

The form of Sound Words.

2 Tim. 1. 13.

Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.

IN the 4th verse we find young Timothy weeping, not out of a childish weakness, but from a sad apprehension of real danger. He a young *Steersman* in his new office of an *Evangelist* was lanced out into the deep when windes were loud, and seas went high, and (it may be) he might think of that *εὐαγγέλιον* of some making shipwrack of the faith which he had read of in the first chapter of the former *Epistle*. And then wonder not, if *Moses* be loath that *Jethro* (who might be in stead of eyes to him) should have

Numb. 10
31.

have been in a wilderness, if the *Disciples cry out for fear* in the *Matth. 14.*
Tempest when they think *Christ* ^{26.}
 is absent; if *Aeneas* sigh, when *Multa ge-*
 he hath lost his *Palinurus*, and *mens casus;*
 if *Timothy* weep when *Paul* his *animum*
 former *Pilot* had left him. So *concessus*
 hardly is this *Nursling* snatched, *Æneid. 5.*
 from the breast, ready (if not
 with the *Galatians* to pluck out, *Gal. 4. 15.*
 yet) to weep out his eyes for such
 a loss. And therefore to buoy up
 his spirit, that it might not sink
 in these deep waters, he writes
 this *second Epistle* to him, in
 which, He

Partly encourageth him to keep
 up his heart, and to bear up a-
 gainst the storme that lay upon
 him, in the *foregoing verses*, and
 partly he directs him in *This*, to
 have his eye fixed on the *card and*
compass which he had left with
 him, *Hold fast the form of sound*
words, which thou hast heard of
me in faith and love, which is in
Christ Jesus.

In which words we have these
 particulars.

I. A forme of words,

M 3

υπο-

ὑποτύπωσιν τῶν λόγων.

2. Set out by their excellent quality, ὑμαινόντων they are *sound* ones.

3. By the speaker or utterer of them. *Paul* himself ἐν παρ' ἐμοῦ ἤκουσας, *which thou hast heard of me.*

4. From the Subject matter, ἐν πίστει καὶ ἀγάπῃ, *in faith and love.*

5. From the Principall Author ἐν Χριστῷ Ἰησοῦ, *which is in Christ Jesus.*

6. By the Adjunct duty which we owe and must performe to them, in that word ἔχε, *hold fast.* It is *to have and to hold*; so have it, that he hold it; and so hold it that he may ever have it. *Hold fast the forme of sound words, &c.*

1 A forme
of words.

From the first it seemeth that *Formes* so much decryed in our times, were not so undervalued in *Pauls*, who you see had left with *Timothy* ὑποτύπωσιν τῶν λόγων, *a forme of words*, which the *Greek Interpreters*, paraphrase by εἰκόνα, ὁμοίωσιν, μίμησιν, ἀσχετύπον, &c. *a picture or pat-*

Chrysost.
Theophyl.
Iac. Oz-
cumen. The-
odore.

tern

tern, &c. and make account that He alluded to the *Painters* or *Limmers* Art; as *Polycletes* made a Statue according to the rules of his Art, which he called his *Canon*, to be the standard or standing rule and Sampler which others should work by. Such a copy had *Paul* written *Timothy*, both for *matter and forme, things and words*, in his doctrine and preaching, that indeed it was not so much like the *Painters* *ὑποτύπωσις*, which most properly signifieth the first lines or ruder draught, as the *Orators* *Grotius*. rather, which the *Rhetoricians* describe to be a *Representing a thing* *Aretius*. *by words, so fully to the life, that it is not so much heard as seen*. Such was that *μύσθωσις γνώσεως*, that *forme of knowledge and truth* *Rom. 2. 20.* and that *τῆς ἀρχῆς χεῖρ λόγου* that *System* or short Modell of the *Principles of the doctrine of Christ*, *Heb. 6. 1.* Such were of old their ancient *Creeds, Canons of Councils*, and since the *Confessions and Catechismes* whither of whole

Churches or of particular men, their *Summes*, *Institutions*, *Systems*, *Syntagmes*, *Synopses*, or by what ever other name you call such Modells of Divinity, as orderly lay down together such divine truths as are scattered up and down in the Scripture, or explain such as there seem to be something obscure, and so present them, in a full and clear distinct view, for the better help, especially of a weaker eye against the *fascinations* of *juggling Impostors*.
A practise,

Exod. 20. 1. Ever in use, since God himself wrote the *Decalogue* as the Summary of things to be done.

Mat. 6. 9. And Christ taught us his own prayer, as a Pattern of ours, in what is to be desired. And the *Apostles* their *Canons*, *Act. 15.* and the *Primitive Churches* and *Fathers* their *Creeds*, and so along till the *Arians* and other *Hereticks*, who were pinched by them, did therefore complain of them, as in our times of deformity and confusion we have systems and confessions of faith often
twitted

twitted and slighted, but the best is that it is by such as will in this, as other things tread in their dear friends the *Socinians* and *Arminians* steps, who cannot indure such checks of their extravagant corruptions, and it is but the wild als that brayeth against such inclosures, and treads down all fences, because she meaneth to run wild in the wilderness.

Of great use.

1. Not with the widow of ^{2.} *Sam.* 14.⁷
Tikrah to fetch about פני דבר ^{20.}

a form of speech, the better to deceive, or to train up men to rest in *Formalities*, as the *Jews* did in that *Form of knowledge*, *Rom.* 2. 20. or as those *Deceivers* in a *forme of godliness*, *2 Tim.* 3. 5. who yet are not there blamed, because they had a *forme*, but because they wanted life and power, we very readily subscribe to what *Hierom* saith, that Scripture truth, is in *medulla*, non in *superficie*, non in *terminorum foliis*, sed in *radice rationis*, and say with *Synesius* that the *holy Ghost* ἡ μετρησιλογημένη πρὸς τῶν ὀνομάτων
M 5 thought.

Orat. 6. de
Spir. S.

though every Title and Iota in it is sacred yet it is the kernel of the doctrine, and not so much the shell of the words, that we so much stand upon. And therefore if any shall conceitedly affect and insist upon any *formes* of words of their own making as are either meerly leaves, or that cover some poysonous toad of error and impiety under them, we will very readily call them (as *Nazianzen* did his Adversary) *A. B. C. Sophysters, and wording Sycophants*; Such empty shells of *Formalities* we leave to more empty vain hearts (like children) to play with, and those *μαρὲς λόγους* those formed feigned words (which the *Apostle* speaks of) *2 Pet. 2. 3.* to those deceitfull Huksters to make merchandise with, which some of them who now a dayes decry *formes* most, are most notoriously guilty of, and in this kind of all others the most affected *Formalists*: who with their *new lights* have got a set of new-minted words, and phrases, a strain of high flown *canting* in their

their *καυοποιας* and *καυοποιας* right out those *καυοποιας παταλοισι*, 2 Pet. 2. even swelling words of vanity, 18. which Peter observed and noted in the Seducers of his time, and Calvin in the Libertines and *Instructio Quintinists* of his, and the *Shiboleth* of many in ours, by which *libert. cap. 7.* although we cannot understand their language, yet we may easily come to know them, whilest their *form of speech bewraieth them.*

2. Nor to be onely bare *Declarations* of what we believe: An *ecce fidem meam*, or Apologies and Purgations of our selves from the Aspersions and slanders of others, who either misconceive or willfully misreport us: For this use the *Remonstrants* themselves will allow of them, and no wonder, because when they are deservedly taxed, they have need to Apologize. But this is all that they will allow them, because they do so dearly hugg that *Helena* of theirs, their *libertas prophetandi*, as their main interest, and on which they have set their property, as being their *peculium* onely, and

Prefat. ad Confess. Atque etiam sit Res propria Remonstrantibus, quibus, quibus ab omnibus aliis in tota Christianitate p. acci- sis f. aliis dignum- tum. Synodi. Remonstr. fo cap. 3.

