Thomas F. Torrance
AN EXPOSITION UPON THE EPISODE TO THE COLOSSIANS.

Wherein,
NOT ONELY THE TEXT IS Methodically Analyzed, and the sense of the words, by the help of Writers, both ancient and moderne is explyaned:

But also,
By Doctrine and Vs, the intent of the holy Ghost is in every place more fully unfolded and urged.

And besides,
The very marrow of most Common-places is aptly diffused throughout the body of this Exposition, as the nature of this kinde of Teaching would beare.

And further,
Many chief Cases of Conscience are here resolued.

All With convenient Varietie and Breuitie.

Being,
The substance of neare seuen yeeres Week dayes Sermons, of N. BYFIELD, late one of the Preachers for the Citie of Chester.

Correfted and amended.

I P E T. 5. 10.
The God of all grace, who hath called you unto his eternall glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, and settle you.

LONDON:
Printed by E.G. for NATHANIEL BUTTER, and are to be sold at his Shop at the signe of the Pide-Bull in Pauls Church-yard, neare to S. Annings Gate, 1617.
TO THE RIGHT HONORABLE,
EDWARD LORD RUSSELL,
Earle of Bedford, and the Ladie Vive,
Countesse of Bedford, Grace and Peace
be multiplied, with increase of all
honor and happiness
for ever.

Most noble Lord, and my very honourable good Lady,

His Epistle to the Colossians contains an excellent Epitome of the
document expressed in the rest of
the books of the old and new Testa-
ment: as will appeare by a briefe
delineation or adumbration of the
proportion and parts of that sacred
body of truth, paralleled with the
several parts of this Epistle, vsing the benefit of this Com-
mentarie vpon it.

The whole word of God may be divided into two parts:
the first concerns faith, or what we must beleue; the se-
cond Love, or what we must doe. So the Apostles divided
it, as may appeare by the pattern used in their times, which
flood of two parts; faith and love, 2. Tim. 1. 13. And so is
this Epistle divided; for in the two first Chapters he tells
them what they must beleue; and in the two last, what
they must doe.

Now faith lookes either vpon God, or vpon the world. In

The substance of all Theologie express briefly in this Epistle
as is manifested by instance.
The Epistle Dedicatorie.

God two things are to be beleued: 1. the attributes of the essence. 2. the trinitie of the persons. The attributes unfold the nature and proprieties of God; such as are, his power, glory, knowledge, and the like; of the power of God, yee may read, Chap. 1. 11. & 2. 12. of the glory of God, Chap. 1. 11. & 3. 17. of the knowledge of God. Chap. 3. 10.

The Persons are three, the Father, Sonne, and Holy Ghost; of the Father, chap. 1. 12. & 3. 17. of the Sonne, chap. 1. 12. 13. 15. &c. of the Holy Ghost, chap. 2. 19. Thus of God.

In the consideration of the world, faith is taken vp especially about the creation of it, and the government of it. In the creation it viewes the mightie workmanship of God, making all things of nothing, euin the very Angels, as well as men and other creatures. Of the creation, chap. 1. 16. of Angells also chap. 1. 16. both good, chap. 2. 9. and euill, chap. 2. 15.

The government of the world, is two waies to be considered: Firft, in the generall disposing and preseruation of all things. Secondly, and principally, faith is taken vp about the consideration of the government of Men in the world; of the generall providence, chap. 1. 16. 17.

The providence of God ouer man, may be considered according to his fourefold estate: 1. of Innocencie. 2. of Corruption. 3. of Grace. 4. of Glorie.

In the estate of Innocencie, faith chiefly beholds and wonders at the glorious Image of God, in which man was created; of this Image you may read, chap. 3. 10. by analogie.

In the estate of Corruption, two things do offer themselves to our dolefull contemplation: 1. Sinne, 2. the punishment of sinne. Sinne is both originall and actuall: of originall sinne, chap. 2. 13. of actuall sinnes, chap. 2. 11. 13. 3. 5. 6. of the punishment of sinne, chap. 3. 25. & 2. 13. & 3. 6.

In the estate of Grace, faith viewes three things: 1. the means of grace. 2. the subject. 3. the degrees. The means is either before time, or in time; before time, tis the election of God; of which, chap. 3. 12. in time, the means chiefly is 

Christ
The Epistle Dedicatorium.

Christ, and the covenant in him. In Christ, two things are to be considered, his person, and his office. The theoretie concerning Christ's person, is twofold: 1. concerning his two natures. 2. concerning his twofold estate in those natures. The natures of Christ are two, human and divine, joyned in the bond of personal union; of the humane nature, chap. 1. 22. of his divine, chap. 1. 15. 16, &c. of the union of both, chap. 2. 9.

The state of the person of Christ is twofold: 1. of humiliation. 2. of exaltation. His humiliation comprehends, 1. his incarnation, as the antecedent. 2. his obedience to the law of Moses. 3. his passion: of his incarnation and obedience implied in divers places; of his passion, chap. 1. 14. 20. 22, 14, 15. His exaltation comprehends his resurrection, ascension, and session at the right hand of God: of his resurrection, chap. 2. 12: of his sitting at God's right hand, chap. 3. 1.

Thus of the person of Christ.

The office of Christ is to mediate between God and man. The parts are 1. his prophetical office. 2. His priestly office. 3. his regal office. His prophetical office stands in propounding of doctrine, and in making it effectuall by his spirit. His priestly office standeth in two things: 1. Expiation of sin. 2. Intercession for us to God. His regal office is partly in the government of the Church, as the head thereof: and partly in the subduing of the enemies of God and the Church; of the treasures of wisdom in Christ as a Prophet, chap. 2. 3. of the sacrifice of Christ as a Priest, chap. 2. 14. of the headship of Christ over the Church, chap. 1. 18. & 2. 19.

Thus of Christ.

The covenant followeth, which is considered both in it selfe, and in the seales of it. Though the covenant of works be accidentally a meanes to drive vs to Christ, yet the proper effectuall meanes is the covenant of grace, which God hath made with the elect in Christ: this being recorded in the word of the Gospell both in the old and new Testament, is the ordinarie meanes, by the power of Christ, to convert soules to God, by the preaching of it in the ministry of his servants; of this chap. 1. 6.
The Epistle Dedicatorie.

The fosaes of this covenant are the Sacraments, both of the old and new Testament: of the old testament, was Circumcision, and the rest; of which chap. 2. 11. of the new testament, are baptism and the Lords Supper, of baptism, ch. 2. 12.

Thus of the means of grace. The subject of true grace is the Church, the body of Christ united to him by mysticall union. The Church consists of two sorts of men, Ministers and people; of the Church in generall with her union with Christ, chap. 1. 18, 19,20. & 2. 19. of Ministers and people with their duties, chap. 1.25. 28. & 2. 1. and in divers other places.

Thus of the subject also. The degrees of grace in the third estate, are 1. vocation. 2. faith. 3. remission of sins. 4. sanctification. Of vocation, chap. 3. 15. of faith, chap. 1. 4. 23. & 2. 12. of remission of sins, chap. 1. 14. & 2. 13. of sanctification, in both parts, both mortification, chap. 3. 5. 8. and viuification, chap. 2. 13. & 3. 10.

Thus of the estate of grace.

The fourth and last estate of man, is the estate of glory; which stands of three degrees. 1. resurrection. 2. the last judgement. and 3. life eternall. Of resurrection, chap. 1. 18. of the last judgement and eternall glory, chap. 3. 4. And thus of the first part of the pattern of wholesome words, and that is faith: now followeth the second, and that is love.

Love comprehends all the duties we owe to God or men, as being the bond of perfection, which ties together all holy services. Love must bee considered both in the adiuncts, and in the sorts of it.

The adiuncts are constancie, wisdome, zeale, care to avoide offences, and the like. Of love in generall, chap. 1. 4. & 2. 2. & 3. 14. Of constancie, ch. 2. 6. Of zeale, chap. 4. 13. Of wisdome and care to avoide offences, chap. 4. 5. Thus of the adiuncts.

The sorts of works comprehended under love, are two chiefly: 1. works of worship. 2. works of virtue. The works of worship are either internall onely, or externall and internall also. The internall are, the acknowledging of God, the love of God, the feare of God, the trust or hope in God, and which floweth
floweth from thence, patience. of the acknowledgement of God, chap. 1. 9, 10. of the loue of God, chap. 1. 8. of the seare of God, chap. 3. 22. of the hope in God, chap. 1. 5. of patience, chap. 1. 11. The works of worship that are both externall and internall, are prayer and thanksgiving. of prayer, chap. 4. 2, 3. of thanksgiving, chap. 3. 17.

Thus of works of worship. Works of virtue either concern our felues or others: the works that concern our felues, are chiefly two: the study of heavenly things, and temperance. Temperance contains chastity and sobriety in the use of all sorts of earthly things. of the study of heavenly things, chap. 3. 1, 2. of chastity, ch. 3. 5. of sobriety, ch. 3. 2.

Thus of virtue that concerns our felues.

Works of virtue towards others, are chiefly nine. Mercy, courtesy, humility, meekenesse, long-suffering, clemency, peaceableness, thankfulness and justice: of the first eight of these, chap. 3. 12. to 16. Now Justice is either publick or private: publick Justice is in Magistrates, of which, chap. 2. 5. private Justice, is either commutative, in bargaining, or distributive, in giving that which is right to every one according to his degree, and so distributive Justice is either civil or economical. Private Justice in civil conversation with men abroad, is either to Magistrates, of which, chap. 1. 5. or to all men, and so consists of truth and faithfulness with sincerity and observance. economical Justice is that which concerns the household, and so contains the duties of husbands and wives, children and parents, servants and masters; of which chap. 3. 18. to the end, with the first verse of chap. 4.

Thus also of Love.

Thus I haue shewed the excellent compleatnes of this worthy scripture: it remains that I declare some of the reasons that haue emboldned me to make choice of your Honors names for the dedication of my exposition upon this scripture. Three things swaying Godly men in like case, haue compelled mee, protection, observance, and thankfulness. the preaching of this doctrine, as by the mercy of God
The Epistle Dedicatiorie.

God it wrought abundant conflation and comfortable reformation in many hearers, so did it seldom rest from the assaults and calumnies, which one while prophanesse, another while ennie powred out upon it. Great caufe there is therefore that it comming out now to a more publike view, should seeke shelter: and of whom should I seeke it or hope for it sooner then of your Honors, who are pleased by your daily countenance to assure me a iust patronage? For the second, to omit the high reputation which the religious eminencie of both your ancestors hath set your Honors in, and the praises of many singular endowments and gifts, in which you doe worthily excell: there are two things wherein your Honors daily winne a great increase of obseruance; the one is piecie towards God, the other mercie towards the poore. The loynes of the poore daily bleste your Honors, and their mouthes daily pray for you. Your piety is many waies exprest: to omit many undoubt-ed proofes of it, your Lordship hath much confirmed the perfwasion of your religious disposition by your daily and affectionate respect of the word of God and praiere in private, since the Lord hath made you lesse able to refort more frequently to the publike assemblies. And Madam, what thanks can wee euer sufficiently give vnto God for that rare and worthy example, with which your Ladishippe doth comfort and incourage the hearts of many; in your care of Gods sabaonths, & in your never-failing attendance vpon the ordinances of God, with the congregation, morning and euening, not only in your owne person, but with your whole familie. For the third, I doe ingenuouly profess before God and men, that I hold my obligation vnto your Honors in the iust debt of service and gratitude to be so great, as the labour here employed is no way answerable to a meete discharge, no though it had bin taken only for your Honors use; for to omit the debt which I am in for a great part of my maintenance, and that singular encourag-ment I reape daily in your Honors respect of my mini-sterie; what thankes can euer be sufficient, or what service can
can euer be enough for that incomparable benefit (which I haue and shall euer esteeme the greatest outward blessing did euer befall mee; and which (Madam) by your Honors singular care and furtherance, after an admirable manner I obtained) I meane the clearing of my reputation from the vnfaute aspersions of my aduerfaries, and that by the mouth and pen of the Lords annointed, my moft dread Seueraigne, whom the God of heaven with all abundance of royall and divine blessings recompence in all earthly felicitie and e-
ternal glory. And the fame God of Peace and Father of mercies, sanctifie your Honors wholly; that your whole spirits and soules and bodies may be preferued blameleſſe vn-
to the comming of our Lord Iefus Chrift: faithfull is hee that hath called you, who alfo will doe it. And I doubt not but God that hath inriched your Honors with the true grace that is in Iefus Chrift, will daily winne vnto you in-
crease of honor from your perseverance in well-doing:
so as thanksgiving for your fakes shall bee abundantly giuen vnto God by many. Thus in moft humble manner crauing your Honors acceptance and patronage of this worke, I end, and shall reioyce to remaine.

Your Honors Chaplaine
to be commanded
in all service,

N I. B Y F I E L D.
THE ARGUMENT OF this Epistle to the Colossians.

Here are foure principall Parts of this Epistle: 1. the Proaeme: 2. Doctrine of Faith: 3. Precepts of life. 4. the Epilogue, or Conclusion. The Proaeme is express in the first eleven Verses of the first Chapter: The Doctrine of Faith is express in the rest of the Verses of the first Chapter, and the whole second Chapter: The Precepts of life are set downe in the third Chapter, and in the beginning of the fourth. And the Epilogue is in the rest of the Verses of the fourth Chapter.

The Proaeme contains two things: First, the Salutation, ver. 1, 2. and secondly, a Preface, affectionately framed to winne attention and respect: wherein he assures them of his singular constancie in remembrace them to God, both in Thanks-giving for their worthy Graces and the meanes thereof, v. 3, 4, 5, 6, 7, 8. and in earnest Prayer for their increase and comfortable perseverance in knowledge and the eminencie of sinceritie in holy life, ver. 9, 10, 11.

The Doctrine of Faith he expresseth two waies: first, by Proposition: secondly, by Exhortation. In the Proposition of Doctrine, bee both with singular force of words, and weight of matter set out both the worke of our Redemption, v. 12, 13, 14. and the person of our Redeemer: and that first in his relation to God, verse 15. then in relation to the World, verse 15, 16, 17. and thirdly, in relation to the Church, both the whole in generall, verse 18, 19, 20. and the Church of the Colossians in particular, ver.
and thus of the Proposition. Now his Exhortation followes, from the 23. of Chap. 1 to the end of Chap. 2. and therein he both perswades and dissuades: he perswades by many strong and moving Reasons, to an holy endeavour to continue and perswade with all Christian firmness of resolution. in the Faith and Hope, was alreadie begotten in them by the Gospel: and this is contained in the seaven last Verses of the first Chapter, and the seaven first Verses of the second Chapter. Hee dissuades them from receiving the corrupt Doctrine of the False Apostles, whether it were drawne from Philosophicall Speculations, or from the Traditions of men, or from the Ceremoniall Law of Moses; and hee proceeedes in this order: first, hee layeth downe the matter of his Dehortation, Chap. 2. verse 8. then secondly, hee confirmes it by divers reasons, from vers. 9. to 16. and lastly, he concludes, and that severally, as against Mosaicall Rites, vers. 16, 17. against Philosophie, vers. 18, 19. and against Traditions, vers. 20. and so to the end of that Chapter.

Thus of the second part.

Thirdly, in giving Precepts of life the Apostle holds this order: first, hee gives general Rules, that concern all as they are Christians: then, hee gives special Rules, as they are men of this or that estate of life. The general Rules are contained in the first seaveneteene Verses of the third Chapter: and the special Rules from the eighteenth Verse of the third Chapter to the second Verse of the fourth. The general Rules hee reduceth into three heads: viz. first, the Meditation of heavenly things, vers. 1, 2, 3, 4. secondly, the mortification of vices and injuries, vers. 5. to the 12. thirdly the exercise of holy Graces, a number of which hee reckoneth both in the kindes, means, and ends of them, from vers. 12. to 18. The particular Rules concern principally houershould government: for hee sets downe the dutie of Wives, vers. 18. of Husbands, vers. 19. of Children, vers. 20. of Parents, vers. 21. of Servants, vers. 22, 23, 24, 25. and of Masters, Chap. 4. vers. 1.

The Epilogue, or Conclusion, containes in it both matter of general Exhortation, as also matters of Salutation. The general Exhortation concernes Prayer, vers. 2. 3. 4. wise Conversation, vers. 3. 4. The Epilogue,
The Argument.

ver. 5. and godly Communication, ver. 6. Now after the Apostle hath disburdened himselfe of those generall cares, then hee taketh liberty to refresh himselfe and them, by remembering certaine that were deare both to him and them. And first, hee makes entrance by a narration of his care to know their estate, and to informe them of his. To which purpose hee sendeth and praiseth Tychicus and Onesimus, ver. 7. 8. 9. The Salutations then follow; and they are of two sorts: for some are signified to them, some are required of them. Of the first sort, hee signifieth the Salutations of six men, three of them Iewes, and three Gentiles, ver. 10. 11. 12. 13. 14. The Salutations required, concerneth either the Laodiceans, ver. 15. 16. or one of the Colossian Preachers, who is not onely saluted, but exhorted, ver. 17. And then followeth the Apostles generall Salutations to all, in the last verse.

William Gray in
Preplicus right this
Book April 3 1786

William Gray wrote
this Book 1786

THE

John Gray 133 next Port
found in amongst Old Town 1817

William Gray wrote it to Book
April 3
The Plaine Logicall Analysis of the first Chapter.

His Chapter stands of three parts: a Proem, a Proposition of Doctrine, an Exhortation to constancy and perseverance. The Proem is continued from vers. 1. to 12. the Proposition from vers. 12. to the 23. the Exhortation from ver. 23. to the end.

The Proem is intended to winne attention and affection; and stands of two parts, the Salutation and the Preface. The Salutation is contained in the two first Verses, and the Preface in the third Verse, and those that follow to the twelfth.

In the Salutation three things are to be observed: first, the Persons saluting; secondly, the Persons saluted; thirdly, the forme of the Salutation itself.

The Persons saluting are two; the Author of the Epistle, and an Evangelist, famous in the Churches, who is named as one that did approve the Doctrine of the Epistle, and commend it to the use of the Churches. The Author is described: first, by his Name, Paul; secondly, by his Office, an Apostle; which is amplified by the principal efficient, Jesus Christ, and by the impulsive cause, the Will of God. The Evangelist is described: first, by his Name, Timotheus; secondly, by his adjunct Estate, a Brother. Thus of the Persons saluting.

The Persons saluted are described: first, by the place of their abode, and so they are the Citizens and inhabitants of Colose: secondly, by their spiritual estate, which is set out in foure things: 1. They are Saints: 2. They are faithful: 3. They are Brethren: 4. They are in Christ.

The forme of the Salutation expresseth what hee accounteth to be the chief good on earth, and that is, Grace and Peace, which are amplified by the Causes or Fountains of them, from God our Father, and from our Lord Jesus Christ. Thus of the Salutation.

In the Preface the Apostle demonstrateth his love to them by two things, which hee constantly did for them: hee prayed for them, and
The Analysis.

Verse 4.5.
hee gave thanks for them: and this hee both propounds generally, 
verse 3. and expounds particularly in the Verfes following.
In the generall propounding, three things are evidently exprest: 
first, what he did for them, hee gave thanks, hee prayed: secondly, to 
whom, even to God the Father of our Lord Jesus: thirdly, how long, 
always, that is, constantly from day to day.
Now, in the Verfes that follow he expounds and opens this: first, 
his Thanksgiving, verse 4. 5. 6. 7. 8. secondly, his Prayer, verse 9, 
10. 11. In the Thanksgiving hee shewes for what he gave thanks; 
which hee refers to two heads, 1. their Graces: 2. The Meanes 
by which those Graces were wrought and nourished.

The Graces are three, Faith, Love, Hope, verse 4. 5. Their Faith is ampli-
ified by the Obiect, your Faith in Jesus Christ: and their Love, by the 
extent of it, your Love to all the Saints: and their Hope, by the place, 
which is laid up for you in heaven.

The Meanes of Grace was either principall, verse 5. 6, or Instrumental, 
verse 7. 8. The principall ordinary outward meanes was the 
Word, which is described and set out six waies: 1. by the Ordinance 
in which it was most effectuall, viz. Hearing, whereof ye have heard, 2. By the propretie that was most eminent in the working of it, viz. Truth, by the word of truth. 3. By the kinde of word, viz. the Gospell, which is the Gospell. 4. By the prouidence of God in bringing 
the means, which is come unto you. 5. By the subject Persons vpon 
whom it wrought, viz. you and all the world. 6. By the efficacy of it, 
it is fruitfull and increaseth, which is amplified by the repetition of the 
persons in whom, and the consideration both of the time, in those 
words, from the day that you heard, &c. and also, of the adiuvant cause, 
viz. the hearing and the true knowledge of the Grace of God, from 
the day that you heard of it, and knew the grace of God in truth.
Thus of the principall Meanes, the ministerie of the Word.

The Instrumentall, or the Ministerfolloweth, verse 7. 8. and he is 
described, 1. by his name, Epaphras: 2. by the adjunct love of others 
to him, beloved: 3. by his Office, a Servant: 4. by his willinglyse to 
ioyne with others, a fellow-servant: 5. by his faithfulnesse in the execution 
of his Office, which is for you a faithful Minister of Christ: and 
lastly, by his delight in his people, which he shewes by the good 
report he cheerfully gues of them, viz. who also declared unto us your 
love in the spirit. Thus of the Thanksgiving.

Now in the opening or unfolding of his practice in praying for 
them, first, hee affirms that he did pray for them; and then, declares 
it by shewing what he prayed for. The affirmation is in the begin-
ning of the ninth Verse, and the Declaration in the rest of the words 
to the end of the eleventh Verse.
In the affirmation there are three things: first, an Intimation of a 
reason, in those words, for this cause: secondly, a consideration of the 
time, since the day we heard of it: thirdly, the matter affirmed, we cease 
ot to pray for you.

In
In the Declaration hee infaitheth in one thing hee principally prayed about, and that was their Knowledge; which he sets out, first by the Object of it, the will of God: secondly, by the Parts of it, Wisedom and Understanding: thirdly, by the End, viz. that they might walke worthy, &c. fourthly, by the cause, his glorious power: and fifthly, by the Effects, Patience, Long-suffering, and Joyfulness.

In setting downe the Object, hee expresseth also the measure hee desired: hee would have them filled with the knowledge of Gods will, and that he addeth in the second part, when he faith, all Wisedom and Understanding. The end of all their knowledge hee expresseth more largely, verse 10. which in generall is the eminence of holy life, which hee expresseth in three feuerall forms of speech, viz. 1. to walke worthy of the Lord: 2. to walke in all pleasing: and 3. to be fruitful, in all good workes, vnto the fuller attainment of which hee notes the meanes to be, an increase in the knowledge of God.

Hitherto of the Proeme.

The Proposition of Doctrine containeth excellent matter concerning our Redemption: where hee proceeds in this order: first, hee considers the worke of our Redemption; and secondly, the person of our Redeemer. The worke of our Redemption, verse 12. 13. 14. the person of our Redeemer, verse 15. and those that follow to the 23. and all this hee expresseth in forme of Thanksgiving.

The worke of our Redemption hee describes two waies, after hee hath touched the first efficient cause of it, viz. God the Father: for in the twelfth Verse hee seemes to shew, that in respect of Inchoation, it is a making of vs fit; and in respect of Consummation, it is a causing of vs to enjoy an immortall happiness in heauen, better then that Adam had in Paradife, or the Jewes in Canaan. And therein hee expresseth, first the manner of tenure or title, in the word Inheritance: secondly, the adiunct praise of the company, viz. the Saints: and thirdly, the perfection of it, it is in light.

Now, in the end of the thirteenth Verse hee seemes to shew that our Redemption standes of two parts: first, deliverance from the power of darkness: secondly, translating into the Kingdom of the Sonne of his love, one of the many excellent privileges of which estate, is noted in the fourteenth Verse, to be remission of sinnes, through the blood of Christ. And thus of the worke of our Redemption.

The person of our Redeemer is described three waies: first, in relation to God; secondly, in relation to the whole World; thirdly, in relation to the Church.

First, in relation to God, hee is described in the beginning of the fifteenth Verse; and so hee is said to be the Image of the invisible God.

Secondly, in relation to the whole World, five things are to be said of Christ: first, he is the first begotten of every Creature, in the end of the fifteenth Verse: secondly, he is the Creator of all things, verse 16. Where note the distinctions of Creatures: 1. they are distinguished by their place; some, in Heauen; some, in Earth; 2. they are
The Analysis.

<table>
<thead>
<tr>
<th>Verse 18.19.20</th>
</tr>
</thead>
<tbody>
<tr>
<td>are distinguished by their qualities; some are visible, some invisible: 3. the invisible are again distinguished, by other Titles or Offices, some are Thrones, some are Principalities, &amp;c. thridly, all things are for him, this is in the end of the sixteenth Verse: fourthly, he is before all things, in the beginning of verse 17. lastly, all things in him consist. Verse 17. the end of it. Thus the Redeemer is described in relation to the whole World.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verse 21.12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thirdly, hee is described as he stands in relation to the Church: and so either to the whole Church, verse 18. 19. 20. or to the Church of the Colossians, verse 21. 22. As he stands in relation to the whole Church, hee is said to be the head of the Church, in the beginning of the eighteenth Verse, and this he proves, by shewing that he is a head in three respects.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verse 21.22</th>
</tr>
</thead>
<tbody>
<tr>
<td>First, in respect of the dignity of order towards his Members, and so in the state of grace he is their beginning, and in the state of glory he is the first begotten of the dead; that both among the living and the dead he might have the preeminence.</td>
</tr>
</tbody>
</table>

Secondly, in respect of perfection in himself, in that all fulness dwells in him; which is amplified by the cause, viz. the good pleasure of the Father, who made him head of the Church, verse 19. |

Thirdly, in respect of efficacy or influence through the whole body: for from him flowes Peace and Reconciliation, verse 20. concerning which Reconciliation there are eight things to be noted: 1. the moving cause, which is to be supplied out of the former Verse, as the Coniunction [and] importeth, viz. it pleased the Father: 2. the Instrument, by him, viz. Christ the head: 3. the Benefit it selfe, viz. to reconcile: 4. the Subject Persons in general, all things: 5. the End, to himselfe: 6. the Effect, making peace: 7. the Means, through the blood of his Cross: 8. the Distribution of the Persons who, in these words, things in earth and things in heaven. Thus of his relation to the whole Church. |

In the description of his relation to the Church of the Colossians, he vrgeth them with two things: first, their miserie without Christ: 2. the remedy of their miserie by Christ. |

Their miserie stands in two things: first, they are Strangers: secondly, they are Enemies, and both are amplified: 1. by the Subject wherein, viz. not outwardly only, but in their minds: 2. by the Cause, viz. wicked workes, verse 22. |

In setting downe their remedie hee notes: 1. the Means: 2. the End. The means is the death of the body of Christ's flesh: The end is, that hee might present them holy and unblameable, and without fault in God's sight, verse 22. |

Thus of his relation to the Church of the Colossians: and thus also of the second part of this Chapter, viz. the Proposition of Doctrine. The Exhortation followes, where is to be considered: first, the Exhortation it selfe; and then the Reasons. The Exhortation is to perseverance, both in Faith and Hope.
In the Exhortation to perseverance in faith, there is worthy to be noted: first, the manner of propounding it, which is with an if: secondly, the duty required, Continue: thirdly, the manner of the duty, grounded and established: fourthly the object, Grace, in Faith.

In the Exhortation to perseverance in Hope, two things are to be observed: first, he sets downe the euill to be avoided, viz. unfruitfulness or reueling, in the words, Be not moued away: secondly, he quickens them by remembring the cause and fountain of their hope: viz. The hearing of the Gospell preached.

Thus of the Exhortation, the Reasons follow.

There are seaven Reasons to inforce this Exhortation to perseverance. The first is taken from the consent of Gods Elect, Which are through the world, who hauie in the preaching of the Gospell receiued Faith and Hope, as their common portion.

The second Reason is taken from the testimony of PAUL himselfe: and that is two-fold; the first is the testimonie of his Ministerie; This is that hee preacheth, and therefore it should bee that they should keepe faith: the second is the testimonie of his Sufferings; hee hath endured much for the Doctrine of Faith and Hope; and therefore they should continue in it: and to stirre them the more concerning his sufferings, hee sheweth that hee suffered with great joy: which hee confirmeth by expressing the reasons of his joy; first, because they were the afflictions of Christ; secondly, because hee had his part allotted him by the decree of God; and it was his joy that hee had almost finisht what was left for him to suffer; there was but a little remaining: thirdly, because they were but in his flesh: fourthly, because they were for them, and the good of the Church, Verse 24.

The third Reason is taken from the testimonie of God, who joyned and other Ministers this dispensation of the Doctrine of Faith and Hope, with a charge that they should see his Word fulfilled herein, Verse 25.

The fourth Reason is taken from the excellency of the GosPELL: which is set out; first by the nature of it, it is a mysterie: secondly, by the antiquitie of it, it was, and was hid since the world beganne, from Ages and Generations: thirdly, by the time of the revelation of it, now, in the new world: fourthly, by the persons to whom it is revealed, viz. onely the Saints, all which should move to care and constancie in keppeing of it. Verse 25.

The fifth Reason is taken from the excellency of the Subiect of the GosPELL, which is no lesse nor worse then Christ revealed by the preaching of the GosPELL. In this revelation of Christ in the GosPELL, consider, first, who reveales him, God: secondly, the cause of his revelation, the will of God, hee would: thirdly, the manner, viz. in a rich and glorious mysterie: fourthly, the persons to whom, viz. the miserable Gentiles: fiftly, the effects or fruits of it, which are, first, the inhabitation of Christ: Secondly, the hope of glory, Verse 27.
The Analysis.

Verse 28.

The sixt Reafon is taken from the end, which is the presenting of them perfect in Jesus Chrift, which is amplifhed by the meanes to bring to this end, which is preaching: and that is amplifhed, firft, by the parts of it, which are teaching and admonifhing: and fecondly, by the manner, in all Wifedome. Verse 28.

The seventh Reafon is taken from the holy Srife of the Apostle, to bring men to this: which is amplifhed by the great fucciffe which the LORD had giuen. Verse ult.

John Gray
A

METAPHRASE
upon the first Chapter of the Epistle
to the COLOSSIANS.

PAVL. the Messenger or Embsadawr-general for all the Churches of the Gentiles, by Commis-

sion from the promised MESSIAH, now come in the flesh, the Lord annointed, sepa-
rated hereunto, not for his owne worthinesse, or by any private motion of his owne, or by com-
mandement of any man, but by the expresse will of God, according to his everlafting coun-
sell; as also Timotheus, a reuerend Brother, an Evangelist of Christ, with full and free testimonie approacheth this Epistle written

To the Citizens and Inhabitants of the Citie of Coloffe, that are separate from the world, and sanctified with true Grace, and faithfully walke in that holy Calling, in brotherly communion one with another, and indissolubly united with CHRIST your Saviour: Grace be with you, and Peace, even the free favour of God, with all internal, eternal, and needfull external blessings, from him that both will and can, even God our Father, through the mercies of the Lord our anno-
ted Saviour.

We give thanks unto God, even that God that by an eternall and unexpressible generation is the Father of our Lord IESVS CHRIST, remembering you earnestly and constantly in our daily Prayers, being exceedingly fired and inflamed, since we heard by continuall and true report of your precious Faith; by which you have with firmenesse and steadinesse of assurance laid hold upon IESVS CHRIST; for life and righteousness: and the rather, because we, likewise heard of your holy affection to such as have separated themselves from the per-

phymenesse of the world, to the service of God, especially considering that you have not the glorious Faith of Christ in respect of persons, but love all the Saints as well as any.

And (as a People not destitute of any saving Grace,) we reioyce to heare of that lively hope, by which you have laid hold on the Promise of eternall glory, which God the Father hath prepared and laid up in Heauen. And the more are we confirmed in this resolution, constantly,
The Metaphrase.

Verfe 6. Which is come vnto you, even s it is vnto all the world; and is fruitful, as it is also among you, from the day that ye heard and truely knew the grace of God:

Verfe 7. As yee also learned of Epaphras our deare fellow Seruant, which is for you a faithful Minister of Chrift.

Verfe 8. Who hath also declared vnto vs your love, which yee haue by the Spirit.

Verfe 9. For this cause we also, since the day wee heard of it, cease not to pray for yee, and to demaund that yee might be fulfilled with knowledge of his will, in all viertume and spirittuall understanding.

Verfe 10. That ye may walke worthy of the Lord, & please him in all things, being fruitful in all good workers, increasing in the knowledge of God.

Verfe 11. Strenthened with all might through his glorious power vnto all patience, and long sufferinge with joyfullnesse.

To praise God for those excellent Graces, because they are not so danee Fancies, or presumptuus Conceits, raised out of the Forge of your owne braine, or conceived for some corrupt or carnall ends; but were indeed begotten in you by the mighty working of the most sweet Doctrine of Reconciliation, proved in it selfe, and by effect, to be a Word of Truth: even that word of the Lord, long fore-tolde, now truely revealed and accomplished also, begetting the true forms of pietie in you, with constancie and true uprightnesse, both of heart and life.

This is the word of Reconciliation which is come vnto you, as by incredible power and swiftnesse, it is now to the greatest part of the world, even to people of all sorts and Nations, causing them to shew the soundnesse of their Conversion, by the daily fruits of amendement of life: and this increaseth continually in all places, as it doth, and hath done with you, since the very first day that you truely heard and effectually beleued this rich Doctrine of the grace of God.

And this very Doctrine, which you haue heard of Epaphras, is the same divine truth that is gone all abroad the world: of Epaphras I say, whom wee all reverence as our deare fellow-Seruant, being assured that he is for your best good, a faithful and most humble Minister of Jesus Chrift.

Hee hath with great contentment boasted of you, in reporting to vs your spiritual and heavenly affection to God, and godlinesse, and one towards another: and for the same cause since the first time we heard of your praises in the Gospell, we haue beene importunate without ceasing, praying for you, and beseeching God to increase in you, and make compleat your knowledge of his revealed will, not only for contemplation, but for practife also, with a gracious experience of the working of the Spirit.

That yee might carry your felues in a holy eminency of godly conversation, striving to proportion your Obedience in a greater degree then ordinary, as might become the great measure of Gods Mercies of all sorts towards you, expressing a luyely kinde of pleasingnesse, both in carriage towards God and man, being refreshed with the sweetnes of acceptation in your services, and that you might extend your carefulnesse to beare fruit, not in one kinde or some few, but in all kindes and sorts of good workes, daily increasing in a holy acquaintance with the sacred nature of God, which is both the effect and cause of all comfortable progress in holy life.

That so growing up to a ripe age in Christ, in the sanctification both of soule and body and spirit, in all the Graces and Duties of Christ and Christian life, through the assistance of the glorious power of God, in the use of all meanes and helps appointed of God, yee might accomplish your most holy profession, with singular comfort and contentment, being able cheerfully and with all patience and Long suffering to beare the Croyses, Tentations, Infirmities, Persecutions, and whatsoever Wrongs or Indignities might befall you.
The Metaphrase.

you waiting for the Promise of God, being never weary of well-doing.

And as we have thought good thus to let you understand our love towards you, and our rejoicing for the prosperity of your souls; so we thought good to write unto you, both to put you in mind of the most holy doctrine of Christ, as also to exhort and beseech you to be constant in the Faith and hope you have received, without listening to the enticing speeches of false Teachers, which as wicked Seducers would beguile your souls of that high prize of your most holy Calling.

What thanks can we ever sufficiently give unto God the Father of Christ and Christians, that of his mere Grace and free Love, hath by a holy Calling, made us, in his account, meet to have a Lot in that heavenly Canaan, in that sweet and eternall fellowship with the spirits of the just, not only revealed unto us in this light of the Gospell, but to be implanted by vs in the light of Heaven?

And hath also already delivered us from that woffull estate, in which the darkness of Gentilisme, and Sinne, and Ignorance, and Aduersitie, and Death, and Damnation, had power over us, & hath translated us into the Kingdom of Jesus Christ, the Son of his love, involving our names among the living, and accounting us as Subjectes of this Kingdom of Grace, and Heyres, even Coheyres with Christ, of the glory to be revealed.

And howsoever our Sanctification be as yet unperfect, yet are we not only bought with a price, but effectually and truly redeemed, and in some sort fully too: for in our justification we are perfectly reconciled, and all our sins absolutely forgiven us, as if they had never beene committed, through his merits that shed his blood for us.

Who is a most lovely and perfect image of the invisible God, not only as hee workes Gods Image in man, or because he appeared for God the Father, to the Fathers in the Law; or because as man he had in him the likeness of God in perfect holinesse and righteousness, or because he did by his Miracles, as it were, make God visible in his flesh; but as he was from everlafting the very essentiall natural Image of God, most absolutely in his divine person resembling infinitely the whole nature of his Father: and therefore is to be acknowledged as the begotten of God by an eternall generation: so the first begotten of every Creature, as he was before them; so is he therefore the principal heir of all things, by whom, and in whose right all the Saints doe inherit what they have or look for.

For by him all things in heaven or earth, whether visible or invisible were created; yea, the very Angels themselves, of what Order or Office soever, whether Thrones or Dominions, Principalities or Powers, were all made by him of nothing; and therefore be, and not they are to be worshipped: in short, all things were created by him; yea, and for him too.

And
And he was from everlastin with God the Father, before all Angels or other Creature was made, and still all things are prefered and continued as consisting in him; yea, the very Angels have their confirmation from him.

And he is that glorious and alone Mystical head of the Church, which in an holy order and relation, by the admirable worke of the Spirit, as a bond uniting together, is a true body unto Christ: and worthily is he to be acknowledged a head unto the Church, for three great Reasons: first, in respect of Dignity: for hee alone hath the primacy: and ought to be acknowledged to have preeminence in all things: for if wee respect the estate of Grace, he is the first borne of the dead; not onely because he is risen himselfe in his body, from the grave, but also because his onely power all his members shall rise at the last day: and also, because that in the death of all the righteous, he doth still continue to, and in the very last gaspe, his assistance and holy presence, Secondly, hee is fittless, yea, onely fit, to be the head of the Church, because it hath pleased the Father, that in him should all fulnesse only dwell, so that he is a head in respect of plentitude, for the behoofe of the members.

