully added, that it was the comfort of the holy Ghost. Oh let us not then be of the Serpentine brood that feedeth only on the dust.
dust of the earth, nor let us drink drunk with the dreggs of earthly pudly contentments, but let us draw the wine of our consolation off from these feculent lees, and so have our pleasure and delight more limpid, spiritful, even truly spiritual. Aristotle telleth us that the pleasure of his contemplative happiness is ἐξ αἰρέσις sincere, sine cera, without the commixture of corporeal dreggs; how much more should the Christians be so, who aspieth to an higher happiness? and if our terrestrial bodies be not nourished, with the massy and grossy pulp or bulk of what we eat, but with the more spirituous juice of it, how much rather should the celestial souls of Christians be with the spiritual comforts of the holy Spirit, even in the midst of all outward enjoyments: which should not be in tia velorum, in saeculo, as Calvin somewhere expresseth it, as vailes over our eyes that we cannot see God in them, and so forget him, as they there did, but rather as Frontiers to put us in mind
mind of him, and our duty, which is in the midst of temporal mercies, to maintain in them, yea and by this blessed Art of divine Chymistry to extract out of them spiritual joyes. Our practice indeed herein is too often quite contrary, for when filled with outward contentments we through a brutish sensuality make them contentments indeed, i.e. such as we are fully content, and take up with, to the dulling at least, if not the extinguishing of all spiritual joy, as fat men use to be frigid, and when we are full fed, we grow drowsy; the lusciousness of these succulent sweets taking away the taste of more divine and sweeter comforts, we are so drunk with the one, that we are neither sensible nor capable of the other; nay sometimes we prove worse, as some men when drunk grow fierce and outrageous, so in this kind of drunkenness we do not only fall short of these diviner comforts, but too often rise up against God himself the giver of them, even Jesuwan, when grown fat,
fat, begins to kick. Dem. 32. 15. At least the heaping of such grosser fare, keepeth the fire from burning, as it was in Ridley's Martyrdom, and so too often in our hearts, those sparkling joyes which should mount up to heaven, are smothered and choked; as the thorns of pleasures and lusts of other things, are said to choke the word, and so these stifle all our spiritual comforts. And what is this but in the clear warm sunshine to sit dulling over our culinary fire? And to shut out Heavens light, that by such candle-light we may work the works of darkness.

But such of us, as are children of the day, what ever our outward condition be, let our delight be, to be in heavens light, in the shine of the Sun of righteousness; and if others will have theirs to be in corn and wine, let ours with David be in Gods lifting up the light of his countenance upon us, that not onely his face may be towards us (for so a mans may be, and yet, if held down, may not be seen
seen by us) but so lifted up, as to be beheld of us: that not only God may be reconciled to us, but that we may see and know so much, and let the same Davids prayer ever be ours, let thy mercifull kindness be for my comfort Psal. 119. 76. not my estate, honour, friends, or any thing else, but thy mercifull kindness, Lord let that, let that be for my comfort, and then as He addeth in another Psalm, Thou hast made him exceeding glad with the light of thy countenance, Psal. 21. 6. Glad we may be of outward refreshments, even glad at heart in the sweet comfort of friends, as Aaron was of Moses, Exod. 4. 44. but exceeding glad, the light of Gods countenance shining out in the face of Jesus Christ onely should make us, as in this blessed example in the Text, they were no doubt joyfully thankfull for their outward rest and peace.

But the comfort of the holy Ghost was their most pleasant walk, which it's therefore said, they walked in: in whose steps
we should tread, and for our encouragement herein consider that

**Motive.**

1. On the one side this spiritual joy in God will be more then able to fill up what ever shall be wanting (as a great deal always will be) in our outward comforts: Have we never so much, if there be never so little wanting, that little want troubleth us more then all that great deal else which we enjoy can satisfy, or in that case can pacify us; at a little hole in the wall or window we feel a cooler winde come in then if the window had been all open; *Haman* is in such a pett, for want of a cap and a knee, as without it all the glory of his riches and the multitude of his children, and that great deal more which he reckoneth up, *Esth. 5. 11, 12.* availeth him nothing, v. 13. but he that hath this comfort of the holy Ghost, hath more then enough to answer and satisfy for all that otherwise he wants. *I have all, I a-

*Phil. 4. 19.* bound. *I am full faith Paul,* he speaketh at the rate of one
that had now risen from a full and rich feast or banquet, whereas this great all that he is so filled with, was but a present that those philippians had sent him, and alvin thinks it was no great matter, and yet as though he had received as much as all the world was worth, he crieth out I have it, I am full, viz. because he was filled with all joy and peace in believing: Such with their Saviour, have meat to eat that others know not of: even hidden Manna, as that was laid up in the ark, so this hid in a Christians breast, and there it abides incorruptible vinum in pectore, able to make us a full meal of hungry commons, and to make up what ever our dish or cup wants of full, as the aire doth all the Caverns, yea and least chinks in the earth, so that there is no vacuum: on the one side I say the comforts of the Spirit sweetneth and supplyeth what ever is bitter or defective in outward comforts.