*Prefat. ad
Confess.
in libro de
fide ad Pe-
trum.*

*Remonstra.
in exam.
pæfat.
sensu. e.*

so become impatient of any such restraint: though I cannot but wonder that they should say: that the Primitive Churches and Christians intended no more by their *Creeds*, *Canons* and *Confessions*, then by them onely to testify, *Non quid credendum esset, sed quid ipsi crediderint*, when they read so often in *Austin*, *Firmissimè crede, & nullatenus dubites*; and when in their *Synods* and *Councils*, they did so frequently (and I fear too too liberally) thunder out their *Anathemæ* against those that taught contrary to their determinations, and when the *Remonstrants* themselves do so cry out of *Athanasius* for pride; and in his *Quicumque vult salvari, &c.* which he prefixeth before the Articles of his *Creed*.

3. I add therefore in the 3^d place, that these *Formes of sound Words* are useful, and in some cases are necessary, and so have been used as *Declarations*, not onely of what we our selves believe, but also, of what we judge that all should believe (unlesse we could think

think that others might rightly believe that as true, which we in our conscience judge to be false, a goodly peece of our ingenuous loving-hearted *Arminians* charity) and also desire and require, that all should professe, or at least not openly contradict, with whom we joyne in nearest Church Communion: So it was with the *Apostles* in their *Canons*, *Acts 15*. And so it is with particular Churches in their Articles and Confessions to this day; and so may it be alwayes; *Ringantur licet & rumpantur Socino-Remonstrantes*. Notwithstanding all the rage and invectives of *Socinians*, *Arminians*, *Libertines*, and other Sectaries, who will rather disturb, yea and ruine both Churches and States, and snap asunder the sacred bond of Peace, then be thus hampered.

*Hæc sacra
aliter non
constant.
Præfat ad
Apologiam.*

4. They are therefore in the 4th place *Communione Tessara & Judices*, not onely badges of our Christian Church Communion, but also great helps and furtherers of it, whereby uncomfortable

table divisions may be prevented, and the peace of the Church the better preserved, whilst we all profess the same Truth, and *speak the same thing, being perfectly joyned together in the same minde, and the same judgement, 1 Cor.*

Presat ad Confess. 1. 10. The Remonstrants indeed tell us that there are *Non pauci pii, & probi*, many honest godly men (they mean their own sweet selves and their *dear* party, for who so honest and godly as they?) who dislike such *Formes and Confessions* as derogatory to the Authority, Sufficiency and *perspicuity* of the Scriptures. 2. As a wrong to liberty of conscience, and of Prophesying. 3. As a great cause of Schismes and Factions in the Church.

For the first, *They fear where no fear is.* No fear of taking from the Authority and Perspicuity of the Scriptures, by these confessions which are wholly built upon them, and for matter wholly, and for Words and Phrases in a great part taken out of them, not so much as by a single private *Ministers*.

sters confirming and explaining of them in the course of his Ministry, which I hope they are not against, unlesse they who are so chary and tender of the *liberty of Prophefying* will quite take away both the office and gift of *Prophefying*, which when Christ instituted in his Church, he sure never intended it should be any blemish or prejudice to the Scriptures Authority or Perspicuity.

For the 2^d let the Papists answer to God and man for their Tyranny over Gods Peoples Consciences and true liberty: The *Spanish Inquisition*, when God makes inquisition for blood there shed, in this kinde will be sadly accountable. We that have been this way pinched our selves I hope should never have imposed upon others the like yoke of slavery. Some indeed (that their tongues might be as licentious as their practices) lavish it at large, speak loud, as though they had hired a *Tertullus* to help them with invectives, or some mercenary Lawyer to draw up a bill in chancery with

*Solum pontificium at-
que Hispanum regnum
videtes iu-
menta ibi
sunt non ho-
mines; quic-
quid imponitur id
portat vul-
gus, ut as-
census. Isi-
di. Sacra.*

with a most horrid charge that hath never a word of truth in it: General outcries against an intended acted Tyranny; but they should instance in particulars and make them good; mean while as long as the skin is whole, though they pour vinegar on us, it will not smart, and we think *Paul* was a sufficient answer, *Neither can they prove the things whereof*
 Acts 24. 13 *they now accuse me.* I only here add that whilst this liberty of conscience and *Prophefying* is so tendered in this particular by those *honest holy men* the *Remonstrants* spake of, we may conclude that they themselves were those holy men they meant, because (as I shewed before) they have appropriated this plea for this liberty to themselves, and therefore we only bring home these stray goods from the common, to the true owners inclosure.

But (to return from this digression) the 3^d danger of Schismes and Factions which they suggest will be the fruit of those Formes and Confessions, is that which in
 this

this particular I am especially to take notice of, and all that I shall now say to it is, that when they have put the pen into an *Episcopus* his hand, He knoweth how to flant and flourish it, make a great letter of it, and make a terrible *Gorgons* head in it, and his pen and tongue here runs riot. To all which, it will be sufficient onely to say, *Verba quid audio, facta quum videam?* Whatever either *He* or any of *His* may in *umbra Philosophare vel Rhetoricare*, either write in his study, or talk to them that will believe him; I suppose they that will believe him are such as are blinde, and so cannot see what is done in the world, and so cannot disprove him, but that confessions breed Schismes and Divisions, whilest that liberty and Toleration which they so much plead for, will conjoyn all in peace and Christian union, yet the sad experience of the whole Church in several Ages, we might put them in minde of their own, we are too sure that *Ours* in these wofully distracted times doth too sadly inform us of
the

the contrary, & cryeth aloud, that the not keeping more close to such *Formes of sound Words*, (which our Church was sometimes famous for in point of Doctrine) but every one may speake and write the vain Phanſies of his own heart, and *impunè* spread fouleſt heresies and blasphemies, hath miserably torn us in pieces, and divided us in *semper divisibilia*. The Lord in mercy speedily heal these gashes and ruptures; Of which cure this will be one special meanes of holding fast *ὑποῦπωσις ὑγιαίνοντων λόγων*, *the form of sound and wholesome words*, for so

5. That is a further spiritual end and use of it, that by the help thereof present controversies as they arise may be the better understood and determined. So *Acts 15*.

6. And so also they may be as memorials to posterity of their forefathers faith, and be left as *deposits* (as they are called in the verse following the Text) to be kept as their legacies or inheritances, and so to be intailed as to be transmitted from father to son,
ad

ad natos natorum, & qui nascun- Pfal. 78.2,
tur ab illis, in all successions to 3, 4.
 the preventing of after innovations
 and corruptions :

But more particularly they are
 especially usefull

1. *To weak ones* (it was in relief
 to such the Apostles that first fra-
 med their *Cannons*, *Acts* 15.24.)
 whilest what is more diffusedly
 scattered up and down in the whole
 Scripture is gathered together in a
Synopsis for their better view, and
 what may be there by reason of
 some Words or Phrases which we
 now are lesse acquainted with,
 more obscurely expressed, is here
 more familiarly presented to their
 weaker understanding: a right and
 fit closing of such weak infants
 heads, as a Feltuke in their hand
 to help them to spell, and pronounce
 right. Such fluid mettall hath
 need of a mould to bring it to a
 consistent forme, such weak lambs
 and silly sheep need to be put into
 such inclosures (which loose heads
 and hearts will call and esteem
 pinfolds) which otherwise will
 be ready to wander and go a-
 stray

stray in the broad Common.