And thirdly, hee is a head in respect of influence; for from him onely cometh downe to the members, all peace with God, and all the fruits of that reconciliation: for it is hee that made peace, by the bloud of his Croffe, and that haue estated happiness upon all the Saints, reconciling them to God: I say, all the Saints, both those that are in heaven already, and those that being yet on earth, hope for that glory in heaven hereafter. And that this is so, you are able out of your own experience to anthouche; for whereas by nature you were strangers from God and the life of God, you were very enemies to God, and all his goodness: and this alienation and enmity was apparently seate in your very minde, through the euill worke of all sorts which abounded in your lives; yet you know that Christ taking our nature upon him, and in that nature suffering death for you, hath reconciled you to God, and by the Gospell a new created you, that hee might present you to God, as holy and blamelesse, and without fault in his sight, covering your manet and hiding the euill of your worke, through his owne Interceision, and allowing you the benefit of the Covenant of Grace, through which uprightness will be in him accepted in stead of perfection.

Now what remains, but that seeing we have such precious Doctrine, you should be exhorted to hold out with all Christian perseverance, setting and establishing your hearts in the beleefe of the truth, suffering your selves not to be carried away with any contrary winde of Doctrine, from the confidence of that hope of your reconciliation with God, which hath beene propounded and wrought in you, by the preaching of the Gospell; and the rather, because unless you doe so persevere...
The Metaphrase.

persuence, you cannot have found comfort in your right to the benefits before named. Besides, there are many reasons may induce you to the resoluteness of persuance in the Doctrine you have already beleuued and hoped in. First, it is the Doctrine which all Gods Elect, with one consent, have received throughout the world, and upon it have founded their Faith and Hope. Secondly, the consideration of what yee see in me may somewhat move you, and that if you suffer consider my Ministry or Sufferings: for my Ministry, I have so thoroughly informed my selfe concerning the Doctrine which Epaphras hath taught you, that I see it in all things, for the substance of it, to be the same which I myselfe have taught in every place.

Now for my Sufferings, it is apparent to all sorts of men, that I have endured my part of all kinds of Troubles for the Gospell, which I would not have done, if I had not had full assurance of the truth of it, neither doe I repent me of my afflictions, but reioyce in them rather, & that for divers reasons. First, because they are the afflictions of Christ, that is, such as he accounts to be his. Secondly, because I know that in Gods Decree I have my part of troubles assigned me; and it is my joy, to think that in so good a cause I have almost fulfilled them. Thirdly, because these Afflictions extend but to my flesh and outward man. And lastly, because it is for your good I suffer, even for the confirmation of your Faith, and for the good of the whole body of Christ, which is the Church.

Thirdly, I have receiued this Commission concerning the Gospel immediately from God himselfe, with strict charge, that for your good I should pursue the execution of it, till not only Faith and Hope were wrought, but till we saw the worke and word of God, even accomplisshed and fulfilled.

Fourthly, what can there be more excellent and worthy to be beleuued and trusted in, than this Gospel of Jesus Christ, and our reconciliation in him, seeing it is that dreadfull Mystery, which worlds of men have wanted, as being hid from whole Ages and Generations hitherto, and now by the unspakeable mercy of God is revealed by preaching unto the Saints, as a peculiar treasure entrusted to them.

And fiftly, the rather should you hereupon sette, considering the admirable subject of the Gospel: for it is the good pleasure of God in this rich and glorious Mystery of the Gospel, to make known to the poore Gentiles, Christ Jesus himselfe, and that by giving him therein to dwell in your hearts by Faith, and as your assured and only hope of immortal glory.

Sixthy, neither should you ever cast away the confidence of your assurance and hope, or grow weary herein, seeing it is the drift and end of all our preaching, wherein we either admonish or instruct you, leading you through all sorts of wisdome in the word of God. I say, the end of all is, to present you, at the length, perfect and compleate every one of you, in Christ Jesus;
Whereunto I also labour and strive, according to his working which worketh in me mightily.

And sequently, being encouraged with that success which the Lord hath given to my ministry, I will labour, as I have laboured, and still strive with all possible diligence and endeavour in this glorious work: hoping that this also may prove a more, among the rest, to persuade with you, so keep Faith and Hope to the end, with all Constancy and holy perseverance.

[**]**
CERTAINE OF THE
Chiefeft things obserued in the Notes
upon this first Chapter.

Hat rules wee must obserue in allledging the examples of
godly men living,

The assurance of a lawfull Calling servaes for many uses.

Gods Children called Saints in this life, in some respects.

Comsorts for the distifed Saints, with anfwere of some
Objections.

How Saints may be knowne,

Christian faithfulness is to be shewed in fowre things in spiritual things, and in three
things in temporall things.

Idlenefs in Professors, taxed.

Severall Uses arising out of the consideration of this, that wee are Brethren.

How we may get into Christ, and bow we may know whether we be in Christ.

Spiritual things are the best things for men's reasons.

The Motives and the manner of Thanksgiving to God.

Four Rules of tryall in our Thanksgiving to God for others.

A Child of God never gives thanks but he hath caufe to pray, and contrariwise.

Four sorts of prayers for others.

Fine reasons to warrant praying every day.

The Sorts, Obieffs, Parts, Degrees, Benefits, Lets, Signes of Faith, with the mi-
sery of the want of Faith, the encouragements to believe, and the defects of the
common Protestants Faith.

Indifcretion is not the caufe of the reproaches and troubles of Christians.

The furest way to get Credit is to get Grace.

Fourse Signes of Vaine-glory.

Seauen Observations about Love.

Seauen things to be shewed in Christian Love.

Fourse things in the manner of our love.

Motives to perswade to the exercise of mutuall love.

Eights helpers of Love.

The defects of the common Protestants Charitie or Love.

Eights Differences betweene true Hope, and common Hope: and Seauen menaces to
breede true Hope.

What wee must doe if we would have heaven when we die.

What profit good men get by hearing Sermons.

The sorts of enmifbearers, with their miserie.

How the Word is faid to be a word of truth: and that it worketh truth in vs six
wayes.

Concerning
Concerning the Gospel, what it contains, who may, and who do receive it: and the effects of it, fol. 53. 54.

Motives to fruitfulness, what fruit we should beare, and the means to make us more fruitful, 55-56.

There is a season for fruit, 58.

Season things to be done, that we may beare the Word in truth, 59.

The cause of fruitfulness hearing, 60.

The great commodities of assurance, ibid.

Who lose not God, and who lose not men, 64.

To lose as Christ loved us, hath four things in it, ibid.

Encouragements to prayer, 66. 67.

Why many pray and speed not, 67.

What we should seek to know, Motives to knowledge, and rules for attaining knowledge, 70. 71.

Signes of a natural man, 73.

Who make Schisme in the Church, 73.

Rules for Contemplation, 75.

Tenne Objections against Knowledge answered out of Prou, 8, 75. 76.

Wherein Wisdom consists: Wifdomes order in seauenth things: Wifdomes secreties in the baviour: first, of the Heart in five things; secondly, of the tongue in seauenth things; thirdly, of the Conversation in eight things, 76. 77. 78.


Nine Reasons against merit, 81.

What it is to walk worthy of the Lord: it hath sixe things in it, 82.

Eight rules to be observed if we would please God: and sixe rules if we would please men, 83. 84.

How Governors in families may walkes pleasingly: and how inferiour in the families may please their superiors: and the like of Ministers and the people, and Magistrates their Subiects, 84. 85.

Season things to be observed if we would walke in all pleasing towards our owne con- sciences, 85.

What workes are not good workes: and what rules must bee observed to make our workes good: and what workes in particular are good workes: and seauenth ends of good works, 86. 87.

What are the let of increase of Knowledge: and how we may know when we increase in knowledge: and what we must doe that we may increase, 88.

How God is made knowne, and who are charged not to know God: and how it comes to passe that man knowes not his God: and what wee must doe that we may know God, 88. 89.

Signes of a weake Christian or an infant in Grace, 89.

What is in the weake Christian, notwithstanding his wants, 90.

Comforts for a weake Christian, and helpes for his strengthening, 90. 91.

Signes of a strong Christian, 91.

The extent of the power of God: and what God cannot doe, 92.

Of the glory of God, and how many waies it is revealed, 92. 93.

About falting from Grace and Perseuerance, 93.

Motives to Patience: and what wee must doe that wee may bee patient: and seauenth things wherein we should bow patience, 94. 95.

Of Long-suffering, and how to prevent anger and desire of revenge, 95.

What wee must doe that we might not constant fruitfullnesse of heart, 96.

How the Father may be said to redeeme us, 97.

Marke of a Child of God, 98.

How Christ died for all men, 98. 99.

Fine.
Fine sorts of men in the Church not made fit for heaven.
The division of Canaan by Lot, shadows out many things in the kingdom of heaven.

Our inheritance is in light in six respects.
A threefold light.
A sixfold darkness in every unregenerate man,
Nine things in every one that is deliver'd from darkness.
The excellency of Christ's Kingdom, and the priviledges of his Subjects.
Four words of Redemption,
The comforts of the Doctrine of remission of sinnes.
The terror of the Doctrine of remission of sinnes.
What a man should do to get his sinnes forgiven him.

Christ more excellent then all Monarches in divers respects.

Difference betweene image and Similitude: God's image is in man three waies: the difference betweene the Image of God in man and in Christ: Christ is the Image of GOD three waies: bee is the Image of God as God: and as man three waies.

How many waies Christ is said to be first begun.
Four words confute four errors about the Creation.
Divers opinions about the meaning of the words, Thrones, Dominions, &c.
All things are for Christ in divers respects.
The eternitie of Christ described and explained.
How all things confit in Christ.

Many obiections about the preservation of the righteous answered out of the 37.
Psalme, fol. 102. But if we would be thus preserved, we must looke to nine things, noted out of that Psalme.
The benefits that flow from Christ as Head of the Church.

Of the Church.

How Christ is the beginning.
A threefold primogeniture in Christ.
Christ was first begun among the dead in three waies.
Christ is first in divers respects.

What it is to yeeld Christ the preheminence.
All sinnes is in Christ in three waies.

Tenne fruits of the blood of Christ.
How many waies men sinn against Christ's blood.

Whether Angells be reconciled to Christ or no.
Wicked men are strangers in three respects.
Wicked men are enemies both actuely and passuely: and how.
The reasons why most men minde not their misery.

Sixe distinct things in our reconciliation by Christ.

Why the Church is called all things.

Christ's body better then ours in three waies. fol. 139. Not like ours in two things, and like ours in three waies.

How many waies Christ doth present us to God.

How Christians may be said to be holy, blameable, and without fault in Gods sight in this life.

Internall holinesse must have seaven things in it.
What eceutinal holinesse must have in it.

Signes of an upright heart. 143. and Meanes and Motives.

By what meanes men are induced to fall away.

How the faithfull may fall away.

Seaven things from which the Elect can never fall.


How
How many helps a Christian hath from the very spirit of God that is in him, and from the Word. 146
The privileges of an established and grounded heart: and what we must do that we might be grounded and established. 147
What a free spirit is. 147.
Why many after so long profession are so unsettled. 147.148.
Concerning Hope: 1. what Hope is not true Hope: 2. what persons have no Hope: 3. what are the effects and properties of true Hope. 149.
How the Gospell is preached to every creature. 151.
Why godly men are so cheerful in affliction. 153.
How Paul was said to fulfill the rest of the afflictions of Christ. 154.
How our afflictions are the afflictions of Christ. 155.
Twelve Arguments against the Cross. 157.
How we may know we are of Gods household. 158.
What good men get by their Ministers. 157.
How many make the Gospell is hidden: 161. and how revealed. 165.
What a civil honest man wants. 165.166.
What we must do to preserve affection to the word. 167.
The Gospell is a glorious Mystery. 168.
Nine Uses of the Doctrine of the calling of the Gentiles. ibid.
How Christ is conceived in the soule of the faithful. 170.171.172.
How we may know that Christ is in our hearts. 170.171.172.
The Benefits that come by the inhabitation of Christ. 170.171.172.
What entertainment we ought to give him. 170.171.172.
Who have not Christ in them. 172.
The honour, duty and reproof of Ministers. 173.
Reasons to persuade us to suffer admonition. 174.
How we are perfect in this life. 176.
AN EXPOSITION
UPON THE WHOLE
Epistle to the Colossians.

Colos. I. i. 2.
Verse 1. Paul an Apostle of Jesus Christ, by the will of God and Timotheus a Brother.
2. To them which are at Colosse, Saints and faithful Brethren in Christ. Grace be with you, and peace from God our Father, and the Lord Jesus Christ.

W O things are worthy our consideration in this Epistle, the Author and the Matter: the Author was Paul, concerning whom memorable things are recorded: he was an Hebrew, of the Hebrews, of the tribe of Benjamin, a Pharisee, the son of a Pharisee, born in Tharsus of Cilicia, circumcised the 8. day, brought vp in the knowledge of the Law, and Pharisaical institutions, by Gamaliel, a great Doctor among the Jews, acquainted also with the languages of foreign nations, as his quoting of the authorities of Greek Poets shewes: and in his youth, for the righteousness externall, which was after the Law, he was vnrebukeable and full of zeale, but withall a violent and blasphemous percuter. His calling was exceeding glorious, his Office vnto which he was called, was great and honorable, (viz.) to be Legate of Christ, the Doctor of the Gentiles, the Minister of God, of Christ, of the Spirit, of the new Testament, of the Gospel of reconciliation and of righteousness; He was famous for his labour in the Word, by which hee caused the Gospel to runne from Hierusalem to Illyricum with admirable swiftnesse, as also for his faithfullnesse of mind, for his pure conscience, for his affection to the faithfull, for his humanity and courteous, for his continencie, for his humility, for his care for the Churches, for his honest conversation, innocencie and confiance; he was of nature earnest, accute and heroycall.

Add be to these, the praises of his sufferings, what hee roach, what stripes, what imprisouments, what beatings with rods, and such like wrongs did he endure, five times of the Jewses received hee forty stripes save one, once was hee lamed, thrice hee suffered ship-wracke, night and day was hee in the depe Sea, in journing often in perils of waters, of robbers, of his owne Nation, of the Gentiles, in the Citie, in the Wilderness, in the Sea, and among false brethren; how hee was daily pressed with weariness, painefulnesse, watchings, hunger,
hunger, thirst, fastings, cold and nakedness, besides the incumbrances and
cares for the businesse of the Churches.

Finally, we may consider the testimony given to his doctrine to prove it
to be without all mixture of error. And this testimony standeth of 4 branches:
1. His immediate calling. 2. His immediate instruction & information. 3. The
visible donation of the holy Ghost, which was not onely given to himselfe,
but he also conferred it, by imposition of hands to others. 4. His working of
Miracles, for so he faith of himselfe. The signs of an Apostle were wrought among
you, with all patience, with wonders, and great works: hee raised a man from
the dead. Neithers could the myrracles wrought by him be small, when Hand-
kercrchiefs were brought from his body to the sick, and their diseases depa-
rated from them; yea, Devils went out of them.

Lastly, this noble law, more famous among the Apostles then euer the
great Saul was among the Prophets, was beheaded by the Emperor Nero, the
29 of June, in the 70. yeare of the Lord. And all this should caufe vs with all
reuerence, both to teach and learne the Celestiall doctrine delivered in writ-
ing to the Churches by him.

Thus of the Author, the Matter followeth: I mean to search after the
defendants and conceits that some obserue concerning the works of this Worthy,
as that he should write ten Epiftles to the Churches, to answer the num-
ber of ten Commandements; and foure Epiftles to particular persons, to ex-
preffe his agreement with the foure Evangelists, onely this in generall for his
hearers or Auditorie: hee had the Romans, the greatest in the earth for po-
power: the Grecians, the most famous for witte and learning: and the Jews or
Hebreues, of greatest note for divine understanding of the Law of God. But
to leave this, I come to the Matter of the Epistle, and obserue three things.

1. To whom he writeth.
2. Upon what occasion.
3. The treatise it selfe.

For the first, Colosse was a Citie in Phrigia, in Asia the leffe, neere to Laodi-
cea and Hierapolis. The Church in this citie was not first gathered by Paul, but
as some thinke, by Epaphras, whom they take to have bin one of the zealous
Disciples, and an Evangelist. Some say they were first converted by Archippus
who is mentioned, Ch. 4. 17, and that Epaphras, one that was borne amongst
them, being instructed by Paul, was sent thither to build them vp further.

For the second: the Occasion of this Epistle was this: After that there was
a Church here gathered by the power of the Gospel, Satan after his won-
ted manner, stirr’d vp corrupt teachers, who by crofte and contrary teaching
did mightily labour to disgrace the Ministry, and hinder the eefficacie of the
doctrine of their faithfull Miniller: these men taught Philosophical Posi-
tions, and vaine Speculations, urg’d the ceremonies of the Jews, and brought
in praying to Angels, and such like infectious stuffe. Epaphras hereupon be-
ing oppress’d with the madnesse and fury of those Impes of Satan, referts
to Paul, who lay in prison at Rome, and acquainting him with the state of the
Church, procures him to write this Epistle.

Thirdly, the treatise it selfe stands of five partes: first, an Exordium, ch. 1. to
v. 12. Secondly, a Proposition, lively expressing the doctrine of Christ, and his
Kingdom, from v. 12. to the 23. Thirdly, an Exhortation, containing a persui-
asion, from v. 23. of ch. 1. to v. 8. of ch. 2. and a dissuasion, from v. 8. of ch. 2. to the
end of ch. 2. Fourthly, an institution of manners, giving rules first in generall,
ch. 3. 1. to 18. secondly in speciall, from v. 18. of ch. 3. to v. 2. of ch. 4. And laffly,
a conclusion, from v. 2. of ch. 4. to the end. Or briefly thus: setting aside the
Entrance and the Conclusion, the Apostle entreats of matters of Faith, in the
first two Chapters, and of matters of Life, in the two laft.

And
And thus in general of the whole Epistle, with the persons to whom, and the occasion thereof. The first part of the Epistle is the Exordium, and it stands of two members, a Salutation and a Preface. The Salutation, ver. 1, 2, and the Preface from ver. 3, to the 12.

In the Salutation I consider three things: first, the persons saluting; secondly, the persons saluted; thirdly, the form of the Salutation. The persons saluting are an Apostle & an Evangelist; the Apostle is described by his Name, PAVL, by his Office, an Apostle; by the principal efficient that preferred him to that office, and both appointed him his service, and protected him in it, viz. IESVS CHRISTVS; and lastly by the impulsive cause, viz. the will of God. The Evangelist is described: first, by his name, TIMOTHY: secondly, by his adjunct estate, a Brother.

First, of the words that describe the Apostle; and heere first the meaning of them, and then the Doctrines to be obserued out of them.

PAUL, The Apostle at his Circumcision was called Saul. For, being of the Tribe of Benjamin, it seems the men of that Tribe did in honour of their King Saul, who was the first of all the Kings of Israel; and by a kind of emulation to retain the first glory of their Tribe (more respecting the outward honour of Saul, that he was a King, then the curse of God in his rejection) did vfe to give the name of Saul to their Children very often as a name of great honour.

And not vnjustly did this name light upon this Benamite: both if we regard him as he was before his calling or after: before his calling, as the olde Saul persecuted David; to did this youngling Saul (coming frethly out of the mint of a Pharise) persecute Christ, who came of David. And after his calling, as it was said of olde Saul, by way of Prouerbe, Is Saul also among the Prophets? So may it be said of this Saul, by way of honour, Saul is among the Apostles: and that not the least of the Apostles; for he laboured more abundantly then they all.

Concerning this other name PAUL, Writers are diversely minded. Some thinke that thirteene yeeres after Christ, by the conduct of the Apostles, he received both his Apostleship over the Gentiles, and this name. Others thinke, that hee tooke vnto him selfe this name of Paulus, to professe himselfe the leaft of all Apostles. Others thinke the name was given him for some eminent praye of some eminency or action, as Peter was called Cephas, and James and John called Boannagies, and Iacob called Israel. Some thinke he had two names, as Salomon was called also Iedidiah, and Matthew called Leui; and those should seeme to bee given by his Parents, to professe his interst amongst both Iews and Romans. Among Iews by the Hebrew name Saul, and among the Romans, by the Latine name Paulus. Some thinke it is but the varying of the language, as John, Iochanan, Iohan, and Ioannes, all are but differing in severall languages. Latiest, it is most like he was called Paul for memory of the first Ipowles hee brought into the Church of Christ, not the head but the heart of Sergius Paulus; that noble Romane, and this is more probable, because in all the Chapters before, hee is never called Paul.

Apollis.] This wordes in the generall signification importeth one that is sent, and so Epaphroditus is called an Apostle: but the Etymologie of the worde is larger then the vsual application of it: for, it is vsually given to the twelve principall Disciples, and to Paul and Barnabas: and so it is vsed as a terme of distinction from other Church Officers: for, for the body, they had widdowes for the sicke, and Deacons for the poore: and for the foules they had Pastors and Doctors for exhortation and instruction. And there were standing and ordinary Officers. Now there were extraordinary, viz.

A 2

Apostles
Apostles and Evangelists: the Apostles were men immediately called by Christ, and had generall charge over all Churches, for planting and governing them: the Evangelists were called most by the Apostles, and fore with spirituall charge whether the Apostles saw most convenient.

*Jesus Christ.* The setles giuen to the Messias are not in vaine vfed, or joyned together: for, by these names both his Office and his Worke are described. In the one name (Christ) shewing what he vnderstooke to be, in the other shewing what he was, viz. *Iesus,* a Saviour: the one Name, (viz.) *Iesu,* an Hebrew word, is for the Jews, and the other Name *Christ,* a Greeke word, is for the Gentiles: the one shewing that he was GOD (for, beside mee there is no Saviour) the other shewing that he was Man, (viz.) *Christ the annointed.* For, in respect of his humane nature chiefly is this annoynting with graces or gifts attributed to Christ.

Againe, Christs were of two sorts, (viz) false Christs, *Mat. 24,* and true Christs: the true were eyther Typicall, and so the Prophets, Priests and Kings were annointed (hence in the Psalme, Touch not my Christs, &c.) or Eftientiall, and so onely the Sonne of Mary.

*By the will of God.* These words are expounded, *Galat. 1,* where hee is said to be an Apostle, not of men, as Princes send ciuill Embassadors, or as the Jews sent false Apostles; nor by men, as Timothy, Titus, Luke, &c. who were ordainyd by man: and as Titus did ordaine Elders. Or else not by the Commendation, paines or instruction of any man.

*Paul an Apostle.* Here three Doctrines may be obserued: firft, great sinners may proue great Saunts, 2a great enemie of sincere Religions may proue a great founder of Churches, a great oppressor of Gods Servants may proue a great feeder of Gods flocke. In a word, a perficuter, as we fee heere, may be an Apostle. This Doctrine as it doth excellently samplle out Gods unsearchable mercy, fo it teacheth vs not to despaire of any, but to continue to pray for euem the vilest and most fixtefull aduersaries, and the most open oppugners, and vifual traducers of Gods caufes and people: and to waite vpon God to see if at any time hee will giue them repentance to build that they have destroyd, and to gather that they haue so much frowne to fatter. Secondly, this Doctrine is of singular vfe in the cure of the hardeft of diffaules, viz. affilition of confience: for in some of the deare Servants of God (that haue appearing vpon them some fignes of effectuall Calling, a right euidence of hope from Gods promisses, sweet pledges and signifying feales of Gods fauour, by the witnes of the spirit of Adoption) yet there ariseth some scruples about eyther the multitude or greatneffe of their fins: now the healing of their errors, and vncomfortable misapplicacions doth most an end arise from the right application of such examples as this. I say, a right application for, the most men doe dangerously and damnable misapply in allledging the infances of the great fins of Gods servants. But if thou obferue these foure rules thou canst not misapply or misapply: Firft, if thou bring not in the examples of David, Peter, Paul, or any other to patronize thy finne, or to defend or nourife thy felfe in a finfull course. Secondly, if thou allledge them not to wrest Gods promisses, as to make the promisses of mercy generally, when they are restrayned with their feuerall limitations. Thirdly, when they are not brought out to forfitte a prophane heart against the ordinances of God, as reprofe thy faith publike or priuate. Fourthly, when thou doft as well urge vpon thy felfe the neceffity of the repentance was in them, as fecke the comfort of the remifion of so great finnes committed by them: These rules being obserued, the example of Pauls finnes may with comfort be applied, as he himselfe testifteth. *1 Tim. 1,* 16.

Secondly,
Secondly, the Apostle to bring his doctrine into greater request, both in the entrance of the Epistle insinuate himself into their respects, by letting down the authority and praisef of his office and person: which he wrought unto vs; that visually where the persons of the Ministers are not regarded, their Doctrine worketh little. The Doctrine is not long in credit, where the person and function it selfe is contemned.

And this yeelds vs one Reason, why a number of prophane men get so little by the doctrine they so ordinarily heare: And the caufe is, they are contemners, and scoffers, and reprochers of Gods Ministers; and therefore God will give them no blessing by their Ministry. Again, it shewes how heavy and hurtful a sinne it is to detract from the name and good estate of Ministers, by tales, lies, and slanders: for, though men beleue thee not in thy flanders, yet it is the property of most defamations, that they leave a kinde of lower estimation many times where they are not beleued. Thirdly, it serveth to teach all Ministers and others that are in government, to preferre by all lawfull and holy endeavors the authoritie and credit both of their Persons and Callings. There is no doubt but the base carriage and indiscreet and fullcourse of many Ministers have brought a contempt and barrenneffe vpon the very Ordinances of God; they can do no good with their doctrine, they are so wanting to that graviety and innocency that should shine in the lights and lamps of Christ.

Lastly, here may be observed, that he that will beare rule ouer other mens confidences, must be an Apostle: lest then an Apolloniall man cannot prescribe vnto other mens confidences: and therefore it is a prophane insolvency in any whatsoever to urge their fancies and deuises, and to preffe them, matter-like, vpon the judgements or practises of their brethren, when they are not warranted in the writings of the Prophets and Apostles.

Of Jesu Christ.] No knowledge can bee aulauable to salvation without the knowledge of Christ, and therefore the Apostle in the very forefront of the Epistle, professeth to teach the doctrine of Christ, and to aime at such a course of framing of doctrine, as above all things Christ Jesu may found in his instructions, and be receiued into honour, application, and pratife. And he doth in the very entrance intimate what the corrupt teachers must looke for from him: viz, that hee will batter the whole frame of their building, that haue led men from Christ crucified, to vaine Traditions, Philosophicall speculations, Jewish abhorreances, and giuen his glory to Angells.

By the will of God.] That is, by his approbation, direction, protection, but especially by his singular vocation. The Apostle then holds his calling from God, and therefore beleues Gods protection and blessing because God had called him to his function. And as the Apostle, so every member of the Church holds his particular standing and function from God; hee is ranked into order by the specciall prudence and calling of God.

And it is to great purpose that men should know it in their owne particula. For first, it inforceth diligence: if God haue set thee in thy calling, then it binds thee vpon to discharge the duties of thy calling with all heedfulness and painefullneffe. Secondly, it may teach men not to passe the bounds of their calling; for seeing they are in their places by Gods will, they must take heed of going beyond their limits, eyther by viuing of unlawfull wayes and courses, or by intruding into other mens functions. Thirdly, it doth plainly appoint the particular calling to servre the generall. Every Christian hath two Callings: the one is the externall signification of him to some outward service in the Church or Common-wealth, and this is his particular calling: the other is the singling of him out by specciall
sanctification to glorifie God, and seek his owne salvation in the things of the Kingdom of Christ, and this is a calling general to him, with all bee-lievers. Now it is manifest, that Gods commandement is, that men first seek the kingdom of God, and the righteousneffe thereof. And therefore he neuer meant that men should fo follow their outward businesse and imployments, as to omit the meanes of knowledge and grace, prayer, reading, hearing, conference, and such like. Lastly, the consideration of this, that we hold our particular callings from God, should teach vs contentation in the willing under-going of the daily molestations or troubles and crosses that do befall vs, and to be content with our kind of life, seeing wee are thus fet and placed by Godswill.

Thus farre of the Apostle. The Evangelift is described: first, by his name, Timothy: secondly, by his aduantage eftate, a Brother.

Three things briefly may be obserued here: first, that content in doctrine is a great meanes and effectuall to perswade both to incorruption in Faith, and integrity in liuing. This made Paul to ioyne Timothy with him; and the consideration of this, as it should teach all faithfull Ministers to make themselves glorious by a brotherly harmonie in matters of opinion: so it doth give occaion to bewaile that great finne of wilfull oppofition and croffe-teaching, which doth in many places too much abound; a course that is taken up by some of purpofe to hinder the growth of knowledge and sinceritie: some of these instruments of the Diuell, having for the most part, no life or heart, eyther in study or preaching, but when enuy and malice, and a desire to be contrary, doth inftrigate and pricke them forward. These are like them of whom the Apostle complained, that were contrary to all men, and forbid us to preach to the Churches that they might be aned, & falfi the meafure of their fins always: God they please not, and the wrath of God is come on them to the uttermoft.

Secondly, here we may learne that spiritual alliance is the beft alliance; for, it is a greater honour to Timothy to bee a brother, then to be an Evangelift; for, hee might have beene an Evangelift, and yet have gone to Hell when he had done, as Judas an Apostle did. And this cannot but be exceeding comfortable, seeing there is not the meanest childe of God but he may attaine to that which was Timotheys greatest title.

Thirdly, the Apostle doth intimate by the taking in of Timotheys affent, that the most glorious doctrine of God doth need the witnesse of men, such a vanity and secret sinfullnes doth lodge in mens hearts. Which should teach Ministers with all good conscience and heedfullnesse, to weigh well and consider throughly of their doctrine before they deliever it, because there is a weakenesse too commonly found in the very deare children of God, namely, to receive doctrine upon the truft and credit of the Messenger, without searching the Scriptures as they ought to doe.

Thus farre of the persons saluting: the persons saluted are described, both by the place of their habitation, at Colaffe, and by their spiritual eftate: in which he describes them by foure things: they are Saints, they are faithfull, they are Brethren, and they are in Christ.

Before I come to the particular handling of each of these, I consider foure things in the general: First, here we see the power of the Gospel. But a little before, if Colaffe had beeene searched with lights, as Jerusalem was, there would not haue beeene found one Saint nor one faithfull man or woman in the whole City: and now behold by the preaching of the Word, here are many Saints and faithfull Brethren to be found in her. Secondly, wee see here who be the true members of the Church. The Apostle acknowledgeth none but such as are Saints, faithfull, and in Christ. Thirdly, wee see here that a Church may remaine a true Church, notwithstanding grosse corruptions


**Vers. 1. Saints.**

Titions remaine in it vnreformed, as heere these titles are giuen to a Church much poynoned with humane traditions and vile corruptions in worship. Lasty it is to be obersuerd, that the Apolle ioynes all thee together, to note that one cannot be without the other, one cannot be a Saint vinilete be faithful, and in Christ, and so of the rest. The last clauee cuts of the lewes apparantly from being Saints or true belieuers, seeing they receiue not Christ: and the first clauee cuts off the carnall Protestant, so as he cannot be a belieuer or in Christ, seeing he cares no more for sanctitie: and the two middlemost cut off the Papists and all Heretikes and Schismatikes, seeing they haue with inofent pride made a rent and Apollafie from the true Apostolical Churches, by advancing themselves with their Man of Sinne above their brethren, nay, above all that is called God.

Thus farre in generall, the first thing particularly giuen them, is, that they are Saints.

**Saints.** This Word is diversely accepted in Scripture. Sometimes it is giuen to the Angels, and so they are called Saints, &c. Deuter. 33.2. Job. 15.15. Secondly, men are faide to be holy by a cernaine Legall or Ceremoniall sanctitie, Levit. 11.44. And in this fence the superstitious are holy: This is the holinesse and sanctitie of Papists and Popishe persons, which place all their holinesse in the observation of Rites and Traditions, and superstitious Customs. Thirdly, all the fland members of the Church, by the rule of Churce, or in respect of outward visibility and profession, are called Saints, and so all that covenent with GOD by offering Sacrifice, are called Saints. Lastly, and properly it is a rearmee giuen to men effectuallly called: the children of God truely converted are called Saints; not because they are perfectly holy without all sinne, but in foure respects. First, in respect of Separation, because they are elected and gathered out of the world, and joined unto Gods people, and dedicated to holy seruices and vses, & thus the word is often taken. Secondly, in respect of vocation; and therefore the Apollle 1 Cor. 1.2. When he had said they were sanctified, he said by way of explication, they were Saints by calling. Thirdly, in respect of regeneration, because they are new new creatures. And lastly, in respect of justification or imputation, because the holinesse and sanctitie of Christ is imputed to them.

The fence being thus giuen, the doctrine is plain, that men may be Saints in this life: there are Saints in Earth as well as in Heauen. This is apparant also in other Scriptures, as Psalm. 16.3. To the Saints that are in Earth. And Psalm. 37.28. Hee forseaketh not his Saints. And Psalm. 132.9,16. Let thy Saints rejoice, So in the Epistle to the Ephesians, ch.2,20. Citizens with the Saints, &c. chap. 3.8. Paul calleth himselfe the least of all Saints, &c. chap. 4.12. For the gathering together of the Saints; with many other places. The vie of this serues first, to confute the grosse folly of the Papists that acknowledge no Saints till three things come to them: first, they must be Canonized by the Pope: secondly, they must be dead first: thirdly, it must be an hundred yeeres after their death. This laft proueo was well added, left their treasons and most vile praefilie should be remembred. Secondly, this serues for the feuerre reproofs of numbers in our owne Church, that liue as if there were no sanctitie to be looked after, till they come to heaven. Thirdly, the Scripture is not without singular comfort to the poore deiipised Saints: I will take them in order as they lye, Deuter. 7.6, 7. If wee be fore wee be a holy people to the Lord, then this is our comfort, that God accounts of vs above all the people upon the earth: and no man loues his Pearles or precious Jewels so much as God loues the meaneat Saint, David faith, these are the Nobles of the earth. And Psalm. 30.4, 5. These are willed with all cheerefull thankfulness to laud and praise God, and that before the remembrance of his holinesse as they
before the Ark, so wee before all the Tokens and Pledges of Gods loue, both the Word and Sacraments, and sweeter witnesses of the Spirit of Adoption, and all other blessings as Testimonies of Gods favour.)

Oh but it seems the Saints haue little cause of joy or praise, for they are much afflicted, and that by the judgements of God too, euyther in their con-

fessions within, or in their bodies, or euyll, or names without. The Pro-

phet answeres: that the Lord endureth but a while in his anger, but in his favou-

r is life, though weeping may abide at enuying, yet joy commeth in the morning. And in the 37. Pfalm. 28. verf: a charge is given to flye from euill, and doe good: in

which words a Saint is describ'd by his practifc.

Oh but what shall they get by this precient effe? Sol. They shall dwell for e-

uer: no men haue so certaine, sure, and durable euylls, as those that make

confidence of their ways, hating the infection of all sinne, and delighting

themselues in well-doing.

Oh but wee see they are much maliced and hated, disgrac'd and wronged

in the world. Sol. The Lord loueth judgement: if men right not their wrongs, God will: nay, it is a delight unto the Lord to judge the righteous, and him that contemneth God every day: those spirefull aduersaries of sinceritie shall ne-

uer escape Gods hands.

Oh but we see nor onely wicked men, but God himselfe smiteth and affli-

eth those that be so holy. Sol. Though God affliet and chalilize his people, as a Father his beloved Sonne, yet beforkeeth not his Saints.

Oh but the Saints themselues are full of great doubts, whether they shall

perfeuer, or God will change. Sol. It is Gods vnchangeable promifethey shall

be preferred for evermore. Againe, in the 85. Pfalme, though the Church

be in great perplexities in respect of outward afflictions, yet this comfort the

Saints haue: Firdt, that though Gods strokes seeme to bee the strokes of

warre, yet Gods words are the words of Peace: the Word and Spirit of God

are true fountains of rest and peace to the heart and conscience of Gods af-

flicted people. Secondly, when God finiseth his people, hee euer hath a regard

to this, not to smite them so long, as they should bee driven to turne againe

to folly: by folly hee meaneth sinne, for all sinfull courses are foolish courses.

The Lord by crosses intends to bring them out of sinne, not to drive them

in, and if men finde not these priuiledges true, it is because euyther they doe not hearke, that is, obserue and marke the Word, Spirit, and Workes of

God, or else because they are not his Saints. In the 149. Pfalme, there is an

Honour given to all the Saints: viz. that they should with a two-edged

sword, execute vengeance upon the Heathen, and corrections upon the people, they

should binde Kings with chains, and Nobles with fetters of iron: thus should they execute vpon them the judgement that is written. So forcible and powerfull are the publike threatnings and cenfures of the Saints assembled in their holy

rances, as alfo their private prayers, that all the swords of great Princes cannot so plague the enemies of the Church, as doe the Saints by these wea-

pons: So powerfull are the corrections and judgements which the Saints by

prayers and cenfures may bring vpon whole troopes of wicked men, as no swords or fetters in nature can be comparable to them.

When Daniel had described the greatnesse and glory of the Princes, Po-

tentates and mighty States in the foure Monarchies, at last hee comes to

speak of a Kingdome which is the greatest vnder the whole Heauen: and

that is the Kingdome of the Saints of the most High. So glorious is the state of the poore defpifed Servants of God, even here in this world, in the King-
dom of grace. Daniel 7.27. And if there bee such suing, on earth, to be-

come free-men of great Cities, especially to live in the Courts of great prin-

ces, how great is the felicitie of every child of God, who is no more now a

forreiner
Ver. 1.

Saints.

forreigner or stranger, but a Citizen with the Saints, and of the household of God.

To conclude, this may be a great refreshing to every childe of God against all the discomforts of this present transitory life, that in that great and last, and terrible day Christ will be glorified in them, and made marvellous in the Saints. And last of all, though the Saints be here despised and trodden under foot, judged and condemned by men, yet the time will come, when the Saints shall judge the world.

