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 lanch'd out into the deep when windes were loud, and seas went high, and (it may be) he might think of that ἐπειδήνων of some making shipwreck 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
have been in a wilderness, if the Disciples cry out for fear in the Matth. 14:

Tempest when they think Christ is absent; if Aeneas sigh, when he hath lost his Palinurus, and if Timothy weep when Paul his concusus former Pilot had left him. So hardly is this Nursling snatched from the breast, ready (if not with the Galatians to pluck out, 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 against the formes that lay upon him; in the foregoing verses, and partly he directeth 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.

1. A forme of words,
The Form of ὁκείωσιν τῶν λόγων.

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

3. By the speaker or utterer of them, Paul himself ὡς ἣν ἔμεινας, which thou hast heard of me.

4. From the Subject matter, ἐν πίσει ἀξίωμα, in faith and love.

5. From the Principall Author ἐν Χριστῷ Iesus, 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; to have it, that he hold it; and so hold it that he may ever have it. Hold fast the forme of sound words, &c.

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 ὁποτέποσιν τῶν λόγων, a forme of words, which the Greek Interpreters, paraphrase by εἰκόνα, ἡμείωσιν, μίμησιν, εἰκομεν, The-α&chi;ετυπον, &c. a picture or pat-
tern, &c. and make account that He alluded to the Painters or Limners 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 ἡμετέρως, which most properly signifieth the first lines or rouder draught, as the Orators Gradim. rather, which the Rhetoricians describe to be a Representing a thing Actium. by words, so fully to the life, that it is not so much heard as seen. Such was that ὑπόθεσις ἤμετρος, that forme of knowledge and truth Rom. 2. 20. and that τίς ἀξίω χειρὶ λέγει 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
The Form of 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 jugling Impostors. A practice,

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

Mar. 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, Acts 15. and the Primitive Churches and Fathers their Creeds, and so a-long 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 twisted.
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 reps, who cannot endure such checks of their extravagant corruptions, and it is but the wild ass that brayeth against such inclosures, and treades down all fences, because the meaneth to run wild in the wilderness.

Of great use.

1. Not with the widow of 2 Sam. 14, 2; Tekoahe to fech about דנ וני לא רל ה, 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 faith, 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 μεν ἡμιφιλομεν. τετ. των ἐνομιστων. though.
though every Title and Iota in it is tasted 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 meekly leaves, or that cover some poisonous toad of error and impiety under them, we will very readily call them (as Nazianzen did his Adversary) A. B.C. sophystes, and wording Sycophants: Such empty shells of Formalities we leave to more empty vain hearts (like children) to play with, and those μαρτύς λόγου 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 do cry formes most, are most notoriously guilty of, and in this kind of all others the more 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 ἀναποθεσις and ἀναποθεσις right
out those ἡμέρας μετανοιας, 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
instruction: Quintinists of his, and the Shi-
adversus boleth of many in ours, by which
although we cannot understand
their language, yet we may easily
come to know them, whilest their
form of speech bemræiæth them.

2. Not to be onely bare De-
claracons of what we believe: An
ecce fidelis meus, or Apologies
and Purgations of our selves from
the Aspersions and Slanders of oth-
ers, 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
relaxed, they have need to Apolo-
gize. But this is all that they will
allow them, because they do so
dearly hugg that Helena of theirs,
their libertas prophetandi, as the pri-
their main interest, and on which
they have set their property, as
being their prelimum onely, and
socap. 3.
to 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 Councils, then by them only to tell thee, *Non quid credendum est*; or rather, *sed quid ipse crediderint,* when they read so often in *Austin, Fiscim® crede,* & *nullatenus dubites;* and when in their Synods and Councils, they did so frequently (and I fear too too liberally) thunder out, their *Anathemata* against those that taught contrary to their determinations, and where the *Remonstrants* themselves do cry out of *Athanasius* for pride; and in his *Quicunque vult salvari,* &c. which he prefixed before the Articles of his Creed.

3. I add therefore in the 3d place, that those *Forms of Sound Words* are useful, and in some cases are necessary, and so have been used as Declarations, not only of what we our selves believe, but also, of what we judge that all should believe (unless we could think
think that others might rightly believe that as true, which we in our conscience judge to be false, a goodly piece of our ingenuous loving-hearted Arminians charity) and also desire and require, that all should profess or at least not openly contradict, with whom we join 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 always: Ringantur licet & rumpantur Socinian-Ramonstrantes. 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 hampred.