2. To discover and repulse Seducers, and *subverters* of the souls of Gods people, *Acts* 15.24. As the same pale which keeps in the *Deer*, keeps out the ravenous wilde beast; and therefore although we do not make them either *first* or *second rules of faith*, as the *Remonstrants* are ready to asperse us, yet for Them to allow them, *ne quidem ullum quantumvis infimum in Ecclesia locum* (as their words are) we cannot but think is too too illiberal, at least in *Clemens Alexandrinus* his phrase, with their good leave, let them be *σεικνός ἀμπλιών*, A fence to the vineyard, and so they will be in some place in the Church, and of some very good use too, indeed of more then they would willingly have them; and *hinc illa lachrymæ*. Because the foot is swoln, it therefore complains of the shoo as too strait: and so none more cry out of these *Formes*, then they who have *formed* to themselves some *deformed* monsters in opinion or practise, and then the crooked piece

piece of timber would have the square and straight rule cast away, as the painter drave away the true Cock, that it might not discover the fillinesse of his painted one. There are few but know what made the *Remonstrants* such enemies to *Synods* and their determinations, whilest they cryed up the *liberty* of *Prophefying*. And with us, when times were fast hasting to *Popery*, the word *Institutions* (because *Calvins*) was scorned as proud with more pride; and of late since Church affairs have been in a confusion, we here have had *Confessions of Faith*, and such like *Formes* at every turn so taken up, and flurted, and all upon the same account, which will make me like *Formes* never the worse, because men of corrupt judgements, and such as make *Grace* and *Scripture*, yea, *Christ himself but Formes*, think and speak slightly of them; but rather the better, because they who would manifestly bring in corruption, and all confusion are against them, because indeed such *Formes* are

are against them. The dam stops and checks the violent stream, and that is it which makes it swell and murmur. The eye is sore, and therefore cannot endure the Light; the wares they would put off are sophisticate, and therefore like not too light a shop. It's a sign of the better physick, and that it meets with the peccant humour, if it makes the distempered Patient sick of it, and the foul stomach ready to cast it up with loathing.

But then the Physick must in it self be wholesome,

2. Sound
words.

Which is the second particular in the Text. *ὑποτύπωσι λόγων* but *ὑγιαίνουσιν τῶν*. a form of words we would have, but then they must be *sound* ones: A word which our *Apostle* oft makes use of, twice in the former Epistle, Chap. 1.10. and 6. 3. and twice in this here: in the Text, and Chap. 4. 3. and four times in that to *Titus*, Chap. 1.9. 13. and Chap. 2. 2.8. in all w^{ch} that we may be *sound in the faith*; He calleth for *sound words*: *Sanis* and *Sanantes*, Sound, and healing

It must be *sound speech*, and wholesome healing doctrine, and these two Readings take up all that I would speak of it, indeed all that is contained in it.

These words must be *ימים*, sound in themselves, containing *מוֹסָד* solid and savoury & saving truths, *ימים ילי-* without trash and mixture of vanity *ad. 0.* and error, especially such as are more poysonous and deadly: *Sincere milk*, 1 Pet. 2. 2. without the poyson of malice and guile, v. 1. *pure wheat*, Jer. 23. 28. without the chaff of vanity; *perfect*, Psal. 19. 7. without defect. *Right* *ibid.* without crookednesse, *pure* without drosse, v. 8. *clear* without spot, v. 9. *true*, *ibid.* in a word *יְדוּת* truth in the abstract, and *יְדוּת יְדוּת* *righteous altogether*, in the whole complex. Such and so sound are Gods words. *But what is the chaff to the wheat?* *Jer. 23. 28.* Such are not.

1. The writings of *Philosophers* in which, although some would now make us believe they can find out a new way to heaven, yet if they would but look better, or but read over *Plutarchs* book de *Philoso-*

lofophorum placitis, whilst (with *Austin*) they could not find *Christ* there; they would find so much error and corruption, and folly there, as would fully make out *Paul's* *ἐμὰ τὰ ἴδια*, and *ἐμὰ ἑαυτοῦ*, *Rom. I. 21, 22.* and that they were become so vain and foolish, that there would be no ground of hope left to any of their greatest Admirers, by them to be made wise to salvation, but that every learned man, at least every spirituall Christian may write *Tertullians* Motto on the back-side of their books, *Animam non dant, quia non habent.* Something they were able to do in discovering false Religions, but not at all able to manifest the true: *Abana* and *Pharpar*, and other rivers of *Damascus*, *Naaman* may think are better then all the waters of *Israel.* But for all that it's *Israels Jordan* that he must wash in, if he would be cleansed from his leprosie. They are these wholsom healing words that must work that cure, not a Philosophers, not a *Socrates* his dictates.

Nota Ciceronis vox est, Utinam tam facile vera invenire possem quam falsa convincere. Laetantius lib. 2. cap. 3. 2 King 5. 12, 13.

2. Such is not the *Jewish Talmud*, with all the rest of their *Cabalisticall difficiles nugæ*, and ridiculous *Rabbinical* fooleries; In which field whatever good corn is to be found (which some are ready to over-rate) yet it is so thin sown, and so overgrown with the gayes of their vain fables, and up and down with the poysonous weed of their false doctrines and superstitions, with a deadly enmity to *Jesus Christ* the Tree of Life, that it appears to be like that earth which *God hath cursed*: and although some of them dare blasphemously compare *the Law* to Water, and their *Mishne* to wine, and their *Talmud* *Vino condito*, yet this precious peece of theirs is so mixt with ridiculous fables, and foolish conceipts, that in such *fooleries* you may plainly read a *Jew*, who hath denied and crucified the *Wisdom of God*: and some men, it may be, have not been much mistaken, who have observed an odd tincture in those *Christians* spirits and notions, or *Crotchets*, who have too much doated

on their Writings.

3. Such is not *Mahomets Alcoran*: which if learned men be beholden to for the pure *Arabick* language, and so for *Words*; yet it is such an unlicked *deformed* peece, that I cannot call it a *Form* of Words, especially so far from *sound* ones, that except the often asserting of *Gods Omniscience*, and some few such particulars, which here and there you meet with in it, in stead of these ὑμαινόντων λόγων, we may safely say there is ἐδὲν ὑμῆς. So confused and contradictory it is, both to the Scripture, and to it self; so absurd and ridiculous, that it is one of the great judgments of *God* upon this sinfull world, that so great a part of it should be taken with it; and but that it promiseth bodily delights & pleasures, which best suites with sensuall beasts, and keeps down Learning, and so keeps them from being rationall men, it would never have so taken with *Mahumetans* abroad, or with us *Christians*, I had almost said us *English men* here at home, that it should be

be so believed by them, or of late be translated and printed by us in London this fruitfull season, and rank soil, Anno 1649 in which every sprigg of any poysonous weed so soon takes, whilest others elsewhere burn it. In France.

4. And lastly, such is not the *golden Legend*, which is all over drosse, or if there be any metall in it, *Lud. Vives* telleth you what it is, when he saith that he who made it was *plumbei oris, & ferrei cordis*, and he might have added *eneae frontis*, for he had a brasen ace, that could not blush at those ridiculous lyes which he heapeth up in it. Nor the diseased swoln body of the *Popes Canon lawes*, in which great heap is a great deal of baffe, which yet *Pope Eugenius* will have swept up, and taken in to make up the full measure of their iniquity, and to make the bulk the bigger, not onely *Gratians decreta*, but also the *Cardinals Palea* must be pressed in: *Totus liber approbatus est, etiam cum omnibus aleis*, as *D' Marta* tels us.

These and such like empty vanities, and rotten λόγοι σπῆγῃ, are Eph. 4. 29
N 2 none.

none of these *sound words*, which
 Psal. 119. a heart *sound in Gods statutes* will
 80. close with, or stick to; neither
 Christianity nor common prudence
 would have us *magno conatu nu-*
gus, break our arme by throwing
 such light feathers with our whole
 might, or lean with our whole
 weight on such *broken reeds* of
 Isa. 36. 6. Egypt which wil break and wound
 us; and yet such is our folly and
 vanity, that falling short of that
 Prov. 2. 7. *חוכמה* that *substantiall sound*
 3. 24. *wisdom*, which *Christ* is, and his
 8. 14. word affords us, *pro Iunone nu-*
bem, we grasp such shadowes, and
 having gone a whoring from *God*,
 and conceiving sin, the womans
Pica is become both the man and
 womans disease, we feed on trash,
 and long for such strange Kick-
 shawes. A distemper which not
 onely this last and worst is, but e-
 ven the first and best was sick of,
 especially our *Timothies Ephesians*,
 and *Titus* his *Cretians*, their 'E-
φείσα γενναία trained them up
 to curiosities, and the others *slow*
 Tit. 1. 12 *bellies* could rise no higher then
 1 Tim. 4. 7 dull old wives fables, and some o-
 ther

ther such like trifles. And therefore you shall finde that in these Epistles to *Timothy* and *Titus* such toyes are more decryed then in all the rest of the Bible, and they in them more bett upon then any other argument, as the earnest contending about

Endlesse Genealogies, *1 Tim. 1. 4.* like some of our hot disputes about some Punctilio in *Chronologie*.