Oh but some one will say, all the difficulty lyeth in this, to know who are Saints. Ans. To this end, besides the four things generally laid down before, I will for trial add two or three places of Scripture: first, in Deut. 33, 3. When Moses had praised the love of God to the Jewish Nation, he specially commended Gods special care towards the Saints of that Nation, whom, as most dear to him, he had always in his hands, and gushed this figure to know them by, (viz.) They are humbled at his feet, to receive his words.

Secondly, David having spoken of the excellency of the Saints on earth, to prove himselfe to be one of the number, he yealdeth his reasons from four experimental signes: to them, the Lord was his portion, though hee had hopes or possession of great things in the earth, yet Gods favour was that hee did most prize, and spiritual things were unto him the fairest part of his inheritance, and though he had many crosses, yet the line was fallen unto hym in a faire place: so long as hee could see grace in his heart, and the GOD of grace to love him freely. Secondly, hee could as hearily praise GOD for spiritual blessings, (viz.) Counsel, Knowledge, and direction out of the world of God, as wicked men could for temporall Honours, Riches, Pleasures, and such things as they love best. Thirdly, his sygnes did teach him in the night. Something can wicked men learne by the Word without, but God did never honour any with the feelings of the Spirit of Adoption, but only the Saints.

Objection. Oh but might not David bee deceived in that signe by illusions, &c. Ans. David giues two reasons why hee could not: first, his feelings did not make him more carelesse, presumptuous and sinfull, as illusions doe wicked men, but they taught him, that is, hee learned by them many worthy lessons, and directions, and encouragements, to holy life, and neuer did hee conceive a greater hatred against his sinne, then when his eyes were taught him: secondly, he shewes that hee had them in the night; that is, when hee was alone and withdrawn from company, and the things of the world, and worldly occasions. Fourthly, his last signe, that hee did see the Lord always before him: hee could be content to walke euer in Gods presence, and to have him the witnesse of his actions, hee was not carefull onely to approue his selfe to men (as wicked men may doe) but his chiefe care was to walke in all good conscience before God,

Lastly, in the foureth of Eph, the Prophet fore-tells of men that under the Gospell should bee called holy or Saints, and the hee describes by their happiness, they shall be written among the living in Jerusalem; and by their holiness, which will discover it selfe by these signes: first, they are not acquainted with the damnable and hateful extenuations and qualifications of sinnes: they are not heard to say, it is a little sinne, a small fault; no, their sinnes in their eyes are sinnes and bloud. Secondly, they are men that haue felt the power of GOD in the practice of mortification, they are new creatures, they are watered and purged. Thirdly, the Spirit of God in them hath beene a Spirit of Judgement, and a Spirit of burning: a Spirit of Judgement, not onely in respect of knowledge and illumination, but also because it hath kept an
Faithfull.] This word is diversly attributed in Scripture. It is given to a God, and God is said to be faithfull in the accomplishment of his promises. It is given to b Christ, and he is called faithfull and true. It is given to the Sunne in the Firmament, because it keepeth his certaine course. It is given to the Word of God, so as whatsoever it promiseth or threateneth men may certainely binte vpon it, for heaven and earth may faile, but one iot of it shall not faile. Lattly, it is givenu to Men, especially and most ordinarily to such men as are true beleuers, and walke in all good conscience both before God and Men: and as it is thus taken, the words of the holy Ghost, Prov. 20. 6, may be taken vp, Many men will boaste, every one of his true goodnes, but who can finde a faithfull man? These are they that David so earnestly searcheth for, and having found them, doth so stedfastly fet his eyes vpon them, and entreate them into his Court, Psal. 10. 6. The names of these wee doe for the most part take vpon our felues, but the signes of these are but sparcingly found amongst vs. That we may examine our selues, I will consider what is required of vs that we may shew our selues faithfull.

The Chriſtian mans faithfulness ought to shew it selfe, first, in spirituall things: secondly, in temporall things: vnto faithfulness in spirituall things fure things are requisite, First, faith in Chriſt, to get found reasons from the Word and Spirit of God, and a sure evidence for the particular perswasion of the heart, that God in Chriſt is graciously reconciled with the inner. He cannot bee a faithfull man that hath not a justifying Faith: all that time of a mans life, onely receiued hee this honour, to be accounted faithfull, when aboue all things hee travelles after the sense of Godes fauour in the forgiuenes of his sinnes. Secondly, faithfulness flantes in the performance of all those Promifes, Purposes and Vowes, which men in their diffrefe inward or outward doe make vnto God. And therefore the Ifraelites are charged not to bee faithfull, because when the wrath of God turned vpon them, and the strength of them were flaine, and their aboynen men were smiten, and that their daies did consaune in vanitie, and their yeeres bastilie, then they trie vnto bim, and seake him in their diffrefe, they returne and seake him earuelie, they acknowledge that GOD is their strength, and the most High their Redeemer: but when the Lord had beene mercifully vnto them, forgien their iniquities, so as hee destroyed them not, and called backe his anger: then they returned and pronounced the LORD againe, they flattered him with their tongue, they temptet GOD and finned still, and therefore they are conſured thus: Their heart was not upright, neither were they faithfull in Gods Conuant. Thirdly, it shews it selfe in confant sincerity in Gods worship, when men will worship God according to the rules of his reveaeld will, without mixture of mens inventions, or the customeual finnes of prophanenelle and hypocrisie. And thus Indah is said to be faithfull with Gods Saints, because as yet the worship of God was preferred amongst them in the ancien puritie, in which the old Patriarces and Saints, did sincerely worship the God of their Fathers: hee is a faithfull man that will worship God no otherlie then the Saints haue done, that is, precifely, according to his will reveaeld in his Word. Fourthly, faithfulness is exercisid in the conceiſable employment of the Gifts, Graces, and Talents received in our generall calling, to Gods glory, the increas of our gifts, and the enriching of our soules with
with true spiritual gaine. And thus he is said to bee a good Servant and faithfull, that having received five Talents, hath gained with them five more, or two Talents and doth gaine two more, and this we doe, when having received Knowledge, Faith, Love, Hope, Patience, Spirit of Prayer, &c. wee doe by a constant and daily practice bring them out into exercise for our selves and for others. Thus doing, two commodities wee shall receive: first, it is a signe of our faithfulness: secondly, the gifts will increase, and to him that hath such gifts to use them, shall be more given. Lastly, faithfulness shews itselfe in mens sinceritie, diligence, constancie, and care to promote and further the caules of God, and the Church, with the conscionable discharge of all such duties as belong vnto such service. Thus Timothy is praised to bee faithfull in the Lord, 1 Cor. 4. 17. And thus the Apostle and Apollollcall men were faithfull, when they could doe nothing against the truth, but for the truth: and thus men are faithfull that can patiently bear, and willingly take up the Cross of Christ, and that daily, so as they may further the building vp, and edification of Gods people. Those then are not faithfull that doe the worke of the Lord negligently, that set their hands to the plough, and looke backe, that mind their owne things, honours, pleasures, profits, and preferment, and these that in the time of temptation fall away: these specialties of faithfulness receive a great increas of praise if two things come to them: first, that mens hearts be faithfull: that is, that though they have many wants and infirmities, and fail much and often in well-doing, yet the desire, delight, endeavour, resolution and affection is in all pleasing and firmness to walke before God, without any hypocritie or presumption: this was Abrahams praise, Nehem. 9. 8. Secondly, that men continue faithfull unto the death, with all constancy and holy perseverance, believving in Christ, and worshipping God; even to the ende of their dayes, this is called for, and crowned, Rev. 2. 11. Thus of faithfulness in spiritual things.

Faithfulness in temporal things standes in three things. First, in the sincere, diligent, and careful discharge of the duties of our Callings. It was a singular praye in Daniel, that when his enemies sought occasion against him, they could finde none concerning the Kingdom, hee was so faithfull and without blame, and therefore they must take him (if ever) concerning the Law of his God. Then doth the glory of Gods people shine, when together with their constant zeal in matters of religion, they are found carefully diligent and faithfull in their callings; then whatsoever befalls them for the Law of their God, they may bear it with all comfort and constancy, as did Daniel. But how doth it blemish the glory of profession, when men can say and fee that Professors are idle, deceitful, bulie-bodies, and careless in their places and callings? they cannot build so much by profession, as they destroy by their scandalous and careless courses.

Secondly, in the right use and profitable disposing of our riches, even the outward things God hath given us. This lyeth upon us, as one of the tokens of our faithfulness: nay, this is necessary to the being of this praiie: In the 16. of Luke Christ exhorteth to the wise and liberal belowing of our riches vnto the necessities of the poore, and for other holy and needfull vses. And because there lye in the hearts of carnall men, many Objections against this Exhortation, therefore hee forceth it with reasons that meete with mens carnall conccits.

And first, whereas men out of an over-great affimation and liking of these earthly things doe easily object that they must be carefull of the sauing, and sparing in the use of their riches: for they are all the comfort they have in this world. Hee answered that men should not so much love these earthly things: for they are riches of iniquitie, that is, sinne (that makes a man miserable
miserable and accursed) is most an end mixed with riches: eyther they are wrongfully gotten, and sinnedly kept, or they are causes of much sinning against God, or men, or himselfe.

Oh, but what good shall a man get by parting with his goods? *Sol. They shall receive him into everlafting habitations: they, that is, eyther the Angels, or the Poore, or thy Riches shall let thee into heauen; even to sure dwelling places: and this should move the rich, because the time will come when thou shalt want, and all the riches in the world cannot helpe thee.

Oh, but a man may bee sauied and enjoy these everlafting habitations, though hee doe not so part with his riches. *Sol. Hee cannot: for, a man cannot bee saued without Grace, and God will neuer trueth him with Grace (the true treasure) that is not faithfull in beftowing riches: and good reafon for, if God gave a wicked worldly grace, hee would neuer be faithfull in vifiting: for, hee that is vniust in the leaft, that is, Riches, would be vniust in much, that is, Grace.

Oh, but our goods are our owne, and therefore why should we give them to others? *Sol. Ver. 12. That is falfe, for Grace onely is a mans owne, but Riches are anothers; for God is the Lord of the whole, and the poore is the owner of a part.

Thus, but a man may haue a good heart to God, and yet not deliver our his goods to other mens vies, nor leave his content that he hath in the fruition of them. *Sol. That is falfe too: for, a man cannot serue two Masters: one man cannot serue God and Riches. And thus our Saviour meeteth with the Objections of worldly men. The wordes also containe notable reasons to perwaide to faithfulness, which lieth in this good vfe of Riches: first, they are riches of iniquity: secondly, the right vfe of them makes way for heauen: thirdly, hee is like to be a godly man in the vfe of Grace, that is a faithfull man in the vfe of Riches: fourthly, God else will not trueth vs with Grace: fifthly, he will leave a very vniust man, and his riches wicked: fixthly, Grace onely is his owne goods, and to be without Grace is to lieue and dye a beggar: laftly, thou canst not serue God and Riches.

Thirdly, in temporall things Faithfulness shewes it selfe in the uprightneffe and harte, vseing of our carriage towards others; as in keeping of promises, *Psal. 15. in the honest discharge of the trueth laid vpon men, eyther in Church or Common-wealth. *Nehem. 12, 13, *Pron. 13, 17. in witness bearing, *Pron. 14, 5, 25. in iust gaines and lawfull meanings vse for profit in our dealings with others, *Pron. 28, 20. And such like duties of justice.

Thus then we fee who is a faithfull man, even hee that knoweth his owne reconciliation with God by faith; that perfometh his vows to God; that sincerely worships God, and laboureth the increafe of holy graces; that will doe nothing against the trueth, but for the trueth; that is diligent in his calling; that is seruiceable with his riches; and lastly, that is iust in his dealing.

Now, if wee be such, then is our estate most comfortable: for first, God will bee faithfull to vs in the accomplishment of all his promises: secondly, the Words will bee faithfull; even a sure fountaine of true comfort and helpe in all diaffle: thirdly, Christ will bee faithfull, both High Priest in heauen, by his interceffion making requet for vs to God, and both to earth and heauen he will be a faithfull witnesse, so as while we live, we shall finde the testimony of I E S V S in our hearts, and when wee die hee will not bee ashamed of us before his Father and the holy Angels; and lastly, wee shall be sure to haue a faithfull reward. And this of the second title giuen to Gods Children.

*Brethren.* The Children of God are said to be brethren in a foure-fould relation: 1. to CH R I S T; 2. to the Apostle; 3. to the Saints abroad: 4. to the
the Saints at home. For the first, are we brethren to Christ? then it should teach us two things; first, to live comfortably, for an higher estate of excellency canst thou not have; secondly, to live nobly, like the Sons of the most High, not basely, like the Sons of the Earth. Why wawlollst thou in base and filthy pleasures? why dost thou upon uncertain and infull profits? why dost thy heart degenerate to regard, and so aspire after worldly preferment? Remember whence thou art descended, and with whom alied, and walk as becomes the coheire of Christ.

Secondly, are they brethren to the Apostles and other great Gouernours of the Church; it should then teach Ministers, Magistrates, and Masters of Families, so to rule as to remember that they rule their brethren: neither to neglect their good, (for why should thy brother perish?) nor with proud in solency or tyrannie, eyther in correction, or seuer carriage to Lord it over them.

Thirdly, are they brethren to the Saints abroad; and are they of the same family with them; then it should teach them to pray for them, and to lay the difficulties of other Saints and Churches to their hearts: for, though they be removed in place and carnall knowledge; yet are they nearer in the mystical union, if it be considered that the same Mother bare them; and the same Father begat them.

Lastly, are they brethren to the Saints at home? then they should learn to converse brotherly, to live and love together, as becometh Saints and brethren. Oh that it could sink into mens minde, or that this were written in mens hearts! then could there be nothing more glorious and comfortable in this earth, then this communion of Saints; especially in the fellowship of the Gospel.

In Christ,] Men are said to be in Christ three waiies: first, as the Plant in the Stocke: John. 1, 5. secondly, as the Member in the Body: 1 Cor. 12, 12. thirdly, as the Wife is one with the Husband, Ephel. 5, 25.

Dost thou ask then how thou maist get into Christ? All Obsetue these three things.

First, before thou canst be ingrafted into Christ, thou must be cut off; the old tree; eyther a new man or no man; eyther lose the World, or never finde Christ; eyther dismember thy selfe of all vaine confidence, loue, delight, and support from the world and worldly men, or the arme of the Lord will never bear thee vp and nourish thee.

Secondly, a true Member is not but by generation in naturall, nor canst thou be a true member of Christ but by regeneration; great oddes between a wooden legge, though never so exquisites made, and a true legge; all members in Creation be begotten, and in Grace begotten again.

Thirdly, as they are not Man and Wife, where there is no sure making by Contract or Marriage going before; so neyther can any be in Christ, vnlesse hee be receiv'd into the Covenant of Grace; and, as it is a mad thing in Nature, for any woman to say; Such a man is my Husband, for hee is a kinde man, and did cast his eyes upon mee, or did me a pleasure at suche a time, &c. So, it is as great spirittuall madness for any Soule to plead interest in Christ, when they can alleadge no more but his general love to man; or that hee offered Graceto vs in the Word and Sacraments; or that wee together with the Gospell receiv'd outward blessings, or such like; when men can shew no contract, no mutuell entercourse betweene Christ, and the Soule, no manner of evidence for their hopes, no witnesse from the Word, Spirit, or Children of God, for their spirittuall Marriage.

Again, would a man know whether hee be in Christ? these Comparitions likewise resolue his doubt, by a three-fold Answer: first, hee is in Christ,
Of Salutations. 2 3 4

Grace and Peace be unto you, from God the Father, and from the Lord Jesus Christ.

That hath beene an ancient custome, both in the Jewisli, Chriftian, & Pagan world, to beginne Letters and Epifles, with Salutations; and in those they were wont to with to their Friends, that which was accounted the chiefest good. Hence the Heathen as they were opinionated about the chief good, they did differently with good things to their friends in their falutations. Some wished health, some wished welfare or safety; some, to doe well, some, joy and a merry life; as they were eather Stoickes or Epicures. But the Apostle finding that true felicité was in none of these, doth religiously with that which in the Kingdom of Chrift was in greatest requeft, (viz.) Grace and Peace.

The acceptations of the word Grace.

Grace.] This worde is diuerly taken. For kindneſfe, 1 Samel, 16, 17. for abilitie to affect or perswade, Psalme, 45, 2. for the happinesse that is had from Chrift in this world; and fo it is opposed to glory, Psalme, 84, 11. for the preaching of the Goffell, Rom. 1, 14. Titus 2, 12. for approbation from God, Pro. 12, 2. For the spirituall liberty that wee haue from Chrift; and fo it is opposed to the Law, Rom. 6, 14. laſſly, it is taken for the loue and fauour of G O D, receiuing the Sinner into coventant in Chrift, as it is an euer-flowing spring of celeftial Grace to the soule justified: and fo it is taken here.
**Ver. 2. Grace and Peace.**

Peace. This word also is diversly accepted, 1. for rest and ease from paine. Psalm 38. 4. for familiaritie, to the man of my peace. Psalm 41. 9. for concord. Ephes. 4. 3. for prosperitie in general. 1. Chron. 12. 18. Psalm 125. 5. 1. Cor. 2. 9. 11. for all that feliciti we have by Christ, Luke 19. 42. for glory in heaven. Ephes. 57. 2. Luke 19. 38. Romans 2. 10. Luke 1. 79. for reconciliation. Luke 2. 14. Ephes. 5. 5. for the meanes of reconciliation. Ephes. 2. 14. for the signes of reconciliation. Ephes. 5. 19. Psalm 35. 8. for tranquility of conscience, Romans 14. 17. & 5. 2. Lastly, it is also taken for all that rest of conscience within, and Synedochically it signifieth all those blessings spiritual. which either in this world, or that other better world we receive from Christ, together with Gods favour and grace: neither is temporal prosperity excluded, though not principally meant; and so I think it is taken here.

The meaning being thus found: I consider the obligations first generally.

First, in that the Apostle doth in the very Salutation the feedes of the whole Gospel, we might learne even in our ordinary imployments to mind Gods glory and the saluation of others.

Secondly, we may hence see that it is lawfull to draw abridgements of holly things, and commend them to ordinary use: as here these graces to an ordinary salutation from man to man; and so I thinke of teaching the Lords Prayer and Commandements, with other Scripture, to children or seruants, that yet understand not, and that for such reasons as these: first, that so they might have occasion much to think of these things: and so much and commonly vrged; secondly, that if any time of extremitie should come, they might have certaine feedes of direction and comfort, to guide and support them; thirdly, that their condemnation might be more iust, if having Grace and Peace, and other principles of Catechisme so much in their mouths, they should not get them into their hearts.

Thirdly, a question may here be moued: how the Apostle can here in these words vnto them their chiefe good or felicitie, seeing these are not all the graces or blessings needfull to our happinelle? I might answere this diversly. 1. Here is a Synedoch. all are vnderflood, though not all named: or thus, these are the beginnings of all graces and blessings: or thus, one or two graces is worth a world besides: or thus, these are chiefly aboue others to be sought: but lastly, it is certaine these cannot be had without the most of sauing graces: as for example, true Peace cannot be had without Christ, nor without godly Sorrow, Confession, Knowledge, Meekenesse, Desires, Faith, Humilitie, Loue, and the like, as men may easilie see, if they will bee informed either by Scripture or experience.

But the maine Doctrine which generally I observe out of these words, is this: that spiritual things from God in Christ are the best things, and most to be sought, and desired, and wished, both for our selves and others. The reasons are: 1. They serue for the excellentest part, (viz. the soule) 2. They serue for eremitie, and these outward things but for this life: 3. Spiritual things are given by God in Christ; the other by God without Christ: 4. They onely are able to satisfie the Soule: 5. In respect of continuance; for outward things can last but till death, but then their works will follow the faithfull into the grave, yea, into heauen; and therefore much more these graces: 6. Spiritual things are onely proper to the Saints; temporall things are common both to good and bad: 7. These are to be had by vertue of an absolute promise; the other but conditionally assured: 8. These are more pleasing and acceptable to God, Gods acceptance proveth them best: lastly, What shall it profite a man to winne the whole world, and loose his owne Soule?
Grace and Peace.

Chap. 1.

The vfe is first for the just reprooofe of the wonderfull carelesness and strength of folly, that hath possessed the most people, in the prophane neglect, nay, contempt of spiritual things, with the means of them. Indeede, if men could be rid of Death, the Grave, Hell, and Gods Curse; or if these things could be had without seeking, it were to some purpose for men to sleepe still and never wake. Many are the sleights of Satan. Some are stubborne, and will not regard: some with very prejudice runne mistringly to hell: some confesse it to be meece that the bely things should be chiefly sought, but forget: some purpose, but give over, for difficulties in the beginning: some no sooner ridde of terror, but as soone off care for the life to come.

Secondly, this doctrine may be a singular comfort to vs, if wee can finde grace and peace in our hearts, how euer it be with vs in our bodies or estates otherwise.

Thirdly, it should teach Parents to be more careful to leave grace in their Childrens hearts then treasures in their Chells for them: and friends should more endeauour to helpe one another in the comforts of an holy fellowship in the Gospell, then in the cuill furtherances they doe so much engage themselves to.

Lastly, it should teach vs to learne the lesson given by our Saviour Christ, Math. 6, neither to inlarge our affections to the immoderate desires of superfluities in outward things, nor yet to raccour our hearts with the faithlesse and fruitlesse care of things necessarie. This latter branch is vrged with eight or nine worthy reasons: but of these in another place afterwards. And thus much generally.

Grace] If Grace (that is, Gods favoure, and the graces spiritual that flow from thence) be of so great worth and excellencie; divers things may be inferred by way of profitable instruction, for our vse, out of severall Scriptures. First, if it be so great a priviledge to obtaine grace from God, wee should strive to be such as are within the compass of the promisse of grace; especially, we should get humble and lowly hearts: for, God giues grace into the humble, but refleareth the stubborn, wilfull, and proud linder. Againe, if Gods Love, and Christs Grace be Lowes of so great value, it should teach vs, when Grace is offered in the meanes, or any way beloowed by Gods Spirit, neuer to receive it in vaine: so as it should be tendered without effect, or kept without advantage: but especially, let it euere be farre from vs, to turne the grace of God into wantonnesse, to abuse either the promisses of Grace, or the pledges of Gods Love, to become either bawds for persecuant in sinne, or props to secure and bolde presumption. And aboue all things wee should with all watchfullnesse take heed of wronging the Spirit of Grace, eyther by resifting, tempting, greening, quenching, or distilling it. And further, wee should learne by all good meane, as constant hearing, praying, reading, conference, and meditation, to stirre up the graces given vs, to labour for spiritual strength in Grace, and to search so carefully into the evidence of Faith, for what we haue, and Hope, for what we want, as neuer to giue ouer to examine our selues by the signes and promisses of Gods Love, till our hearts were setted and established in Grace. Lally, Gods Children should solace themselves in the feeling and experimental knowledge of Gods grace; for as their hearts should neuer carry them away to make them account the Confulations of God small, or to despise the Grace given them; but rather in the midde of all combats with temptations within, or afflictions without, to support their Soules with that gracious Promise, My Grace shall be sufficient for you, and my Power made knowne in your weaknesse.
Grace and Peace.

_Peace._ The second thing here wished for, and to be desired of all that love their owne good, is Peace, that is, tranquility of heart, with other spirituall blessings accompanying it with outward things also, so farre as they may further our happinesse: but the Scripture layes a restraine upon the getting of this peace, and giues rules for the use of it. For if ever wee would haue Peace, wee must first _be righteous persons_, that is, men that are broken in heart for our sinnes, humbled at Gods feete for forgivenesse, and such as hang vpon the Worde of God, to receive the certaine meanes of our soules reconciliation, and the righteousnesse of Christ imputed vnto vs: such, as to whom there is a way, and their path is holy. But on the other side, _unto the wicked is no peace_: and they are taken by the Prophet for wicked men, that are never humbled in the duties of Mortification for sinne, that in the hardinesse of their hearts frustrate the power of Gods Ordinances, so as they cannot worke vpon them: these haue no Peace, neither with God, Angels, men, the Creatures, nor their owne Consciences.

Againe, haue thou gotten peace and tranquility of heart, euen rest and ease from Christ, then let this peace _preferre thy heart and minde_, and let it rule. Be carefulfull to reiect all matters in thoughts, or opinion, in affections, or desires, in words, or actions, that it might any way _interrupt thy peace_: but by all meanes nourish it, delight in it, and let it guide to all holy meditations, and affections, and gainefull practises, and endeavours. Let the peace of thy heart, and Gods spirituall blessing be a rule for all thy actions. And lastly, wil with all good Conscience and holy conversation hold out, that when Christ shall come, yeuther by _particular Judgement_ to thee in death, or by _general_ judgement to the whole world in the last day, thou maist be _found of him in Peace_: so shall Christ be vnto thee a _Prince of Peace_, and _guide thy feete for ever into the way of Peace_.

And thus farre of the good things he will eth vnto them, noe follow the efficient causes (viz.) from God the Father, and our Lord Jesus Christ.

Divers things may be here obserued.

First, a proofe of the Trinity, or, at the least, a plaine proofe of two persons, the Father and the Sonne, united in one esseence.

Secondly, God is here plainly affirmed to be a Father, and that he is in divers respects: first, to all by _Creation_; secondly, to all the faithful by _Adoption_; thirdly, to Christ, by the grace of _Union_ as man, and a natural Father, as God.

Thirdly, heere wee may obserue, that grace and blessings must not be looked vpon without some honourable meditation of God and Christ the giuers.

Fourthly, seeing beleeuers have a God, a Father, a Christ, a Saviour, a Lord, they are sure to be in a happy case: and may haue what is needfull, if they will seeke for it.

Fiftly, wee may obserue, we can haue no comfort in the enjoying or hope of any favour or blessing, spirituall or temporall, vnlesse, first, God be our Father; secondly, we be in Christ.

Lastely, if God be a Father, and Christ a Lord, it stands vpon to looke to it, that we performe both honour and service. And thus of the Salutation. The Preface followeth.
We give thanks.

The Division.

Verse 3. Wee give thankes to God, even the Father of our Lord Jesus Christ, always praying for you.

The Salvation hath beene handled already, the Preface followeth, and is contained in this Verse, and thofe that follow to the 12Verse: in which the end and drift of the Apostle is, to winne affection to the Doctrine afterwards to be propounded: and this he doth by shewing his exceeding great loue to them, which he demonstrate by two things which hee did for them, (viz.) he both gave thankes vnto God in their behalfe, and also made many a prayer for them: which spirituall duties are better kindnesse and signes of true affection and respect, then all ciuill curtesies or outward complements are or can be.

These things in the Preface are first generally set downe in this Verse, and then particularly enlarged in the Verces afterwards: first, the Thanksgiving, from ver. 4 to the 9. Secondly, Prayer, v. 9 10, 11. In this Verse hee doth two things: first, hee gives thankes: Secondly, hee prays. In the Thanksgiving confider, first, what hee doth, in these words, Wee give thankes: Secondly, to whom he doth it, in these words; To God, even the Father of our Lord Jesus Christ. Thus farre of the order of the words.

The Doctrines follow, which must bee considered generally from the whole Verfe, and specially from the feuerall words.

The first general Doctrine is this, that it is not enough to salute others kindly, but we must doe and performe the found duties of loue: this is from the coherence, and condemns the sinfull barrenesse of many that know not necessity of no duties of loue, vntille it be to salute courteously.

Secondly, wee see here that Tyrants may take away the benefit of hearing, reading, conference, and such like; but they cannot hinder vs of praying. Paul can pray and give thankes in prison, for himselfe and others, as well as euer before. Let wicked men doe their worst, Gods children will still pray vnto God. And looke how many promisses are made in Scripture: to the prayers of the Saints, so many confolations are inuoably preferred vnto them, against the rage of whatsoever extremitie wicked men can cast upon them: this is a singular comfort.

Woe! Dott. Miserebreedeth vnitie. The Apostle that in more prosperous times tarred with Peter and Barnabas, can now hold peace and firm vnitie with meaner men; and therefore hee faith Woe, not I. And thus wee see it was in the times of persecution in Quene Maries daies, the Bishoppes and Paillors that could not agree when they were in their Seats and Pulpits, willingly feeke agreement when they are in prizon, and must come to the Stake. And so it many times falls out in common judgementes, as the sword and pestilence: in such times the words of the Prophet are fulfilled, Like People like Priests, like Servants like Masters, like Buyer like Seller, like Borrower like Lender, like Guer like Taker to Offeryre. Great and prevailing judgementes take away all that vanity of conceit and swelling of pride, which difference of gifts and places bred before.

The Lord for his mercies sake, grant, that at the length there may be found some remedie to cure the wound and heal the breach which proud contention hath made, and continued, with effects prodigious and unheard of: let the Lord be at length prouoked to plague with more fierce and cruel judgementes; and worke union, at last in one furnace of common calamitie: the fame God, for his Sonnes sake, worke in all that wise loue the prosperous of Jerusalem, on all sides, that they more regard the glory of God and the good of the Church, then their owne greatness either of place or respects.
respects amongst men, and that they may more seek the truth, then victory. And as for those that neither love the truth nor peace, the Lord open their eyes and convert them; or else give them to eat of the fruit of their own ways.

**Doc.** It is not safe to put over good motions. When Paul findeth a man who prayeth and giveth thanks, he doth not omit the occasion. In spiritual things delay is always dangerous, but in sinfull motions the only way many times is to deferre the execution. Many finnes are prevented by the very benefit of taking time enough to execute them.

**Give thanks.** Paul giveth them to understand before he comes to dispraise their vices, and the corruptions crept into the Church, that hee takes notice of their praise-worthy virtues; hee referreth his taxation to the second Chapter; and this course hee holds with them for divers Reasons. First, to allure them of his love, and that he did it not of malice, a thing especially to be looked to in all admonitions, in familie, or else-where, as well to praise for vertue, as dispraise for vice. Secondly, hee holds this course to let them see that he did account them as Christianians, though they had their infirmities. It is a secret corruption in the affection of the reproved to conceive that the Reproover liketh them not at all. They are not fit to reprove others, that cannot love them for their vertues at the same time that they dispraise their faults: and therefore they are farre short of holy affections, that say, I never liked him since I saw that fault by him. Thirdly, hee did thus, that they might the more hate sinne, seeing it did darken their graces, which else would more appeare. Fourthly, that they might be made thankfull themselves for their owne graces: a shame that others should praise God for his mercies to vs, and we never praise God our felues. Lastly, it carrieth with it a secret taxation of vnthankfulness, as the cause of their fall: for, had they beene more thankfull for the sinceritie of the preaching of the Gospell, and for the riches of the grace of Christ offered, the honourable opinion of the excellencie and sufficiencie thereof, to givie all sound contentment, would haue preferrd them from mixing the worship of God with mens traditions, or admitting contrary doctrine, and from dishonouring the mediation of Christ with Angell-worship. Then did Popish traditions overflow, when the Scriptures were contemned, and the light of them suppressed: and in generall, an vnthankfull man is ever a vicious man.

More specially, in the dutie here mentioned two things are to be considered.

1. What they doe: We give thankes.
2. To whom: viz. to God ever the Father, &c.

**We give thankes.** Eucharist is sometimes appropriated only to the Sacrament of the Lords Supper, but most commonly is generall to all holy thankfulness, especially to God.

There is a flattering thankfulness to men, and a Pharisaical proud conceited thanksgiving to God.

Concerning the spiritual mans thankfulness to God, I propound three things onely in the generall briefly to be noted: First, Reasons to incite vs to the practice of continuall thankfulness to God. Secondly, for what things we are to be thankfull. Thirdly, what rules to bee obserued for the manner of performance of it.

There are many reasons scattered in Scripture, to incite vs to Thankfulness: first, because it is a speciall part of Gods worship, or one way by which we yeeld worship to God. Hence, that the Apostle accounts it a great loot, if the people cannot say Amen, when the Teacher blesteth in the Spirit, or giveth thankes. Again, when he would exhort them to liberalitie, hee vrgeth them
them with this reason, that the supplying of the necessities of the Saints would cause much thanksgiving to God. And in the 4. of the 2. of Corin. he saith, that the thanksgiving of many would breed both a plenty of grace, and an abounding of much praise to God. Secondly, the Apostle having deborhted the Ephesians from Formication and all Uncleanliness, and Covetousness, Festinnesse, Lestfift, and Speech Talking; hee addeth, but rather of giving of Thanks. As if hee would note, that thankfulness for Gods Blessings and Grazes duly performed, would preferre them from the filth and power of these base vices. Besides, it is a thing that becometh the Saints, nothing better. Thirdly, it is a signe of three worthy things, wherein it behoweth every man to be well attir’d: first, it is a signe of a heart that hath rightly received Christ; and is finely rooted, built, and fastified in the Faith. Secondly, if men in all things let their requests be shewed unto God with givings of thankes, it is a signe of the peace of God, even that the peace of God that passeth all understanding, will preferre their hearts and minds in Christ Jesus. Thirdly, it is a signe, nay, a very means of a contented mind, He that can pray unto God for what he wants, and is able thankfully to acknowledge what he hath in possession or promise, hee will in nothing be careful, as it appeareth in the same place to the Philippians. Lastly, it is one of the first principall means to make a man rejoyce always, as the Apostle wrighteth, 1 Thef. 5. 18. Thus of the Reasons.

Secondly, wee must confider for what wee must giue thanks. Firstly, for spiritual things as well as temporal, as for the Word, for Mercies in prayer, for Victory, for a fine, for Knowledge. Secondly, in aduerse as well as in prosperite, and that in all forts of afflictions; in danger, in wrongs. Thirdly, in our ward things wee must bee thankfull, nor onely for great things done, for our flates or names, but euen for the letter and more daily favours, as for our food, and the creatures for our nourishment. And in a speciall manner haue the Saints in all ages bound themselues to a set course of prayer and praise over and for their food: and therefore their groth wittneth prophaneness is so much the greater, that sit downe and rife from their meate, like brute beasts, without any Prayer or Thanksgiuing. If any ask whether there be any expresse Scripture for Grace before and after meate, I answeare, there is, and alledge these three vndeniable and plaine places of Scripture, 2 Tim. 4. 3, 4. John 6. 23. Rom. 14. 6.

Thirdly, for the manner of Thanksgiuing, it may bee found in that phrase vfed by the Prophets in the olde Testament of Sacrificing the calves of their lips. For heere four things may be offered. Firstly, it must be a dead Calfe, to note that all Thanksgiuing must proceed from humble and mortified minds; and therefore the Pharishes thanks did not a whit insuffie them. Secondly, it must be a Sacrificed Calfe. Now, in the Sacrifice three things were required; an Altar, Fire, and to lay the hand upon the head of the Beaste: An Altar, for not onely our prayers must be made in the name of Christ, but our prayyes also must be tendered to God in his mediation, or they will never be accepted; no more then a Calfe not laid on the Altar: nether is it enough to lay the Calfe on the Altar, but Fire must be put to it: to note, that the bare throwing out of words of thankfulness, though in the name of Christ, will not serue, vnlesse wee doe also get some feeling ardency and zeal to burne the Sacrifice. Thirdly, we must lay our hands on the head of the Calfe; that is, in all humilitie wee must confesse our unworthinesse of all the blessings or graces we giue thankes for. Again, in that they offer a Calfe, it signifieth that we should not offer our thankfulness to God of that that costs vs nothing: wee should desire to expresse our praise by doing some thing to further Gods worship, or relieue the necessities of others. If God bleffe vs at home, wee should carry a Calfe to the Temple. Lastly, wee must not
not sacrifice to a strange God, when we give thankes, and that men doe when they sacrifice to their nets, as the Prophet speaketh, that is, when men attribute the glory and praise of God to the meanes or second causes.

Thus of thankfulness in the generall.

But that which is here intended, is, that we should give thankes for others as well as for our selues, which is not a curstie but a dutie. This dutie of praising God for others, growes exceeding commendable, if wee can exercise it in these particulars. First, if wee can give thankes for those blesings upon others, which the world accounts shamefull to enjoy, as Zeale for God's glory, religious Sinceritie, and vprightnesse of heart, the Croffe for Chrifh his fake, and such like. Secondly, if wee can first give thankes, that is, be more apt to praise God for the virtues of others, then be forwards to taxe their faults and frailties. Thirdly, if wee can doe it for all sorts of men, even our enemies. Fourthly, if wee can bee thankfull for the true joy wee haue had in other mens prosperities.

To conclude this point, if wee would have others to giue thankes for vs, we should labour to be such, as for whom thankes may be giuen. And thus of what they doe: Now, to whom.

To God.] These words hauing beene vfed in the very Verfe before, teach vs two things. First, that it is no cloying to a sanctified minde to be much and often, yea, upon euery occasion in the honourable mention and lauding of God, ascribing in euery thing glory to God: So, in heauen they shall neuer be weary of God's praifes, no not untill to all eternitie. And certaine it is, that the more men grow in sanctification, the more easie and apt are their hearts to entertaine all occasions of communion with God, without wearinesse or deadnesse.

Secondly, (to God) shuts out the praifes of themselues or of men. It is fit our rejoicing and praife should be directed thither from whence the blessing came.

The Father.] These words are considered in the former Verfe. Thus much of his Thankes-giuing. 