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

\textit{Hec scirra aliter non constant. Praeit ad Apologiam.}
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 joined together in the same minde, and the same judgement, 1 Cor. 1. 10. The Remonstrants indeed tell us that there are Non pauci pii, et 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 Schisms 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.
Sound Words.

After confirming and explaining of them in the course of his Ministry, which I hope they are not against, unless they who are so chary and tender of the liberty of Prophecy will quite take away both the office and gift of Prophecy, 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 2d let the Papists answer to God and man for their Tyranny over Gods Peoples Con-science 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 præ-tices) 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
with a most horrid charge that hath never a word of truth in it: General outcries against an intended act of Tyranny; but they shouldinstance 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 they now accuse me. I only here add that whilst this liberty of conscience and Prophecy is so tended 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 enely bring home these stray goods from the common, to the true owners inclosure.

But (to return from this digression) the 3d danger of Schilines 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 Episcopo-imus his hand, He knoweth how to slant 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 audios, facta quumin 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, whilst that liberty and Toleration which they so much plead for, will conjoyne 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 wofull y distracted times doth too sadly inform us of the
The Form of
the contrary, & cryeth aloud, that
the not keeping more close to such
Formes of sound Words, ( which
our Church was sometimes fam-
ous for in point of Doctrine )
but every one may speake and
write the vain Phantasies of his own
heart, and impune spread foulest
heresies and blasphemies, hath mi-
serably torn us in pieces, and di-
vided us in semper divisibilis. The
Lord in mercy speedily heal these
gashes and ruptures; Of which cure
this will be one special means of
holding fast ἑυλογίαν ἔλεημον
ἀβυσσων, the form of sound and whol-
some words, for so

5. That is a further spiritual end
and use of it, that by the help there-
of present controversyes 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 de-
positums (as they are called in the
verse following the Text) to be
kept as their legacies or inheri-
tances, and so to be intailed as to
be transmitted from father to son,
Sound Words.  

ad natos natorum, & qui nascuntur ab illis, in all successions to 3, 4. the preventing of after innovations and corruptions:

But more particularly they are especially useful:

1. To weak ones (it was in relief to such the Apostles that first framed their Cannons, Acts 15.24.) while what is more diffusely 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 less 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 Featuque in their hand to help them to spell, and pronounce right. Such fluid metal 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 astray.
The Form of

2. To discover and repulse Seducers, and subverters of the souls of God's 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 ulla quantumvis infamam in Ecclesia locum (as their words are) we cannot but think is too too illiberal, at least in Clement Alexandrinus his phrase, with their good leave, let them be Sevrs & ëuπειραγη. A fence to the vineyard, and so they will be in some place in the Church, and of some very good use too, indeed if more then they would willingly have them; and hinc illa lachryma. Because the foot is swoln, it therefore complains of the shoe 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 practice, 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 filliness of his painted one. There are few but know what made the 
Remonstrants such enemies to Synods and their determinations, whilst they cryed up the liberty of Prophecying. 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 to 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 lightly 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 soul stomack ready to cast it up with loathing.

But then the Physick must in it self be wholesome,

Which is the second particular in the Text. ἐκτὸς τοῦ λόγου but ὑπενεύοντος 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 wth that we may be sound in the faith; He calleth for sound words: Sane 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 

uous, found in themselves, containing solid and savoury & saving truths, without trash and mixture of vanity and error, especially such as are more poysonous and deadly: Sincere milk, 1 Pet. 2. 2. without the poyson of malice and guile, v.

pure wheat, Jer. 23. 28. without the chaff of vanity; perfect, Psal. 19. 7. without defect. Right ibid. without crookedness, pure without drosse, v.8. clear without spot, v. 9. true, ibid. in a word 

truth in the abstract, and righteous altogether, in the whole complex. Such and so sound are God's words. But what is the chaff to the wheat? 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 Plutarch's book de Phloso-
The Form of

Theosophorum placitis, whilst (with
Austen) they could not find
Christ there; they would find
so much error and corruption, and
folly there, as would fully make
out Paul's έμαθεν χωρίαν, and έμαθεν
χωρίαν, Rom. 1. 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 spiritual Christian may write
Tertullian's Motto on the backside
of their books, Animam non
dant, quia non habent. Someth-
ing they were able to do in dis-
covering 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 Is-
raels Jordan that he must wash in,
if he would be cleansed from his
leprosie. They are these wholesome
healing words that must work that
cure, not a Philosophers, not a
Socrates his dictates.