Jewish and profane old wives fables, *1 Tim. 1. 4. 4. 7. Tit. 1. 14.* It may be not much worse then the dust that is raised about some old *Legend*, or some doubtfull or false passage in *Church History*, *strife about words*, and *Legemachies*, *1 Tim. 6. 4. 2 Tim. 2. 14.* Such *Tally* saith, made up the greatest part of the sage *Stoicks* disputations: and how much better are the high and proud contests of those who account themselves the greatest Scholars about their *verball Criticismes*?

Oppositions of science falsely so called, & *ἡ ἐναντιοῦντος γνώσεως*, *1 Tim. 6. 20.* answerable to the ancient and our now present *Gno-*

sticks, high flown sublimated speculations.

Foolish and unlearned questions, and perverse disputations and contentions about the Law, 2 Tim. 2. 23. 1 Tim. 6. 5. Tit. 3. 9.

paralleled by our busie *Questionists* and *Querists*, with whom all that should prove fruit runs up into the blade: the power of godlinesse evaporating into debates, debates indeed in more senses then one, who study to dispute more then to live, and that usually about doubtfull *Queries*, whilst they deny confessed and grounded even fundamentall truths; or about the

Mat. 23.
23.

Mint and Anise of Church Discipline and Ceremonies, and such *Accessories*, with the neglect of those *Bagatellæ et vana* the weightier things of the Law, more solid and substantiall truths, and such as contain in them the life and power of godlinesse. *Quantum est in rebus inane?* O the vanity of

1 Tim. 6. corrupt mindes, and destitute of the
5. truth, that kindle such fires in chips and straw, to set all in a

1 Tim. 6. combustion! Our *Apostle* in one
4. place

place calleth it a *disease*, *νοσῶν ἀεὶ*
ῥησις, which our times are ve-
 y sick of; in another an *Itch*, *κνυ-* 2 Tim. 4:
ῥαῖποι τὸν ἀκοῦν: for as that is 3.
 eated in the outward parts of the
 body, so this in the tongues and
 ancies of superficial *Christians*,
who after their own lusts heap to
hemselves teachers, not being able
endure sound doctrine.

But it is firm ground that a wise
 nan treads hard on, good food
 hat a good stomach feeds heartily
 n, that which the *faithfull soul*
 oust hold fast is the *faithful word*,
Tit. 1. 9. The Form of sound
words, as here in the Text. First
iani, in themselves *Sound*, and
 ot trash.

Sanantes, in their use *wholsom*,
 ind not *poison*: for too many such 2.
 estructive words and doctrines
 here are, which *eat like a can-*
ger, and subvert the hearers, 2 Tim.
 . 14. 17. make them erre from
 he faith, yea so as to *make ship-*
rack of it, 1 Tim. 1. 19. 6. 21.
Trent Canons are a *Form* of words,
 out so far from *sound ones*, that
 ome have not amiss expounded *Bright-*
 N 4. that man.

may see those of this diet like *Am- 2 Sam. 13.*
non; or some other man who hath 4.
 some foul disease upon him, ill
 thriving, colour fading, hair shed-
 ding, flesh decaying and putrify-
 ing, even his bones and marrow
 consuming; the very outward pro-
 fession of godlinesse blasted, and
 the inward power of it; not so
 much neglected as despised; wit-
 nesses from Heaven against such
 corrupt doctrines, and saddest e-
 vidences of *Gods wrath from hea-* Rom. 1. 18
ven against such wretched men,
 whilest he thus *sends leanness in-* Psal. 106.
to their souls. But is this whole- 15.
 some food that they no better
 thrive by? No, but such as

1. A true savoury spirit relishest;
 for although some poyson be so
 subtile as it's hardly at first disco-
 vered, yet *as the ear tryeth words,*
and the mouth tastes its meat, so Job 12. 11
 the sheep of *Christ*, pasture, even 34. 3.
 by a divine instinct, discern what
 food is wholesom, and what is o-
 therwise: and not onely they *who*
have their senses exercised to dis-
cern good and evil, but even the Heb. 5. 14
 new-born babe hath such a taste,

that in *Revel. 16. 3.* of them, that they made the sea become as the blood of a dead man, that every living thing died in it.

H. Nichols his *Evangelium Regni*; A *Raccovian Catechism*; the *Remonstrants Confession*, are formes of words too, but many of them dangerous ones.

AA. 26.
26.

Many such *Formes* are in these times of *Deformation* rather than *Reformation* minted daily, which He would ingage very far, who should give his word, that they are such words of truth and sobernesse, that the soul which hungers after *Christ* may have wholesome food or Physick from them.

Some of them swelling the soul with the proud doctrines of *perfection*, and self-exaltation.

2 Pet. 2. 19

Others (nay some of the same) rendring it very caryon and rottennesse, with their ranting Principles and answerable practises of *Liberanisme* and loosnesse.

Some starving it by corrupting or denying the food of it, the holy *Scriptures and Sacraments*.

All so poysoning it, that you may

as soon as it's made *partaker* of
 2 Pet. 1.4. *the divine nature*, that it can tell
 1 Pet. 2.3, when *the sincere milk of the word*
 4, is adulterated, though, it may be,
 it cannot tell wherein or where-
 with: as that godly Christian (who
 had a better heart then head) had
 his spirit rising against something
 which he heard in a Sermon, but
 he could not tell why, which af-
 terward was made out to him to
 be very corrupt doctrine: and I
 think He said not amisse, who
 said, that in judging doctrines and
 practises, he gave much, though
 not to vain *Enthusiasmes*, yet to
 the *premi* or propension of the spi-
 rits of sober believers; for although
 the Scripture be the Rule, or the
 Pole-starre, yet the spirits of the
 faithfull savingly touched from
 heaven point to it; so that it is
 likely to be an unfavoury or poy-
 sonous weed, which the flock of
Christs sheep generally will let
 stand, and not feed on; and I
 should much suspect that either
 Doctrine or practise, which the
 hearts of the godly universally have
 an inward Antipathy against: as
 on.

on the contrary *It seemed good to the holy Ghost and us*, was the ground and tenor of a Synodical decision in the best times, *Act. 15. 28.* and proportionably the hearty complacential closing of those who have the Spirit of God, (though not in the same kind or measure which those had) is a great help, and a good guide to a right judgment of discretion, and to this conclusion, that it's like to be wholesome food which healthfull sound men do generally and in a manner naturally relish and feed on.

2. Especially that, which they recover and gain health and strength, and so thrive by. It is *ἄσολον γάλα*, *sincere milke* which the new-born babe batten's and growe's by, *1 Pet. 2. 2.* *Jericho's* ^{2 King 23} waters were healed, when the ^{21.} Lands barrenness was removed, and the *Sun of righteousness is then risen with healing in his wings*, when they who are under his beams and influence, *go forth and grow as calves of the stall; and they are planted in the house of the Lord,* ^{Mal. 4. 21}

Psal. 92. *Lord, who flourish in the Courts*
 13, 14. *of our God, and still bring forth*
fruit even in old age, and are fat
and flourishing.

As on the contrary, it is but bad
 soile, in which good plants are
 starved or cankered: Is it likely
 to be wholesome diet, which men,
 otherwise well and healthfull, do
 not thrive on?