Praying for you.] First, in generall from the ioyning together of these two duties, two things may be obserued: First, that a childe of God neuer giues thankes but he hath caufe to pray: for, if it be for temporall things, hee must pray both for their sanctified vfe, that they become not occasions of sinne; and for their prefervation according to Gods will: if it be for spiritual things, he hath reason to pray for increafe, strength, and prefervation against falling, and such like. Secondly, on the other side, I say alfo, that a childe of God doth neuer pray, but hee may finde reasons to giue thankes, wee may finde mercies in many miferies; yea, it is a singular mercy to haue a heart to pray, and ro haue so many large promifes made to them that call vpon God in their diff тре非凡. But the maine particular Doctrine is, that we ought not onely to pray for our selues but for others. And the Apostle, 1 Tim. 2, seems to make foure forts of prayers for others; viz. Deprecations, Requests, Intercessions, and Giving of Thankes. Deprecations are Prayers for help against hurtfull things; Requests are Prayers for profitable things; the word rendered Intercessions, is by some taken to signifie complaints vnto God against such as wrong them, for whom we pray: or else, it is a more set or serious imploring of Gods aide with the united forces of the godly: and lastly, Giving of Thankes stands in the lauding of God for bleslings or graces; and in the 6. of the Ephesians, and in the 1 of Tim. 2, the Apostle sets downe rules to bee obserued in Prayer for others: in the Ephesians bee requires that they pray, 1. at all times: 2. with all manner of Prayers: 3. in the spirit: 4. with watchings: 
5. with perseverance: 6. With spiritual importance: and lastly, for all Saints: And
Adning in Timothv he requires that they pray 1. everywhere; 2. with pure hands; 3. without wrath; 4. without doubting.

Alwaies. To pray alwaies, is to confecrate every day and night to God by Prayer: and besides, to pray upon all occasions, with lifting up our hearts unto God; or by vying short prayers, which they have beene wont to call Eaauciations. Neither was it the dutie of Paul onely, to pray alwaies, that is, to keepe a fet order of Prayers: but it is our dutie also to set apart time every day, euening and morning, to pray vnto God our felues, and our households. And because these exercises of Religion are by the most wholly neglected, and in roome of it, vile prophane people flaines mens houfes, I will here set downe, by the way, some few reasons to warrant a daily set courfe of praying. Firlst, our Saviour Chrift teacheth vs to pray for the bred of the day, euery day: as God will not promise vs bread for a weeke, a month, a yere: so neither will God accept of a prayer for the necessities of a weeke, month or yere before hand, but will haue vs to make as much conuenience to pray daily, as we haue fense of daily wants. Secondly, we are commanded to pray continually: now, what fense can be probably given of thee words, if that a daily set courfe of prayer bee not included. Thirdly, the Saints prayed euery day, an anciant pradie some thoufand of yeeres agoe: Daviud prayed feamen times aday; and Danniell, three times a day. Let wicked and prophane people fay, what needs all this prayer; but let vs be affured, that as holines and grace growes in any, fo are they more abundant in this worship of prater: the holiest men haue euery prayed most: for though they haue not molt neede, yet they haue alwaies molt fense of their owne needes and others to. Fourthly, if our fooode must bee euery day fancified by the exercize of the Word and Prayer, then much more haue we neede to fancifie our felues, our households, our callings, and our labours by daily Prayer.

Laftly, Prayer is called Incens and Sacrifice. Now the Jewes held it an abomination of defolation, if the morning and euening Sacrifice were wanting: neither doe wee lette neede to feeke daily the benefits of the arrangement made by the Sacrifice of Chrift, and his interceffion; then did the Jewes: and wee are euery way as much bound, as often to professe our faith in Chrift faine, as they did in Chrift to be faine.

And thus of the demonstration and vndeniable signes of the Apostles loue to the Coloffians, as they are generally set downe in this Verfe.

Verfe 4. Since wee heard of your faith in Chrift Iefus, and your loue towards all Saints.

Verfe 5. For the hopes fakke which is laide up for you in heauen.

In these words and the reft that follow to the 12. Verfe, hee doth particularly explicate the two signes of affection: firlst, he fets downe his Thankfaying to Verfe 9. Secondly, he prayes, Verfe 9. to 12. In the Thankfaying he gives thanks for their Graces in these words: secondly, for the meanes of grace in the reft of the words to the 9. Verfe.

Their Graces are three; Faith, Love and Hope.

Of Faith. In the handling of the Doctrine of Faith, I consider it: Firlst, in the coherence, as it stands in the Text: Secondly, as it is in it selfe apart from that which went before or comes after. From the generall considera

Secondly,
Secondly, this Faith is not natural: we are not borne beleuers, we are all concluded under some, and kept under the Law, and founf up to Faith afterwards to be revealed. It is the worke of God; yea, of the power of God; It is, the gift of God: All men have not Faith. It must be gotten with much striving. As not by nature, so not by natural meane: and therefore we must seeke for better grounds, then I have beene alwaies thus: neither will it avaiyle thee to shew thy education, ciuitie, morall vertues, outward holiness, &c.

Thirdly, whatsoeuer we gaine by the word of God, if we gaine not Faith and Loue, all is vaine, Knowledge is vaine, Zeale is vaine, &c. therefore it behoueth vs to gather in our thoughts, and to minde that one thing that is necessarie.

Lastly, though Nature deny strengthe to bear, or power to give this grace, yet there is power in the word of God preached, to beget euery Faith as well as other Graces: Faith commeth by hearing, &c. Rom. 10. 17. and Gal. 3. 2. 5. he faith, They received the Spirit, by the hearing of Faith preached, &c. Hearre, and your soule shall live. Efaie 55. 4.

Thus much of the Doctrines from the Coherence.

That the nature of this grace may appeare, the seuerall acceptations of the word, the forts, obiects, parts and degrees of it must be considered. Faith is in Scriptures diuerely taken: sometimes it is gien to God, and signifie-heth faithfulness in his promis, as Rom. 3. 3. Shall their unbelief make the faith of God of none effect? And when it is gien to man, it is taken: Faith, for Fidelitie, as it is a virtue in the second Table, Mat. 23. 23. Secondly, sometimes it is taken for the Doctrine of Faith, Rom. 12. 6. According to the Analogic of Faith. Thirdly, sometimes for Profession of Religion, thus Elmas is charged to have laboured to turne the Deputie from the Faith, Act. 13. 8. Fourthly, sometimes for Christ himselfe, by a Metonymie, who is both the object and cause of Faith Gal. 3. 25. Fifthly, for Knowledge only: thus the Divers are said to beleue, James 2. Sixtly, for the gift of working Miracles: If I had all Faith, so as I could remove mountaine, &c. 1 Corin. 13. 3. Lastly, for that grace by which felicitie and the theifte good is applied, and thus it is called the faith of Gods Elect, Tit. 1. 2. and by Diuines, insifying Faith.

Secondly, there are diuers forts of Faith: I will not speake of Faith general or special, infused, or acquired, formed and unformed, but leaue them to the troublesome Schoole-men; onely I reft in the usuall distribution which hath ground in Scripture: thus Faith is Historically, Temporally, of Miracles, and insifying.

First, Historically Faith is to beleue the doctrine of the word of God to be true: and therein is supernaturall; and differeth from all humane knowledge whatsoever; neither is it in the power of Nature alone to persuade men that the Scriptures are Gods word, further then the remnant of Gods former image doe giue a glimpse of it, and is cleared by the spirit of generall illumination.

This Historically Faith doth both understand the Doctrine, and giue assent that it is true, yet doth not insifie: and therefore their cafe is so much the more fearefull, that haue not so much as their ignorance any way redresset, nor gotten so much as any knowledge by the Word of God.

Secondly Temporally Faith goeth yet further: for, such as haue that Faith doth not onely get knowledge, and yeld assent to the truth, but also profess the truth with some earneftnesse, not sticking at it; to giue their names in some more speciall manner then others, to a respect of Religion; yea, they rejoyce inwardly in the doctrine of the Word: and lastly, bring forth some kind of fruit, and amend some faults; onely because the Word of GOD would have them so to doe. Therefore is this Faith vnprouitable, because they
they never had the particular assurance of God's favour in forgiveness of sins, nor will be brought to dislike, much less to humble their souls for those special sins wherein they have transgressed, but nourish some one particular presumptuous sin or sins, which gaining in them doth wholly engross and take vp that inward worship which is due to God only. And this is the Faith of our better fort of people.

Thirdly, Faith of Miracles was that Faith by which many in the Primitive Church were able to work Miracles, and was of two sorts: either Faith to heal, or Faith to be healed: this Faith may be such as are reprobate, as Matth. 7, some shall say, Have we not cast out Devils by thy name? to whom Christ shall answer, Depart I know you not.

Fourthly, but that Faith in the enjoying of which is comfort for evermore is justifying Faith. The nature of this Faith will appear if we consider:

The objects of Faith,

First, of the Objects: this Faith may be perceived by that which it carrieth the mind into, and from which it seeketh the comfort of the chief good: and thus the object is three-fold.

The Merits of Christ,
The Promises of God,
The Providence of God.

So that, wouldst thou try thy Faith? consider then what it is that thou makest thy refuge, and the foundation of thy comfort. What is it that thou most labourest after? is it the assurance of God's favour, by the application of Christ? is it the distinct applying of such and such promises of life in Scripture? dost thou live by thy Faith in the course of life? if so, thou hast met with the right Faith, without Christ it is not possible to attain the chief good, yea, no other is it enough to believe that Christ dyed for sinners, &c. unless we labour in the day of our visitation, for the certain and particular apprehension of the efficacious and meritorious merit of Christ's righteousness, for the particular assurance of God's favour in remitting such and such our transgressions. And because it is not easy at all times to discern by the working of the Spirit of Adoption, the imputation of righteousness from Christ, therefore hath the Lord discussed the cases of conscience so comfortably in Scripture, that if men examine themselves before the conditions of God's promises, they may finde in divers of them the clear determination of their estate. Here may bee justly taxed the grosse over-sight and securitie of many, (otherwise the deare Servants of God) that are no better acquainted with the promises of life, upon the truth of which depends their happiness, and both present and future comfort. And lastly, by the same Faith, whereby the just are saved, by the felle, same they live in the course of life in this world: the ground of his Faith for his preservation, is the providence of his God, whiles the men of this world wonderfully please themselves in sacrificing to their nets, ascribing in their affections, the lay of their maintenance, unto their labour, friends, inheritance, &c.

Secondly, that the nature of this Faith may yet be further opened, the Parts of it must be considered. Faith is either in the minde, or in the heart; and by the change of both it may be discerned.

In the minde it shews it selfe in two things: Knowledge, Judgement.

There is something in the very illumination of the Understanding of the Saints, which is of the nature of Faith. Hence it is that the Prophet saith, faith of Christ, By his knowledge he shall justify many: that is, make iuift.

Judgement
Judgement is either of truth or of goodness.

Judgement of truth, is, when we give glory to farre forth to the way of life, and the means of Reconciliation, that our hearts being conuinced, our understandings doe clearly resolve, that this is the way to bee happie, and no other.

Judgement of goodness, is, when we doe not onely beleue the Doctrine of happiness to be true as before, but to be the onely good tidings our hearts can rest upon.

Faith, as it shewes it selfe in the heart, stands in three things.

Desires.

Fiduce or Confidence.

Perwasion, or Apprehension and application.

It may not be dissembled, that there are in the world many definitions or descriptions of Faith, such as doe not comprehend in them that only thing which is the chiefstay of thousands of the deare Servants of God; and that is, Desires, which may not be denied to be of the nature of Faith. I expresse my meaning thus: that when a man or woman is so farre exercised in the spiritual seeking of the Lord his God, that he would be willing to part with the world, and all the things thereof, if he had them in his owne possession, so that by the Spirit and Promises of God he might be assured, that the sins of his former life, or such as presently doe burthen his Soule, were forgiven him; and that hee might beleue that God were now become his God in Christ: I would not doubt to pronounce that this perfec (though a Paradoxe) that the Desire to beleue in Faith: but also because our Saviour Christ doth not doubt to affirm, that they are blest that hunger and thirst after righteousness, because they shall be satisfied. And, to him that is a thief, I will give to drink of the water of life freely. And David doubteth not to say; The Lord beareth the desires of his poor.

Fiduce, or Confidence in the heart, is a part of Faith, and shewes it selfe in this, when the Soule resteth vpon Christ, and the Promises of God, as the only ground of all that happiness which he must ever get vnto himselfe.

Perwasion, or an apprehending application is the laft thing in Faith, and that in the beginnings of Faith is more in the power of the Spirit then in the sense and feeling of the conscience; yet herein it appears, that though the Soule be tossed with many temptations, and fears, and terrors, yet more or lesse, one time or other, they are much refreshed with a sweet joy arising they know not how, from the very perswasion, that they belong to God in and for Christ.

So that if wee would try our Faith, we must examine what knowledge we have gotten, what judgement of the way of life, what Desires we have of remission of sinnes, how our hearts are felted, and what it is that supports vs.

There are two Degrees of Faith, a weake Faith, and a strong Faith: a weake Faith is described before, for all the former parts of faith are found in the weakest that is: a strong Faith hath in it a certaine and full assurance of Gods favour in remission of sinnes, so as doubts and fears are allll and overcome; and such was the Faith of Abraham, commended Rom. 4. 18. 19. 20. 21. and this faith may be attained vnto by all sorts of the seruants of God, if they live and may vse the benefit of the ordinances of God; yet a grotte fault in the definition of Faith, as it is made by many, must be carefully hunned; and that is, that they make the Gene of a full assurance which is onely proper to a strong Faith and is not visibly found in the weeke Faith, and yet that Faith is such as doth iustifie for the present, and will save for ever.

The Degrees.
And that we may be affected with an holy desire after this necessary grace, two things are further to be considered.

1. The Benefits men might have by Faith.
2. The wofull estate of those that want it.

The Benefits may be ordered into five rankes.

1. What Faith delivereth vs from.
2. What it preserves vs against.
3. What the weakest Faith getteth.
4. What we might get if we laboured for a greater growth in Faith.
5. How it fits us for heaven.

For the first: Faith doth deliver us;

Firstly, from the darkenesse and blindnesse weelieu in before; Whosoever beleeueth in mee shall not abide in darkenesse. Wee no sooner by Faith rafte of the Bread of life, but the vaile of ignorance, which naturally covereth all sol, is torned and rent, as the Prophet saith heueth notably, Isa. 25.8.

Secondly, it delivereth vs from those wofull euills, which as to many abominations, doe deliue both the Vnderstanding and Affections: Faith purifieth the heart. No wonder though men bee continually surcharged with euill thoughts, and most vile affections, and strange euills within, seeing we are so hardly gotten to set about the earnest labour after spirittual application of the merits and righteoufneffe of Christ, which righteoufneffe never can be imputed by Faith, but grace is infused by the Spirit of Sanctification at the same time. Neither is there any more clearer testimonie of the want of vtilifying Faith, then the continual prevailed of euill thoughts and affections.

Thirdly, it delivereth vs from the Law, not onely from the Ceremoniall Law, and other bigerly Rudiments, but also from the Morall Law in two things onely; first, from the Curse of it, which is wholly taken away by the imputation of Christs Passion; secondly, from the Rigour of it; so that, as it is commanded in the Gospell, it may not exact of Beleeuers an impossible perfection, but onely an Evangelical and accepted uprightness: wee are not now under the Law, but under Grace, as the Apostle shewes in the Epistle to the Romans and Galatians at large. And hence it is that the same Apostle faith, that the Law is not given unto a righteous man, but unto the lawlesse and disobedient, meaning that so long as we continue in our natural estate, so long we have this, as one part of our miseries, that wee are liable to the curses and impossible exactions of the most righteous Law, but from the time that we are effectually called, and gathered vnto Christ, wee are not under the Law in these two respects, which is an admirable mercy.

Fourthly, Faith delivereth vs from the power of the first death, being by Nature dead in sinnes and trespasses, hauing no more sense of the things that belong vnto the Kingdom of Christ, then a dead man in nature hath of the benefits of life. By the power of Faith eternall life is begunne here, which is called while we live here, the life of Grace, and after death is filled by the name of the life of Glory.

Lastly, it delivereth men from eternall destruction, for Whosoever beleeueth in him, shall not perish.

Thus of the first sort of benefits.

Secondly, Faith hath a power to preserve vs, and, that in three things.

1. In his, being delivered from many fearfull spirittual deseases in the soule: hence commeth that Metaphoricall speeche of being sound or whole, or healthfull in the Faith. Hence, that he faith, Wee follow Faith unto the conservacion of the Soule.

Ver. 4.

Of Faith.

Secondly, it prefers vs against the use of ill meanes: for, 

He that believeth not shall be confidered as a Jew. Herein is a special trial of Faith, and is a worthy testimonie of vprightness, when men can so rely upon God, that they will not be entangled with those meanes that either the time makes unseemly, as the Sabbath, or the meanes make sinful, as deceit, lying, &c. but can cheerfully beleue, that the fame God that now tries him with the occasions of profit in such time and manner, cannot give him as much profit at a lawful time, and by lawfull meanes. It is most difficult for an unfaithfull mind to forbear either time or meanes when profit and pleasure intifle.

Lastly, how miserable is our life here many times in respect of the tempations with which Sathan doth prey vs: Now if there were in vs conscionable respect of certaine application of God's fauour, there is a secret power in Faith, as a Shield, not onely to keepe off, but extinguish the fiery darts of the Devil. And the true reason why our life is continually assaulted, and why the world lieth vanquished under a thousand miseries, is only because men doe not labour for a particular assurance of God's love in Christ, which being once had, wee should sooner see an happy vitoriousuer the World, Hell, and Death, in respect of the beginnings of many heavenly contentments.

In the third place we are to consider the benefits which the weak faith obtaineth: and they are especially these:

Firstly, it justifies and giues vs a portion in the most meritorious intercession of Christ at the right hand of God; it is no sooner had but it makes the inner just before God: this is everywhere proved.

Secondly, it gathereth men into the familie of Abraham, and that as Sons: yes, the least Faith makes a man blessed with faithfull Abraham, so that if Abraham's case were happy, then is every Childe of God so.

Thirdly, it makes men not onely the Sons of Abraham, but the Sons of God also by Adoption. As many as receiv'd him, to them be gave power to be the Sons of God, even to them that beleue in his name.

Fourthly, by Faith the Sonne of God, by an inutterable presence, doth dwell in the hearts of the Sons of men. Ephef. 3. 16.

Fifthly, the meaneleast Faith, that is a true Faith, doth ever come attended with many holy Graces: and therefore to dispute of Faith, is to dispute of Temperance, Righteousnesse, &c. All 24. 25.

Lastly, Faith according to the measure of it, is the foundation of all the hope that makes men happy: therefore it is called the ground of the things which are hoped for, and the evidence of things not seen.

Fourthly, if men would labour for the increas of Faith, and once get a certaine concerning God's fauour, they might enjoy many blessings more then they doe, even in this life.

Fifthly, it might be unto vs according to our faith: what greater indulgence can be desired from God?

Secondly, men might live by their Faith, that is, they might haue from their Faith continually arguments both of comfort and direction, even in their carriage about the things of this life.

Thirdly, we might have the sense of peace with God, access vnto Grace, wherein we might stand, and be filled with joy in the hope of the glory of God to be revealed; yes, to be made able to hold up their heads, &c. in affliction, &c.

Fourthly, there is a power in Faith to put such life into the sacred Scriptures, that they would be able to make vs wise, even to salvation.

Fifthly, how hard a thing it is for the Creature to haue access vnto the Creator with any boldnesse or confidence, the lamentable experience of the world shews; insomuch that the Apostle faith, we are naturally without God.
in the world, able to minde any thing, and to effect any thing but God. But now this which is vnpossible to Nature, is become possible to faith, as the Apostle shewes, Ephes. 3. 12. And how vnspakeable a mercy it is to have a comfortable communion with God, and easie access for our prayers, the Saints may conceive but not utter.

Sixthly, by Faith wee might be able to overcome the world; so as wee might easily confume the glory of earthy things, the Millions of euill examples and scandals, the thousands of temptations, allurements, diftastes, lots, and impediments, which the world casteth in our way, and with which we are often entangled, insnared, and many times most blamefully vanquished, to the dishonour of God and our Religion: the wondring of our Profession and our Consciencs, &c. If men had that power of Faith which the ordinances of God were able to give, how might they almanish Epicles, Papists and Atheists, which now differ little from them?

Seventhly, Faith would euen make our friendship and mutuall societie a thousand times more comfortable then now it is, as the Apostle intimates, Rom. 1. 12.

Eightly, by Faith we might wokke rightevousnesse, and attaine to innocencie of life, wee might receive the Promises, with all those sweeet comforts contained in them, which are matters of as great wonder, as to subdue Kingdomes, to flie the mouths of Lyons, &c.

Ninthly, Faith would make vs to confume the pleasures of sinne, and account affliction with Gods people better then perfection of pleasure for a season, as it is offered in Moses, Hebr. 11, whereas now euery bate delight is able to captuate our affections, and we have scarce strength to stand against one temptation.

Tenthly, Faith by continuance in the Word of God, would make vs free, euen Gods spirittual free-men, so as we should clearly see that no naturall Prentife or Bond slaure could finde so much ease and benefit by his releafe, as wee might by Faith.

Lastly, we might have the cleeare apprehension of the remission of all our finnes past, as is manifest, Rom. 3. 25, Acts 10. 43. only for finnes to come, God giues no acquittance before there bee a debt, and the discharge fued out.

And as Faith furnifheth, or would furnifh men with these wonderfull benefis in this life, so it provideth an assurance of an immortall inheritance in heauen for all eternitie, as these places shew, Acts 2. 18, John 6. 47, 1. Pet. 1. 9. 2. Theb. 1. 10, with many other.

Thus much of the benefits by Faith.

Obiecti. Oh, but what if men do not beleue? Anf. First, I might answere that it is yet a comfort, that though thousands negleft Faith, yet their unbeliefs cannot make the faith of God of none effect: though the whole world confume the doctrine of Faith, and please themselves in their spirittual security, yet God knowes how to shew mercy to his feruants that desire to beleue in him and feare before him.

Secondly, I read in S. Marke that Christ manuailed at their unbeliefs: and iuftly: they were affected with his doctrine, it was confirmed by miracles, and yet they beleued not: we miserable men are a wonderment to God, Christ, and Angels, and an almanishment to Heauen and Earth for our incredible incredulity.

Thirdly, I read in S. Matthew, that hee did not great workes here for their unbeliefs sake. Surely we are iuftly debarred the benefit and comfort of many of the worke of God, which might discover the glory of his goodnesse to vs, onely because of our unbeliefs.
Fourthly, if the lewes were cut off for their unbelief, being natural branches, and such as God had reason to favour as much as any people under the Sunne, how farrefull then is the case of many of vs, that can have no other standing then by Faith.

Fifthly, Nothing is pure to the unbelieving.

Sixthly, If we believe not we cannot be established.

Seventhly, if men refuse to believe when they have the means of Faith, their sentence is already gone out, He that believeth not is condemned already.

Eighthly, It is a matter of safety and profit, and pleasure, to live in finne, especially some finnes: but what is it to die in them? Except that ye believe that I am hee, yee shall die in your finnes.

Ninthly, consider the contrary to the benefits before; if we get not faith, we abide in darkness, we are under the rigour and curse of the Law, subject to the dominion of heart pollutions, dead in sinne, full of spiritual diseases, hafting to euill means, pierced through with fierce temptations, wicked in God's account, not justified, neither the Seed of Abraham nor of God, without Christ, without hope of immortal bliss, without peace with God, comfort in afflictions, without Grace, without communion with God. The Scriptures (while we are in this estate) are but as a dead Letter, we are easily overcome of the World, unconstant in friendship, without the Covenant of Promise, entangled with every pleasure and baite, and as Bonds, abiding in the guilt and power of finnes past.

Lastly, how fearfull are those threatnings, Mark 16, 16, Rom. 11, 8 Hebr. 3, 12.

There remaine yet foure things to be considered:

1. The encouragements to beleue.
2. The Lea of Faith.
3. How Faith may be knowne.
4. How farre foure the Faith of the common Protestant it.

For the first: we have many encouragements to beleue:

First, because wee have a Saviour, in respect of merit, both in suffering and dying, able to deliver vs, his Redemption being both precious and plentiful.

Secondly, hee is ready to make Intercession for vs, at the right hand of God, when we set our selves in any measure to seeks Gods favoure.

Thirdly, wee have certaine and sure ordinances, vnto which if wee seeke we may finde.

Fourthly, what greater joy to Angells or Saints, then the comming home of the lost Sheepe? none greater in the house of the Father, then the Prodigall Sonne returned.

Fifthly, there is no difficulty so great either in respect of sinne, or the means, &c. but it hath beene overcome by euery one of the Saints, to shew that we may becurd and get Faith.

Sixthly, God maketh a general Proclamation without exception of any in particular that will beleue, but he may be fauod.

Seventhly, Christ himselfe most graciously inviteth men.

Obieit. Oh, but he doth not call mee. Anf. He calls all, therefore he excepteth not thee: but least men should encourage themselves in sinfullnes, he addeth a limitation, Althou gh we are weary and heavy laden. If we can once finde that sinne is the greatest burthen that euery soulles bare, and that once wee could come to be weary of them, we might havе comfort in Christ.

Obieit. Oh, but if I should take that course, I should lead a dumpish and Melancholy life. Anf. It is a false imputation cast upon Religion and Christ, for the promises, I will ease you.

Obieit. Oh, but to exercise such a communion with God and Christ, requires
Of Faith.

Chap. 1.

Lukf.

The lents of Faith.

Lents in the People.

Rom. 10.

Firstly, when men think, they are bound to follow their Callings, and to mind their worldly employments, and therefore cannot spend the time about thinking of Sermons, &c. Our Saviour, Luke 14. 16. in the Parable, howes, that though men give Heaven faire words, yet they take not a course to get it: but what lets them? Is it Whoredome, Drunkennes, Idolatry, Murtherr, breach of Sabbath, &c. No such matter, but onely the abuse of lawfull proft and pleasures. What more lawfull than a Farme? What more honorable of all pleasures then Marriage? Onely otherwise that the voluptuous person faith flatly, He cannot come: and the worldly man, I pray you have me excused.

Obiefl. Oh, but I confesse, it were a great fault to leave minding heavenly things, to get superfluity and more then needed, as Farme upon Farme. But I want necessaries, if I had but sufficient my minde should not bee fo taken vp, &c. Ans. Our Saviour shews that this is no sufficient excuse, by bringing in the man that had bought his fiue yoake of Oxen, then which what could be more needfull, seeing hee could not follow his Husbandrie without Oxen?

Secondly,
Of Faith.

Secondly, a second Error letting Faith, is a close opinion of merit, which
flickers fall in our nature.

Thirdly, Faith is hindered, when the minde is fore-flalled with an opinio-
on, that an outward sufferings of God will desire to bring them neere enough
to God. If they heare Service and Sermons, and receive the Sacraments &c,
they have done so much as they think is enough.

Fourthly, many therefore never labour to get Faith, because they thinke
it is impossible to take any such course, that they should get any assurance
of the remission of their sinnes in this life, or if it be possible for others, yet
it is not for them.

Lastly, others thinke it is impossible to be had, and it is good to be humbled
so farre as to seek it with tears and prayers; and they thinke they doe well
that will not give ouer, till they have comfort that way, but yet they thinke
all this adoe vnecessary, and that they may be saued without it.

In the Heart Faith is letted five waies.

First, when men nourish the secret euils of their hearts, both in thoughts
and affections, and make no conscience to repent for them. An euill heart
is alwayes an unfaithfull heart; therefore men are exhorted to take heed of
being hardned through the deceitfulness of sinne.

Secondly, Wordiness is a great let of Faith, when men suffer their thoughts
and affections to be continually taken vp with minding of things here be-
low, though they cannot be charged with any great covetousnesse.

Thirdly, there is in mens affections an unwilungenesse to part with worldly
pleasures and delights, and they are loath to loose their credit with their car-
shall friends, which they say they must doe if they take this course.

Fourthly, the world is full of common hope and presumption of Gods mercy:
men say, God is mercifull, when they have neither comfort from the Pro-
mises of God, nor ground of assurance, nor witteneffe of the spirit of adoption.

Fifthly, Faith is letted, and men are kept from vnderstanding the meanest to
get Faith, and to seek God while hee may be found, onely through a fear least
if they should examine themselues, and search whether they had a true faith
or not, they should finde they had none, and then they should be troubled,
and driuen into Melancholy depaire, &c.

Lastly, there are some things in mens carriage which greatly let and hinder
Faith.

First, a prophane contempt of the word of God, either men will not heare, or
but by flarts, or they attend not, or not apply it to themselues, or not med-
ditate of the doctrine afterwards, or not labour for the power of it in pra-
fifie, &c.

Secondly, the example of the multitude hinders much, especially the ex-
ample of wise men and great men in the world.

Thirdly, some when they go about the duties of mortification and Faith,
they are turned off before they get Faith; either because they finde hard-
nesse of heart, or are ouer-charged with temptations or doubts of audience
and acceptance, and that God will never looke after such broken defires, &c.
or else because they have not comfort presently, they grow desperate and say
they shall have none at all, or else are vanquished with thoughts of Atheisme
injected, which many times prevails so strongly, that they can hardly bee
recovered againe to any care to labour for Faith, till either bitter crosses or
fear of Death or Hell awaken them.

Lastly, Clozeenesse is a great cause of want of Faith; when people will not
discove their doubts and fears, especially to their Palfors being wise and
mercellifull, and yet know not what to doe, and cannot get information from
publike hearing. Here may be taken vp a just complaint of the strangenesse

D 4 betweene
Of Faith.

Chap. I.

The signs of Faith.

between the Shepheardts and the Flockes: the one thinking he hath done enough if he preach to them, and the other if they heare him.

There remains two Vies of this Doctrine of Faith,

First, seeing there are divers sorts of Faith, and that many benefits may be had by a true Faith, and seeing that on the other side, there are wofull effects of the want of Faith, &c. It should teach vs to try whether wee haue Faith or no: and that this may be knoynge, wemust understand,

First, that before Faith can be wrought, the heart must be mollified by afflictions, by the continuall dropping of the word of God, by the knowledge of our miserie, by Legal feare, or lastly, by terrors from God,

Secondly, before Faith can appeare, Repentance will shew it selfe, and that especially in two things:

First, in godly Sorrow for sinne past.

Secondly, in the change of the thoughts, affections and life.

As for godly Sorrow, it may not be decied, but that it may be without terrors in some, but neuer so easie in any, but these three things are true:

1. That they grieue because they cannot grieue. 2. They hate their speciall sinnes. 3. They reforme both inwardly and outwardly.

Thirdly, Faith, after the softning of the heart and Repentance, shewes it selfe in fixe things:

First, in an honourable opinion ready to believe all the word of God, though it make neuer so much against our pleasure or profit. Secondly, by the Combatte between the flesh and spirit. Thirdly, by the holy Desires after remission of sinnes, and holinesse of life, Witnessed by constant Prayers, and diligent Vfe of the meanes. Fourthly, by a fixed Resolution, repoved upon the way of God, though they finde not comfort presently.

Fifthly, by the forsaking of the world, and pleasures of sinne.

Lastly, by the purging out of the cuills of the thoughts and affections. As for Joy, Peace, Thankfulnesse, Admiration, Loue, and desire to convert others, &c. they belong to Faith growne, not so apparently to Faith begunne.

Lastly, there might usuall be taxed the defects and wants that are found in the common Protestant. The Faith of the Protestant at large, is faultie: First, because he knowes no time of spiritual birth, and yet he can tell to a day when he was borne in nature. Secondly, they feele not unto the meanes spiritual to get Faith. Thirdly, they bee in other things in stead of Faith, as Knowledge, Hope, &c. Fourthly, their Faith is commonly either Historicall or Temporarie; for either it is enough to beleue that Christ died for sinners, or else if they beleue the Articles of the Creed to be true, and been Papists, but found in the matter of Iustification, and receive the Sacrament, especially when they are lice, all is well, or if they beleue the word of God to be true, or especiall in they are willing to heare Sermons, &c. Fifthly, they regard not Gods promises to apply them, nor to live by Faith, they hold both to be abfurd. Sixtly, they want the judgement that Diuines call the judgement of goodness. Lastly, they doe not beleue that application is of the nature of Faith.

Heard of, I. That there graces are heard of, and by severall relation the fame of them is spread, foure things may be obserued.

1. It is hard to haue any saving grace, but it will be perceiued and obserued, and that for divers caufes:

First, Grace will be heard of, and obserued, if it be true Grace.

Secondly, God doth not ordinarily give saving Grace, but it is gotten in after some great affliction. A man may get much generall knowledge, and goe farre in a temporary Faith, without any great paine or perplexitie, but the paines of travaile dovlually accompany the birth of any saving Grace.
Nether is there any such hearkening after a childe borne in nature, as there is after an afflicted conscience now ready to be delivered of any eternal Grace.

Thirdly, Grace cannot be receiued but it workes a great change and alteration of disposition and practice, of affection and carriage, it will work an alteration generally, inward and outward. Now all this flour in reforming is liable to obseruation.

Fourthly, the Diuell virtually lieth still whiles men please themselves with the effects of Historicall and Temporary Faith, because they feed presumption; but so soone as Inuyfying Faith is got in the least measure, and workes by purifying both the heart and life from beloved finnes (though it workes never so weakely) he beffireth himselfe and his agents by carnall counsell, temptations, reproches, flanders, difficulties, and a thousand deuises, to make this birth painfulfull, and if it were possible, abortive: the Flesh boyles, the Diuell darts fire by injection, the World hately pursues and wonders at the fudaine restraint and returying, if Men runne not into the same excess of riot. Hee that refraineath himselfe from enim maketh himselfe a prey.

Lally, the Graces of God are like Lamps on a hill in a dark night, and like sounding Pearles, and therefore cannot be hid.

Use is, first for conclusion of their resolution that will serve God, but it must be secretly; they will be sincere, but they like not to doe it so as every body may note them; they will goe to heaven, but for cait, it must bee in a father-bed, and for clofeneffe it must be out of their Closets: these men mean to steal their passages; and these kinde of people commonly thinke, that the true cause why others are so talked of, is their indifferency, and rash and needlesse thrusting out of themselues into observation, but in the whole businesse they deceuy themselves: for it is not possible to be friends with God and the World, to have God, his Word, People, and Spirit, to witnesse to vs, and to have the World to praiie and applaud vs. And for Indifference, it is a prejudice let fall by the Diuell, and taken vp by carnall men without considering that reprooffull observation hath beene the lot of the wisest and holiest Saints that ever liued, yea the portion of the Prince of the Saints. Secondly, it may be an especiall comfort to all the Servants of God, that finde their names encountered with strange reports, and the World fowardely bent against them round about (when yet many times they rather finde purposes then practises of Grace) I say, they may gather comforts diversely: first, it is the portion of all Gods people: secondly, it is a signe they are now no more carnall persons, for, if they were of the world, the World would not thus hawt his owne; thirdly, their praifies are with the Saints, and as now they taste the cup of their affliction, so they shall reape the incomparable priuileges of their communion.

A Question in the second place may be propounded: and that is how their Faith can be heard of? seeing it is an inward Grace, how it can so outwardly be known? Ans. Faith in it selfe hidden and secret, doth in people converted, make it selfe knowne by certaine demonstratiue effects of it, as by Confession in time of perfection, when the defence of the truth in any part of it is required, by constant Profession, notwithstanding the fowmes and disgraces of the World, by Victorie over the World, when men retire themselves, and will not live by example, contente all earthy vanities, and vse the world as if they vfed it not; by their love to the word of God more then their appointed food, by the reformation of their ownlie liues; by the exercise of Faith in their callings, not hailing tovffeill and vnlawfull meanes, not sacrificing to their owne nets, and lally, by their love to Gods people.

Seeing Grace and Fame are companions, wee may learne that the surest way...
way to get a good name, is to get Grace: for then their names are written in
Heaven: they are knowne of Angelles, they are imprinted in the hearts of
Gods people. A good man honoureth them that are God: And Dauid faith,
They are the only excellent ones, and all his delight is in them: And of the same
minde is Solomon, euie of the poore Child of God, Prov. 19. 1. Yea, they
have a name in the very confection of wicked men, yea, their very enemies:
which appears in this, that they spend more thoughts about them then the
greatest Potentate, and would gladly die their death; yea, a faithfull man is
honoured when he semes contented. And on the other side, a wicked
man is ever at the greatest in his owne eyes, and is not able to conceiue,
that they so much depend upon him, and crouch to him, shou’d contente
him, as certainly they doe: for every sinfull persohn is a shamefull and vile
persohn. Yea, so founaigne and sure a meanes is Grace for the attayning of a
good name, that it caufeth the flaines and bllemifhes of former infamous
finnes to be blotted out. When God taketh away some in the Soule, bee will take
away rebuke from the name. And this, God (that hath the hearts of all men
in his hands) workes both wonderfully and secretly. Who doth not honour
Dauid, Peter, Magdalene, and Paul, notwithstanding their great finnes and
faules?

The laft thing here to be inquired after is, whether it be not fine-glory or
seeke fame and elimation, and to be heard of amongst men. Anf. It is no
simplly a finne to seeke an honest report amongst men: let them contente
their names that meane to bee allowed to live in preumpitous finne: A
good name is better then riches. And Chrift commandeth that our light shoulde
shine that men might see our good works. And the Apostle wills them to bold forth
the light of the world of truth in the midde of a crooked and fowarde generation.
But glory is then vnigne, first, when it is sought in vnigne things: secondly, when
men seeke praife for the shew of that that is not: thirdly, when they make it
the chief end of their actions: fourthly, when it makes men proud and
vicious: otherwise it is an honest joy that comes of a good name, and a rea-
tion to beare many croffes in other things patiently, where men may support
themselves with this comfort of a good Name.

And of your Loue to all Saints.

Hitherto of Faith, by which wee embrace Christ, the head. Now it
remaines that I entreate of Loue, by which we embrace the Saints,
the members. By the one wee are joyned to Chrift, by the other to the members
of Chrift.

Loue is either in God, or in man: In God it is an Attribute: in man an
Affection, or a quality in the affection.

Loue, in man, is either a vice or a grace. It is a vice, when it seth upon a
wrong obiect, or is disordered, and that three ways: first, when we love
things vnlawfull as Sinne; secondly, when we love things lawfull, but too
much, as the World; thirdly, when Loue is turned into Lust, and so is the
mother of Fornication, Adultery, Inceft, and such like.

As Loue is a grace (for I omit bare natural affections) It is onlye in the
Saints, and so they love, first, God and Chrift, as the fountains of all Natu-
rall and Supernaturall blessings: secondly, they love the meanes of com-
munion with God and Chrift, and thus they love the word of God, Psalme 1. 2.
and thus they love the second appearing of Chrift, 2. Tim. 4. 8; thirdly, they love
man, and so their loue is either to all men, to their enemies, or to the Saints.
Of this laft there.