2. Such
2. Such is not the Jewish Talmud, with all the rest of their Cabalisticall difficiles nuga, 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 tawn, and so overgrown with the gayes of their vain fables, and up and down with the poisonous 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 piece of theirs is so mixt with ridiculous fables, and foolish concepts, 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 Mahomet's Alcoran: which if learned men be beholden to for the pure Arabick language, and so for Words, yet it is such an unlicked deformed piece, that I cannot call it a Form of Words, especially so far from sound ones, that except the often asserting of God's Omniscience, and some few such particulars, which here and there you meet with in it, in stead of these ἰδιαιτέρως λόγων, we may safely say there is ἡ γινώσκω. So confused and contradictory it is, both to the Scripture, and to itself, so absurd and ridiculous, that it is one of the great judgements 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 suits with sensual beasts, and keeps down Learning, and so keeps them from being rationall men, it would never have so taken with Mahometans abroad, or with us Christians. I had almost said us English men here at home, that it should be
Sound Word. 267

be so believed by them, or of late be translated and printed by us in London this fruitfull season, and rank soil, 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 plumbeoriis, & ferreicordis, and he might have added areafrontis, for he had a brassen face, that could not blush at those ridiculose lyes which he heapeth up in it. Nor the diseased swollen body of the Popes Canon lawes, in which great heap is a great deal of haff, which yet Pope Eugenius ill 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 decrea, but also the Cardinals Palea ust be pressed in: Totus liber approbas est, etiam cum omnibus aleis, as D' Marta tells us.

These and such like empty vanities, and rotten λάρισα σαμπηγα, are Eph. 4. 29 N 2 none.
none of these sound words, which
Psal. 119. a heart sound in God's statutes will
close with, or stick to; neither
Christianity nor common prudence
would have us magno conatus nus-
gis, break our arm by throwing
such light feathers with our whole
might, or lean with our whole
weight on such broken reeds of
Egypt: which will break and wound
us; and yet such is our folly and
vanity, that falling short of that
Isa. 36. 6. substantial sound
wisdom, which Christ is, and his
word affords us, pro innone nu-
bem, we grasp such shadowes, and
having gone a whoring from God,
and conceiving sin, the woman's
Prov. 2.7. 3. 24. 8. 14. Pica is become both the man and
womans disease, we feed on trash,
and long for such strange Kick-
shawes. A distemper which not
Tit. 1. 12. only this last and worst is, but
even the first and best was sick of,
epecially our Timotheys Ephesians,
and Titus his Cretians, their 'Er,
εθέρα γυμπάλα trained them up
to curiosities, and the others flow
Tit. 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 toys 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 - 7. Tit. 1. 14. It may be not much worse then the dust that is raised about some old Legend, or some doubfull or false passage in Church History, strife about words, and Logemachies, 1 Tim. 6. 4. 2 Tim. 2. 14. Such Tally faith, made up the greatest part of the saxe Stoicks disputations; and how much better are the high and proud contests of those who account themselves the greatest Scholars about their verbal Criticisms?

Oppositions of science falsly so called, & ζευσάρυμα γυναικω, 1 Tim. 6. 20. answerable to the ancient and our now present Gno-

N 3 sticks
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 godliness 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 Mint and Anise of Church Discipline and Ceremonies, and such Accessories, with the neglect of those baseless rhs rebus the weightier things of the Law, more solid and substantiall truths, and such as contain in them the life and power of godliness. Quantum est in rebus inane? O the vanity of corrupt mindes, and destitute of the truth, that kindle such fires in chips and straw, to set all in a combustion! Our Apostle in one place
Sound Words.

The place calleth it a disease, ῥοόντιν καὶ μαστίγιος, which our times are very sick of; in another an ἱππόκαιρος. For as that is eaten in the outward parts of the body, so this in the tongues and actions of superficial Christians, who after their own lusts heap to themselves teachers, not being able to endure sound doctrine.