But it is no other then hea-
 vens shine and showers that make
 the plants of righteousness grow,
 and bud, and flourish, and bring
 forth fruit: for I cannot in this
 respect assent to the Remonstrants
 dictates, *Ex fructibus astiman-*
di sunt homines, non semper doctri-
 na, it's a good tree (our Saviour
 Mat. 7. 17. tells us) *which bringeth forth good*
fruit, and the same may be said
 of good doctrine too, and al though
 by the corruption of mens hearts,
 good doctrine may not alwayes
 bring forth good fruit in their
 lives, yet it's bad doctrine which
 naturally bringeth forth what is
 bad and abominable.

But wholesome food, even the
 bread of life let us ever esteem that,
 by

by which the man of *God* liveth, and thriveth, cheerfully doth and suffereth *Gods* will, and constantly holdeth on in *Gods* way, and in the strength of it (with *Elijah*) 1 King. 19. 8. *walketh 40. days and 40. nights,* through the wilderness of this world, till he come to the mount of *God*. In a word, that is sound doctrine, which a sound heart relieth and thrives by. But because *man liveth not by bread only, but by every word that cometh out of the mouth of God*; it is not sufficient that these sound words have *mans* approbation, if not withall *Gods* institution, that as they are acceptable words, so also words of truth, words of the wise, Eccles. 12. 10, 11. but withall given by one *Shepherd* heard.

Which leads to the 3^d. particular in the Text, viz. the *Speaker* by whom they were delivered, in those words, *which thou hast heard of me.* *Non à quocunque magistro,* as *Lombard* and *Espencans* paraphrase it: not from every dogmatizing Master, but from an *Apostle of Christ*, infallibly

3. which
thou hast
heard of
me.

libly directed by the Spirit of *Christ*. Such truths as have been delivered to us by *Christ* himself, the *Prophets and Apostles*, immediately inspired by the *Spirit of God*, and now recorded in the *Scriptures of truth*, either expressed in them, or plainly and directly by good and strong consequence drawn from them: these are those words, and *formes* of sound words, which we are to hold fast, and abide by, as a *light to our feet*, *Psal.* 119. 105. 2 *Pet.* 1, 19. the *rule* of our faith and life, *Gal.* 6. 16. and therefore called *Canonical*, the *Foundation* on which we are to build, *Ephes.* 2. 20. that *τύπος διδασχῆς* that mould of doctrine into which we are to be cast, *Rom.* 6. 17. that *μόρφῳσι γνώσεως ἐν ἀληθείας*, that *Form of knowledge and truth* by which we are to be informed. No other fallible Land-mark, but the holy Scriptures Card and Compass and Pole-star, which we are to steer our course by, if we would not make shipwrack of faith and a good conscience. These, these
only;

onely are the *words of this life*; Act. 5. 20.
 what ever therefore either they
 expreffely affirm, or is from them
 foundly and directly gathered
 and commended to us, whe-
 ther by whole Churches, or parti-
 cular Persons, although they be not
 expreffed wholly in Scripture
 words, yet if according to the
 Analogy of faith, for the further
 clearing of Scripture sense, and
 the better discovering of errors
 and heresies as they arise, we wil-
 lingly accept, and carefully hold
 fast. But what ever *Creeds, Ca-
 nons, Confessions, Constitutions,
 Catechismes, &c.* either of pri-
 vate men, or of whole Churches,
 sea of that Church which now
 nameth it self Catholick, shall
 intrude upon us any thing direct-
 ly or by good consequence con-
 trary to the Scripture in any thing,
 sea or but *παρ' ὅ* besides what the Gal. 1. 9.
 scripture teacheth us in the parts ^{10.}
 and essentials of *Gods* worship, or
 any thing in doctrine or practise
 pretended as necessary to salvati-
 on, *eadem facilitate contemnuntur* Hieronym.
et non probantur, we stick not easily in *Matth.*
 to.

to reject it, and being backed with the *Apostles* authority, to pronounce him (whether man or Angel) *Anathema*, who shall teach and impose it: and *in hoc sensu* we particularly & especially reject, 1. All humane unwritten Traditions: 2. All feigned Divine Revelations.

1. For humane unwritten Traditions, *Bellarmino* indeed applieth to them this Text, and maketh them at least a part of that *Depositum* in the following verse: nor can I deny, but that *Chrysostom* upon the Text, and other Greek Interpreters (after their manner following him) run their descant upon the word *ἡκούστος*, which thou hast heard, as relating to what *Paul* had delivered to *Timothy* by word of mouth; from which Popish writers take a rise to cry up their unwritten Traditions, which being the strongest stake in their rotten hedge they most highly cry up, and most earnestly contend for.

In their *Elogiums* which they give them, they are their *Homericum* their Antidote against all infections.

Lydius

*Canus loc.
com. lib. 3.
Corn. à
Lapide,
Estius;
Alii,
in Textum.*

Lydius Lapis, by which they will try all doctrines.

Sacrum Thesei filum, safely to guide you in all *Labyrinths* and *Meanders*.

Gladius Goliath, *non est similis ei*, the sword of their *Goliath Pope* to offend and strike down all opposors.

Ajaxis Clypeus, to defend them, and to ward off all blows from their enemies.

Nay *Fidei fundamentum*, the very foundation of their *Popish* faith, and the onely foundation of it so far as *Popish*, which if overturned, their *Babel* cometh down; and take but away, what partly we hold with them agreeable to Scripture, and what they maintain only by Tradition, and what is besides left of Popery would be a poor thin nothing, and therefore here they fight *tanquam pro aris & focis*, or if you will we may leave out the *tanquam*: *Elaborandum est ut hic locus quàm diligentissime explicaretur & maniretur*, saith *Canus*: and good reason when he had before (cap. 3.)

said

*Loc. com.
lib. 3. cap 6
ad finem.*

said, *Traditiones majorem vim habere ad Hereticos refellendos, quàm Scripturas*; good reason that they should so earnestly fight for Traditions, because by them they can better confute us whom they call Hereticks, then by Scriptures. We kindly thank him for this fair acknowledgement, they are not so much the Scriptures as their Traditions, which they must knock us poor Hereticks down with. By which they rather appear to be the Hereticks: for of such *Tertullian* of old said, *nec stare se possent, si de solis Scripturis cogantur quæstiones suas fectere.*

Lib. de Resur. carni.

Tradition is their *Helena* and *Pennis*, which they so paint and trim up. They are modest men amongst them that will afford the Scriptures an equall share of dignity and respect with them, for it's as little, as they can give them, to be equall with the Scriptures: *Æque sunt observanda*, saith *Eckius*; and *pari pietatis affectu & reverentia suscipit &c.* saith the *Council of Trent*, like him in *Nicephorus*

In Enchiridio.

Nicephorus, whom they call *Beatus Lib. 16.*
Theodosius (two names too good for *cap. 33.*
 such a blasphemer) who getting in-
 to the Pulpit denounced an Anathe-
 ma, *si quis quatuor Synodos qua-*
tuor Evangelii non exaequet,
 pronounced that man accursed
 who did not make the four first
Synods equal with the four Go-
 spels: which yet he might better
 do, then the Cardinal *Julianus Fox Acts*
 in the *Council of Basil*, exhort *and Mon.*
 them to give no less credit to the *Tom. 1.*
Council then to the *Gospel*; Or the *pag 863.*
Council of Trent, anathematize
 all that did not thus equal their
 vain Traditions with the books
 of the Old and New Testament.
 But they stay not here, it is not
 enough with them to have their
 Traditions equalled with the holy
 Scriptures, if they be not much pre-
 ferred before them :

1. For their Antiquity, as being *Bellarmino*
 before any Scripture was written; *de Verbo*
 and therefore as first born must *Dei non*
 have the preheminance of primo- *Scripto,*
 geniture. *cap. 4.*

2. Hereupon in point of neces-
 sity: as though the Church had
 more

more need of Traditions then of the Scriptures, and accordingly *Bellarmino* in that chapter (whose title is *Ostenditur Necessitas Traditionum*) in which he should prove Traditions to be necessary, doth take a great deal of more pains to prove that the Scriptures are not necessary.