Concerning this loue to Gods children, if the coherence and the generall
consideration
Of Love.

Of the words be observed, seven things may be noted; first, that the love to God's children, is a grace supernatural as well as faith; hence we know that we are translated from death to life, because we love the brethren. And again, let us love one another, for love commeth of God, and every one that loveth is born of God. Hence it is called, The love that God hath in us. Yea it is derived from that precious love wherewith God loved Christ.

Secondly, we must first be joyed to Christ by faith, before we can get any sanctified affection to man; all humane affections in carnall men want their true comfort, profit, and constancy, because they are not sealloned by faith in God; till a man doe labour for his own reconciliation with God, he can never get a found affection to Gods children, nor rape the heaunely priviledges of communion with Saints.

Thirdly, to love Gods children for any other respects, then because they are Saints, is a meere Natural affection, not a Spiritual grace; a wicked man may love a child of God, for his profit, pleasure, or credit sake, for his company sake, or for his amiable qualities, in conversing, and such like: but the right love, is to love them, as they are sanctified, as they are begotten of God, and for Spiritual respects, and thus see that gave a Disciple a cup of cold water, in the name of a Disciple, shall not lose his reward.

Fourthly, nothing can make more to the praise and credit of man then faith and love, the highest praise of a mans good estate is to be able to shew that he believeth his own reconciliation with God, and that he loueth Gods children; He doth not say he was glad at heart when he heard of their riches, honours, &c. But when he heard of their love to the Saints, and their faith in Christ. The good thyings of the faith and love in the Thessalonians was a great conflation to Paul in his affliction, and all his necessities. No better newes can be brought him, and therefore hee prays the Lord to increasse them, not in riches and the pleasures of this life, but to make them abound in love one to another.

Fiftly, whosoever doth actually beleue, doth actually loue, they are inseparable companions; Faith worketh by love. Hence he willeth the people not barely loue, but loue with faith: so as commonly they are together in the same degrees also: If no faith, no loue; if a fiew of faith, but a fiew of loue, if a purpofe of faith, but a purpofe of loue, if a weak faith, a weak loue; if an interrupted faith, an interrupted loue, if often at oddes with God, often at furies with men, they be begotten by the same seede, given by the same God, received by the same Saints, and lodged in the same heart.

Sixtly, there is no hope of heavin, if no loue to the brethren; Hee that faith he is in the light, and hateth his brother, is in darkeinesse until this time. And, Whoever hateth his brother, is a man slayer: And we know that no man slayer hath eterna life.

Seventhly and lastly, he that loues one Saint truely, loues any Saint; and therefore the Apostle in the praine of their loue commendeth it, for that it was towards all the Saints: to have Gods children in respect of persons, is not to respect them at all aright; he that cannot loue grace any where, loues not any: for grace.

The uies of all these obseruations briefly follow; first, heere is reproof; and that fift of such wicked wretches as can loue any but the Saints; these are in a wofull and damnable cafe, whofoever their estate be in the world; secondly, of such as allow themselves liberty to hold Gods children in suffence, they do not hate them, but yet they will be better advized before they go forwards to ioyne themselves with them: But let these be assured, that till they be loued, God will not beloved.

Secondly, heere we may make triall by our Loue to Gods children, both of
of our faith and hopes, as also of our love to God; and lastly, the manner of our affection for what we love other. For natural affection hath his natural rewards: lastly, the doctrine of love is a comfort to wise, first, if thou beginne to love God's children, it is a comfortable signe thou art not without love to God: and faith in Christ: secondly, it is a comfort against flanders, reproches, and molestation from wicked men; thou haft as much credit with them as God: if they loved God, they would love thee. It is a great comfort when a mans enemies be enemies to Religion, sinceritie, and holinesse of life.

Thus fare of love in generall; In particular I propound four things to be further considered: first, the nature of this grace: secondly, the reasons to perswade vs to the conscionable exercise of it; thirdly, the helps to further vs: and lastly, what defects are in the love the world commonly boasteth of.

For the first, that the Nature of this sacred grace may bee the better conceived, two things would be weighed: first, what things ought to be found in our love; secondly, in what manner love is to be expressed.

And for the former of these two, true Christian love hath in it these seven graces or duties: first, **Praifeme** in our owne things, both in respect of **Right and Truth**: secondly, **Peaceableness** in the quiet order of our conversation: thirdly, **Curtsey** in neede and louing complements: fourthly, **Tenderne** in the things that befall others, so as wee can rejoyce for them as for our selues: fifthly, **Liberalitie**: sixthly, **Society**: seuenthly, **Clemencie**. Concerning these three last duties or branches of love, it will bee expedient to adde something for further explication of them.

**Liberalitie** is required, and it flaneth of two maine branches; first, **Hospitalitie**, and then the works of **mercy**. Hospitallitie is required in these places, **Rom. 12. 13. 1 Tim. 3. 2. 1 Pet. 4. 9. Heb. 13. 2.** But this dutie flands not in the entertainment or dramkards, and vicious persons, or in keeping open house for gaming and such lewd sports and disorders, or in feeding of carnall men: for this is so faire from being the praine of great men, as it is a most shamefull abuse, and one of the crying sinnes of a Land, able to pull downe the curse of God vpon such houses, and such house-keeping; but Hospitallitie flonds in the kinde entertainment of strangers that are in want, **Heb. 13. 2.** and in welcomming of the poore, that are in distresse: and lastly, in the friendly, and Christian, and mutuall exercit of love, in inviting of Gods children to our houses or tables.

**Works of mercy** are the second branch, and those are required of vs as the needfull duties of our love: and these works are either in temporall things, and so are Almes deeds; or in spirituall things. Love mustiew itself in **Almes-deedes**, that is, in distributing to the necessities of the Saints: in relieving those that are impoverished and fallen into decay, by giving or lending, though they should not be paid againe, vpon the hope of a reward in heaven; and this to be done both to our power and without compulsion; for that will shew the nature and mee of our Love. Thus being ready to distribute and communicate, men may lay up in store for themselves a good foundation against the time to come; and that is well giuen will be a greater helpe in time of need, then that is spared and kept.

There are works of mercy also in spirituall compassion over the soules of men: and thus the poore may be mercifull to the rich, to vs, in labouring to winne them to Religion and sinceritie, in praying, admonition, encouragements, and such like needful duties: these are the best works of mercy that we can doe for others, whom we love or pitrie.

Thus of **Liberalitie**, another thing required vnto the exercit of Christian Love,
Loove, as Societie: It is not enough to with well to the Saints, or salue them kindely, or relieue them according to their occasions, but we must conuerse louingly and daily with them, make them our delight, company with them, and in all the mutual duties of fellowship in the Gospell to solace them, and our felues with them: This is that that Peter requires, when hee chargeth that we should love brotherly fellowship: we should not live like Stoikes, without all society; nor like prophane men, in wicked society, but wee should both interraine a brotherly fellowship, that is, society with the brethren, and loove it too. This was their praisie in the primitive times; that they continued in the Apostles doctrine, and in fellowship and breaking of bread and prayers, making conscience, as well of Christian society, as of hearing, praying, and receiving the Sacraments.

The holy Apostle Saint Paul blesseth God for the Philippians, that they did not only make conscience of receuieing the Gospell, but also of fellowship in the Gospell, and that from the very first beginning of their entrance into Religion. This was the comfort of their love, and fellowshipp of the Spirit.

The last dutie of loove is Clemencie, and this stands in the right framing of our felues in respect of others: and unto the practie of clemencie, divers things are required of vs.

First, to cover the faults of others. Love covereth the multitude of sineses: Secondly, to suynde the occasions of fliring the impieties of others. And here we are bound to forbear our libelie in indifferent things, rather than we should offend our brother: If thy brother be grieved for thy sines, or maye whereby thou hast not charitably: It is to be obserued, that he faith, thy brother: for it mat ters not for the caules and reproches of idolatrous and superfluous persons, that never regarded the sincerite of the Gospell: Thirdly, to take things in the best part. Love believeth all things, hopeth all things: Fourthly, in our anger both to be short. Let not the Sunne go downe upon your wrath: and also to be more grieved for their finne with whom we are angrie, then kindled against their persons; as it is said of our Saviour, Hee looked round about upon them angrily, mourning for the hardness of their hearts: Fifthly, to appease the anger of others; and that either by soft answeres: or by parting with our owne right; or by overcomyng enmity with goodnesse.

Lastly, clemenciestands in the forgiving of trespasses done against vs: Be tender hearted, forgiuing one another, even as God for Christ his sake forgave you: So that vs to Christian loove, is requisite a peaceable, curteous and tender carriage, hospitallity and a liberall distributing to their wants, both in temporall and spirittuall things, a couring of their faults, avoiding of occasions of scandal, a loving compoying of our felues in matters of wrong, and a daily and cheerefull association with them.

Thus fare of the gracious branches of Christian Loove. Now the manner how wee should love Gods children, is to bee considerd: first in general, we should love them as our selues: and therefore in all our dealings to doe as wee would bee done by: we are to love man in measure, viz as our selues, but God aboue measure. But to consider of the manner of our love more specially, the particulars may be referred to the foure heads mentioned 1 Pet. 2. 22. First, wee must love brotherly, that is, as we love our beasts, or as we love strangers, or as we love our enemies, but as wee would love our dearest natural brother, with all tenderneffe and naturalneffe of our affection: Secondly, wee must love without faining, without hypocrisy: and this is explicated to bee not in word and tongue, but in deedes and in the truth: not only, truly, for it cannot bee a true love vnleffe it arise from a holy agreement in the truth: Thirdly, it must bee with a pure heart, and then

E
we love with a pure heart, first; when our affection is grounded upon knowledge and judgement; secondly, when it is expressed in a Spirit of meekness: Thirdly, when it is free from wrath or aptness to be offended, from enuie, from pride, and swelling and boasting, from self-love, when men seek not their own things, and from envy and suspicion: Fourthly, when it is exercised in holy things, so as no affection can make us rejoice in the wickedness of them we love: Fifthly, when it is manifested in long-suffering, and all-suffering, when we beleeve all things, and hope all things.

Lastly, we must love frequently: and this hath in it Speedineffe, a Diligence by (called Labour in love:) Cheerefulness, and heart of affection (and this is to follow after Love), and to the end it is without interruption.

Now, because these are the last daies, where in the most have no Christian Love at all, and many have lost the affection they had; so as their Love is grovne colde, and the most even of the children of God in all places are exceedingly wanting to their owne comfort and spiritual content, in the neglect of the duties of Love one to another, but especially in the duties of a holy fellowship, and mutual society in the Gospel, and the rules of Clemencie: and that men might be kindled with some sparkes of desire to redeem the time, and gaine the comforts they have lost, and seeke the blessings of God in a holy Society, I have thought good in the second place to propound out of the Scriptures Motives, as they lie here and there scattered in the holy Writings, to incite and persuade all sorts of men, especially Professours, to a more conscionable respect of this mutual love.

The first Motive may be taken from Example, and that both of God and Christ; God made his infinite Love apparent to us in that he sent his only begotten Sonne into the world, that we might beleeve in him, and hee might be a reconciliation for our sinnes, and therefore ought we to love one another, yea so to love one another. Shall the most high God fallen his love upon vs, that are so many thousand degrees below him; and shall not wee love them that are our equals, both in Creation and Regeneration? Shall the Lord be contented to respect with an appearing love, and shall we think it enough to carry good affections to our brethren, without manifestation of the outward signes and pledges of it? Was there nothing so deare unto God as his Sonne, and did hee give vs his Sonne also to assure vs of his love; and shall the love of the Saints be ever by vs any more accounted a burdensome and costly love! Hath God sent his Sonne, out of heauen into the world, and shall we fleie our felues vp, and not daily runne into the company of the members of Christ? Was Christ sent that wee might have the life of Grace in holy and heavenely and mysticall union, and shall not wee as fellow members in all the duties of a Christian society flirre vp, nourish, and increase that life so gien?

As Sincerity is the life of Religion, so Society is the life of Sincerity. Was Christ given a reconciliation for our sinnes, and shall not wee strive to overcome one another in the religious temper of our affections, and the free and willing couering or forgiving of trespasses and wrongs? Our Head, our Saviour, our Lord, our Prophet, our Priest, our King (that wee might perceive his love) laid downe his life for vs; and should not wee imitate so incomparable an example, though it were to lay downe our lives one for another?

The second Motive is from Commandement: it is not a thing arbitrarie for vs to love our brethren as is before express'd. Curtesie, peaceablenes, liberality, society and clemency, are not things we may shew, or not shew, at our pleasures,
pleasures, but they are necessarie, such as if they be wanting, a sin is committed, by grieuous sins, even against the commandement of Christ, lob. 13. As I said to the Levites, whether I go can ye not come to you also? I say now, a new commandement give I you, that ye love one another, even as I loved you. Here shewes here, that whereas they might be grieved that they should loose Christs bodily presence, he had appointed them a course for their solace, and that was instead of Christ, as fellow-members in Christs absence in the world, to strive by all means to delight themselues in loving society one with another. And this Commandement he calls a new Commandement, not in respect of the matter of the duty, for that was alwaies required, but in respect of the forme of observing it; for the old generall rule was, That thou shouldest love thy neighbour as thy selfe: but now that forme (as I have loved you) hath in it something that is more express, and for the incomparable sufficiency of the president, is matchlesse, and more full of incitations to fire affection. Again, the person that gives it, and the time, is to be considered: I now give this commandement. Men are used, that haue any sparks of good nature in them, to remember, and carefully to observe the last words of their dying friends, especially if they charge not many things. Why, these are the last words of Christ, the night before his death; even this one thing hee doth especially charge upon vs: Namely, while we abide in this flesh, and are hated of this world, and want those glorious refreshings would come by the presence of Christ, to vnithe our serues in a holy bond of peace and love, to be kept and strengthened by mutuall endeavors in the performance of all the duties of holy affection, & that till Christ shall gather vs unto the glory that he hath with the Father.

The third Motive may be taken from the benefits that may be gotten by loue: and these are divers.

First, there is much comfort in loue: the Lord doth visibly and graciously water the society, conferences, prayers and other duties performed mutually by the Saints, with the deaws of many sweet and glorious refreshings, by which they are daily excited, inflamed, and encouraged to a holy contention in godliness.

Secondly, Loue is the fulfiling of the Law: not onely all the duties belonging to humane societies (of which heretofore in treatises) are comprehended under loue, as by that great band that yeth all effaires and degrees; but also, is the fulfilling of the Law by effect; in that, first it causeth allinence from doing euill to our neighbour: Secondly, it causeth men to make conscience of fulfilling the Law, and that which is there generally spoken if it be applied to the loue of the Saints may have his speciall truth in this, that there is nothing in outward things doth more fire the heart of a man to the loue of, and labour after a godly life, then a daily loving societie with Gods children, in whom we see godliness, even in an experimentall knowledge, not laid before us in precept, but described unto vs in practive, with the rewards and fruits of it. Ye loue may be laid to be the filling up of the Law, as the word feemeth to import in this, that it clotheth the duties of the Law, with the glory of a due manner, and feethem upon their due subjects, with the unweared labours of constant well-doing.

Thirdly, the due performance, and daily exercise of the mutuall duties of loue, would be a great testimonie and witness unto vs for the satisfying of our consciences in the knowledge of such great things, as otherwise are exceeding hard to be knowne, as first it is not euery bodies cause to have the Spirit of grace, or when they have it to discern it; yet by this loue it may be discerned, for it is one of the inseparable fruits of the spirit: Secondly, many men follow not Christ at all, and among the followers of Christ a great number are not true Disciples. Now by loue may all men know that we are Chrifts...
Of Love.

John 3.

Chrift's diſciplcs: Thirdly, the winde bloweth where it listeth: And, that which is borne of the wind is life: and therefore great Maf ters in Israell and Teachers of other men may be ignorant of regeneration; yet thereby may wee know that we are borne of God, and doe rightely know God, if we love one another.

Fourthly, if wee would feele God to finde him; behold, if wee go to the East, hee is not there; if we go to the West, yet wee cannot perceive him, if wee to the North where he worketh, yet wee cannot fee him: he will hide himselfe in the South, and we cannot behold him: How much more is the way of God in the heart of man vnfeareable? And yet though woman hath seen God at any time; if we love one another, God dwelleth in vs.

Fiftly, the election of man before time, is like a bottomlesse gulfe, and the making of man blamelesse and holy in heauen is a dreadful mysterie; and yet those two glorious branches, whereof thone sprows forth euon beyound time, and thatther reacheth vp to heauen, may into heauen are both fahned upon this flocke of loue in respect of one way and manner of comming to know them.

To conclude, Salvation it selfe, euon our owne saluation is knowne by the loue to the brethren, as is clare 1. John 3. 14. and in dieres other places of that Epiftle.

Zeph. 1. 14.

Laffly, the day of the Lord is a terrible day, a day of trouble and heauines: the strong hearted man shall then cry bitterly: then the heauens being on fire shall bee dissolved and passe away with a voyce: and the elements shall melt with heate: the Lord himselfe shall descend from heauen with a fount, and with the voice of the Archangels, and with the trumpets of God: then shall all the kindreds of the earth mourn, and they shall see the Son of man come in the cloudes of heauen with power and great glory: And who shall be able to stand in that great and fearefull day? euon all such as have finifhed their course in the loue of God and his children; as certainty as we now finde loue in our hearts, so surely shall we haue boldnesse in the day of judgment.

The fourth Motiue may be taken from the miſerable state of such as finde not in themelles the loue of Gods children: Firſt, it is a palpable signe they abide still in darknes, and vnder the bondage of the first death: and in danger of the second death.

Secondly, a man can neuer enter into the kingdome of Heauen without it; for every man can say, a murtherer shall not be faved (so continuing:) Now it is certaine, God hateth a man that loues not his children as well as hee doth murtherers; he that loueth not his brother, is a murtherer, and wee know that no man-fylcer can inheret eternal life.

Thirdly, till we loue Gods children, we can neuer know what the length, breadth and depth of the loue of God and Chrift is to vs. God doth not loue to vs till we fiew our loue to the Saints: Laffly, for want of loue in the heart, and the duties of loue in conuerfation, the mytfical body of Chrift is exceedingly hindered from growing, both in the beauty and glory which otherwife would be found in the Church of Chrift.

Laffly, to incite vs yet more to the exercice of loue, I propound three places of Scripture more.

The firt place is, Ephes. 4. 12. to 17. where may be obſerved 4. things, gotten by a holy vnion with the members of Chrift and Chriftian Societe and affection. It futhers our gathering into the body: It is an exceeding great helpe in the beginning of our effectuall vocation: Secondly, it futhers our edification in the building, and fits vs for our roome among the Saints. Godly Society doth frame vs and square vs, and many waies fit vs for our place in this building: Thirdly, louing affection to the members of Chrift and mutuall Societe doth much profit vs, in respect of our growth in the body; and that
that till we become perfect men, and attain to the age of the fulness of Christ. 

Fourthly, this holy love is a great fence to the judgement against false and deceitful doctrine: he is not easily carried with every minde of doctrine, nor vext with the vaine deceit of men, that can follow the truth, and the means thereof in a tested and well grounded love to Gods children. But on the other side, how easily are such men deluded and throwne off from their purposes and comforts that did never joyne themselues to Gods children?

The second place is, 1. Peter 4. 7. 8. where the Apostle exhorteth to sobrie-

tie in the use of the profits and delights of the world in meates and drinks, riches, recreations and apparel, and withall to spend their time here in spirituall duties, especially Prayer; watching thereunto, both to obserue all occasions and opportunities to pray, as also noting the mercies of God we finde in prayer, with our owne corruptions in the manner, and the glorious successe of prayer, in prevaling with God: But above all things, hee wills them to have severall love: and yeeldeth two reasons or motiues: first, the end of all things is at hand: and therefore it is best louing and making much of those, that alter the diissolution shall be great heirs of heauen and earth: secondly, Love covereth the multitude of finnes, it hideth the blemishes of our natures, and fittheth vs for the comforts of Society. Notwithstanding the infirmities accompany euen the Saints while they are in this vale of militer.

The third place is, 2 Pet. 1. 7. &c. where he largely perfwadeth men to get holy graces into their hearts, and to expresse holy duties in their liues: among these, as chief, he instanceth in brotherly kindness and love; to this end he bringeth divers reasons: first, it will set our knowledge aworke, which else would be idle and unfruitfull; and where should we unloade our fulnes of the fruite of knowledge, which men get in Gods house, better then in the houes of the people of God: secondly, he hath not these things, is blinde: or if he have sight and wit enough for this world, yet he is pure-blinde, so as he can see nothing that is farre off (as eternall things are) but only things neere, such as are carnall things: the want of love to Gods people is a palpable signe of a pur-blind carnall man: thirdly, the want of love, and the other graces there named, is a signe of a spirituall Lethargie, even that a man is fallen into a forgetfulnesse of the purging of his old finnes, that is, it is a signe that a man lieth under the guilt and filth of all his former finnes, and never feelles the weight of them, or considereth the danger of them: Fourthly, Love, with the fruits of it, doe make our calling and election sure: Fiftly, loving society and brotherly kindness is a great meane of perseverance, if ye doe these things ye shall not fall. Lastly, by this means an entrance shall be minified unto us abundantly, into the everlasting kingdom of our Lord Jesus Christ; both because it mightily furthereth faith and hope: As also, because by these meannes eternall life is begun on earth, in respect of communion both with God & the Saints.

Thus farre of the Motiues, Helps follow. Thee helps are such as true, both for the begeting & nourishing of a holy love, so and with Gods people.

There are eight things that are great furtherances of holy life.

First, the conscienceable hearing of the word of God, for in Gods house, doth the Lord fire the heart and holy affections, and teach the right ordering of them. How came those Colossians by their love to the Saints, no otherwise but by hearing the word of truth, which discouered unto them who were Gods children, and did daily fence them against the sorneis and reproches which the world laded them withall.

Secondly, we must get faith and hope as the coherence thewes: for till we be soundly humbled to fecke Gods favour, and find our hearts possest with
Of Love.

Chap. 1.

the care for and hope of a better life, we cannot receive Gods children aright into our hearts: But no man was ever truly touched in conscience, and had unfained desires of remission of his sins: Neither did ever a man seriously seeke after the things of a better life, but he did love Gods children above all the people of the earth: and it is true of the measure, that as we grow in faith and hope, so we should grow in love and in the comforts of Gods favour.

Thirdly, would we love brotherly, without faining, and fervently; then we must get our soules purified, through the spirit, in obaying the truth, 1. we must make conscience of the duties of mortification (as of so many purges) to cleanse our thoughts and affections, of dwelling and reigning lusts and evils: for secret sins intertained and delighted in within the affections and thoughts do exceedingly poison affections both to God and man: this is that the Apostle meaneth where he faith, Love must come out of a pure heart.

Fourthly, we must strive up the spirit of love. The spirit of God is a spirit of love, and we must strive it vp by nourishing the motions of the same, putting courses or waies of expressing love into our mindes; and by prayer, meditation, or any other means that may inflame our hearts to a holy affection.

Fifthly, it profiteth much hereunto to get and keepe in our minds a pattern of faith and love, even a draught of the things that concern faith in God, and love to the Saints: that we might alwaies have a frame of all holy duties that concern this holy affection: this was their care in the Primitive times, as appeareth, 2 Tim. 1. 13.

Sixthly, to be found in these 3 things, Faith, Loue, and Patience, requires most an end Experience, and a daily acquainting our felues with the things of the Kingdom of Christ. When we are driven by often crosses to seek comfort in Gods children, and by much observation do finde the worth of the comforts that arife from holy Society with them; Many are the incredible weakenesles that discover themselues in the hearts of yonger and weaker Christians: but it is a shame for the elder men, if they be not found in love,

Tit. 2. 2.

Seventhly, we must by all holy meanes strengthen, and encourage, and set our felues vpone perseverance in the profession of our hope, for if once wee give ouer profession, it will be easie to see loue vanish; a wauering profession is vnconstant in loue.

Lastly, if we would never for sake the fellowship we have one with another, as the manner of some wicked hypocrites and damnable Apoſtataes is, then we must with all Christian care, Consider one anothers weakenesles and wants, and be continually prouoking, inciting and encouraging one another to loue, and to good works.

Thus of the helps.

In the last place I propounded to be considered, the defects that are found in the loue that is abroad in the world, with which the common Protestant pleath himſelſe. I will not here complains that loue is turned into lust, and that that damnable infection hath tainted heaven and earth, & polluted our houses, brought a curſe vpon our Assemblies, and debased our gentrie, dishonoured our Nobles, corrupted our youth, and made heauy our elder Age: or shew how it hath brought vpon vs famine and perplexen; but to let this passe, I will speake of the honeluer loue, and wherein thinke you flanđeth it?

First, in the ciuilluer fort, in complements: neuer more complements and leſſe loue: Secondly, in freedom from suites at Law, and quarrelling; they are in charity with all the world, if they can fｈew that they neuer were quarrelsome, or that they are friends againe: Thirdly, in the bafer fort it is meere Ale-houfe friendſhip, their loue flands wholly in going to the Ale-houfe together; these are the only fellowes and good neighbours; and commonly, here
here is set vp the Diuells bench, and Proclamation made of free pardon for filthy Ribauldry, for drunken spewings, and Viper-like slanders belched out against good men. Fourthly, many out of their ignorance, know none other love then of themselves, or for themselves of others: But yet more plainly the defectivehete of the common Protestants love appears differenly.

First, by the vfull sinnes which are rise amongst them, even such as better the forrecette of Love. How can they please themselues in their charitie, if we consider how Malice, Revenge, Anger, Slanding, Back-biting, and all sortes of provocations to anger, are euery-where abounding? What more vfull then Selfe-love? what more common then Envy? Shall I instance? The Trade-man while hee is rising is so flesheed with successe, and stuffed with the greedy desire of profit, that hee cares not whom hee wrongs, nor how much hee becomes prejudiciall to other mens trade: But this man is not so filled with Selfe-love, but the declining Trade-man that hath over-liked his prime, is euery way as well filled with Envy. And thus men are not in charitie neither full nor falling.

Secondly, it appears to be defective in the Object of Loue, in a chiefe Companion of Loue, in the Parts of Loue, and in the Manner of louing.

For the first: the onely men that are chiefly to be loued, and our affection to be spent vpon, are the Saints; that is, such religious persons as make conscience of all their wayes: but are these the men the common Protestant loues? Oh times! oh manners! what men finde worse entertainment in the world then these? Is not the leaft endeavoure after holinesse chafed and pursu’d with open hates, diuills, flanders? Can a man refraine himselfe from euill, and not be made a prey? Dost there any live godly, and they perfecte him not? Away false wretch: slay thou, thou art in charitie with all men, and yet canst not bear the Image of God in a childe of God?

For the second: all true Loue ought to be accompanied with Faith; yea, it ought to be founded vpon Faith; and therefore herein is the common loue of the world defective, that a communion with men is not first sanctified by union with God. These men that boast so much of their charitie never made conscience of seeking the assurance of Gods favour in Christ, neither ever travailed under the burden of their sinnes, so as to seeke forgiueneesse as the true blessednesse.

Thirdly, the common Protestant is exceedingly to blame in the very maine duties of Loue; no tenderneffe of heart, no true Hospitallitie, and for mercy to the poore the olde complaints may be taken vp. There is no mercie in the Land: Mercifull men are taken away. Wee may now adiases waite for some Samaritane to come and prove himselfe a neighbour: and for societie and fellowship in the Gospell with Gods people, it will never finke into the understanding of these carnall men, that that is any way expedient; and finally, in all the branches of Clemency before expressed, where is the man that makes conscience of them?

And for the last, it is easily auouched, that the Loue that is found in the most men, is neither brotherly nor without groffe faying and hypocritie, nor proceedeth from a heart in any measure purified; and lastly, it is so farre from being feruent, that it is alone cold.

Thus of Loue.

Verse. 5. For the Hopes sake which is laid vp for you in Heaven.

In these words is mentioned the third Grace, for which the Apostles giues thankes, and that is Hope.
For the Hopes sake.

Chap. 1.

Hope is here taken both for the thing hoped for, viz. the glory of heaven, as also the Grace by which it is apprehended, but especially the latter.

Heaven is diversly accepted in Scripture, sometimes it signifies the ayre, sometimes it signifies the whole upper world that compasse the earth; sometimes for the Kingdom of Grace and the means thereof; but most vulgarly for the place of the blessed, and the glory thereof, and so it is taken here.

Hope, as it is here considered by the Apostle, lookes two ways: first, by relation to, and coherence with Faith and Love; secondly, by a full aspect upon the object of it, which is intimated in the Metaphor laid vp and expressed in the word [Heaven.]

First of all, Hope, as it is to be considered in the Coherence.

There is an admirable Wifedom and Mercy of God, in the very maner of dispensing of his Graces; for hee makes one Grace crown another, and become a recompence and reward to another: as here for Hopes sake.

Gods Children breake through the difficulties of Faith, and the impediments and discouragements of Loue. When God sees how many waies the heart of man is beft in the spirituall combat, about the getting and exercice of those two Graces, hee is pleased by his word and spirit to trumpet out victorie by shewing the glory of heaven, and to set on the Crown of Hope, as the allured pledge of full and final victorie: it is Hope that pluckes vp the heart of man to a constant desire of union with God by Faith, and of communion with man by Loue. And the true reafon why so many men vitrally neglect the care to get a juftifying Faith, and an inflamed affection to Gods Children, is, because they have no taste of the comforts of the evidencie of a better life by Hope.

Secondly, Faith and Hope are two distinct things: Faith beleeves the Promifse to be true, with particular application of the Promifse to oneselfe; and Hope waifes for the accomplishment of it: Faith vulgarly is employed about reconciliation and a godly life; Hope for the most part, is taken vp with the returnd and affectionate contemplation of the glory of Heaven, the coming of Christ, the resurrection of the body, and temporall blessings, and deliuereanc, as they are shadowes and types of the last and great saluation.

Thirdly, Hope is no more natural then Faith and Loue: the carnall man is without Hope in the world: not that wicked men are cleane without profeffion of Hope; for, few men are so vile but they professe and stoutly avouch their hope in God; but this Hope is vaine, emptie, without evidencie or promise, such as can never profit them: and therefore in the eight of Job hee faid, that the Hypocrites Hope shall perish, his confidence also shall be cut off, and his trust shall be as the house of a Spider. It is to be obserued, that he calls wicked men (even all carnall and unconverted people) Hypocrites, and that fitly, for every Sinner is an Hypocrite in some degree; and if there were nothing else to proue it, their very Hope and willfull Confidence in the mercies of God, without all warrant from the Word, or testimonie of Gods Spirit; or owne Conscience, would undoubtedly proue it: and for the vanitie of their hope it is fitly expressed in the comparifon of the Spiders webbe. The silly Spider with many dayes labour weaves her selfe a webbe in appearance able every way abundantly to cover her, and fit her turne, but at the end of the weeke, the Maide with a Befome weepes all downe. This poysonfull Spider is every vnregenerate man or woman, this webbe is their Hope, in the framing of which they daily busie themselues, and in the coverture of which they vainely repose themselues: but when any Seruant comes out of the Lords armie to sweepe with the Befome of Judgement or Death, the whole building of these imaginarie hopes come sodainely and totally

Doctrines from Coherence.

Obseruat. 1.

One Grace crowneth another.

Obseruat. 2.

Secondly, Faith and Hope are two distinct things: Faith beleeves the Promifse to be true, with particular application of the Promifse to oneselfe; and Hope waifes for the accomplishment of it: Faith vulgarly is employed about reconciliation and a godly life; Hope for the most part, is taken vp with the returnd and affectionate contemplation of the glory of Heaven, the coming of Christ, the resurrection of the body, and temporall blessings, and deliuereanc, as they are shadowes and types of the last and great saluation.

Obseruat. 3.

Ephes. 2. 12.

Job. 8. 13:

Every carnall man is an Hypocrite.
tully downe. In the 11. of Job and the 20. verse it is said, *The eyes of the wicked shall fail,* and their refuge shall perishe, and their hope shall be sorrow of mind: In which words the holy Ghost shews that the time shall come, when those vain hopes shall be driven out of the fowles of the wicked, and in stead thereof they shall be filled either with desperate sorrowes on earth, or with eternall sorrowes in hell. *What hope hast thou that shall be plac'd up riches, if God take away his soule?* Job 27. 8. Noting that if carnall men (againe called Hypocrites) will not forgoe their fond presumptions while they liue, yet by too late experience they shall finde them vain when Death comes.

Obieq. But then they meane to pray God to forgive them, and hope by their repentance then to finde mercy for their soules. Sol. In the 9. verse it is answered thus; *Will God heare his cry when trouble comes upon him?*

Ques. But will not God heare mens prayers in the troublesome time of death? Ans. Not the prayers at that time made by such men: for they are Hypocrites, having vp on them but the names of God and godlinesse, and will neither in sinceritie pray unto God at all times, neither in their death doe they pray unto God because they delight in the Almighty: and therefore hee shewes verse 10, that seeing they delight not in God and godlinesse, and will not pray at all times, that is, as well in health as tickness, in prosperity as in adueritie, while they might yet finde, as well as when they can finde no longer: therefore their hope or mercy in death shall faile them.

Ques. But if true Hope be not natural, what is the difference betwixt the Hope of the faithfull, and this common Hope, so ordinarily goeth vp and downe the world under the colours of it, or how may wee try our felues whether we have a right Hope or no? Ans. The true Hope is described in seuerall Scriptures, by diuers properties, which are nowhere to be found in carnall men.

First, the true Hope layes fast hold vp on the merits of Iesu Christ onely, and diuies constantly to be established and assured. But the common Hope is never emptied of carnall confidence and presumption, that God loues them for some good things or parts that are in them; neither doth it brooke assurance,for with one breath carnall people are assuredly confident of Gods mercy, and encounter the Doctrine of infallible assurance.

Secondly, true Hope makes a man more humble, but the common Hope makes men more wilfull and obstinate against God and his Ordinances. Thirdly, true Hope makes a man cheerefull under all sorts of Crosse,by vertue of the very reasons grounded upon Hope, but the common Hope of itselfe will not yeeld a mans heart support against any Crosse.

Fourthly, the faithfull man can suffer for his Hope, but a wicked man can shew no chaine vnlesse it be for his finne.

Fifthly, true Hope rests upon Gods promise, though never so unlikely to be performed by outward and ordinary meanes; but wicked men with their common Hope are perhaps able to beleue they shall liue well so long as they fee and feele meanes, but without meanes they are without Hope.

Sixtly true Hope will acknowledge as well as know; but the common Hope cannot abide profession of Religion, it is enough there to be a good heart to God.

Seventhly, true Hope is industrious in the world of all meanes to come to the end hoped; but the common Hope is singularly sloathfull, it boasst of a sufficiency of knowledge, and yet neglects the sincere vfe of all Gods Ordinances; it affirmes deepely of going to heaven and yet cannot tell of one tearre for finne, nor one houre truly spent in mortification: but trust thou in the Lord, and doe good.
Lastly, the true Hope seeks God's presence, and strives in sense to draw near to God; but the common Hope is then at best left when the heart is furthered off from the care, desire, or sense of God's presence, either in God's house or abroad.

The fourth thing that I observe from the Coherence, concerning Hope; is the worth of the Grace. It is one of the three golden abilitments to adorn a Christian soul: and this I note the rather because it should move us to use carefully and constantly all the means that serve to breed or increase true Hope in vs, and to get by prayer and practive all the things that cause Hope. And that we may get and increase our Hope, we must labour for,

First, true Grace, 1. Thes. 2. 16. Secondly, conscious Knowledge, Psal. 9. 10. and 78. 7. Thirdly, Experience, Rom. 5. 4. Fourthly, Patience and comfort of the Scriptures, Rom. 15. 4. Fifthly, the joys of the holy Ghost, and peace of Confidence in beleeing, Rom. 15. 13. Sixtly, all the world, and for all these, the Spirit of Revelation, Ephes. 1. 18. Seuently, the often meditation of God's Promises.

Thus of Hope, as it is considered in relation to Faith and Love.

Which is laid up for you in Heauen. ] In these words Hope is described in the object of it.

Laid up (viz.) by God in his secret Coffers, as a most worthy jewel: this Metaphore gives occasion to observe these three Doctrines.

First, that Grace and Glory are mans best treasures, and therefore we should labour for them more than any thing else, and if we have a comfortable evidence of them, to be contented though we want other things.

Secondly, that Hope is no common Grace, in that amongst many faire Vertues which are common to wicked men, he locketh vp this Grace of Hope as a special jewel hee intends to keepe onely for his owne Children.

Thirdly, that the evidence and grace of Gods Children be in Gods keeping, and laid up safe in heauen, and therefore cannot be lost: and besides, when they die, there is of theirs in heauen before they come.

Heauen ] Here I observe two things.

First, that there is a Heauen for the Saints after this life: the Doctrine of Heauen is only proper to Religion: Nature hath but a darke glimpse of immortality, or any being after this life, and is full of stronger Objections then Anfwers: and as any are more lewd in life, they are more fencellefe of immortality: But concerning the estate of the blessed in heauen, Nature is wholly ignorant, yea, the doctrine hereof is so diuine, that Religion itself doth not fully portray it out in this world to any; yet as any are more holy it is more discerned. The consideration of heauen may urge vs to many duties in generall: if ever we would have heauen when wee die, wee must get holinesse both imputed or infused while wee live. Wee must bee sure wee be of Gods Famillie, and that we are born againe. In particular, we should therefore acquaint our selves with the Laws and Mysteries of Gods kingdome: and if we may come by the means to be effectually instituted in the way to Heauen, we should account of this Pearle, and rather then loose it, sell all we have to buy it. And wee should above all things labour for the meane that perisheth not, but endures to everlasting life: in as much as in the Ministrie of the word is many times found the Keys that open unto vs the Kingdom of heauen. And in as much as riches may provoke a singular hinderance, we should take warning, and feele it that they do not intangle vs. And because in Heauen are our treasures, we should let our affections there, and prepare for our change and departure. Giving allowance to no sinne, no not the least: constantly professing and confessing Christ before men, that he may not denie vs in that day. Yea, where God meanes to bellow heauen, he bellowes heavenly qualities on men in this life, they are poor in spirit;
Heauen.