But it is firm ground that a wise man treads hard on, good food that a good stomach feeds heartily on, that which the faithfull soul must hold fast is the faithfull word, Tit. 1. 9. The Form of sound words, as here in the Text. First Sainti, in themselves Sound, and not trash.

Sanctos, in their use wholsome, and not poison: for too many such destructive words and doctrines here are, which eat like a cancer, and subvert the bearers, 2 Tim. 4. 14. 17. make them erre from the faith, yea so as to make shipprack of it, 1 Tim. 1. 19. 6. 21.

Great Canons are a Form of words, but so far from sound ones, that some have not amiss expounded Bright

N 4. that man.
may see those of this diet like Am. 2 Sam. 13: 2
or some other man who hath 4. some foul disease upon him, ill
thriving, colour fading, hair shedding, flesh decaying and putrifying, even his bones and marrow
consuming; the very outward profession of godliness blasted, and
the inward power of it, not so
much neglected as despised; wit-
nesses from Heaven against such
corrupt doctrines, and saddest ev-
dences of God's wrath from bea-
ven against such wretched men,
whilest he thus sends leanness in-
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 relisheth;
for although some poision be so
subtile as it's hardly at first dis-
covered, yet as the ear tryeth words,
and the mouth tasteth its meat, So Job 12. 12. the sheep of Christ's pasture, even 14. 3.
by a divine instinct, discern what
food is wholesome, and what is oth-
erwise: 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 Raccoyan Catechism; the Remonstrants' Confession, are formes of words too, but many of them dangerous ones.

Many such Formes are in these times of Deformation rather then Reformation minted daily, which He would engage very far, who should give his word, that they are such words of truth and soberneffe, 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.

Others (nay some of the fame) rendring it very caryon and rottenneffe, with their ranting Principles and answerable practices of Libertinisme and looseffe.

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

All so poysoning it, that you may
The Form of

as soon as it's made partaker of
2 Pet. 1.4, the divine nature, that it can tell
2 Pet. 2.3, when the sincere milk of the word
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 fond or propension of the spi-
rts of sober believers; for although
the Scripture be the Rule, or the
Pole-starre, yet the spirits of the
faithfull. sayingly touched from
heaven point to it; so that it is
likely to be an unsavoury or poy-
sonous weed , which the flock of
Christ's 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 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 to thrive by. It is ἄλοιπον γάλα, sincere milke which the new-born babe batten's and growe's by, 1 Pet. 2. 2. Jericho's 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.
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Psal. 92. Lord, who flourish in the Courts 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 soil, in which good plants are harved 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 heavens 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 astimandis sunt homines, non semper doctri-

Mat. 7:17. it's a good tree (our Saviour 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 always bring forth good fruit in their lives, yet it's bad doctrine which naturally bringeth forth what is bad and 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 God's will, and constant-ly holdeth on in God's way, and in the strength of it (with Elijah) 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 a sound doctrine, which a sound heart re-lietheth 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 man's approbation, if not withall God's institution, that as they are acceptable words, so also words of truth, words of the wise, but withall given by one Shep-

Which leads to the 3d. particular in the Text, viz. the Speaker by whom they were delive-red, in these words, which thou hast heard of me. Non a quocun-que magistro, as Lombard and Espencens paraphrase it: not from every dogmatizing Master, but from an Apostle of Christ, insaf-

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 forms 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 τὸ διδαχεῖμα that would of doctrine into which we are to be cast, Rom. 6. 17. that μέτρον εἰς ἀληθείαν, 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 shipwreck of faith and a good conscience. These, these
only are the words of this life; Act. 5.20. what ever therefore either they expressely affirm, or is from them soundly and directly gath-ered and commended to us, whe-ther by whole Churches, or particu-lar Persons, although they be not expressed 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 willingly accept, and carefully hold aft. But what ever Creeds, Canons, Confessions, Constitutions, Cathechismes, &c. either of pri-ate men, or of whole Churches, eea of that Church which now ameth it self Catholick, shall brude upon us any thing direc-tly, or by good consequence con-tary to the Scripture in any thing; sea or but inbesides what the Gal. 1. 9. scripture teacheth us in the parts 10. and essentials of Gods worship, or any thing in doctrine or practife pretended as necessary to salvati-ion, eadem facilissem contemnitur Hieronym. en probatur, we stick not easily in Matth.
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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, Bellarmine 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 ἰσχύς, which thou hast heard, as relating to what Paul had delivered to Timo-

thy 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 Homeri-
cum Mōlū their Antidote against all infections.  