3. In point of authority: which they say the Scripture hath onely from the Tradition of the Church, without which some of them are not afraid to say it would be of no more authority then *Aesops* Fables: and the same *Pighius* who durst call it a no'e of wax, when over shoos over boots, and therefore durst go on and say, *haec Scripta non praesse nostra religioni sed subesse*; and as *Caranza* adds, that the Scripture is to be regulated by the Church, and not the Church by the Scripture.

4. In point of extent. Traditions according to them containing much more of the word and will of God, then the Scriptures: for although *Andradinus* be so modest (and that is a wonder, for he is not usually wont

wont to be found in that fault) as to grant that *maxima pars*, the greatest part of Gods revealed will is contained in Scripture, yet others of his Fellows cannot but account him herein to have been over liberal; for on the quite contrary *Hofius* saith, that *multò maxima pars*, that the greatest part of it by far is contained in *Traditions*, and others of them say that *minima particula*, it is the very least part of all that is contained in Scripture, whilest *Traditio omnem veritatem in se habet*, containeth all the mysteries of faith and Religion, if you will beleeve *Coster*.

5. For point of continuance. The same Author would have you beleeve that this unwritten word is more safely kept in their hearts, and not to be rased out of the Popes, their high Priests breast-plate, whilest moths and worms may soon consume these written papers and parchments.

6. And so also in point of incorrupted certainty: whilest the written word is but a dumb letter, speaks not its own sense, is a nose
of

of *wax* and leaden rule, which every heretick may bend to his purpose: on the contrary their *Mufti*, is a live Judge, and the Tradition of the Church is safely lockt up in his breast; he gives the true authentick sense of it; and so preventeth both the Catholicks error, and the Hereticks depravation.

7. In point of transcendent worth and usefulness. The unwritten word is of *more moment*, say some of them, and *multis partibus superat scripturas*, saith *Coster*, as much as the *fleshly tables* of Beleevers hearts (in which no doubt their Traditions are written) exceed the *Tables of stone*, or papers or parchments in which the Old and New Testament are written.

And for use, *Corn. à Lapide* from those words of the Covenant of Gods *writing his Law in our hearts*, *Jer. 31. 33.* would make such weak men, and silly Novices as we are beleeve, that Traditions are more proper for the N. T. then the Scriptures. *Hoc si animadverterent*

verterent Hæretici magis proprias esse N. Testamento Traditiones, quàm Scripturas intelligerent. Euge Jesuita! en pietatem Romanam! In this his bold and blasphemous expression, we hear the voice of the Beast, and see the whores brazen forehead, that blusheth not to prefer their own dreams before the visions of God, and their lying *Cabala* before that *θεόμνηστος* *καὶ ἀληθὴς* the *Scripture of truth*, which alone is able to make us wise to *Salvation*, 2 *Tim.* 3. 15.

8. In particular, *Canus* and most of them hold and say, that although things of more common nature and concernment were written by *Moses* and other Penmen in *Scripture*, yet the *Arcana Imperii* the higher mysteries, those holy things were not to be cast to dogs (for so they speak) when they mean these rarities of theirs should not be exposed to publick view, as it was with the Heathen with their *Abditæ in Adytis*, and as *Pythagoras*, and some other Philosophers, and the *Dryades* would not have their

Dictates

Dictates written for all, but onely communicated to their Scholars, such *mysteria* to their *Mystæ*. So Christ and his Apostles besides their λόγοι ἐξωτερικοί, their more ordinary and common doctrine which they either spake or wrote to all, had their ἀποκρυφίσ-

So also our *καὶ* their more secret mysteries of
Enthusiasts more high and abstruse nature,
& Castellio which were onely delivered by
vide Beza. word of mouth to their greater
in 2 Tim. Intimates and Confidents. To
 3. 17. which purpose *Canus* feareth not
 blasphemously to apply that,
 1 Cor. 2. 2. but *I determined to*
know (or make known) *nothing*
but Christ Jesus and him cruci-
fied, i. e. to you vulgar and or-
 dinary hearers, *howbeit we speak*
wisdome amongst them that are
perfect: No doubt their high-
 flown perfectionists. Profane
 Blasphemer! as though *Christ*
crucified, whom in the foregoing
 Chapter, v. 23. he had said *was*
the wisdom of God, and the power
of God, were but his ordinary and
 course every day doctrine, which he
 preached to the meaner & vulgar,
 but

but that he had higher speculations which he imparted to those of an higher Form, or (as our new minted word is) *dispensation and attainment*, which our *Enthusiasts* boast of in their Revelations, and the *Papists* (as it seemeth) promise us in their Traditions.

9. And therefore accordingly Lib. 4. de in their practice, as the *Jewes* (if verbo Dei. you will believe *Bellarmino*) made c.4. more use of traditions then of the Scripture; so the *Papists* plainly shew that they set more by them, then they do by the written Word of God, whilest they plead more earnestly for them, and are more sedulous and copious in this controversy then in most, do most rigorously presse them, and more severely punish the neglect and transgression of them, then of the expresse commands of God in Scripture, as the profaning (as they call it) one of their Traditionary *Saints* dayes, much more heavily, then of the *Lords* own Day; and a Priests marrying, then the committing of fornication or adultery: in this imitating not the true *Isra-*

Mat. 15. 3.
c.

lives indeed, but the degenerate Jews who made the word of God of none effect through their Traditions: But those who have been savingly taught, as the truth is in Jesus, abhor such blasphemies, and by all their sweet words cannot be brought to relish their Traditions, which (as Irenæus and other of the Ancients plainly shew) have been all along the subterfuge of Hereticks, and of which, for many of them, it is uncertain from whom in particular they first sprang; and for all of them it is most certain that coming from men, at best, they are but fallible, and that in continuance of time they may be much altered from what they were at first; nor can Bellarmine's four preservatives be able so to keep them in pickle, as to prevent it. And therefore although the Truth of God was delivered from hand to hand before Moses first writ the Law, and that Christ delivered to his Apostles, and they to others the Doctrine of the Gospel, before the signing of the Canon of the New Testament which

which we grant, and although the *Apostle 2 Thes. 2. 15.* (a place which the *Papists* much triumph in) commandeth his *Thessalonians* to stand fast, and to hold the *Traditions* which they had been taught, whether by word or is *Epistle*, yet for all that, they must give us leave to hold fast to the *Scripture*, till they all be able fully and clearly to prove,

1. That there is the same use and need of *Traditions* now, that the *Canon* of the *Scripture* is perfected, as there was before.

2. That there are now as immediate and infallible inspirations, and manifestations of Gods will as there was to the *faithfull* before the writing of the *Old Testament*, and to the *Apostles* before the writing of the *New. viz.* Infallibly to direct about these *Traditions*, and to correct, in case there should be any failure or corruption.

3. Such extraordinary Manifestations, we, for our parts, do not pretend to, and that we cannot think that they are made to the

Romish Antichrist, it is not from want of charity, but of ground of faith to believe it, and indeed from sense and evident experience of the contrary.

3. That for the substantial of faith and life (for of eternall circumstantial I now speak not) there be any such Divine or Apostolicall Traditions which the Apostles *vivâ voce*. preached and delivered from hand to hand, which were not for substance written in the Old Testament before, *Acts* 26. 22. or not in the New Testament afterwards. Many indeed of their Traditions which they obtrude, are not, as holding forth not Apostolical divine Truth, but partly such errors and superstitions, and partly such ridiculous fooleries, as are not fit to be much lesse in the sacred writings; much lesse in the sacred Writ. But for what ever is necessary to be known or practised in order to salvation, we must believe *Irenæus*, saying, *Quod tunc præconiauerunt, postea per Dei voluntatem in Scripturis nobis tradiderunt*, till they

they be able to prove the contrary; and mean while we are confident, that this expression of *Irenæus*, in *Scripturis nobis tradiderunt*, and yet more evidently that place to the *Thessalonians*, which they so much urge, where they are exhorted to hold the *Traditions which they had been taught, whether by word or Epistles* fully evinceth, that what is written in Scripture may be, and is there called *Tradition*. Such traditions, and so written we allow to be within the compass of this *Form of sound Words*; but not first) Humane unwritten, or Possibly forged Traditions.