2. Whereas on the other hand, our sitting down, and taking up
(and so committing folly,) with these outward mercies, takes out, yea imbittereth all the sweet of them, as a child begotten of fornication or adultery may be a very sweet and pleasant one, and how much comfort and joy faith the parent should I have in it, but that it is a bastard, and that dampeth all, and how much refreshment (may others say) might we have in this estate, pleasure, preferment, but that our hearts have gone a whoring from God after them, as it's said of Ephraim, Hos. 13. 1. though when he spake trembling he exalted himself in Israel, yet when he sinned in Baal he dyed; or as it is said of the King of Tyrus, Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee, Ezek. 29. 15. that blasts and kills all. And therefore as it is said of Abishag, that she ministered to David, and cherished him, but He knew her not. So with God's good leave (and much good do it you) let these outward comforts cheer and
and refresh us, but let us not commit folly with them, that they do not befool us of better, i.e. of spiritual delights, but that in their greatest entertainments, we may retain (nay have quickned by them) a spiritual appetite and ability to taste more sweetness in more blessed dainties, as here in their outward peace, amidst the crowd of other comforts they had hearts not shrunk up and contracted but enlarged to walk in the comfort of the holy Ghost.

A help hereto, would be in Means, our Survey and valuation of God's gifts to us, in temporall mercies to be sensible of spiritual, as Jacob in his children of the Grace of God which had given them, Gen. 33. 5. and accordingly the Psalmist all along in Psal. 136. אַדּוֹן הַיָּבָשָׁה speaking of outward deliverances and provisions, in redeeming from enemies, and giving of food &c. at the mention of every one of them endeth every verse, with this thankfull Epiphonema for his mercy indureth for ever. M Labour
Labour we with him to see ever induring mercies in transient enjoyments, that they come to us from a Father's love, by the blood of his Son, in the way of a covenant, proceeding from electing love, and leading to everlasting life, and that will add to them more worth and weight, not to abase and press down, and bury our souls under them, but so as to raise up our hearts to God by them, and to that more precious love of the Giver, which hath put so much worth into them. So (with these in the Text) in outward peace we may maintain yea and advance in our Hearts the fear of the Lord and the comfort of the holy Ghost.

But there is yet one word more, which we must think of, and that is "pseudoevas". They walked in the fear of the Lord, and in the comfort of the holy Ghost, and that containeth and holdeth forth to us, Affiduity, constancy, and Progress. It was 1. their daily practice. 2. And this in their constant continued course, and 3. Which
3. Which they advanced in: and so should we, joyn both holy fear, and heavenly joy together, and then labour to be assiduous, and constant, and increasing in both, for else either sudden uncertain pangs of fear, or flashes of joy will be no evidence of such as walk with God to heaven and happiness, but if both be joyned, and dayly and constantly held on, and advanced in, it will be the due temper of a right traveller in the way, and a sure pledge and first fruits of what we shall come to, and meet with at our journeys end; where our fear shall be only and yet most fully reverential, and our comfort and joy most spiritual, full, and eternal.
Reader before thou readest the Book,
be pleased to Correct these many faults in the Printing of it.

In the Epistle Marg. read 2 Kin. 5. In the Book,
p. 22 l. 28. r. v. 3. p. 23 l. 8 r. this, p. 29 marg.
136. r. 33 marg. r. Mark. 6 p. 42 mar.
7. r. 21. marg. Brightman r. Brightman on
level. 17. p. 44 l. 4. r. Daniel, p. 50 mar.
de Ant. p. 54 l. 12. r. nullled, p. 59 l. 20 r. takes,
66 l. 3 r. hinting, p. 95 l. 11 r. intruded, p. 104
20 r. jointly l. 28 r. heady, p. 112 l. 34 dele the
parenthesis, p. 113 l. 21 Συμ. r. Συμ. Jer. 32:41.
123 l. 4 r. rather then from, p. 127 μανουαδσου r.
μανουαδσου, p. 133 l. 10 r. the joints, l. 12 r. every,
14 l. 8 r. the return, p. 234 l. 24 r. Regions round
about Jordan, to, p. 145 l. 14 r. nearer, the way to,
146 l. 21 r. leadeth, p. 152 l. 14 r. that, p. 153
3 dele of, p. 163 l. 5 l. r. delected was p. 170 l. 5 r. quieted,
23 r. solet, p. 179 l. 24 dele of, p. 206 l. 29 r.
ldomer, p. 208 l. 17 r. whilost it, p. 234 l. 16 r. Joh.
4. p. 215 l. 3 r. fruitful p. 216 l. 26 δναστε r. δικαστα,
217 l. 11 r. dele only, l. 22 r. l. 38 l. 17 p. 220
ult. r. fly of, p. 225 l. penult. r. almost, p. 233
5 dele not only, p. 241 marg. θηθ γρ. p. 242 r.
arg. r. Pergentes, p. 245 l. 1 r. leave him, p. 245
arg. r. canuq r. p. 247 l. 7 r. Standard r. p. 251 l. 1 r.
ηναναλια καναναλια p. 253 l. 26 r. Testara,
27 r. moires, p. 255 marg. r. Asinus Isidis, p. 256
9 r. Paul's, p. 257 l. 14 r. Philosophari Rheteriatici,
25 delec yet, p. 259 l. 8 r. that the Apostles, p. 263
19 r. δαυδον, p. 263 l. 4 r. would, l. 20
20 ζον r. ΕΤ ζον l. 21 Ζον r. ΕΤ p. 265 l. 18 r.
ceeds, p. 267 l. 17 r. disled, p. 268 marg. Pro. 3:
4, r. 21 & Pro. 8. 24. r. 23. p. 302 l. 7 r. extract
1 l. 23 much less in the sacred, r. to be recorded
any mans, p. 303 l. 10 Epistles, r. Epistle.