Ver. 5. 

spirit: they are eager after heauen and the things thereof: they are like Children, void of earthly carking and distressefull cares: they are mercifull: they love their enemies.

Secondly, the meditation of Heauen sues for reproofe not only of Atheists, that would deny it, or Papists, that clame it so great glory for their base merits; but also of the most Protestants: for, are not the most such as can discern the face of the skie, and yet have no discerning of the lefion, to get Grace and Heauen? to lay nothing of those that by their gross and horribl sinnes haue forfeited ouer and ouer the clame of any interest in the kingdom of heauen, living in daily blasphemies, whoredoms, drunkennesses, &c. Ye, doe not the better for give Heauen faire words, and yet haue their excuses, why they will not come to Gods Feasts when hee inviteth them? And thus while men blaffe themselves Gods curses viously deoue them.

Lastly, it is a Doctrine of wonderfull comfort to Gods Children: neither is this the peculiar advancement of some principal Saints, as Abraham, David, &c., neither should the miseries of this life before we come to heauen trouble vs, seeing there is no comparison betweene the troubles of this life and the glory of the world to come, where there shall be no sinne, forrow, labour, weakeenesse, disgrace, feare, death; where we shall enjoy the sweeter presence of God, Christ, Angels, and iuft men, with vnspeakeable loues, perfect holinesse, exquisite knowledge, and a totall righteousness, and all this for ever.

Secondly, from hence also doth plainly arise this second Doctrine, viz. that the hope of Christians is in another world; there is their lay and comfort. When they seeke by Faith the comforts of Gods favours, and by Loue separate themselves to the communion with Gods Children, they finde presently such a rent from the world, and all forts of carnall men assaulltting so their rest, that a little experience learnes them the knowledge of this truth, that in this world, and from the men of this world, and the things thereof, they must looke for no peace or contentment.

The Vfe is first, for Instruction, to teach vs therefore to vse the world as if we bee vfed not, and so to care for earthly things and persons, as to resolute that Heauen is our portion, and there onely must we prouide to finde some rest and contentment; yea, therefore as strangers and Pilgrimes we should seeke and provide for our abiding Ciyte.

Secondly, this Doctrine giues occasion to answere that imputation that is cast vpon many profefors, viz. that forwardnesse in Religion makes them mindlesse of their businesse, and much hearing of Sermons makes them careless of their callings. Men may here hence informe themselves, that howsoever Religion ties men to honest cares and daily diligence to prouide for their families (else the very Scripture brands such Profefors to bee worse then Infidels, that make Religion a maske for idlenesse) yet seeing our hope is not in the world, therefore Gods children doe well first and chiefly to seeke the kingdom of God and the righteousnesse thereof, and so to minde an earthly calling as it hinder not an heauenly, and prouide means for a temporal life, as not to hinder the hope of an eternal life.

Thirdly, this Doctrine may much satise and comfort Gods Children against the scornes and hates of the World and all forts of carnall people, the World will lose his owne.

Obie. Oh but why should they hate vs? ANsw. Because you are not of the world, and Christ hath choosen you out of the world, therefore the world hateth you: And therefore both prouide for it, and beare it when you finde it.

Obie. But wee will not be so rash and indiscreet to prouoke men to hate and reproach, Sol. Ver. 20. They haue persecuted Christ who was the fountain
fountaine of all wisedome: and therefore it is a vaine perswasion for any childre of God to thinke by any diuerfitie, wholly to fill the clamours and hates of wicked men. And these men are grossely deuiciued and prejudeiced that thinke the true cauе of the troubles of Gods children is their owne indifferenc.

Obie&5. It is strange they should hate vs so; wee never did them wrong.

Sol. Verf. 21. All these things will they doe unto you for my names sake: it is not your euill doing, but your holy profession of the Name of Christ, which is named vpon you, that they hate.

Obie&5. But how comes it they should dare to be so presumptuous and so palpably malicious? Anf. It is because they have not knowne my Father; ver. 21. their ignorance of the Maiellie and lustice of God is the cauе of it.

Obie&5. If it be of ignorance, it may be easily pardoned them, Sol. Verf. 22. If I had not come and spoked unto them, they should have had no sinne, but now there is no cloake for their sinne; that is, if Christ by the preaching of the Word had not discouered their sinnes, and set before them the way of godlinesse, then it had beene no such grieuous and monstrous sinne, but in as much as many men doe lie in wilfulignorance, and will not be informed of the vilenesse of their course; therefore, before God, of all sinners, they are without colour or excuse.

Obie&5. But may they not have good hearts to God though they do thus intemperately and vnjuicly maligne and abuse the Preachers and Children of God? Sol. Verf. 23. Hethat hateth Christ in his Ministers and members hateth the Father also, and cannot have a good heart to God.

Obie&5. But it may be that Christ and Christians are hated the more securely by wicked worldlings, because they see nothing but their baseneffe and humiliation. Sol. Verf. 24. If I had not done workes among them which none other did, &c. By which words our Saviour shewes that no workes of God for, by, or amongst Gods Servants, can be so great testimonies of the un-doubted certaintie of the goodnesse and holinesse of their caufe, but wicked men will still, against all right, hate them. And therefore wee should so informe our selues by this and other Scriptures (ver. 25.) as to set downe our reſt, that in the world we must haue troubles, and in Christ and heauen peace, and therefore lay vp hope in our hearts, as God hath locked vp our treaures in Heauen.

Thus of Hope. Thus also of the Grace for which he giues thankes.

Whereof see haue heard before by the Word of truth which is the Gospell.

Verf. 6. Which is come vnto you, even as it is vnto all the world, and is fruitful as it is also among you, from the day that see heard and truly knew the grace of God.

In these wordes, with those that follow to the ninth Verfe, is contained the second part of the Thankesgiving (viz.) his praise to God for their means of Grace.

The means is either

1. Principal; Verf. 5. 6. Or,
2. Instrumental; Verf. 7. 8.

The principal meanes is the Word, and this is described by six things: Firstly, by the ordinaunce in which it was most effectuall, viz. Hearing. Secondly, by the property which was most eminent in the working of it, viz. Truth. Thirdly, by the kinde of Word, viz. the Gospell. Fourthly, by the prouidence of God in planting it amongst them, is come vnto you. Fiftly, by the subiect persones vpon whom it wrought, You (the Coloffsians) and the whole world. Sistly by the efficacie, It is fruitful from the day. Thus for the order of the words.
From the generall I observe, out of all the words, two things.

First, that Nature directs not to the apprehension either of Grace or Glory: The natural man cannot perceive the things of God: these Colossians had never knewne the face of God, nor gained the grace of Christ, had not God sent them the means. Briefly, this may informe vs of the lamentable condition of such as live in their natural estate, onely pleased with the desire or possession of the riches or gifts of Nature; and withall, shewes vs the Fountain of the want of Sense or care of Grace, and holinesse. In the most Sense comes not from Nature, but from the Word: and he is a Natural man that is (still lapped and covered with the veil of Ignorance, whose wisedome is crose to God’s Wisedome, that lyeth in grosse finnes like a dead man without sense, that sersome particular gainfull or pleasing finne, without using aright any ordinance of God against it, and is without the Spirit of Adoption, his heart never broken for finne, and without desife of righteousness.

Secondly, it is a worthy blessing of God to any people, to have the Word of God amongst them. This is that men should be exceeding thankful for to God, Psal. 147. 19. 20. Esa. 2. 3. And by the contrary, the want of the Word is a terrible famine.

Ut 1. For reproothe both of mens prophanenesse in neglecting and tormenting of the Word; as also of our great vnhankfullnesse for such a mercie. 2. For comfort to Gods children, that enjoy the Word and esteeme it. The Word should satisfie vs whatsoever else wee want, both because it doth abundantly make amends for all other wants: and besides, it fits vs with strength, patience, and comfort, to make vs of other wants. 3. For instruction, not onely to such people as want the Word to seeke for it, and to plant themselves where they may haue it, but also to such Landlords and great men, and rulers of the people, as would be thought lovers of their Countrey, to vs all meanes to see the Countrey and the Parishes under their power, promised of this holy treasure.

Thus of the generall Doctrines out of the whole Verfes.

The first thing in special, is the kinde of ordinance in which the word was effectuall, (viz.) Hearing. Whereof thatis, of which, Heauen or Hope. It is a great mercy of God to heare of Heauen before the time cometh it should be enjoyed, or lost. If we heard not of Heauen till death or judgement, wee should continue still in our slumber, drowned in the lust after profit or pleasures; we should be so far from finishing our mortification, as wee should hardly beginne to set about the washing of our owne uncleanenesse both of hands and life; wee should looke upon Grace and Holinesse with a dull and feeble eye: yea, it is good even for Gods children to heare of it before they haue it, both to support them in their croes and discouragements; as also to plucke vp their minde to holy contemplation, and to weane them from the love of base things; yea to inflame them to a greater desire to magnifie and glorifie the singular grace and mercy of God in these dayes of their pilgrimage.

To have heard. 1 No man can get eternall graces, or an enduring contentment, arising from the hope of a better life, without the hearing of the word of God.

Quest. But tell vs distinctly, what good shall men get by hearing of Sermons? Answ. Many are the singular benefits come to men thereby. Firstly, the holy Ghost is here givien, Acts 10. 44. Secondly, mens hearts are here open, Acts 16. 14. Thirdly, the fear of God doth here fall vpon men, Acts 13. 16. Fourthly, the proud and flonie heart of man is here tamed, melse, and made to tremble, Esa. 66. 2. Fiftly, the faith of Gods
Whereof ye have heard.

Chap. 1.

Elect is here begotten, Rom. 10. 14. Sixly, Men are here sealed by the holy Spirit of promise, Eph. 1. 13. Seantilly, here the Spirit speaketh to the Churches, Rev. 2, 8. Eightly, Christ here comes to suppe with men. Let men tell of their experience, whether ever their hearts call'd of the refreshing of Christ, till they devoted themselves to the hearing of the Word. Ninthly, The painefull diffrefle of the afflicted Conscience is here or no where cured: by hearing, the bones that God hath broken receive joy and gladneffe, Psal. 51. 8. Tenthly, what shall I say, but as the Evangelicall Prophet faith? If you can do nothing else, yet heare, and your soules shall live. Esa. 55. 4. Liue I say, the life of Grace, yea and the life of Glory: for Salvation is brought unto you by hearing, Acts. 28. 18. and 4, 16.

The vse of this point is, Firft, for instruction: Let him that heareth heare. yea, let all reioyce in the mercies of their God, that haue tafted of this bountie of the Lord: blessed are your ears, in as much as you haue heard: Many Prophets, and righteous men haue deSìred to haue the things that you heare, and haue not heared them. Secondly, for humiliation; vnder the consideracion of the lamentable extreame of such people as haue not the Word preached unto them. How doe the thousands even in Irael, perlih through the failing or wanting of Vision? Is there not almost millions of Men and Women that haue scarce heard (by preaching) whether there be any holy Ghost? Oh the cruell tormenters that abide those soule-murtherers! Shall I name them? I with their repentance, that fothey might haue a new name: but because lamentable experience fiewes that the unfaithfull Salt feldome finds where with it may be faUed; therefore it is the dutie of all Gods people to bowe the knees of their hearts to God, befeeching him to inflame the hearts of those that are in authoritie, with fuch bowels of compaffion, that they would in due time purge the Church of them, that fo their names may no more bee heard amongst vs. While men liue ficke of the spirituall Lethargy in their owne hearts, they are little troubled with the diSifrefle of others, but if men would even in Gods light duely weigh, without shifting and prejudice, thefe propositions, viz. that the hearing of the Word is the ordinarie meanes to convert mens soules to God, Rom. 10. 14. 1 Pet. 1. 23. &c. And that except men be borne againe they cannot enter into the Kingdom of God, John 3. 3. if I say thofe things be weighed, how should our bowels turne within vs to consider the cafe of fome hundreds of Paradises in this famous Kingdom, that in the midst of this great Light, in this respect, yet fit in darkenes? Thirdly, for the reproofe of the disorders and virtuous dispofitions of men in the hearing of the Word. Many are the forts of euill hearers: exceeding many are the wicked humours of men, by which they finning againft the Word heard: the Scripture hath noted and taxed diuers corruptions in men, in hearing, and fearefully threatened them. For the better explication of this vse I consider two things; Firft, the forts of euill hearers: Secondly, their fate in respect of it.

The forts of euill hearers may be diftinguished into two kinde: some are openly impius and audacious; some more cuill and refrained. Of the firft kinde, Firft, fome are fo wayward nothing can please them, either the Preacher is too terrible, or he is too comfortable. If Iohn fay, bee hath a De- wille, if Christ eare, he is a glutton. Secondly, Some hearre and are scandalized: Men are fo wedded to their owne conceits, and flufhed with prejudice, that they many times wilfully study, and flrie to frame scandal and offence out of the words of the Teacher. Thirdly, Some hearre, and are fatured with wrath and envy, and that sometimes fo as they cannot refraine the signs of their rage and fretting, no not in the Sermon-time. They gnaw with their teeth, and their harts are ready to baffe for anger. And this comes many times because men
Ver. 6. Whereof ye have heard.

cannot abide wholesome Doctrine, but are given to fables; Fourthly, Some, hear, and their mouths make lies, while their hearts go after their lusts; Fifthly, Some make the auditory of Christians the studie of all manner of base filthinesse: thither comes the Adulterer, the Covetous; the deceiuer, the acculer of the Brethern, &c. and there they damnably frame their dogged and sinnish imaginations. Sixthly, Some, hear, and if they find any power in the Doctrine of the Preacher, they enquire whether he be not a Puritane; for they have heard so much euill of that Sect every where, that that one colour may servue to make them cauleus, and better dedit then to be much troubled with his Doctrine. Seuently, Some will heare if he speake of this world: He is an excellent Preacher, that in their understanding guises them liberty, and sows pillowome under their fletcherly and worldly elobee. Eightly, Some heare fearfully, as loath to be drawn to the Sermon of any that rebukes sinne, as the people of Israel were to come neere the Mount. Ninthly, Some (like the chief Priesfts and Pharisees) when they perceive that the Preacher rebukes their sinnes, seekes to lay hands upon him, and as farre as the faire of the people restraine them not, they praetife to remoue him.

The ciuiller forts of hearers are diversely sinnefull in their feuerall humors: First, Some heare but it is to be rid of their diseaues, that is, to see whether by hearing Sermons, and comming to Church, they can allwage the trouble of their minde, and dulle the flinging cares of their heares. Secondly, some are like the young man, for they doe from the Sermon forry that the word requeteth such thinges as they are not willing to doe. Thirdly, Some heare and say, God forbid: It is pity it shoule be so as the Preacher layes. Fourthly, Some heare because a great report goeth of the Teacher. Fifthly, But above all otheres, they are strang hearers that are mentioned Math. 22. 22. they heare and admire, and yet leave and forsake for any reformation or praetife of what they heare.

Vnder this rancke I may referre the three forts of hearers, Math. 13. The firste fort suffer the Diuell preffently to take away the Word. The second fort chaoke it with carese and lustes. The thirde forsake the profession, and heare, and liking of it, in the time of temptation or percution. Thus of their forts.

The state of men transgreding against the Word, by refusing to heare it aright, is exceeding fearefull; if they could see their miserie they would doe as the Prophets require, they would cut their hair and cauft it away, under the senfe of the horror of Gods indignation. The duft of the seete of Gods messengers will rise in judgement against such hearers. It shall be easier for Nimues, and Tyrus, and Sidon, and Sodom, and Gomorrah, then for such hearers. Yea, all their suires for mercy are abomination in Gods sight. A heauen care is noted for a singuler judgement, Math. 13. 13. 14. &c. Eze. 30. 8. 9. Yea, because men will not heare the Word they must heare the rod, Micah 6. 9. and their cares (if they belong to God) must be forced open by corrections, Job. 3. 3. To conclude, if all this cannot affect men, then I say, as the Lord said to the Prophet of such persons, Hee that leaueth off to heare, let him leauo off, Ezek. 3. vth. Thus of the first part of the diuersion (viz.) the ordinance, in which it is most effectuall, (viz.) Hearing.

The second part is the propriety of the Word; which is most eminent in the working of it, (viz.) Truth.

Word of Truth. Hee meaneth not the personall Word, which is Christ, but the eununciation Word, made knowne either singularly by Revelation, Oracles, Visions, Dreames, or commonly by tradition of Doctrine, from hand to hand for 2000. yeeres; or by a more excellent manner, after-
The Word of Truth.

Chap. 1.

The properties of the Word.

wards by Scripture : the Word of holy Scripture is here meant.

There are many properties of the Word of God, wherein it doth excell.

First, it is divine. The testimonie of God's mouth. Wonderfully, John 5.33. 

Psalms 119.18, 88, 129. Secondly, It is eternal and incorruptible, a living Word, 

Thirdly, It is wise, Psalms 147. 15. 18. Fourthly, It is powerful and terrible, 
Hebr. 4. 12. The sword of the Spirit, Hos. 6. 5. Eph. 6. 17. 22.

Fifthly, It is nourishing and healing, it hath a propriety to nourish and heal. 
Psalms 107. 20. Sixthly, It sanctifieth both our persons and the use of the creatures. 
Subsequently, It is comfortable, joyful, sweet, Psalms 119. 14. 111. 143.

Eighthly, It is apt for generation, it hath a quickening power, Psalms 119.
25, 28. 1. Pet. 1. 22. Ninthly, It is preferentiue both from sinne; Psalms 119. 11.
and from flame, Psalms 119. 22. So will not gold and siluer. Tenthly, it is 
wife and exceeding large, Psalms 119. 96. 98. 99. 100. 104. Eleventhly, It is 
light, and pure, and inflamable, Psalms 119. 105. 130. 140. 128. 138. But here
the Word is commended for the Truth of it, and that as a most eminent 
proprietie in mens conuersations.

Truth is taken diversly: for a vertue in speech, in the second Table: for 
Truth of Doctrine, John 5. 33, for the substance of a type, John 1. 17, for up-
rightnesse and sinceritie, John 3. 21, for the trueforme of a thing, Rom. 1. 28.

Here the word of God is said to be the word of Truth, in regard of the use 
of the word in the conuersion of a sinner, and that, first, as it is apprehended 
to be in it selle: secondly, as it is by effect in the heare. For the first, before a 
man can have experience of the power of the Word in the gathering of his 
soul, he must know it to be a word of Truth, fourw wavys.

First, that it is the very word of God, and therefore true: considering the 
admiraile antiquity of the Story before all other Histories: the dreadfull 
miracles by which it was conuerted: the certaine event of the varieties or 
prophecies, the immutable and every way sufficient frame of piety, righte-
ouseth and diuine worship, contained in it: the dureablenesse of the wile-
dome thereof, which no punishments could euers extort out of the hearts of 
the professors thereof; and lastly, the dreadfull judgements upon the en-
emies of it.

Secondly, that it is true, whatsoever Doctrine it revealeth, though it make 
neuer so much against our profits, or pleasures, or lufts: till a man be brought 
to this, the Word neuer worketh soundly.

Thirdly, that there is an especiall glory of Truth in the promisses, both 
in the promiseth itselfe, and the condition.

Fourthly, that we acknowledge Truth in the performance of what God 
hath promised, and so giue glory to his faithfulness: and thus of the word 
as it is apprehended in it selle.

In the second place the word is the Word of Truth by effect, because it 
worketh truth in vs, and imprimeth it selle in vs, and fits vs for godlineesse 
Tit. 1. 2, and thus it worketh Truth in vs six wavys.

First, in that it worketh knowledge, and so Truth in the understanding.
Thirdly, In that it worketh in vs plainenesse and vprightnesse, in the exer-
cise of Grace and Holinesse, and so it is opposed to hypocristie, Ephes. 4. 24.
Fourthly, In that it worketh Truth of Constancie, that is, an everlastinge 
resolution to heare and keep the Word of Truth, John 8. 37. 1. John 4. 6.
Fifthly, In that it begetts in vs the sinceritate and Truth that becomes our call-
ings and behaviour in the world; as, we are free from lying, calumnies, per-
fidiousnes, slandering, boasting, slattery, &c: Cor. 5. 8. Sixthly, In that it makes 
all our conversation veroutuous, &c. to guides vs to do the truth; Joh. 5. 22, Iam. 5. 17
Vie
Ver. 6.

The Gospell.

Vse is both for Instruction, and for Reproofe.

For Instruction, therefore wee should labour that the Word may bee a Word of Truth to vs, and to this end; First, wee should pray God to giue vs the spirit of Truth, John 16. 13. Secondly, wee must repent, that we may come to the knowledge of the Truth, 2. Tim. 2. 25. Thirdly, wee may not rest in the forms of Truth, Rom. 2. 20. John 3. 22.

For reproofs of foure forts of men. First, such as will not receive the love of the Truth: With these game is godlinessse. 1. Tim. 6. 5. 2. Thes. 2. 10. 12. Secondly, such as do not receive the light of the Truth either of Nature, conscience, or the Word; and with-hold it in unrighteousnesse, that theire against the light of the truth in their hearts, that they might finde the more freely, Rom. 1. 18. Thirdly, such as will not obey the Truth which yet they admire, commend, affect, &c. Gal. 3. 1 and 5. 7. Fourthly, such as by their wicked lies causeth the way of Truth to be blasphemed, which Truth they both hate, and professe to obey. Thus of the second part of the description.

Thirdly, the word of God is described by the kind of word, viz. the Gospel. Which is the Gospell) By the Gospell is meant the Doctrine of the reconciliation of Man with his God after the fall. Concerning the Gospell, wee may in the generall here observe, That of all other Doctrines, the Doctrine of a mans Reconciliation with God, is especially to be vrged and explained by the Preacher, and to bee most minded and enquired into by the hearer. The knowledge and experience of this point acquaints a man with the saving power of God: neuer doe men indeede see the beautie of the secte of God's servants, till they have travelled about the obtaining of their peace with God. If Ministers would bend the very force of their ministrations about the sound and daily enforcing of the Doctrine of mans particular assurance of his peace and reconciliation; it would produce, by Gods blessing, angular fruitle. This Doctrine would judge the very secrets of men, and give them a glimpse of their last doome. It is a molt prevailing Doctrine, and therefore extremely enuied in the world. The high Priests and Scribes with the Elders of the people many times shew they cannot abide it, Luke 20. 1. Hence it is that life is not deare vnto Gods faithful servants, so they may in the comfort thereof fullfill their cours and ministration, received of the Lord Jesus, in telling the Gospell of the grace of God. Of all other Doctrines the Deuill labours to keep the world ignorant of the necessitie and power of this: But woe is to those Preachers that teach it not; and horrible wofull shal the efflate of those people appeare to be at the last day that obey it not. And therefore we should trieue to kepe afoot the sparkles of light in this point, and whatsoever wee loofe in hearing this Doctrine should never runne out.

In particular, concerning the Gospell, I enquire into three things. First, wherein this Doctrine lyeth. Secondly, who receive this Doctrine of the Gospell. Thirdly, what are the effects of it.

For the first; the Gospell, or the Doctrine of it, lyeth in two things.

First, in our true repentance for our sinnes, and secondly in the infallible assurance of faith in Gods favoure in Christ; forgiving vs our sinnes, Math. 3. 2. Mark. 1. 15. and this duly weigned, First, reproves those that dreame of salvation, and the benefits of the Gospell without mortification: and secondly, it should teach vs to nourish faith by all meanes, by nourishing of desires; by remouing of lets; praying for it; waiting upon hearing; beholding the faith of Gods children, and delivering vp our soules to aome able and wise Pastor.

The second Question, Who receive the Gospell. Answ. We must consider, First, who may receive it: and that is answered Mark. 16. 15. every Creature,
And is come unto you;

_**Chap. i.**_  

_Creatures, that is, any Man or Woman, of what Nation, Language, Profession, Calling, State, and Condition soever: and secondly, wee must consider, who do receive it; and this may be answered generally, or more specially; generally, none receive the Gospell but they finde in it the very power of _G O D_ to salvation. None but such as are begotten againe by it to _G O D_. If there be no change in thy life, thou hast yet no part in the Gospell: without conversion, no glad tidings. In speciall, the perfons that receive this treasure, are signed out by divers properties in Scripture: they are **poore in spirit**; they finde such neede of it, that heaven suffers violence, and they **preffe to it**; and they so highly efeeme the comforts of it that they can be content to **life, libertie**, friends, means, and life too, for Christ sake and the Gospell, and it workes so forcibly upon mens foules, that they consecrate themselues to _G O D_, to **sinceritie and godlinesse** and, learn to conficcionably to **practife the feruice of God in their spirit**, minding the reformation of their thoughts and affections within, as well as of their words and actions without._

And thirdly, for the effects of it; great are the praises of the power of it; it begets men to _G O D_: it is the power of _G O D_saluation: it **indeceth the secrets of men**. Of these before. It brings abundance of **blessings**, Rom. 15. 19. it makes men **heires and coheires with _C H R I S T_**; it is a **witnessse to all Nations, Math. 24. 14. And lastly, life and **immortalitie is brought to light by it;**

_2 Tim. 2. 10._

The consideration hereof should much encourage Minifters to preffe this Doctrine, and never cease to preach it in the Temple, and from house to house, and make vie of all opportunities when a doore is opened unto them; either in respect of power in their owne hearts, or in respect of tenderness and affection, and desire in the people. Gods people also should so labour for the assurane of Gods fauour, and peace in Christ by the word, as they should flore their hearts with prouifion of that kinde, not onely for their death-bed when they die, but renew the perfwacion of it in their hearts daily, the better to fit them, even in their callings and speciall standings. This knowledge is not onely a _C r o w n e_ and **field for their heads**, but _foome_ also _for their effects_, against the fith of the times, and thorny cares of the world, and all the difficulties of a daily diligence in their standings.

Thus of the third part of the description. The fourth followeth,

_The manner of providence in plantinge it among them, in these words._

_And is come unto you._ Where wee may obserue, that if the means of hapiness finde vs not out to worke upon vs, wee would never looke after it: if _G O D_ were not more carefull to fende it, then we to feeke it; it would never be had. Wee see this by common experience, that whole multitudes of people liue without any fene of the want of the Word, and did not _G O D_ by some great providence fende it them, and periwaide them to the vie of it; it would never be had: and this comes to paffie becaufe men are dead in finne, and fickle of a _L e a f t h a r g e_ in the very vie of the light of _N a t u r e_, in matters of godlinesse; and besides, there is an incredible inclination in our _N a t u r e_s to feeke for contentment in things below, and to bee pleased with any condition, rather then soundly to digfe a fene of the necessitie of vnderstanding the means for hapiness in better things. And lastly, this neglect of seeking the Word, comes from errours about mens estate, while they thinke that they may be in Gods fauour, and like enouh to be faued, without any such adoe._

Thus of the fourth part.

The fift thing in the description is, the subiect persons to whom the Gospell came, (viti.) the Coloffians, and all the World.
Unto you, as it is enen unto all the World.] Hence wee may note, First, the Truth of God in his promises: beere promised flourishing Churches of the Gentiles; and loe, it is effected: the World is gone out into all the World. Secondly, That the true triall of all Doctrine is by enquiring, whether it be agreeable to that Doctrine wherein the world was overcome to GOD. Though an Angell from Heauen should preach otherwise, his Doctrine were to bee detested as accurst. And therefore wee may lustily complaine of the Papists, and all popish men that chaine men downe to a necessitie of looking upon the hundreds of yeeres neere unto vs, and will not bære it that men should fecke ground for their Conscience, by ouer looking all the hundreds of yeeres since Christ, and minding onely conformitie to the Doctrine that first founded the Churches of the Gentiles; all Doctrines since then, though in the purest tymes, are to be receiued no further then they agree with the Doctrine of Christ and his Apollies.

Thirdly, that men are bound to fecke the word wherefoeuer it may bee heard: for if this had not beene so, how could all the world receive the light of the Gospell? and further, wee may see that the want of Teachers was no warrant to commit the Churches to the care of such as could not teach; a necessitie lieth in the people to feke the word where it may be had. And therefore those Church-gouernours sinne greuously, that in this ligh, create so many insufficient men, and set them over the flocks of CHRIST. For if want of able men had beene a reason, the Apollies should have feene into this necessitie, to eafe the labour and care of the Churches, but it is a more greuious sinne to admit, ordaine, and place them, and yet see many worthy and able men wholly want places.

Fourthly, wee might heere note the vanity of their argument that would proue vniuersall grace, because Christ died for all men; for in this place here is not onely the world, but all the world; and yet here cannot in any reasonable fence be meant all the singular men and women in the world; for there were many thousands of particular persons, to whom the Gospell came not, and therefore by all the world (as heere, so in that question) may bee understood all the Elect world: or if the world vniuersally, then it is true in respect of offer, or not excepting out of any of any Nation; or by all the world is ment men of all forts and conditions in the world.

Fifthly, Wee might heere note the incredible power and swiftnesse of the Gospell, that could overcome, and that in so short a time; and the rather if that wee consider that the Magistrates generally drew the word against it, and there were not wanting Minifters to oppugne it, euens false teachers of all forts: and besides, the people had beene so long time settled in their false Religion: and lastly, if wee looke vpon the meanenesse or the fewitness of those that were Gods Embassadors to the Gentiles.

Thus of the fift part of the description.

The last thing by which the word of GOD is described, is the efficacy of it, and here the Apollie sheweth: first, what it doth, It bringeth fruite; and, It increaseth; for so it is added in some Copies: secondly, vpon whom, as euyn in you; thirdly, when it began to bee fo, viz. from the day that you heard, &c. fourthly, what made it work fo, viz. the hearing and true knowledge of the grace of God. And is fruitefull. Concerning fruitfulness required as an effect of the word, I confider foure things. First, the Reasons to mooue vs to fruitfulness. Secondly, the fort of Fruits wee should beare. Thirdly, the meanes to make vs fruitfull. Lastly, the Vse.

For the first, there are many things might mooue vs to make conscience of glorifying God in our places, by bearing the fruit of the Gospell, euens expressing the power of it in our luyes.
First, it is a special glory to GOD, and to our adoption and calling. Secondly, it is a testimony that we are indeed Christ's Disciples. Thirdly, the practicing of those things which are within the compass of God's promises (such as are all the fruits of righteousness) is the very ground-work of true prosperity. Fourthly, To this end did God by election before time, and special vocation in the Gospel, choose us, and call and sing us out of the world. Fifthly, It procures us no unfruitful and inoffensive glory, even until the day of Christ. Sixthly, If a man endeavour to bring forth fruit, and to walk as becomes the Gospel, he is sure to speed when he hath any fruit to God. Seventhly, against such there is no law. Eighthly, it shall bee to vs according to our fruit. Ninthly, The fruits of righteousness are better treasures for a Christian, then all riches. Tenthly, If we bee not fruitful we shall bee cut off from CHRIST, and vitally for ever remaine fruitless of all his merits and vertue.

Now for the second; the fruits that we shoulde bear, are such as these, The forsaking of our particular beloved rainning sinnes (this is all fruit.) The exercise of the true love and fear of God in a conccionable, both worship of God, and practice of Life: the fruits of zeal for Gods glory, humility, patience, and the exercise of the duties of Mortification; as Prayer, Sorrow, Fasting, and the rest; Fidelitie in the diligent discharge of the duties required of us in our Families and Calling; Sobriety in the vfe of Gods Creatures, Contention, Lust-dealing, and to be rightly ordered in matters of Report; Finally, works of Mercy, and all duties of Love.

Thirdly, that we may be more fruitful; first, we must labour for greater tenderness in our hearts, and plow our ground deep with long furrows of Mortification: the feed will not grow if it fall vpon the trampled and smooth heart of man: the flowers must be taken from the roots: secondly, we must learn to make God our trust, and Gods promise our treasure, else in many parts of Christian fruitfulness, worldliness will teach vs to deny to obey: thirdly, we may not neglect to send forth the leaves of profession: for as these leaves are of medesinable use, so they are good inducements to force a necessitate of more fruit; if no profession, there will bee little fruit.

Fourthly, we should labour to bee abundant in storing vp of faining knowledge for the widomethat is from above, is full of good fruit. Fifthly, we should seek the prayers of Gods Ministers for vs, and subject our selves to be directed by their care and paines: though the vngratefull world contemnes Gods Meffengers and Vine-dressers, yet the truth is, that if many times they did not rise vp in the gap, would be sufficient for them for barrenness.

Sixthly, we should make vs of our crosses, and learne humility and acknowledgment of our sins by them, breaking our hearts in Gods sight, and beseeching him for the compassions of a Father, to beflewed to vs, that so we might after much exercise vnder our crosses, bring forth the quiet fruit of righteousness. Seventhly, we should implore the Lord for our fakes to visit the great Lernathan, the Diuell, and to receive vs vnder his protection to watch vs, and daily to water vs.

Lastly, in the first Psalm are divers rules: first, we must not sit with wicked men; secondly, we must privately and constantly exercise our selves in the Word of God: thirdly, we must seate our selves vnder the powerful ministration of the word, neere the Riuers of these waters of life: and lastly, we must take heed of procrastination, delay no time, but with great heedfulness respect the season, or due time of fruit: all the yeere is not Seeds-time or Harueft.

The Vfes is bitter reprooofe of the barrenness and peruerfeness of our hearts. Some men aie ignorant that they know not that they owe any thing
thing of necessitie vnto Religion. Some beare fruit, and more then enough of it, but it is onely to the flesh \[5\] Some heare the Preacher with Herod, gladly, but they medd but what they lilt. Some rest in the meanes of fruitfulness. It is enough with them, for their praise, that they haue the meanes and fre-
quent it. Some will beare fruit, but they choose which fruit; for some will
doe somewhat in ciuil righteousnesse in their dealing with men, but are
little or nothing in sincere piecie to God. Others beare faire Leaves of profe-
ッション in the fift Table, but in the second Table beare such wild fruit, as it is a
shame to behold it in this light; and a forrow it ought to be to them to hear
God, with disdaine, expostulate about it. Some are good abroad, but naught
at home: but at the hands of all these will the Lord of the Vineyard require
fruit, and judge them according to their works.

And increaseth. ] This also is added in some Copies. Here I obserue two
things. First, In what it increaseth. Secondly, By what meanes. For the
fift, the world increaseth fiewayes,

First, in the number of hearers, fo Afl. 9. 31. Secondly, in the power of
working, the efficacie of it is, and is felt of godly mindes, more and more.
Thirdly, In the fairenes of the leaves of profession. It is noted of a good tree
that his leaves shall not faile; and it is certaine that the word maketh the
glory of profession both more and more inoffenfue. Fourthly, In the godines
of fruit, it caufeth men to bring forth more and better fruit at the fift then at
the fift: yea, Christians refrehed with the daily comforts of Gods word,
bring forth new fruit everie moneth. Lastly, in the height of growth Gods
Children are made euery day more heauenly-minded then other.

Secondly, that the word of God may increase by making vs to increafe in
fruitfulness, we must doe fiew things. First, wee must labour to continue
near the waters of the Sanctuary. We should never, but in case of necessitie,
withdraw our hearts from the directions and comforts of a daily and fifted
effectual Miniftry. Secondly, we must take roote downward, and then the
world will be filled with fruit. The Tree groweth twowayes, vpward in bran-
ches, and downward by rooting it felfe more and more in the earth: fo
ought a Christian to grow vpward in the externall fruites of holy life, and
downe-wards in the rootes of hope, faith and other holy graces; and it is
certaine, if men be careful to faffen their rootes more and more, there will be
a happy increafe in the outward life of man. Thirdly, wee must arme our
felves against the heate of tribulations, or perfeccions, as against the meanes
of failling. Fourthly, we must abide in Chrift, labouring to nourith the
fence of his presence, and the contentment arifing from the Communion
with his members, &c. Lastly, wee must be much in the exercifes of Mortifi-
cation, euery branch that beareth fruit the Husbandman purgeth, that it may
beare more fruit.

Before I passe from these words, it is to bee obserued, that hee faith not
they were fruitfull, or increas’d: but the word is fruitful, &c. To note that
when men have gien their names to the Gospef, that which befaileth them
is faide to befaile the Gospef: partly, because what good men do, they doe
it by direction from the Word, and affiftance of the Spirit of Chrift: and
partly because the world attributes what is done by preffors of the word,
to the word they heare: if their liues befull of good fruit, the word of God
is glorified, but if they bee any way vicious, the word is blafphemed. Then
they fay, this is their preaching, this comes of gadding to Sermons, and
toffing of their Bibles, &c. The Vfe is both for Inftuption and Com-fort.
For Inftuption, therefore Gods Children should work out their fa-
ulation with fcare and trembling, and labour to be filled with the fruits of righte-
oufnesse, lining inoffenfufely, and holding forth the word of life in all holy conver-
fation.
Thus of the first thing in the efficacie of the Word, vie. what it doth. The second thing is upon whom it worketh, or the subject-persons.

The first thing, viz. that it helps not vs that others (though many) bee wrought vpon by the word, gathered, made fruitfull, and increased; vndrie vfe of the efficacie of it in our felues. It had beene a small comfort to the Colossians to know that the word was fruitfull all over the World; if it had no power amongst them. There is a winde vanitie præualies in the heads of many hearers, they thinke they doe worthily when they commend the Sermon, praiie the Preacher, tell of the working of the Word in such and such, though they perceiue not that vnto them it is but a dead letter. Many are full-mouthed, but haue empytie hearts and hands: but it shoulde be our discretion to labour the cure of this loofensesse and wandering of heart, and not to suffer our soules to be led aside from considering our owne way by any such smooth wiles of Satan. Thus of the persons; the time followeth.

From the day. Here I obserue three things.