Nor (2^{dly}) The *Enthusiasts* 2.
 Feigned and Divine Revelations. Feigned Revelations
 These the *Papists* decry as loud as Revelations
ne, Non enim novis revelationibus De verbo Dei
nunc regitur Ecclesia, saith *Bel-* non scripto
armine: though, by their favour, cap. 9.

they cannot so easily wash their hands of them, whilst according to their Doctrine, the last resolution of matters of faith is to be made into the determination of the *Pope*, and that as infallibly directed by Divine Revelation as his

Sycophants would flatter him: So that thereby he is made the prime and greatest *Enthusiast*. An artifice w^{ch} seducers in all ages have made use of to conciliate the more credit to their delusions, by intituling them to *Divine Revelation*. I do not here speak of *Numae's Ageria*, or *Mahomet's Dove*, or the practices of other Heathen Founders of Commonwealths, who out of craft and policy to gain more reverence and obedience to their lawes and government have deluded their silly people into a belief of their being appointed by divine inspirations: But even in the Church of God, the *Apostles* in their times gave warning of such as pretended the Spirit, *2 Thess. 2. 2.* As also charge and direction how to try them, *1 Tim. 4. 1.* *1 John 4. 1, 2, 3. 6.* The *Nicholaitans* of old, *Swenckfield* and the *Familists* of *Germany* in the former age, and their spawn both in *Old and New England* in this age, have been all for immediate Revelations: with a supine, nay a most scornfull neglect, not onely of other studies and

and learning, but even of the holy Scriptures also, which to them is but a *dead Letter*, a *Covenant of works*: &c. And before their *new lights*, such shadows must fly away: They are but *History* to their *mystery*, and as the *Papists*, in their way, and *Castellio* in his, so these in theirs make account that the *Spirit* revealeth to them higher and more hidden mysteries than the Scriptures teach or contain, such indeed as are not onely besides, and (as they think) above it, but sometimes, nay oftentimes quite contrary to it: a most proud and dangerous delusion, and therefore *Austins* watch-word in regard of such is, *Caveamus tales tentationes superbissimas & periculossimas*; the direct inlet of all corruption into the *Church*, and confusion into the *Commonwealth*, as other places have felt, and the *Lord* grant, that we who in this kind have already found so much, may not yet feel much more. Purest Primitive times have been defiled with them.

The darkest and *blindest* times

O 4 have

*Prolog. ad
Doctrinam
Christianam.*

have talked much of such *visions*. In the times of in-breaking light and Reformation, still a great noise of Revelation. But for our better settling in the Truth, know, that *Revelation* we acknowledge and humbly blesse God for, if rightly understood.

1. It was a most happy revelation of God to the *Prophets* and *Apostles*, when he made known to them his will, and directed them to write the Scriptures, one of the Books whereof bears the name of the *Revelation*. But I pray know too, that these Revelations were on purpose vouchsafed to give us a standard of Scripture, by which we might discover the impostures of those other fained Revelations.

2. The Scripture also calleth it a *spirit of wisdom and revelation*, *Ephes. 1. 17, 18.* that shews and seals to us our Interest in Christ, and the riches of the glory of the Inheritance of the Saints in light : But now this Spirit is a *spirit of promise*, *v. 13.* which onely sealeth that, which the
Scri-

Scripture writeth.

3. I deny not, but that sometimes possibly there may be some more then ordinary intimation of *Gods* will to some of his servants; *For their persens*, holy, humble, faithfull, and Orthodox.

For the things declared, it may be they may be helped to apply some generall word in Scripture to a particular case.

But never thereby put upon others either to believe or do any thing above, much lesse contrary to the Scripture, in all which our chief pretenders to Revelations are notoriously exorbitant; but the Scripture remaineth the square, and standing rule still; which the more others slight, and neglect, and blaspheme, the more let us honour, and study, and stick to. And therefore take care that your otherwise well-furnished Libraries want not a Bible, as it hath been with some; that none of our *Doctors* may have cause with shame to confesse, as some of the *Papish Schoole-Doctors* have done, that when they were 50. years old,

had never read any of the Scripture, but what onely they met
 See Voetii within *Hierom* and the *Canon-*
disp. pag. *law* : And as *Caroloftadius* ac-
 26. knowledgeth that it was seven

years after he was *Doctor*, that he
 began to read the *Bible*. Nay,
post galeros & infulas, after some
 have been *Bishops* and *Cardinals*
Cani. loc. (*Canus* complaineth) *Non Pro-*
com. lib. 9. phetas, non *Apostolos*, non *Evange-*
listas, sed *Cicerones*, *Platones*, & c.
 You should see in their hands not
 the *Bible* but *Tully*, or *Plato*, or
Aristotle. *Quibus Averroes*
Paulus est; *Alexander Aphro-*
diseus, *Petrus*; *Aristoteles*, *Chri-*
stus; *Plato non Divinus*, sed *Dens*:
 to whom *Averroes* is their *Paul*,
Aphrodiseus their *Peter*, *Ari-*
stotle in stead of *Christ*, and *Pla-*
to no longer onely *Divine*, but a
Deity: In all whose books some now
 adayes become so learned, that al-
 though they cannot finde *Christ*
 in them, yet they think they can
 spell salvation out of them. Sure
 I am, that *Paul* could not in them
 finde this *Form of Sound Words*
 in the Text, for that *Timothy* had
 heard

heard from him; and so it was:
apostolicall, not *Philosophicall*,
 and *was in faith and love which is*
Christ Jesus.

Which words contain the 4th 4.
 particular in the Text, which se- *In faith and*
 veral Interpreters refer several *love*.
 ayes;

Some to *Pauls preaching*, viz.
 that he had preached them out of
 principle of *Faith*, and out of
 that *love* which he bare to him
Christ Jesus.

Others to *Timothy receiving*:
 telling him, that if he would
hold them fast (as in the first
 words he exhorted him) it must
 be by *faith and love* which is in
Christ Jesus.

I (as at first I said) with most
 and best Interpreters rather refer
 this clause to the subject matter
 which these *Sound Words* hold
 forth. It's *faith and love*, and
 that in *Christ Jesus*: for *quæ
 causa alia sunt sanè sana non sunt*,
Esperenceus expresteth it.
Faith and love.

1. A most lovely paire, most
 loving sister Twins. *Egregia bi-*
gæ,

heard from him; and so it was:
apostolicall, not *Philosophicall*,
 and was in *faith and love* which is
 in *Christ Jesus*.

Which words contain the 4th 4.
 particular in the Text, which several *In faith and*
 Interpretors refer several *love*.
 eyes;

Some to *Pauls preaching*, viz.
 that he had preached them out of
 principle of *Faith*, and out of
 that *love* which he bare to him
Christ Jesus.

Others to *Timothy receiving*:
 telling him, that if he would
 hold them fast (as in the first
 words he exhorted him) it must
 be by *faith and love* which is in
Christ Jesus.

I (as at first I said) with most
 and best Interpretors rather refer
 this clause to the subject matter
 which these *Sound Words* hold
 forth. It's *faith and love*, and
 that in *Christ Jesus*: for *quæ
 ræ alia sunt sanè sana non sunt*,
Esperæus expresseth it.
Faith and love.

I. A most lovely paire, most
 loving sister Twins. *Egregia bi-*
gæ.

Grotius in *ga*, *αζυλα*, and therefore are *Philem. 5.* usually met going hand in hand together up and down in our Apostles writings;

Love with Faith, *Eph. 6. 28.*

And Faith with Love, *1 Tim. 3. 14. 6. 11. 1 Thess. 3. 6.*

And Faith working by love, *Gal. 5. 6.*

The work of Faith, and labour of Love, *1 Thess. 1. 3.*

And what in Scripture are so joyned together, let them not in our hearts or lives be put asunder; *All will prove Nothing* if they be, *1 Cor. 13. 1, 2.*

2. Of very large extent: And therefore from this very Text, made the two main parts of Divinity, which is, *μετ δόγματ' ἔ' μετ βίῃ*; So *Theophylact. μετ μσιν ἔ' μετ βίῃ*; So *Oecumenius* paraphraseth the Text, containing *Credenda, Agenda*, all things both concerning Doctrine and Conversion.