Lydins
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.

Ajacis Clypeat, 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 overthurned, 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 quâm diletissimâ explicaretur & miniretur, faith Canus: and good reason when he had before (cap. 3.) said
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said, Traditiones majorem vim habere ad Hereticos refellendos, quam 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 posse, si de solis Scripturis cogantur quasiones suas festere.

Tradition is their Helena and Venus, 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: Aequē sunt observanda, faith in Encho-

Eckius; and pari pietatis affectu & reverentia suscipit &c. faith the Council of Trent, like him in Niceforus
Nicephorus, whom they call Beatus Lib. 16. Theodosius (two names too good for such a blasphemer) who getting into the Pulpit denounced an Anathema, si quis quatuor Synodos quatuor Evangeliorum non exequiet, pronounced that man accursed who did not make the four first Synods equal with the four Gospels: which yet he might better do, then the Cardinal Julianus in the Council of Basil, exhort them to give no less credit to the Council than to the Gospel; or the 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 preferred before them:

1. For their Antiquity, as being Bellarmine before any Scripture was written; and therefore as first born must have the preheminence of primogeniture.

2. Hereupon in point of necessity: as though the Church had more
more need of Traditions then of
the Scriptures, and accordingly
Bellarmine in that chapter (whose
title is Ostenditur Necessitas Tra-
ditionum) 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 Pigbius who
durst call it a noxe of wax, when
over shoos over boots, and there-
fore durst go on and say, hac
Scripta non prae se nostra religioui
sed subesse; and as Caranza adds,
that the Scripture is to be regular
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
Andrarius be so modest (and that
is a wonder, for he is not usually
wont
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wont to be found in that fault) as to
grant that maxima pars, the greatest
part of Gods revealed will iscontai-
ned in Scripture, yet others of his Fel-
loows cannot but account him here-
in to have been over liberal; for on
the quite contrary Hosius faith,
that multò maxima pars, that the
greatest part of it by far is con-
tained in Traditions, and others
of them say that minima particular,
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 Cofer.

5. For point of continuance. The
same Author would have you be-
leeve that this unwritten word is
more safely kept in their hearts, and
not to be raised 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 in-
corrupted certainty: whilest the
written word is but a dumb letter,
speaks not its own sense, is a noise
of wax and leaden rule, which every heretick may bend to his purpose: on the contrary their Musti, 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 deprava-
tion.

7. In point of transcendent worth and usefulness. The unwritten word is of more moment, say some of them, and multis partibus superat scripturas, faith Coster, as much as the fleshy 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 ë animadverterent
verterent Hæretici magis proprias esse N. Testamento Traditiones, quàm Scripturas intelligerent. Euge Jesus ! en pietatem Romanae ! 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 Seu meus præfàd 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 Abdites in Adytis, and as Pythagoras, and some other Philosophers, and the Dryades would not have their Dictates
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Dictates written for all, but onely communicated to their Scholars, such mysteria to their Mysta. So Christ and his Apostles besides their λόγια ἑξωτέρικα, their more ordinary and common doctrine which they either spake or wrote to all, had their ἀναγκαῖοι their more secret mysteries of more high and abstruse nature, which were onely delivered by word of mouth to their greater Intimates and Confidents. To which purpose Cauus feareth not blasphemously to apply that, 1 Cor. 2. 2. but I determined to know (or make known) nothing but Christ Jesus and him crucified, i.e. to you vulgar and ordinary hearers, bowbeit we speak wisdom among 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 wisdome of God, and the power of God, were but his ordinary and course every day doctrin, which he preached to the meaner & vulgar,
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 Jews (if you will believe Bellarmine) made 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, whilst they plead more earnestly for them, and are more sedulous and copious in this controversy then in most, do most rigorously press 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 Priest marrying, then the committing of fornication or adultery: in this imitating not the true Israelites
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rites indeed, but the degenerate Jews who made the word of God of none effect through their Traditions: But those who have been savagingly 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 Bellarmines 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 Canons of the New Testament which
which we grant, and although he \textit{Apostle 2 Thes. 2. 15.} (a
place which the \textit{Papists} much tri-
umph in) commandeth his \textit{Thessa-
onians} to stand fast, and to hold
the \textit{Traditions} which they had
been taught, whether by word or
by \textit{Epistle}, yet for all that, they
must give us leave to hold
fast to the \textit{Scripture}, till they
shall be able fully and clearly to
rove,