First, that there is a season for men to be fruitful in. We are naturally dry trees, or no trees: Wee are but dead flocks: neither if wee should fland in Gods Orchard to all eternity, would we of our selues bear the fruits of the Gospell; or exercise our selues in thofe faire fruits that are vnto eternall life: if before this day the Citie of Coloffe had beene searched with lights, there would have beene found no true fruits of Grace or Righteoussenesse amongst them: our season to beare fruit is then when God calleth for it. At some time of our life, God (giving vs the meanes) doth fet before vs the way of Life and death, affects vs inwardly with fence of our miserie, or the glory of concension, or the necessitie of our repentance. Now when the Axe of Gods Word is laide thus neere to the roote of the Tree, it is then time to beare fruit, or else we are in danger. The consideration hereof, as it sheweth that the worke of ciuill honest men are but shadowes or blasted fruite: so it shoulde enforce vs vs a fear of standing out the day of our vilitation. Consider with thy selue, God calleth now for repentance, and the duties of new obedience. If now thou answere Gods call, and pray God to make thee such as hee requireth thee to be, thou maiest finde favour in his eyes; for God is neere them that calleth, and calleth vs if they fecke him in due time, while hee may bee found: but if thou delay, consider first, that thy heart of it selue without drefling, will never bee fruitfull: secondly, that thou art not sure of the meanes hereafter; thirdly, if thou werest sure; yet who can prescribe vnto the most high? Hee hath called, and thou haft not answered; therefore fear his lujtice, thou maist call and hee will not answere.

Secondly, that it is exceeding praiie-worthy, and a singular mercie of God, if the word of God worke speedily vpon vs; if wee yeeld and floope with the first; if it make vs fruitfull from the first day. This lively working of the word, first is a feale to the word it selue; for hereby it is out of all doubt, that it is the true word of God, and this effectuall worke of Grace vpon our conciences, doth fence vs against a thousand objections about the Word: secondly, it is the Ministers feale, as soone as hee seeth this power of Doctrine; hee hath his feale from God: the fruitfulness of the people, is the Preachers tellimoniall: thirdly, so soone as we finde the Word to bee a favour of life vnto vs, it becomes a feale to our owne Adoption to life; and therefore
therefore we should againe, every man, be admonished, to take heede of delaying the time; for not only we want the testimony of our owne happinesse, while we live without subieeting our soules to the power of the word, but exceedingly provoke God against vs: wee should consider that the holy Ghost faith peremptorily, 

As it is the Axe laid to the roots of the Tree, and every Tree that bringeth not forth fruit is cut downe and cast into the fire. Note that hee requireth present fruits, or threatneth present execution. Neither may we harden our owne hearts with presumption, because wee fee not present execution vpon this rebellion of man against God, and the offer of his grace: for wee must know that men are cut off by more ways then one. Some are cut off by death, as an open reuenge of the secret rebellion of the heart, not opening when the spirit of grace knocketh. Some are cut off by spirituall famine; God remouing the meanes from them, or suffering them to be their owne executioners, by withdrawing themselves from the meanes. Some men are cut off by Gods fearfull judgement, being cast into a reprobate fenate. Some are cut off by Church-cenfures, God ratifying in Heauen, what is done in Earth by the Church.

Thirdly, hence wee leaerne, that if we would be truly fruitfull, wee must be constantly so; nor lose a leafe, much lesse give our hearing fruit.* Some flashes will not serue true: the Lord knowes not how to entreat them, whose goodnesse is but like the morning dew. Either (from the day) constantly, or not (upon the day) truely. Thus of the Time.

Fourthly, this efficacy is limited: First, by the kinde of Doctrine which especially makes men fruitfull, viz. the Doctrine of the grace of God: secondly, by the application of it, both by Hearing and Knowledge, and both are limited, in that they are required to be in the truth.

That you heard and knew the grace of God in truth.] In the opening of these words I consider, first, the words apace; secondly, the Doctrine out of the whole. For the first: here are three things to be considered: 1. what grace of God the Gospell propounds to men: 2. what we must doe that we may have the comfort of this: that we doe truly heare: 3. what it is to know truely.

For the first, the Gospell requires of men a deepe fense of the singular Grace or free Mercy of God towards men, and that principally in five things: 1st, in giuing Christ to mankinde fallen: and finding out to dispose a meanes of our deliverance: secondly, in accepting of the mediation of Christ in particular for the beleeuer, in the age that hee liueth in: thirdly, in forgiving sinnes past, through his patience: fourthly, in blessing the meanes, for mans sanctification: and lastly, in allowing vnto men their lot in the inheritance of the Saints in heauen.

Secondly, that we may have the comfort of this, that we doe truely heare the word, feuen things are to be done: first, we must deny our owne carnall reason, with parts, and outward praises, and become soolees that we may bee wise: secondly, we must feare God, and fet our soules in Gods presence: thirdly, wee must come with a purpose and willingnesse to bee reformd by it: fourthly, wee must labour for a meeke and humble spirit, mortuing ouer Pride, Malice and Passion: fiiftly, wee must heare all, both at all times, that is constantly: and all doctrine that concerneth the grace of God: fixtly, wee must heare with faith and assurance: lastly, wee should especially in hearing, wait for a blessing from God, in the particular knowledge of Gods grace to vs, else all hearing is to little purpose.

Thirdly, men may be laid to know, and yet not truely: first, when they do know fals things, as in the Church of Rome, to know the doctrine of Purgatory, Intercession of Saints, Image-worship, the Supremacie of the Pope: or in Germany, to know the Viuqitie of Christs humane nature, vniuerall grace,


grace, falling from grace; or that the Sacraments conferre to all, the graces they signifie, and such like. Secondly, when men hate the forme of words, and understand not the meaning. Thirdly, when the notions of the truth are entertained in the mind, and not let downe into the affections; when men have knowledge in their heads and no affections in their hearts: the Law should be written in their hearts. Fourthly, when men know things by opinion, not by faith, as the most men know the greatest part of Religion. Fifthly, when our knowledge is not experimentall in practise. Sixthly, when men know other things, but not the grace of God to themselves.

Thus of the words apart. The Doctrines follow.

Firstly, men may heare and yet not know. Knowledge is not attained by all that heare; and this comes to passe either as a curse for mens home-finnnes vunrepented: Where Manners will not be informed, their Faith cannot: or by reason of pride and conceit of our owne wits, and that we neede not bee informed: Thus the Pharisies are blinde though they heare Christ himselfe: or it comes to passe by reason of mens fauiltonesse in hearing, they hear carelessly, or without application, or with prejudice, or not all: or else it is because men smoother their doubtes, and seek not resolution in private by conference, or seeking the law at the Priests mouth: and in many strauffes hearing is caused by want of catechizing, when people are not fitted for preaching by information in the principles before.

Secondly, the hearing and true knowledge of Gods grace to a man in particular, doth make fruitfull: the falutiferous appearance of Gods grace in a mans heart, works in a man a desire and endeavour to shew all good faithfulness that may adorn that doctrine, by which hee comes to know God to be his Saviour. It teacheth men to deny ungodliness and worldly lusts, and so live godly, righteously, and soberly: it purgeth upon iniquitie, and inflames the zeal of good workes. When G O D S Children have the ydings of grace giuen vnto them, it kindles in them a singular encouragement to goe about Gods worke, and to hold out to lay the very lust from with 

Thirdly, as other Doctrines, so especially the doctrine of our reconciliation with God, or of our particular assurance of Gods grace to vs is exceeding hard, and men are strangely turned off from the right knowledge of it. This comes to passe (where it is effectually preached) because it is hindred by common hope, and by a resolution in many to part with no sinne for the attaining of it; and by a naturall darknesse in the vnderstanding of man in matters of the Kingdom of Christ, and by the speciall malice of the Deuill, and by pride in other knowledges. And lastly, by an incredible auerfestnesse in our natures, that will not bee brought to sette time apart to minde this point seriously, and to apply our selves vnto the meanes that might further vs therunto. Whereas if men were assured of Gods favour, and possesse of sauing grace, the profit of the knowledge of it, would appeare to be exceeding great: though the heart of man be exceeding dull, yet it could not but meruaillously refresh vs to thinke of the pardon of all our finnes; yea, if wee were sure of this point, and had travell'd soundly about the experience of Gods grace to vs in particular, it would for euer sett vs in the plerophorie of our religion. A man needs never care for disputes and the thousands of Volumes, about which should be the true Church or true Religion? for if a man by sound reaons from the word and Spirit of God, had gotten the assurance of Gods loue, hee would become as Mount Sion, that could not be mov'd. This also would make a man able to contente all earthly mutations, and live in firmenes of heart, in some meаsure, out of the fear of any affictions, or of death itselfe: and besides, it would preferue
Ver. 6. Yee heard and knew the Grace of God.

preferue vs from the poyson and infection of earthly pleasures, and vaine delights and profits. And to conclude, it is to enjoy a kinde of heav'n vp-on earth, as being an entrance into the first degree of eternall life.

When men get from vnder the Law, to live vnder Grace, it workes not onely a diluflion of the dominion of finne, but a confecration of the members for the service of righteousnesse. Of the fulnesse of Christ do all the faithful receive even grace for grace; the truth of Sanctification and new Obedience, together with the perfection of Redemption and Justification. To conclude, every faithful man may lay as the Apostle said, By the grace of God I am that I am. The vse is first for instruction, even to labour so much the more earnestly for the certaine assurance of God's grace and free fav'oir to vs in particular, because it will make vs abundant in the worke of the Lord, and in-rich vs with those things that may further our reckoning against the last day. But that we may speedie suing for God's grace, and waiting for the tydings of his speciall loue, wee must labour to be good men, and shew it by this, that we be men of holy imaginations. Our understanding will never be capable of this knowledge till the cuills of the thoughts be in some measure purged out and subdued. Besides, we must take heed of scorning and contempting the means of grace, and labour for a hatred of every sinne; for till then wee never get any found experience of God's fav'oir. So long as a man makes a mocke of any sinne, and securely against the light will commit it, so long heremaines vnder the power of folly and vnregeneration; but especially wee must labour to get and grow in humilitie; for God bestows his graces on the humble. And if God euer comfort vs with his grace, let vs so learne to make it our portion, and to trust perfectly vpon it: as not to receive it in vaine, but obey all the counsell of God and his Ministlers that beseech vs to experience the power of it in our lives.

Secondly, the doctrine of the power of God's grace doth bitterely reprooue foure sorts of men: First, such as negleect God's grace, and seek not any particular evidence for it. Secondly, such as fall away from the grace of God, and give over the vs of the meanes of grace, which aposttle many times befals such men as will not wash off the pollution, nor by mortification lay the springing vp of some bitter roote or other within their hearts. Such Apostles, when they were at the best, had in their hearts some impenent lusts and passions or other, that they made not conscience of it to subdue.

Thirdly, such as turne the grace of God into wantonnesse: men that before they have any reaion of comfort, vpon the bare hearing of the promises of the Gospell, take libertie to live licentiously, and follow their sinnes with presumptuous abuse of God's mercy. There are ungodly men, ordained before to condemnation. Lastly, such as cannot abide the doctrine of God's grace, but despise and hate the very Spirit of Grace, howe forl shall their pun-punishment be?

Thus farre of the Thankes giving for the principal meanes of Grace. The Instrumentall followes.

Verfe 7. As youe also learned of Epaphras our fellow-see, who is for you a faithful Minister of God.

Verfe 8. Who hath also declared unto vs your loue, which you have in the spir.

He hath given thankes for the Ministery: now hee giveth thankes for the Minisiter: who is here described by his name (Epaphras) by the ad-dunt Loue of others to him (beloved) and by his Office (a Servant,) by his willingnes to ioyn with others (vsdlues, a fellow-see, by his faithfulnes G in
in the execution of his Office (which is for you a faithfull Minister of Christ:) lastly, by his loue to his people, which hee shewes by the good report hee thankfully giues of them. Ver. 8.

From the generall consideration of all the words I observe.

First, it much matters to the efficacie of the doctrine what the Ministers be: hee that would profit his hearers must be; First, able to teach. Secondly, hee should be beloved, not a man against whom the hearts of the people had conceived incurable prejudice, or such a one as was scandalous. Thirdly, hee had neede to be a fellow-feruant, one that will draw with others. Fourthly, hee must consecrate his service to God and the Church. Fifthly, hee must be faithfull. And lastly, one that will lose his people.

Secondly, Ministers of greater giifts, or places, or learning, may here leaerne how to carry themselves towards their fellow-Ministers: Paul commends Epaphras, confirmes and countenances his doctrine, and giues him the right hand of fellowship. Which example much condemnes the haughty pride and arrogansy of many great Cleargy-men, in whole eyes their brethren are despited; sometime swelling against them with enue, sometimes openly pursuing them with cenfures, especially if God blette their labours with any good successe; easily setting out with the formof to detrac from their just praifes for giifts, sinceritie, or paines: woe and a fall will be to the great pride of Cleargy-men.

Thirdly, the Apostle straues to winne a greater estimation to the Minister that so hee might the better fellen their regpect to his Ministry, to note that where the Messenger is not in credit, the Message is easily neglected or contemned. And therefore as men would define good successe in the Ministry of the Word, they should labour to get and retaine an honourable opinion of the Ministers. And to this end consider that they are called Gods Conduitors 9, Ministers of the Spirit 3, Gods Stewards 3, Candlestickes 6, the mouth of Christ 6, Starres, Angels 5; and haue many other titles of dignity.

From these words (as ye also have learned of Epaphras,) I observe: First that if men would bee effectually wrought vpon by the word, they must plant themselves vnder some settled Ministrie: they that heare now one, and then another, at one end of the quarter heare a sermon of this man, and at the other end of that man, haue their knowledge much like their paines.

Secondly, he is a true member of the Church that can shew good grace, knowledge, learned of the Teachers of the Church. It is neither the account of the world, nor profession of true Religion, nor comming to Church, demonstrate: necessarily a true member of the Church, but the effectuall subjection of the soule to be formed and wrought vpon by the Ministry of the Word.

Thirdly, it is an ordinary infirmity in the better sort of hearers that in many points they receive Doctrine vpon the credit of the teachers, yeelding no other reason, but Epaphras taught so; which should awaken affection and confidence in Ministers, out of the feare of God, and found and infallible knowledge and premeditation to deliuer what they doe deliuer, and to ter nothing for certaine but the word of God.

From these words (the beloved, our fellow-feruant,) I observe, first, that common affliction for the cause of God, workes in men tendernesse of loue, The Prifon makes a great Apostle imbrace with singular loue a poore and meane Minister; the smell of the prifon, and sight of the flake, (if such times should euere come againe,) would frame a better amity amongst our Churchmen; ambitious men might then lay done their personall and guilefull eagerness of hate and hate, and humorous men would then bee ashamed to deuise how to inlarge the disension, by coyning new exceptions, and
A faithfull Deacon.

ving of peremptory new scruple s: modest and humble men on both sides that have sought the peace of Sion, would then have double honour.

Secondly, that hee that is faithfull is beloued; beloued I say of God and Gods houshold. It is an ill signe in a Minister that hee is not found, when hee findes no tokens of Gods loue in his heart, nor signes of respect with Gods servants in his life.

Thirdly, that to be Gods Servant is an high dignitie: it is here the speciall glory of an Apostle, and was acknowleded and proclaimed to be the best part of a Kings title, Psalm 36. the title of it. Which may ferue for comfort to poore Chritians: they can get no Wealth, offices, nor Honours in the world; but here is their ioy, they may get to bee Gods servants, which is better and more worth than all Honour. Besides, it condemnes the aspiring of the Ceargie: yet when they have done all they can to make themselves great men, hee is a better man in Gods booke, that by faithfull service can winne soules to God, then he that by his money or paines can only purchace many liuings and great dignitie to himselfe.

Which is for you a faithfull Minister, or Deacon. Concerning the word Diaconos, rendred Minister, it is expressely a Deacon: and it is a title of Office, Service, or Aministration, given sometimes to Christ, hee is called, The Deacon of Circumcision: sometimes to Magistrates, yea, sometimes to Women; sometimes to a special calling or sort of Church officers; sometimes, to the Ministers of the Gospel both ordinary and extraordinary: so Timothy is a Deacon, 1 Tim. 4. 6. so Indas, Acts 1. 17. 15. But the Doctrine I observe is:

That every faithfull Minister is Christ's Deacon: and this may comfort painefull Ministers; for to be Christ's Deacon is no bafe office; or to be called so, a title of disgrace: for it is a title giuen to Christ; and the greatest Magistrates. And concerning them is that promise that hee that receieth one of them in Chrits name, shall not be without his reward. Besides, Christ faith of them, that where hee is, there shall his Deacon or Servant bee, and his father will honour him, though the world doe not. Further, it may refresh them that they are sai'd to be Deacons, not of the Letter, but of the Spirit, 2 Cor. 3. 6. 7. 8. Lastly, wee may fee what power thefe Deacons haue, Math. 22. They call, they perswade, they are heard of the great King, if they complaine and informe; and they bind men hand and foote and call them into vitter darkenesse. Onely, if Ministers would have the priuiledges of Christs Deacons, they must put on and praftise their properties. First, they must become as little Children: for humblenesse of minde and confidence in Gods fatherly care and providence, and for freedom from malice. Secondly, they must follow their Maister Christ, in doctrine, in life, and in sufferings. Thirdly, seeing they have this Deaconship, as they have received mercy, they shou'd not forsake, but call from them the cloakes of them, and not walke in craftynes, nor handle the word of God deceitfully; but in declaration of the truth shou'd approve themselves to every mans conscience in the sight of God. So as for the daily expressing of their doctrine upon the hearts and liues of the people, their people might be their Epifle.

Thus of the 7. Verse. Out of the 8. Verse I observe divers things. First, from the word [ declared, as it is here vfed and applied to reports, I note, that those things are to be reported and spoken, that may give light to the hearers. A good mans report tends to cleare things in the mindes of them that heare him: there shou'd be light and a Lantherne in our words. To this end wee shou'd vfe wisedome, and truth, and mekenesse, when wee speake: Wisedome, by preparing our foules to speake: Truth, to report things as they are: and mekenesse, to auoide passion; for anger is a great
Loue in the Spirit.

Chapter 1.

Loue in the Spirit.  Loue is either in God or in man: in God there is the personal loue of Christ, the loue of the Creature, the loue of man, and the loue of goodness or good men: In man there is both the loue by which hee loues God, and the loue by which hee loues man. I take it, here it is meant of whatsoever loue the Spirit worketh in man. Of Loue I have spoken at large before. Here onely I note briefly two things in general. First, the necessitie of Loue: Secondly, the tryall of it; both in the negative. For the first. If the true loue of God, and Gods children, be not in vs, wee haue not faith 6, nor the Spirit of God 7, for Loue is the fruit of the Spirit 8: nor the Seale of our Election 9: nor a pure heart or good conscience 10, nor strength to holde out against errors 11. And for triall: first, of our loue to God. Wee must know, that hee loues not God that will not come to Christ for life 12; that keepes not his Commandements 13; that is ashamed of the Cross and profession of Christ 14, that loues not the word, so as to hide (as precious treasure in his heart) the instructions and comforts of the Word 15; that is not inflamed and inwardly constrained to an ardent desire of holy duties in that place God hath set him in 16; that serveth the lust or loue of his profits, sports and carnall delight. And for triall of our loue to men, hee loues not his neighbour; first, that cannot doe it in the Spirit, that is, in spiritual things, and from his heart; according to the directions and motions of Gods Spirit: seconedly, that doth or worketh euill to his neighbour 17; thirdly, that willfully will offend his brother in a thing indifferent 18; that will not pray for his neighbour 19: fifthy, that is not prone to shew mercy.

Quer. But how much must I love my neighbour. Ans. As Christ looved us, and that hath foure things in it. For, Christ loved vs first, and though wee were his inferiors, and for our profit, and with an everlasting love; so should wee, first, wee must loue with a preventing loue; seconedly, wee must loue, though they be meaner persons in places or gifts then wee; thirdly, we must loue them for their profit and good, not for our owne; and lastly, wee must loue continually and ferently.
For this cause.

Verse 9. For this cause, we also, since the day we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisdom and spiritual understanding.

Verse 10. That ye might walk worthy of the Lord, in all pleasing, being fruitful in all good works, and increasing in the knowledge of God.

Verse 11. Strengthened with all might, through his glorious power, unto all patience, and long-suffering with joyfulness.

These words are the second part of the Preface, wherein he sheweth that hee prayed for them, which hee both generally affirmes, and specially declares.

The generall affirmation is in these words: For this cause, we also, since the day we heard of it, cease not to pray for you.

The speciall Declaration is in the words that follow: And to desire that ye might be fulfilled with the knowledge of his will: and so forward to the end of the 11. Verfe.

In the affirmation are three things: first, an Intimation of a reason, (for this cause) secondly, the Notation of time, (since the day we heard of it;) thirdly, the Matter affirmed, (we cease not to pray for you.)

In generall wee may plainly obserue that the desires of our hearts, and endeavours of our lives ought not to be employed for our owne good only, but for the good of others. Wee are neyther borne nor borne againe for our felues. Sanctified and holy men have beene full of constant and ardent affections and desires after the good of Gods Children: The manifestation of the first is given to every member to profit withall. Religious Loue seeketh not his owne things: wee should not seek our owne things, as many doe, but that which is liefus Christi, viz. that which tends to his glory, and the profit of his members: yea, Christiains should serve one another by love: hee is not of God that hath not holy affections to promote so faire as in him lyeth, the good of Gods Children. Here are the Children of God, and the Children of the Dust, visibly knowne: certainly that which any man is in Religion, hee is relatiuely: if not fit to serve the body, then not fit to be of the body: hee is not a Saint, that seekes not communion of Saints.

This may serve: First, to shew the miserie of such as have no inflamed desires after the good of Gods Children, Secondly, it may give vs occasion to examine our selues, what good the body of Christ reapes by vs. If any Christiain of lefse power, gifts and meanes in the world, aske what good can I doe to Christiains? I answer, if thou canst doe nothing else, thou canst pray to God for them, and desyre their good, rejoyce in their prosperitie, and mourne for their miseries: neither let this be thought a meane and unprofitable service to the body: for wee see here a great Apostle employing himselfe about such worke: yea, thou doest benefit the body by keeping an holy order in thine owne worke, walking inoffensicly. If one stone file out of the building it may breede great annoyance to the whole. Thirdly, this should teach vs to avoide what lets our desires or abilities to serve the Brethren by love, and what may wrong the body: Take heed of worldling, even these carking cares, or plodding thoughts, about earthly things: vnder the world, but serve it not: take heed of irreligionne, or the common prophane ende of the world: take heed of rash cenfuring, and the customary liberty of speech to judge, and matter-like to frame the actions of others lastly, take heed of presumtuous and scandalous courses of life. And here also may be gathered a comfort to afflicted consciences, that are diffretted
For this Cause.

Doctr.
When thou seest the word begin to work in any place pray fervently to God.

What thou shouldst pray for.

diffressed, because they finde not what they would in themselves; they must know that one great way of triall of sincerity, is by the constant Vmpightning of their hearts, in the desires of good to the Church and people of God. And therefore though they cannot speake so much good of themselves as were meete, yet it is a great grace of God, that they haue inflamed affections to wish all spirituall prosperitie to Gods people, and to blesse them in the Name of the Lord.

For this cause. [Dott. When we see the Word of God beginning to work effectually in any people, and that they wax fruitful, it is the dutie of all that loue Sion, to behirfe themselues, and cry mightily to God, with vnceftant prayers for them. If it be asked what we should pray for, or with unto them. I answeare, wee should pray, first that God would restraine the Diuell and all wicked men, that profession bee not dishonoured in the birth of it, by scandalous persons: for it is one of the first practises of the Diuell, to thrust up wicked men into profession, that so the glory of sinceritie might be darkned. Secondly, that the word might have free passage without interruption or hurtfull opposition. Seldom doth powerfull preaching make a diuision in the heape, but the Diuell and diuellish men striveto wring the Fanne out of Christs hand, that the winnowing may cease. The Doctrine that separateth the precious from the vile, and without respect of persons, yelds comfort to the gracious, and terrours, as the onely present portion of the prophane, is exceedingly oppossed of the world. Thirdly, that they may grow in grace. But, to omit other things, the Apostle here shewes by his owne example that we should pray; first, that they may truly know the will of God in Christ: seconedly, that they be discreet and wise in carriage, as well as in understanding: thirdly, that they may walke worthy of the Lord, &c. fourthly, that they may increase in knowledge: fifthly, that they might perfeuer, being strengthened with Gods might: lastly, that they may lead a patient and infaft life. And wee should be thus carefull of the good of others, both because God requireth it, and the Saints have practisef it; and besides, if thou haue any grace, thou standest or falleth with others, in respect of the credit of profession.

Since the day that we heard of it, wee caele not to pray for you.] First, from the coherence of these words with the words following, wee may note the great efficacie of Prayer, how mightily it preuailes with God: it is a way by which a Christian may exceedingly helpe himselfe and pleasure his friends. The prayer of the righteous annibale much, both for helping of the body, and healing of the soule. If two found-hearted men agree in earth, in a suitor to God the Father in heaven, they preuaile with incredible successe, they get what they would haue.

And that wee may be incourag'd to Prayer, there are dierest things that might undoubtedly perswade vs to refoule of the efficacie of prayer. Firft, God's Commandement: certeinly God will not require prayer but that hee meanes to haire it. Secondly, The Nature of God, he is a Father, and hath the compassion of a Father. Though Abraham would not know his seede, if they had fuites to him, and Jacob be ignorant of his poffeitione: yet God will heare and redeeme. Though a mother should forget her motherly compassions, yet God will not forget his: and therefore if earthly fathers, that have a great deale of ill nature in them, can giue good gifts to their children, and that because their children ask them, how much more shall God our Father, who is perfectly compassionate, giue good things; yea, the best things, yea, the very fontaine of all good, his holy Spirit, if wee ask him? Thirdly, the manner of Gods presence of grace: when wee haue any suites, hee is not farre off, or hard to come to, as earthly Princes are; and great men in world many times, but
but he is nearer to all that call upon him in truth 1; yea, for more assurance of this, that he is ready to receive petitions, it is said, His ears are open to the cry of the righteous: he is so farre from being absent, that there is not so much as any little impediment in his ear. God is ever ready to hear, if our hearts were ready to pray. Fourthly, The property of God's liberality; he holds it in a great blemish and dishonour to his bounty, either to deny when he is asked, or to reproach when he hath given; either to except against the person, or to flicker at the greaumess of the gift. Fifthly, the assistance of the spirit of Adoption; The Spirit helps our infirmities, though we know not how to pray as we ought, yet that shall not let audience; for The Spirit it self will make request for us, even in the fleshes which cannot be expressed. Sixthly, The merits of Christ and his intercession; he hath prayed for us, so as what we ask the Father in his Name, he will grant it. Seventhly, The hate God beareth to the enemies of his people; Gods Servants shall speed in their suites, even because of them that rife vp against them. Lastly, our prayers are furthered by the very Faith and Holineffe of our godly and spirituall Ancestours, the posterity speedes the better for their fakes; yea, without queftion we speed the better in England, because we are the seede or Successours of the Martyrs.

Obiect. But I have prayed for my elfe, and others, and yet finde not fucceffe. Sol. First, if thou speedest not, it is either because thou art not a righteous person; or thou art disordered in thy carriage in the family: or thou didst not continue in prayer; or thou didst not ask amiss.

Quest. But how may I know whether I did ask amiss? Ans. Thou didst ask amiss, if thou didst pray and doubt. Secondly, if thou didst make prayers thy reuge, but not thy recompence, when thou cameft to pray thou consideredst what thou didst want for thy felle, not what thou shouldst render to God; thou videsd prayer to feruethy turne, but when thou hadst speed, thou didst not returne by prayer to render vnte to God his honour. Thirdly, if thou didst not make conscience of the vfe of other ordinances of God; we shall not give all to any one ordinance. Fourthly, if thy prayers were ignorant, proud, hypocritical prayers. Fifthly, if thou walt not in charitie but broughth thy gift, and diddest not forgive, or seeke reconciliation with thy brother. Sixthly, if thou didst ask of God for wrong ends, or wrong things, as to spend on thy lusts: or for temporall things onely or cheefely: besides, many times it comes to passe that men speed not, because they are not humble. Wee should so prizce and esteem holy things, as wee should exceedingly rejoyce, if wee could get but the crumbs that fall from the Fatherstable. This Humilitie is ever joyned with great Faith and willned successe in all suites to God. Again, it is to bee noted, that men may be deceived about the successe of Prayer: for the decree for our succours may goe forth at the very beginning of our supplications, though the knowledge of it bee not reveale to vs till afterwards. Further, God heareth prayers diversly; sometimes, hee heareth to grant the verie thing we desire; sometimes he heareth, and granteth, and giueth, not the verie things we desire, but that which hee holdes to bee best for vs, and for the dilatation we are in: so hee was sayd to heare Christ, Hebr. 5. Lastly, God doth heare and grant, and yet deferre to give, and that for our great good many times: hee deferres that hee may proue vs, that our faith may bee the more kindled, that his benefits may bee more sweet; when they doe come, and that wee may know by the want, that it is his gift, when they are bestowed, and that wee may bee more carefull of the good vfe of his graces, gifts and benefits, when we haue them. Thus of the Coherence.

For you I Doe. We are bound to pray for others as well as our selves. In this place I consider in this point only two things: First, the kinds of prayers for
for others: secondly, the sorts of persons for whom we must pray.

For the first, I observe here in the original, two words, εὐεργείαν and αἰτίαν, in the translation, Prayers and Desires: as I take it, all the sorts of prayers for others may be referred to these two heads: and these two differ not so much in the matter, as in the motives to prayer, ἐυεργεία, Prayers, are such suitus vnto God, as wee are vehemently moued to, by the contemplation of God and his Attributes. The difference between ἐυεργεία and αἰτία is somewhat shadowed out by Oration and Adoration. Aitiation heere rendered Desires, are all suitus vnto God, arising from the deep sense of mans estate, either in dangers, wants, or blessings: and under this kinde may be placed the three sorts of prayers in 1 Tim. 2. 1. for our desires for others, are either Deprecations, in which wee desire God to turne away, or keepe from them some great euill; or Intercessions, which are either complaints of wrongs, or most important supplications vnto God for their conversion and the pardon of their sins: or lastly, Thankesgivings: for Gods mercies and blessings.

Secondly, to the Question, for whom wee must pray. It is shortly answered, 1 Tim. 2. 1. for all men, excepting dead men, or such as sinne vnto death, or such, concerning whom the will of God is reveale for their perdition, as the man of Sin: so as also by all men, wee vnderstand all sorts of men, not all the particular men of every sort: for wee may not desire fulauation for all the men that God hath made (vniuerally considered,) seeing the counsell of God is vnhangeably past concerning reprobus: But that which in this Text is principally, is, that Ministlers and People must pray one for another. Ministlers must pray for their People: thus doe the Apostles in every Epistle, yea, Samuel faith, God forbid I should cease praying for you: as if hee knew it to be a detestable thing for a Ministre to bee so tacitnous or careless, as either not to pray, or not to continue to pray for his people. The people must also pray for their Ministlers, and that especially for these things, that God may deliver them from the rage of the disobedient, and the practises of their enemies *, that God would open their mouths, and give them utterance *, with a fitness to discover the secrets and mysteries of Christ *, and that their preaching may runne and grow, both in efficacie and credit *; yea, in as much as they labour about fauing other mens souls, the people should by prayers labour to further the fulauation of their Ministlers.

Wec cease not.] Note. First, hee that loues the people of God truly, loues them constantly.

Secondly, that a heart truly sanctified is much in prayer, cannot give it ouer. It is a woffull thing to neglect prayer, but how curduously miserable is their case whose hearts rise against prayer, and cannot abide it, but persevere in it in others?

Thirdly, the not ceasing in prayer, hath in it constancie and perseverance in prayer: and teacheth, that as wee are bound to pray, so are wee bound to perforuer in prayer: yea, if wee must not cease to pray, it implies: first, that wee must pray in all places: secondly, that wee must watch to pray: thirdly, that wee must beleeue, and hope wee shall obtaine what wee pray for: fourthly, wee must not appoynt God either time or means: fiftly, that wee must pray with all manner of prayers: for all these true things are requisite *: or if any of them bee wanting, there will not bee constant and faithfull prayer. Yea, not ceasing, notes that there is singular comfort in prayer, else men would never hold out.

Not ceasing, what it imp.
ies.

* John 4: 11.
1 Tim. 2. 8.
Matt. 25: 41.
Col. 4: 2.
Ephes. 6: 18.
1 Pet. 4: 8.
Heb. 10: 15. 16.
Heb. 2: 3.

Obiecl.
Solu.
2 Eccles. 5: 5.
Mat 6.
Obiecl.

Not ceasing, implies, multiloquie, vaine babbling. Sol. Not so: a man may pray earnestly and often, and yet not use many words *.

Obiecl. But, to pray without ceasing, is to bee yeeted to idle repetitions;
for how can men bee furnished and finde matter to pray so often and so much? Sol. A Christian is furnished many ways with needful full occasions of continual prayer. First, hee is tyed to a daily Sacrifice both morning and evening by Prayer and Prayles. Secondly, he finde continuall new Mercies, and those require new songs of praise and prayer. Thirdly, as his knowledge increaseth by the wif of the means, hee findes an increafe of matter, to drive him to prayer, and make him pray better. Fourthly, new infirmities breaking out in himselfe and others, and that daily, giues an occasion to renew his duties to God. Fiftly, the Creatures, and his callings must bee sanctified by the Word and Prayer. Sixtly, variety of crosses breaking in vpon him, giues him cause to runne to God for the sanctifying or remouing of them.

Let such pray sedome as thinke they owe God no Sacrifice, or receive no blessings from God, or care not for knowledge, or finde no infirmities in themselves, or have no crosses, or neede no blessing vpon their callings and labours: but let all that fare God (lilre vp themselves to pray without ceasing, because God requires it, and hath made gracious promises; because they finde daily necessities, and may hereby exercise their faith, and shew their love to God and to others, after the example of the Saints, and by the motion of the Spirit of Adoption, which will not be idle in them.

Thus of the Affirmation. The Declaration followes.

That ye might be fulfilled with the knowledge of his will in all Wisdom and spiritual understanding, that ye might walke, &c.

In this Declaration hee describeth the knowledge hee prays for, by six things:

1. By the Object of it; The will of God.
2. By the Parts; Wisdom and understanding.
3. By the End; That ye might walke, &c. Verf. 10.
4. By the Cause; His glorious power, Verf. 11.
5. By the Effects; Patience, Long-suffering, Loyallnesse.

The Object is described in these words; fulfilled with knowledge of his will. And here is, 1. the Object it selfe, Will of God: 2. the Means of apprehension (viz.) Knowledge: 3. the Measure, filled with it.

Of his will.] Will is a propriety in God. Proprieties in God are either Personall or Essential: the Proprieties of the Person are such as these; in the Father, to beget and end forth; of the Sonne, to be begotten and sent forth; and of the holy Ghost, to proceede: the Proprieties of the Essence, are of two sorts: fomone note the Essence, as they say, a priori; and these are such Proprieties as are incommunicable, that is, are so in God as they are in no Creature, as Infinitelie and Simplicitie, free from all mixture, parts or composition; some note out the Essence a posteriori; and these are such as are first and principally in God, but in the second place communicable to the Creature; and of this sort are Power, Wisdom, and Will in God.

The will of God is either, The Will of Gods good pleasure; or, The Will of his pleasure.

The Will of Gods good pleasure is in things where the effect is good.

The Will of his pleasure is in things where the effect is euill, and so hee wills in respect of the end, but not in respect of the means to the end, as Sinne, and some Miseries.

The Will of Gods good pleasure is here meant: and this is secret or revealed. The revealed Will is here meant.

The revealed Will of God is of foure sorts. It is 1. His determining Will concerning vs, what shall become of us. 2. His prescribing Will, where hee requires either Obedience; and this is revealed in the Law: or Faith and Repentance,
Repentance, and so it is revealed in the Gospel. 3. His approving Will, and that is that Will, by which hee graciously accepts, and tenderly regardeth those that come to him in Faith and Repentance. 4. His disposing Will, and this is the will of his providence. The preferring Will of God is wholly revealed, the other three but in part, and by consequent.

Thus of the Will of God.

Knowledge.] This is the Grace by which the Will of God is apprehended. The original word is three ways accepted: Sometimes, for Knowledge; so ordinarily: Sometimes, for Acknowledgement; as it is translated in these places: Luke 1. 4. 1 Cor. 16. 18. 2 Cor. 6. 9. Sometimes, for Knowing again.

All three fences may be heree well considered off.

First, of knowing God's Will. Here I consider three things: first, what we must know: secondly, why: or, the motives to persuade to seek for knowledge: thirdly, the means to be vsethereunto.

For the first: wee must know that God doth approove of vs in Christ: the approving will. And this is so necessary, that our hearts can never bee rid of the occation of fear of our Reprobation, till wee doe know it. Secondly, we must know what God hath determined of vs: his determining will. To this end hath God giuen vs his Word and Spirit, that wee might know what hee hath prepared for vs, if wee loue him. Thirdly, wee must labour to know what hee requireth of vs: his prescribing will. It is layd of David, Acts 13. 28, that hee did all the wils of God; and so should wee also labour to know, and by practise express the power of all Gods wils: and the rather, seeing we have fulfilled, not the will, but the wils of the flesh from time to time.

For the second: there are many things might enflame vs to the desire of knowledge. For this is the glory of Gods Elect, nor riches, not strenght, nor carnall wit. It is the singular gift of Gods grace, and special portion of his Chosen. It is a great sinne, and greevous curse to want it: but a damned plague to contemne it. Knowledge? Why? it is more excellent then all things: all but losse and dung in comparision of it. Without it, Zeale is little worth, and Sacrifice is in vaine. What shall I say? This is eternal life to know God, and whom he hath sent Jesus Christ.