3. Especially and most expressly containing the substantials of godliness; whence (to omit many things which I might observe)

desire to hint to you, what of all
 sound words, we are to hold
 dearest: Let *Fet* catch straws,
 but let the *Loadstone* draw Iron;
 let wanton stomachs be greedy of
 trash, but let more healthfull
 constitutions feed on more solid
 meat: Let *Nominals and Rationals*
dispute, but let *Reals believe*
and love; let light heads and vain
 hearts busie their brains with
 notions and Niceties, (the onely
 y^e which feeds the blaze of
 many of our Saints zeal, but
 eateth out of them all the power of
 godliness) but let *Faith and Love*
 be the exercise of every solid and
 serious Christian. Oh had we
 more *faith* grounded on the word,
 we should have less error founded
 on the most part on our own
 honesty; and had we more *love*,
 either we should have fewer breas-
 hes, or they would be sooner
 sealed and made up.

But we must be sure then that *5. In Christ*
 his *Faith and Love* be in *Christ Jesus*.
Jesus, which words contain the
 particular of the Text, and
 which some refer only to Love.

In

Grotius. *In love which is in Christ Jesus; others to both Faith and Love, and so In Christ Jesus, is For Christ. So some,*

Which Christ hath taught and expressed, so Erasmus: sicut Christus instituit, so Lombard, τῇ διὰ χριστοῦ δόξῃ, so Oecumenius.

Sausvoort.
Grotius.

But yet so as that most conceive this clause to adde a restriction, telling us, that it is not every kinde of faith and love, that is to be held so fast, as here is prescribed, and so close stuck to; for we have now adays a great variety of Creeds, Religions, and mishapen bodies of Divinity, and of *Families of love.*

As in the *Apostles* times severall combinations of *Hereticks*, as there were *Sects* and *Fraternities* enough of *Heathen Philosophers* and their followers, whose books and disputes were often better then themselves, and yet both by some now adays, thought so good, that their charity concludes for their *Salvation*, and for every honest moral mans in every Religion, or
of

what ever perswasion. But shall
 e wrong *God*, to gratify men?
 be so charitable to them, as to
 injurious to *Christ*? by think-
 g that he would needlessly and
 rishly shed his blood to pur-
 ase that Salvation which they
 uld compass without him, or
 best, only to let open a more
 venient passage to life, which
 ey were able (though something
 out) to come to another way.
 certain, many of the Primitive
 thers were of an other per-
 sion, else so many of them
 uld never have so much dispu-
 against them, and *Justin*
artyr must be judged too
 digal of his life in provoking *Enseb. lib.*
scens the Philosopher to be a *4. cap. 25*
 ans of taking it away, by cal-
 ; them *Theeves and deceivers*:
 he said therein no more, then
 it *Christ* himself had before
 of others like them, *that*
that came before him were
ves and robbers, and *that the*
did not hear them, *John 10.*
, 9. I wish we did not too
 h, and so come to want that
 Eare-

Eare-mark, that either we would not read them so much, or the Scriptures more, and so prove either *less Philosophers*, or *more Christians*, I mean more spiritual, and then this Heathenish morality would appear, at least comparatively, a flat dull thing, were we more acquainted with *Christ*, so as experimentally to know what that *περίεχον τῆς γνώσεως*, that super-excellent knowledge of him meant all other knowledge, and things then would be nothing *but loss and dung* to us, *Phil. 3. 7, 8.* But it is because some want children, that they so play with Puppets, and they who could not obtain *Penelope* her self, took up with her Maids. But let divine sparks fly upward and we that are so studious of truth, let us above all study the *truth of the Gospel*, *Gal. 2. 5. the truth as it is in Jesus*, *Ephes. 4. 21. hold fast the faith which is in Christ Jesus*, as it is in the Text.

6. *Hold Fast.*

And if it be that, Then be sure to hold it fast, which is the last particular in the Text, which is

our

our duty to be pressed upon us as the Application of the whole, and as *Christ* said to the Church of *Thyatira*, unto you and as many as have not this doctrine (viz. of the Prophetess *Jezabel*) and which ^{Revel. 2} have not known the depths of ^{24, 25.} *Satan*, I will put upon you none other burden, but that which you have already, hold fast till I come. So all that I have at present in Commission from the Text for you, is onely to call upon you carefully, and with an awakened heart to remember the Apostles watch-word in it: *ἔχετε* be sure that we hold fast, take heed that we be not juggled out of it, but that we be sure that we *Have it*; which is the first signification of the word and that we *hold* it, as the word, is often taken, *Revel. 6. 9.* and many other places. *ἔχετε*, nay *ἀντέχετε*, *Tit. 1. 9.* hold we it so fast against all opposition that no strength of man or devil may force us from it, but that we may maintain it against all.

I. It is Heavens pledge v. 14. with which *God* hath entrusted us,
as

as our souls are our pledge, *v. 12.* which we trust God with, be we as carefull of his pledge, as we would have him be of ours: and although we should prove careless of ours, be sure we shall be called to an account for his: How sad will our doom be if our case prove like his, *1 King. 20. 39, 40.*

2. It is our godly forefathers bequest which they have conveyed to us their posterity; should not our care be alike to transmit it to ours? *Psal. 78. 3, 4.*

3. The martyrs have sealed it with their blood, which we shall prove guilty of through our unfaithfulness, as they are *accounted to tread underfoot the son of God, and to account his blood an unholy thing* who desert his truth, and *despited the spirit of his grace.* *Heb. 10. 29.*

4. It will be the best part of our childrens inheritance: as the Law was *Jacobs*, *Deut. 33. 4.* Look to it therefore, that at our last reckoning our forefathers be not ashamed of us, and our posterity at the Resurrection do no not
rise

life up, and, I say not, call us blessed, as *Prov. 31. 28.* but curse us for betraying Gods truth, and our trust, and their and our own souls all together.

5. And remember from this word *ἔχετε* hold fast, that it is not the catching at what we have not, but onely the holding fast what through Gods mercy we yet have; and therefore as Christ saith to the Church of *Philadelphia*, *Hold fast what thou hast, let no man take away thy crown.* It hath been the Crown of our *English Church*, if that in any measure we have fallen from our head, now we to us that we have so sinned, *Lam 5. 16.* and if we have any whit loosned our hand, it is now time to lay a faster hold then ever: if with those lovely Churches of *Smyrna* and *Philadelphia*, our proper due for the present be not to hold fast what we have, having lost so much, yet at least with the decayed Churches of *Ephesus* and *Sardis*, let us

Remem-

Revel. 2. 5. Remember from whence we are
3. 3. fallen, and how we have once

received and heard, and hold
fast and repent. Repent that in
any measure our hand-hold
hath been loosned, and now the
Second time take faster hold
on that faith and truth, once

Jude v. 3. delivered to the Saints : Hold
Fast, is given in charge to
many of those Churches, Revel.
2. and 3. both best and worst,
but to him that overcometh, &c.
is said to all. This holding fast
may cost us tugging and con-
tending; and this overcoming
many and soar conflicts, but
be we faithfull in the conflict,
and then we may be sure of
the Conquest, *Magna est ve-*
ritas & prevalebit. For these
things saith he that is holy
and true, him that overcom-
eth will I make a pillar in
the Temple of my God,
and he shall goe no more out,
but I will write upon him the
name of my God; and the
name of the City of my God.
He

He that hath an eare, let him
hear what the Spirit saith to the
Churches. *Amen.*

*Tibi Domine Iesu, qui via es
& veritas & vita:*

F I N I S.