1. That there is the same use
and need of \textit{Traditions} now, that
the \textit{Canon} of the \textit{Scripture} is per-
fect, as there was before.

2. That there are now as im-
mediate and infallible inspirations,
and \textit{manifestations} of \textit{Gods} will as
here was to the \textit{faithfull} before
the \textit{writing} of the \textit{Old Testament},
and to the \textit{Apostles} before the
\textit{writing} of the \textit{New}. \textit{viz.} Infall-
ibly to direct about those \textit{Traditi-
ons}, and to correct, in case there
should be any failure or corrupti-
on. Such extraordinary \textit{Manife-
sations}, we, for our parts, do not
retend to, and that we cannot
ink that they are made to the

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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 substantials of faith and life (for of eternall circumstantialls I now speak not) there be any such Divine or Apostolical 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 less in the sacred writings, much less in the sacred Writ. But for what ever is necessary to be known or practised in order to salvation, we must believe Irenaeus, saying, Quod tunc præconizaverunt, 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 Irenaeus, in Scripturis nobis tradiderunt, and yet more evidently that place to the Thesaloniens, 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 Polish forged Traditions.

Nor (20th) The Enthusiasts Feigned and Divine Revelations. These the Papists decry as loud as we, Non enim novis revelationibus De verbo Dei suum regitur Ecclesia, faith 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 artifex
with seducers in all ages have made
use of to conciliate the more credit
to their delusions, by intitling them
to Divine Revelation. I do not
here speak of Numae's Ageria,
or Mahomets Dove, or the pra-
ditives of other Heathen Founders
of Commonwealthe, who out of
craft and policy to gain more re-
verence and obedience to their
lawes and government, have de-
luded their silly people into a be-
lief of their being appointed by
divine inspirations: But even in the
Church of God, the Apostles in their
times gave warning of such as pre-
tended 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 Nicholaians 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 then 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 Austin’s watchword in regard of such is, Cavea-mus tales tentationes superbissimas & periculosissimas; 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 have
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 bless 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 fancied 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
Scripture writeth.

3. I deny not, but that sometimes possibly there may be some more then ordinary intimation of God's will to some of his servants; For their persons, 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 flight, and neglect, and blaspheme, the more let us honour, and study, and stick to. And therefore take care that your other wise well-furnished Libraries want not a Bible, as it hath been with some; that none of our Doctors may have cause with shame to confess, as some of the Popish Schools-Doctors have done, that when they were 50 years old, they
had never read any of the Scripture, but what onely they met
See Voetii with in Hierom and the Canon-
disp. pag. law : And as Carolostadius ac-
knowledgeth that it was seven
years after he was Doctor, that he
began to read the Bible. Nay,
post galeros & insulas, after some
have been Bishops and Cardinals
Cani. loc. (Canus complaineth) Non Pro-
phetas, non Apostolos, non Evangel-
istas, sed Cicerones, Platonis, & c.
You should see in their hands not
the Bible but Tully, or Plato, or
Aristotle. Quibus Averroes
Paulus est; Alexander Aphro-
disianus, Petrus; Aristoteles,Chris-
tus; Plato non Divinus, sed Deus:
to whom Averroes is their Paul,
Aphrodiasian 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 particular in the Text, which se-
veral Interpreters refer several ayes;
Some to Pauls preaching, viz.
hath he had preached them out of
principle of Faith, and out of
at love which he bare to him
Christ Jesus.
Others to Timothy receiving:
elling him, that if he would
ld them fast (as in the first
ords he exhorted him) it must
by faith and love which is in
rist Jesus.
I (as at first I said) with most
best Interpreters rather refer
is clause to the subject matter
ich these Sound Words hold
th. It's faith and love, and
at in Christ Jesus: for qua
ca alia sunt sane sana non sunt,
Espenceus expresseth it.
Faith and love.
1. A most lovely paire, most:
ing sister Twins. Egregiabil-

\[ga\]
heard from him; and so it was apostolical, not Philosophical, and was in faith and love which is Christ Jesus.

Which words contain the 4th particular in the Text, which several Interpreters refer several ayes;

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

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

I (as at first I said) with most bent Interpreters rather refer is clause to the subject matter with these Sound Words hold it. It's faith and love, and at in Christ Jesus: for qua ealiam sunt sane sane non sunt, Esperamus expresseth it. Faith and love.

1. A most lovely paire, most jingister T.wins. Egregia bia-
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Grotius in ga, αὐτοῦ, and therefore are
Philem. 5. usuall met going hand in hand
.. altogether up and down in our A-
.. pottles writings;

Love with Faith, Eph. 6. 28.
And Faith with Love, 1 Tim.
1. 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
.. joined 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, μεί συμβαίνεικ εγείρει
βίο; So Theophylact. μεί μίαν εγείρει
βίον; So Ocumenius paraphraseth the Text, containing Cre-
denda, Agenda, all things both
concerning Doctrine and Conver-
sation.

3. Especially and most expressly
containing the substantial of god-
lineis; whence (to omit many
things which I might observe)
desire to hint to you, what of all sound words, we are to hold best: Let Jut catch straws, but let the Loadstone draw Iron; let wanton stomachs be greedy of flesh, 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 only style which feeds the blaze of many of our Saints zeal, but steth 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 or the most part on our own hands; and had we more love, either we should have fewer breaches, or they would be sooner sealed and made up.

But we must be sure then that **In Christ** this Faith and Love be in Christ Jesus, which words contain the in particular of the Text, and which some refer only to Love.
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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: sicur Christus instituit, so Lombard, τῇ περὶ χριστοῦ ἀγάπῃ, so Oecumenius.

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 prescrib'd, 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 sev'ral 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
what ever persuasion. But shall
be so charitable to them, as to
injurious to Christ? by think-
that he would needlessly and
ishly shed his blood to pur-
that Salvation which they
compass without him, or
lest, only to let open a more
venient passage to life, which
were able (though something
) to come to another way.
certain, many of the Primitive
thers were of an other per-
else so many of them
never have so much dispu-
against them, and Justin
artyr must be judged too
dial of his life in provoking
scens the Philosopher to be a
means of taking it away, by cal-
them Theives and deceivers:
he said therein no more, then
Christ himself had before
others like them, that
that came before him were
ves and robbers, and that the
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 τὸ ἀληθεύον τῆς γνώσεως, that super-excellent knowledge of him meant all other knowledge, and things then would be nothing but lost 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 herself, 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.


And if it be that, Then be sure to hold it fast, which is the last particular in the Text, which is
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 Jezebel) and which have not known the depths of 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 only to call upon you carefully, and with an awakened heart to remember the Apostles watch-word in it: εἰπέτε, 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, often taken, Revelation 6:9, and many other places: εἰπέτε, nay ἐνέθετε, 2 Peter 1:9. hold we it to fast against all opposition that no strength of man or devil may force from it, but that we may maintain it against all.

1. It is Heaven's pledge v. 14. with which God hath entrusted us,
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 despise 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
life up, and, I say not, call us blessed, as Prov. 31. 28. but curse us for betraying God's truth, and our trust, and their and our own souls all together.

5. And remember from this word ἔχε ἑκατὸν ἁπλῶς, that it is not the catching at what we have not, but onely the holding fast what through God's mercy we yet have; and therefore as Christ faith 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 have fallen from our head, now see to us that we have so sinned, Lam 5. 16.

and if we have any whiet loosed 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-
The Form of

Revel. 2. 5. Remember from whence we are fallen, and how we have once received and heard, and hold fast and repent. Repent that in any measure our hand-hold hath been loosed, and now the Second time take faster hold on that faith and truth, once 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 contending; and this overcoming many and sore conflicts, but be we faithfull in the conflict, and then we may be sure of the Conquest, Magna est veritas & pravalebit. For these things faith be that is holy and true, him that overcometh 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.
Sound Words.

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

Tibi Domine Jesu, qui viae es & veritas & vita:

FINIS.