Thirdly, what must wee doe that wee may attaine to the knowledge of Gods will? I answer: First, wee must get to bee true members of Christ: for No man knoweth the Father but the Sonne, and they to whom the Sonne revealeth him. Secondly, we must conscientiously prafighe what we doe already know by the light of Nature, or generall light of Religion, and then Christs gracious promife lyeth for the further revelation even of lauing knowledge. Thirdly, men newe foundly prosper in the attaineing of lauing knowledge: till they have beene in the furnace of affliction of Confidence: after men have beene wounded in spirit and their hearts smitten within them, they will then know, and endeavour themselves to know.

But this Question may be excellently answered out of two places of the Apostle Paul.

First, in the 12. of the Rom. 1. 2. 3. The Apostle sheweth that a man must doe five things, if hee would know what the good, and acceptable, and perfect will of God is. First, hee must devote himselfe to a religious course of life: this hee calleth sacrificing of our felues to God, Ver. 1. Secondly, hee must no more follow the fashions of the world. Thirdly, hee must by prayer, and the vie of all the meanes, repent for the sinnes of his minde, and get a new minde to put his knowledge in, Ver. 2. Fourthly, hee must be ouing and trying, often examining himselfe, and trying his evidence concerning the faith of Gods good will to him, as the hope of his glory, Ver. 2.
Fiftly, bee muft not bee over-curious to prie into such knowledges as concern him not; but be wife to obferveth labouring especially by hearing and praftice, to get within compatiile of the knowledge of his owne Iufification, Sanftification, and Saluation, Ver. 3.

Againe, in the 5. of the Ephesians, Ver. 14. to 22. to gaine the truelight of Chrift, and underland Gods will, the Apoftle heuws that wee muft doe nine things. Fiftly, wee should awaken our felues out of the spirituall fummer of our hearts; labouring, by prayer and meditation of our danger, to force open the eyes of our minde; *Awake thou that sleepeft, Ver. 14.* Secondly, wee muft forfake the company of wicked and carnall men, that have no taste nor feeling of things that belong to the kingdom of God; *Stand up from the dead, Ver. 14.* Thirdly, wee muft walke circumspectly (precifely, the original word is) being refolved to make a confcience of all our wayes: or else in vaineto goe about to digge for knowledge, *Verfe 15.* Fourthly, wee muft allow much time for hearing, and reading, and conference; euem as men that mean to redeem all the time past they haue vpprofitably spent, *Verfe 16.* Fiftly, wee muft bring a minde willing and defirous in all humilitie; to underland Gods will: a frowward spirit cannot prosper; or a man in his owne conceit, *Verfe 17.* Sixtly, wee should in speciall take heed of drunkenarters, or any kind of tippling, wherein is excefe, *Verfe 18.* Seuenthly, wee muft labour for a chearefull spirit, and a glad heart, and feue it by finging of *Psalmes, making melody in our hearts to God:* a heavy spirit is dull of apprehenfion, *Verfe 19.* Eightly, wee muft give thankes for all things, reafonably acknowledging euery mercy, and rejoycing for any succetfe in the meanes, *Verfe 10.* Laftly, wee muft submit our felves one to another, euer willing to learne in any thing of any body, *Eph. 5. 21.* Hee that scorneth enformation is a foole.

Thus of Knowledge.

Secondly, it is not enough to know, but wee muft acknowledge the will of God, that is, by a conftant and open diligence in the vfe of the meanes, and confeional heedfulnesse euem in all things in praftice, wee muft hold forth the light of the truth; in a religious profeflion of it, in communion with the Saints, and separate from finneres: this is required in Gods Elect as well as Faith, Tit. 1. 1. Neither is it a precife humour in fome few, but God would have all come to the acknowledgment of the truth*; not to heare it, or to know it onely. Without this, I will not fay absolutely, a man cannot bee in Chrift; but this I fay, with the Apoftle, *A man cannot bee perfect in Chrift, and of ripe age.* By this acknowledgment wee escape an exceeding great deale of falfinesse that is in the world*; and becaufe that many men will by no meanes drawen to acknowledgment the way of God, therefore by a fult judgement of God they are delievered up to aprobate fenc*; Only two things are to be vrged vpon profeflours here in: firft, that they doe fondly repent of their finneres before they make profeflion, and enter vpon acknowledgment*; or else acknowledgment will bee a vaile for filthy Hypocrifie: feconedly, that they take heed of finning prefumptuously after acknowledgment. Feare the curfe, *Heb.10.16.*

Thirdly, wee muft know againe: this hath three things in it. Firft, we muft bee often viewing and looking ouer our euidence, to bee fure of the whole and euery part of it, as wee would doe if wee had aflurances for matters of theworld. Secondly, becaufe finneres after calling doe greatly darken knowledge, therefore wee muft not onely renew our repenrance, but our knowledge also. Thirdly, wee muft know the truth of God, not onely in our minde, by underlandling and thinking of it; but wee muft know it againe in the affections of our hearts in respect of fence and feeling, and againe after
after that, in the practice of our life; for that is experimental knowledge, and the very power of godliness.

This Doctrine of the knowledge of the will of God, reproves many sorts of men. First, such as desire not knowledge at all: and so perish for want of it. Secondly, such as sometimes desire knowledge, but they will not have the means, or not constantly, or not at all the means. Thirdly, such as will not know something of the prescribing Will of God, but never heeds his approving or determining Will. Fourthly, such as, though they vfe the means for Knowledge, yet will at no hand abide Acknowledgement. Lastly, it reproves the carelessnesse even of Gods people many times, neglecting to make their Calling and Election sure, by looking often ouer their evidence, and renewing their knowledge, and labouring the cure of their natures from flumber and relapies. Thus of Knowledge.

Filled, or fulfilled. From the observation of the measure I note foure things. First, that wee must not rest in beginnings; wee must bee filled with all knowledge: not onely get Grace and Truth, but bee filled with it: so full of Wisdom, of Faith and Power, of Good-workes, of Joy in Gods favoure, of all Hope, full, even with the fulnesse of him that filleth all things. But it is contrary with the most men: for wee may complaine out of divers Scriptures, even of them that they are filled, not with Grace, Knowledge, Faith, Workes, &c. but with the Leprofie of all spiritual Infections, with all Deceit, with Wrath, even when they heare Gods word, with worldly Greefe and Paffions, with all kindes of Vnrighteoufnesse, with Drinke, with the measure of their Fathers Sinnes; yea, so wretchedly vfe the liues of many, that they chew themselves to bee filled with the Diuell himselfe; but the workes almoft of none are perfect, or filled before God.

Secondly, that there is something in Grace or Knowledge still wanting: wee know but in part. Mans heart may be compared to a Vessel, the means to a Pipe, the Spirit of God to the Wheele that beates the water into the Pipe, the Miniffer is the Servant that opens the Cocke; and then the reason why we know but in part, is, either the Cocke alwaies runnes not, or not alwaies in the same measure: and sometimes our Vessels are filled with other things, as the cares and luffs of the World, and so they runne ouer; and vntil our Vessels runne out, and loe what we receive by the means.

Thirdly, the knowledge of the will of God, and spirittual things, onely can fill and satisfy the heart of man, all elsis mere vanity and vexation of spirit. Earthly things cannot fill, neither the knowledge of them, nor the vse or possession of them, because they are not infinite nor eternal: besides, there is nothing new, nor are they of a like nature with the Soule; they are enjoyed with vexation and much faticie, for our affections will not love them still; yea, most end the vanity of mens minds to turneth deuises, concerning their knowledge or vse, that death or losse takes them or vs away, before they can finde out that way of vfling of them, that could satisfy and fill the heart.

Lastly, nothing but the will of God bindes conscience: the Apostle of purpose layeth the foundation in the Preface, concerning the knowledge of, and refting upon Gods will, that so he might the more easily beat downe their Traditions and Philosophicall Speculations, of which he meant to entreat in the next Chapter. Now, if this Doctrine bee true, as it is most true, then Apocryphe Scripture, Counsels, Fathers, and Princes Lawes, doe not bind further then they are agreeable to Gods will; and therefore much leffe Popes Decrees, Traditions, and humane Inventions.

Thus of the Obiect of Knowledge.
In the next place it is described by the parts of it, in the next words [In all Wisedome and spirituall Understanding.] Where the Apostle fieweth that fauing knowledge hath two parts, (viz.) Understanding and Wisedome. Concerning the difference between the two original words, in this place rendered Wisedome and Understanding, there is a great fierre amongst Interpreters. Some fay that the one proceedeth out of the principles of the Law of Nature, and the other out of the principles of Faith. Some take the one to be knowledge concerning the end; the other, of things that are for the end. Some thinke by Understanding is meant apprehension; and by Wisedome is meant Judgement, or dijJudication. Some thinke, that Synops, ren- dered Understanding, receieth the will of God in the whole; and that Sophias, Wisedome, conceieth it in the parts, and with weighing of all circumstances: by the firft they confider what is lawfull, and by the second what is expedient. Some fay that the one of them conceieth the obiect of felicitie, the other, the means by which men attaine it. Some thinke they differ thus, that the one understands of God absolutely, by Scripture, as he is; and the other confiders of God by relation, or comparison with the creatures, by experience, as he is revealed to be good: but the plainest and soundeft difference is this, that Understanding is contemplative knowledge; but Wisedome is active knowledge: the one giues rules for practife, the other for Judgement and Contemplation. But before I confider of them apart, I obferue two generall Doctrines.

Firt, that fauing Knowledge and Wisedome is not naturall, but from above, and had only by CHRISt, here it followes Faith and Loue: it is worought by the power of the Gofpell, it is prayed for; and laftly, it is plainly faid to be spirituall: See more, James 3.17. 1 Cor. 2.14. 2 Cor. 1.30. Tit. 3.3, and it may ferve for many vses.

Firt, it should inforce vs to labour to become spirituall men, as wee would desire to have any thing to doe with the knowledge of Gods will: for if wee be not more then naturall men, it is certaine wee know not the things of God. Be sure therefore thou be no naturall man.

Queft. How may a naturall man bee knowne. Ans. Hee is a naturall man: Firt, that hath in him onely the spirit of the world, 1 Cor. 2.12. Secondly, that knowes not that wisedome of God that is in a mysterie, that is, his Reconciliation and Salvation by Christ, 1 Cor. 2.7. 10.14. Thirdly, that loues not God, Verf. 9. as they do not that loue not the word, people, and way of God. Fourthly, that knowes not the things gien of God by the Spirit, Verf. 12. Fiftly, that accounts spirituall things foolish things, and religious courses foolish courses, Verf. 14. Siftly, that hates sincerity, and walkes after his owne lusts, Jud. 19.18.

And it is worthy to be noted, that the Apostle, when he fore tells of the wicked loose perfons and profane men, living in the Church, he faith, they make Sects; and it is moft fure, that not onely Heretikes and falle-Teachers, that draw men out of the bosome of the Church, to divde them from our Assemblies, but euen wicked men, that wallow in finne, make Sects and Schifmes, and diuision in the Church, though they otherwise come to the Word and Sacraments as the people of God doe: for the Word is feldome effectuall in the working of it in any place, but wee may finde the Diuell stirring vp carnall and naturall men, that flire by all meanes to pursue such as defire to feare God, lading them with reproaches, and blowing abroad flanders, and wilfully both disgracing them, and fhunning their presence; and when they have done, call them Sectaries, and other Hereti-cal names: them I fay, that excepting their care and confience to walk uprightly with God and unreproveable amongst men, live in peace by them:

The differencies between Wisedome and Understanding.
but though men are deceived, God will not be mocked; these are the men that God means to indite for making of Sects in the Church, as well as Heretikes.

Secondly, seeing true Wisedome is from above, it should worke in vs a dislike both of hellish wisedome and earthly wisedome: by hellish wisedome I meane such wisedome as was in the Priests when they killed Christ, or that was in Pharaoh, who counts it to dear wisely, to oppress Gods people: it is diuellish wisedome to bee cunning or artificiall in hiding the practive of sinne: it is diuellish wisedome to have skill in defending sinne: It is diuellish wisedome that is vfed in the refining of sinne; as for example, drinking of healths began to grow to that detestable head, and was accompanied with that filthy villany and abomination, in respect of the excelle of it, that certainly the Diuell should never have gotten the most men in a short time to have had any thing to doe with such a damned beastliness: now the Diuell not willing to loose his homage and sacrifice, inspires some men to bring in a libertie to drink in leffe glafies, and with allowance of choye of drinks or Wines, and now the sinne is refined, it goes current.

Earthly wisedome is of two kinde: for either it is a skill to get goods, or else it is humane learning and policie, both allowable in themselues, but neither to be too much liked or trusted to: for as for the skill to get riches, What would it profite a man to winne the whole world and loose his owne soule? and the praiie of humane wit, learning, policie, &c. is much curbed by certaine terrible places of Scripture. The conceit of this wisedome makes the Groffe of Christs of none effect; and a man may have a great measure of it, and be famous, and yet be without God, without Christ, and without the covenants of promise, and without hope in the world: for, not many noble, nor many wise hast God choosen. Yea, God many times hides the mysteries of the Kingdom of Grace from these great Wive-men, and sets himself of purpose to stays their pride, to destroy their wisedome, and to infrstrate their counsels. Where is the Scribe ( learned in the Scripture ? ) where is the Disputer of this world ( skilfull in humane learning and policie ? ) Hath not God ( to vexe the very hearts of these men ) tyed converstion of foules, ordinarily, to the foolishnesse of praying?

Defl. 2. It is not enough to get Piecie; vnleffe wee get Wisedome also,

Earthly wisedome. 

1 Cor. 1:18.

1 Ephes. 1:12.

b Cor. 1:19.


What would it profite a man to winne the whole world and loose his owne soule? and the praiie of humane wit, learning, policie, &c. is much curbed by certaine terrible places of Scripture. The conceit of this wisedome makes the Groffe of Christs of none effect; and a man may have a great measure of it, and be famous, and yet be without God, without Christ, and without the covenants of promise, and without hope in the world: for, not many noble, nor many wise hath God chozen. Yea, God many times hides the mysteries of the Kingdom of Grace from these great Wive-men, and sets himself of purpose to stays their pride, to destroy their wisedome, and to infrstrate their counsels. Where is the Scribe ( learned in the Scripture ? ) where is the Disputer of this world ( skilfull in humane learning and policie ? ) Hath not God ( to vexe the very hearts of these men ) tyed converstion of foules, ordinarily, to the foolishnesse of praying?

1 Cor. 1, 24; 0, Acts 6, 3. Ephes. 1, 8, 17.

He is, first, for confusion of those that hold all labour for the attaining of spirituall things to be a folly, of inoffin men those to be foules that make such adoee about the vfe of the meanes of Salvation. But it is certaine that Chriff, that gies godlie men rightcounfelle, gies them Wisedome. Religion doth not make men foolish, but gies wisedome to the simple. Secondly, Profeffors shoud be aduised to make confidence of discretion in their carriage, as well as holynesse: and to this end they shoule take heed, 1. Of pertinifhes and peueifhnesse, a vice should be onely found in the boforme of foules. 2. Of conceitedneffe, a foule vice, to be so wise in their owne conceit, that their owne wayes should alwaies fo pleafe them, that they thinke better of themselves then of persons men that can give a reason. 3. Of rash medlling with other mens busynesse, or prying into their eftates: mens eyes should not be in every corner of the world. Lastly of vnaduised openfelle, in all companies, without respect or heedfulnesse, to poure out all their mindes.

Thus of the generall Doctrines.

The first part of sauing Knowledge is here renderd Understanding, and is Contemplative Knowledge.

Contemplative Knowledge hath in it two things, Apprehension and Meditation; that is, the power to differne Doctrine, and the power to meditate of
of it; both are needfull, and in both men are exceeding wanting; especially in the power of Meditation. If you ask me what the object is about which we should meditate, it is answered before; it is the Will of God, determining, approving, prescribing and disposing. And it is no wonder, that men get to little knowledge, or are so unable for contemplation, because every one is not capable of it; the Sinner may, in a passion, seek wisdom, but he cannot find it. Besides, the means must be vested: especially in Contemplation, it is exceeding hard to hold any course constantly, but the ground must be from matter of prayer, or hearing, or reading. Further, many things are required to fix a man to capable labour, and power of holy Contemplation: First, Obligations of hearts, and affections; for such as are carried about with lusts are ever learning, but never come to the knowledge of the truth. Secondly, Meekness, or rest of heart from the hurry of disordered affections and troubled passions; halting affections and a foolish mind are inseparable; he that is passionate can lift vp no holy thoughts, but he can easily excite folly. Thirdly, A good mind, that is, an understanding, not exercised in imagining and plodding of cuill: men of wicked imaginations are utterly disabled for contemplation. Fourthly, Humility, or a tender sense of ones owne wants and unworthinesse: the proud-conceited man, for matter of Meditation, is of an empty mind, unleffe it be that they dose about questions, or strive of words, or vain disputation, that tend to nothing but strife or vain ostentation. Besides, a heart fattened and thrown with preumpitous hopes, or profits and pleasures; and hardened through long custome and practice of sinne, is almost wholly blinded in the things that belong to the Kingdom of CHRIST; These men have eyes, and see not, and ears and are as if they heard not.

To palie from this point of Knowledge Contemplatius, I conclude only with the consideration of the 8. of the Proverbes, where it is the drift of the holy Ghost to persuade men to seek to store their hearts with knowledge, both for sake and use. Wisdome cries to be heard. God would faine fatten knowledge upon all sorts of men. Now if any should ask why Wisedome is so importunate, or wherefore they must set all aside to get her; there are three Reasons given. First, because wee are naturally fools, and not wise in heart: there is no inward subsance of sound knowledge in vs, Verse 5. Secondly, the things to bee imparted are the most excellent in heavne and earth, Verse 6. Thirdly, no knowledge but this, but it is stained with error or lewdnessse: now in the Scripture wee are sure of two things, Truth and Puritie.

Obiecl. But the Doctrine of Religion, as it is revealed in Scripture, is exceeding crouse and contrary to our natures. Sol. It is answered, that there is no forwardnessse in it; it is in vs, not in the Doctrine it selfe, Verse 8.

Obiecl. But the study of fauning knowledge is exceeding difficult. Sol. That is answered, Verf. 9. My words are all plaine to him that will understand, and straight to him that would finde knowledge: If there were a constant desire and endeavour in men, they would finde great successe.

Obiecl. But it is not a profitable course nor gainefull. Sol. That is denied, Verf. 10. knowledge is better then Silver, or Gold, or precious Stones; and it is more thrt to get it than to get riches.

Obiecl. But I see that many that follow Sermons, and study the Scriptures, are very indifereete, and men of no reach nor parts. Sol. It is answered, Verf. 12. that Wisedome dwells with Prudence or Discretion, and finds forth Knowledge and Counsells: and if men were compared, in their present knowledge, with what they were before, it would appeare that they have gotten more discretion, and therefore it is a meere imputation.
Obiecl. Many great profeflors are men of wicked liues. Sol. Verf. 13. The fear of the Lord is to hate evil, as Pride and Arrogance, and the emill way, and am oath that speaketh evil things: and therefore if any such bee of wicked liues, they are hypocrites, thrust into profeflion by the Diuell, of purpose to shame the Study and endeavour after lauing knowledge.  

Obiecl. But the moft that follow Sermons, and read the Bible fo much, are base persons, and men of no fashion in the world. Sol. That is denied, Verf. 15, 16. For, the holy wisedome of the Word hath beene the fairest ornament, and help, and support to Kings, Princes, Nobles and Judges; By mee Kings rainge, and Princes decree Justice.

Obiecl. But this knowledge fills men with terrours and Melancholy, Sol. That is denied: for it is a most loouly study; I loue them that loue me. It is only terrible to such as foloue their finnes, as they will not part with them.  

Obiecl. It is a knowledge neuer attained in any perfection. Sol. That is denied too, Verf. 17. They that feek eth me carely shall finde me: men get no ripeness in knowledge, because when they vfe the meanes, their heads are full of cares or lufts, &c. or they waiue not vpon the opportunities and advanta ges of the meanes: they feek eth no: carely.

Obiecl. But, at the leaft, it is an enemy to Thrift, and a hinderance to men outward cofftes. Sol. That is falle too, and hee giues two Reasons for it, Verf. 18, 19, 20. For firft, the most durable riches (that is better then all gold or pleafure) is righteoufneffe, and this is gotten by the knowledge of the word. Secondly, that the moft an end impouerifheth men, is the hand of God, or of men; and sinne vfluall and disorder is the original cause of all losse or povertie. Now Wisedome caufeth a man to walke in the wayes of righteoufneffe, and so to inherit substance; and as God fees it meete for them, to fii their treaures.

Obiecl. But a man can neuer obferue the rules of holinesse required in the word, and vrged vpon men by preaching. Sol. The word doth not onely fhew men what they should doe, but it giues power to doe it: It caufeth men to walke in the way of righteoufneffe, Verf. 21. Lastly, to put all out of doubt. Knowledge: Why? It is the very glory of Chrift; and dwelt with God in the very beginning of the world: ye, it was begotten from everlafting, when there was no depths, nor the mountaines fetered, nor the earth framed, &c. from Verf. 22. 23. 32. The exhortation is in the end of the Chapter, that as men would affuir themselves to be Gods Children, or to be bleffed in their wayes they shoule heare inftruction in this point and bee wise, and daily watch at the gates of Knowledge: so fhould they get the life of grace and obtaine the faviour of God, when others that defpire knowledge, and the means of it, fhall be fo wounded in soule, that they fhall certainly die eternally, Verf. 32. 33. 34. 35.

Thus of Contemplative Knowledge.

Wisedome, or Attire Knowledge follows: the confideration hereof is exceeding difficult: for it lyeth in the prescribing of the difcretion in prætie. Wisedome in prætie stands principally in two things: firft, in Order of prætie: fecondly, in the Specialties of good behauiour.

Wisedomes Order lyeth in the prescribing of Rules concerning the priority and precedcie of things in prætie: the tels what must be firft done, and chiefly; and thus the giues feauen Rules.

1 That Heauen be fought for, before the earth, and remission of finnes in Chrift, before any other thing.  
2 That men choose paffent affliction rather then future, rather suffer now with hope of reward in another world, then take pleafure now, to endure the paines to come.
That God be feared before man, whether it be other men or thy selfe: thus it is wisdom to let God have the first place in the morning; before thou fearing selfe in thy calling: thus it is wisdom to obey God rather than man, when the Commandement and the commandement of man lieth before thee, and are contrary one to another: thus also the duties of the first Table are to be done before the duties of the second Table, in equal comparison.

That death be provided for before life; first learn to dye, and then it is easy to learn to live.

That opportunity be preferred before time: Workes in harvest: walk while ye have the light: delay not; whilst thou hast the means, seek God whilst bee may be found.

That the first place in dignitie over any, be accounted the greatest place of service unto all.

That in duties to men, wee first regard to practise the duties of the first Commandement.

Secondly, concerning behauiour; Wisdom bindes the Heart, the Tongue, the Conuerstion.

First, in binding the heart to good behauiour, the chargeth five things,

1. That in the drearesse of affections, and clearenesse of knowledge, in the puritie of our thoughts, God be loued above all.
2. That we draw weapon upon every imagination, or what else exalts it selfe against Contemplation, and the obedience of Christ, never ceasing till those inward sinnes be led away captive.
3. That wegrow in Meeknesse, as wee grow in knowledge: and that we be wise to fruite, defining the knowledge onely that can profit.
4. That we rest not till wee be clearly refolved, in Religion, Gods Love, and our owne Saluation.
5. That the fear of God, throughout all our whole life, bee our chief treasure.

Secondly, in binding the Tongue to the good behauiour, the chargeth:

1. That our words before, when we speake either to God or men.
2. That we doe not so much as whisper against the Lords Anointed.
3. That we presume not to commenced the sacred Name of God to take it vp in vaine.
4. That we confess not the luft, nor afflicte and defend the wicked. It is not safe for the Prince to smite with the tongue the meanest servant of God.
5. That we answeare not a matter before wee heare it.
6. That we indige nothing before the time: and speake euill of no man, but be quiet, referring all meeknesse to all men.
7. That we seeke a due feation for good words.

Thirdly, in binding the conuerstion to the good behauiour, the chargeth:

1. That men walke exactly, accurately, precisely: it is translated circum.
2. That with all delight men set their hearts to keepe Gods Commandements and doe them: and by good conuerstion men shew their worke?
3. That men meddle with their owne businesse.
4. That profit and pleasure give place to godinesse.
5. That men truull not faire pretences, but haue some sure trull before wee commit our foules to any.
6. That wee feare and depart from euill before the croste come: it is euery bodies course to talke of repeating when misery is vpon them: but a wise man will redeeme his owne sorrowes, and feare GOD whiles the curfe.
Wdte
And thus Shall We 3. in wee Chap. Haueweee foundvnrigbt outneffe in God
Tjiegeoerall Do&rine. 

A Motines holy b
&dG*h6.7.S. c
Efhtfi 78

life.

to
time,
fations
but
that
IN
fingof
the
and
world,
fortheinnumerable
and
the
might
the
flefbjwee
our
are
are
received
he
that
haue by the Gopell gained much Knowledge) to do good, or live well, but they must raise their endeavours to an eminence, and this he expresseth in three forms of speech.

First, they must walke worthy of the Lord.
Secondly, they must walke in all pleasing.
Thirdly, they must be fruitful in all good works.

And if any should ask how all this can be attained, here answeres in the end of the Verfe, when he faith, increasing in the knowledge of God.

The Doctrine out of the whole Verfe is, that the life of Christians ought to answer to their profession, knowledge, and the means they enjoy. In the enlarging hereof I consider foure things. 1. The Motives to excite vs to an holy endeavours after innocency. 2. The Caues why so many men in the visible Church, injoying the means, haue attained to so little innocencie. 3. What we must doe that we may thus walke. 4. The Benefits would be gotten by a holy care of Christian Innocencie.

The Motives are such as these:

1. We are not in our owne power, to liue to our foules, but are tied to liue to him that died for us.
2. Our foules and bodies are destinate to incorruption in the Heauens: and therefore wee should set our foules so to liue, for this short space in this world, as we might deliever them vp undefiled in the day of the Lord.
3. Haue wee ever found unwrighteousnesse in God? shall we then serue Satan, that never did vs good, and forfake the Lord our God? When our hearts are tempted to finne, wee should say: Shall I thus require the Lord for the innumerable benefits he hath bestowed upon me?
4. The long night of sinne and ignorance and hellish darknesse and danger (by the light of the Gopell, by the means of Christ our Saviour) is past, and a short season remains vnto vs, to glorifie God, and worke out the assurance and fruition of our owne saluation. Shall wee not then arise from the sleepe of sinne, and now call away the works of darknesse? Is it not now time to arme our foules against the sluggishnesse of our owne Natures, and the corruptions that are in the World; to walke honestly, as becomes this day of grace and fauour?
5. The miserable events of serving the flesh might move vs. If wee haue the means, and make a shew, and yet liue carnally and scandallously, wee may deceive our foules, but God will not be mocked: wee shal reap more vs then if wee sow to the flesh, wee shal of the flesh reap corruption. And for these things the wrath of God commeth upon the Children of disobedience. And therefore let
Walke worthy of the Lord.

Let no man deceive us with vain words: and if Jerusalem will not be instructed, my soul (faith the Lord) shall depart from her, and she shall be deformed, as a Land that no man inhabiteth. And contrariwise, if we would go to the spirit; and never be weary of well doing, nor faint or fail, in due season we should reap: reape I lay of the Spirit, even life everlafting.

6 We should be much mowed by the dreadful relation wee stand in, to God, to Christ, to the holy Ghost, and to the Church: for we are his Servants, and therefore ought to be holy as we is holy: wee are his Children and therefore ought to prove it by our obedience. To Christ: for hee hath washed vs in his blood, and shall wee pollute our selves againe? hee was in his owne practife a perfect patterne of innocencie, and shall wee not learne of him? wee are his Members, shall wee frame and dishonour our Head? our Saviour is in Heauen, and shall we be buried, like Moles, in the lour of fenfull and earthly things? or rather, ought not our affections and consonations to be where Christ is, even in Heauen, at the right hand of the Father?

To the holy Ghost, we are his Temple, and shall we defile Gods holy place? To the Church; which is the Cuie of the holy God, which hee hath consecrated to himselfe; and therefore were it not wickednesse to prophane it with impuriety? Let vs liue as the Citizens of God.

Lastly, in the 1 Thes.4. I finde an Exhortation to holinesse, and it is enforced by true reasons: first, it is the will of God, Ver.3. Secondly, a holy life is an honorable life, Ver.4. Thirdly they are Gentiles, nor Christiaans, that liue prophaneely, Ver.5. Fouthly God is a certaine anuerger of all unrighteousnesse, Ver.6. And finally, we are called unto holiness, Ver.7.

Secondly, if bee asked, how it comes to passe that such multitudes of people, liuing in the boforme of the Church, are touched with so little care of holinesse of life? I may anfwere, divers things.

1 The Vail of Ignorance lyeth vpon their hearts, and grosse darkenesse still covers those people. Though the light be come, and the glory of the Lord; Yet for the most part these men abhor re the light, and therefore are their waies darke and slippery.

2 Mens hearts goe after their eyes, and mensenses are made Maitlers of their liues; and therefore are their affections onely flattering with carnall things, they take their directions from their owne flesh, and walke in the way of their owne luft.

3 Many times their brethren deceiveth them: I meant, they are misled sometimes by their owne miftaking and mifapplying of Gods promifes, and sometimes by the sinfull dawbing of wicked Teachers that set themselues to strengthen the bands of the wicked, and discourage the hearts of the righteous, crying Peace, and safety, where there is no peace. Ungodly men these are, that gaine the doctrine of those faithfull men, that would cure this sinfull generation, by a meere severitie of doctrine.

4 The most men fee no necessitie of the reftoring of their soules: they cannot bee perswaded of the necessitie of Regeneration and conversion by the Word, and when they come to the means they feek not to God to lead them.

5 Men are double-hearted, and diuide one part to the flesh and the world, and another to God; the more open part of their liues, some pretend to direct, with some respect of holinesse, but the secret and inward part is full of all rottenness; and yet men will not see, that God and Sinne, God and Riches, God and the Flesh, cannot be serued both of one man, at one time.

6 They are incorrigible, will neyther be heal’d by the word, nor bee forced by the worke of God, They will not understand, though all the foundations of the earth be mone.

Thirdly,
Walke worthy of the Lord.

Chap. I.

Thirdly, that we might attaine vnto this holinesse of Conversacon:
1. Wee must grow out of liking with our owne waies, and our present carnall course, and forfake that way, and returne from it.
2. Wee must get out of the way of sinners, for he that walketh with the vngodly will be like them.
3. Wee must mightly labour for knowledge, and bee much in contemplation: and to this ende exercise ourselues in Gods word day and night, and dwell in Gods house. Coherence with Verfe before, and Psal. S. 20, and 2. 11. 12. Psal. 84. 4. 5. Esay 2. 3. yea, wee should by conference ask the way one of another.
4. Wee must get into Christ, for hee is the way, and till wee labour our ingraining into Christ, and settle our selues to seeke a Saviour, even vnto vs by faith, all our worke are in vaine.
5. That our conversations might be more holy, and vnrebukeable, wee should first labour to get holinesse into our hearts; for if grace be within, duties will be without: if corruption be mortified in the Soule, which is the fountaine, it will have no great finne in the life, which is the streame which flows from the heart: first, we should guide our hearts into the way for there commeth life.
6. Wee must submit our selues to Gods corrections: leare obedience by the things we suffer, obey the checkes of our conscience, and be contented to caste the bread of affliction: beare the words of rebuke and admonition: for hee that refuseth correction will certainly goe out of the way of life.

Lastly, we should commit our way to God, and by constant and daily prayer befeech him that hee would show vs the way, and lead vs forth: and then that he would lay our steps in his paths, that our feet doe not filde: and to this end, that he would remove out of our way, all impediments, and every lying way: and that he would daily quicken vs in the way, against the sluggifhnesse of our owne Natures: and bend our hearts to his holy feare, but especially every morning wee should befeech God to affift vs, and guide, and strengthen vs, to doe the duties of the day, and that hee would see to and defend the thing of the day in his day, by the vteurc of Christs intercession, and his words, which are seene vnto God day and night.

Fourthly, thus doing, and endeavouring our selues to know and doe Gods will.
1. The Lord would know vs by name, and take notice of our waies, euin with the knowledge of approbation.
2. Our liues would be full of joye and cheerfulnesse: yea, they that haue tasted of the ioyes of a Crowne, shall leaue the Throne and Pallace, to seeke the sweet delights of the faithful, and to sing their songs.
3. God would walke in the midfe of us.
4. Yea, hee would kepe his Covenant and Mercy with vs.
5. We should be protected against all hurtfull troubles, being euieher preferred from them, or in them: if we walke in the day we shall not stumble: yea though we went through fire and water, yet Gods holy presence and strong armes would be with vs: yea, we might dwell with everlafting burnings, that is, in the knowledge of Gods terrible presence, and sight of his great judgments, when the hypocrites of the world would be afraid.
6. Or if there were sorrowes and griefes vpon vs in this world, yet heauen shall come, and we shall rest in the beds of eternall eafe, whatsoever besides vs, we shall not lye downe in sorrow.
7. Thus to live, is, to rule with God, and to be faithful with his Saints.
8. Thus shall we scape the vigor of the Law, and the flames of Hell.

Lastly, if we continue faithful to the death, there is laid vp for vs a crown of life.
Thus of walking, or holy conversation in the general: now in particular, that we might walk in an holy eminency, three things (as is before noted) are here vrged.

First, that wee should walke worthy of the Lord.] That is, to know and consider the singular mercies of God in Christ, as to endeavour to express our thankfulness in the obedience of our lives, in such a measure as might become the mercies of God. Before I open the words further, I consider in the general, two things.

1. That the obedience of the faithful is rayed by the contemplation of the mercies of God: which should teach us, as we desire more to abound in good fruits, so to be more in the assurance, and often meditation of God's loue to vs: more knowledge of this kind would work more obedience; and a confused knowledge of God's mercy is usefully accompanied with an unconstant obedience. Besides, this reprooves the dangerous and sinfull abuse of God's mercies in the common people, that vs to plead their safetie (notwithstanding their finnes) by the alledgeing of the mercy of God to sinners: whereas it is most certain, that the right knowledge of God's mercy would make men afraid to sinne: There is mercy with thee that thou maist be feared, faith the Psalmist: and it is the infallible signe of a true convert, that hee doth feare God and his goodnesse: everie man can feare God and his Juflice, especiellly in some kindes of judgements; but a child of God doth never more renderly feare God, then when hee hath greatest taste of God's mercies.

2. The Papists would finde merit of works in this Verse: both because holinesse of life is so much vrged, as also because heere is the word [worthy] vfed as if the Apostle should grant, that they might be worthy of, and merit the blessings of God.

My anfweere is, First, that merit cannot be founded vpon Scripture: and secondly, it cannot bee founded vpon this Scripture. For the first, we cannot be merit for many reasons in Scripture: first, wee are not our owne men, wee are fo tyed vnto God that gaue vs being in Nature and Grace, that when wee have done all wee can doe, our owne mouths must say wee are but unprofitable Servants. Secondly, all our sufficiency to doe any good is of God, not from our selves. Thirdly, God gainez nothing by vs. If thou be righteous, what giuenest thou to him? or, what receivest bee at thy hands? Fourthly, men talk of their well-doing, but what shall become of their finnes? If the Papists will first goe to hell for their finnes, and lay all that eternity there, then afterwards if God create another eternity, they may have hearing to relate what good they have done: the curfe of the Law will be first vndertaken, the punishment of Adam's one finne barred the plea for any reward for former righteousnesse. Fiftly, what comparision can there be between the glory of Heauen, and our workes on earth? Sixtly, it is worthy to bee obferued, that it is mercy in God to set his lone vpon them that keeps his Commandements, Exod. 20. Command. 2. Seuenthly, wee are so farre from meriting, that we are taught to pray God to giue vs our daily bread, wee have not a bit of bread of our owne earning. Eightly, the Sanctification of the most righteous is but begunne in this life. Lastly, vnto all these Reasons add the further Testimony of these Scriptures, Dan. 9. 9. Rom. 4. 5. and 11. 9. 1. Cor. 4. 4. Phil. 3. 8. 9.

Secondly, This place hath no colour for merit: for (to passe over that reason, that the Scripture requireth good workes, therefore our workes merit, as a moatt falfe and absurd argument:) the wordes [worthy of the Lord] cannot be applied to merit by any meanes: for in as much as the Lord had bellowed many of his favours already vpon them, and giving his hand and
and writing, and seal for the rest, they cannot by any works afterwards be laid in any colour to merit what is past. They are urged, Matt. 3, to bring forth fruits worthy repentance: now it were absurd to think that the fruits afterwards borne, should merit repentance, which God gave before; for that is to affirm that not only a wicked man might merit his own conversion, but that he might merit it by the works he would doe after his conversion, which I know not that any Papist will affirm: and the like reason is there of the phrase here used.

**Question.** But, letting the Papist goe, what is it to walk worthy of the Lord?**

**Answer.** It is so to cleaue unto God, that we refuse not (out of the holy elimination of Gods free mercies) to forsake our selves and the world, and to testify our obedience to the Law and Spirit of God, in a rightneffe with all thankfulneffe. But that this may appeare more plainly, if we would walk worthy of the Lord;

1 In general, our righteousness must exceede the righteousness of the Scribes and Pharisees; we must be so farre from resting in the custome and practife of the vile sinnes that abound in the world, that wee must not be satisfied with this, that we be ciuill honest men, and well thought of in the world: for Gods mercies challenge more at our hands then ciuill honesty.

2 In particular, if we would walk worthy of God:

1 Wee must walke with God in the fonce of Gods presence, and in the light of his countenance, so knowing his Loue as wee forget not his presence. And because the wandering and vnmortifed heart of man is not easily brought to this, therefore we must humbly our selves to gain a better ability to walke with our God.

2 Wee must set the Law of God (as the onely rule of our actions) always before vs, and by all meanes be careful to obey the motions of Gods Spirit, even the Law in our mindes, that is, to walke after the Spirit, and according to the Spirit.

3 We must labour to glorifie God, by endeavouring by an open light, to approoue our selves to the world, in shewing the power of Gods grace in our works, and the newenes of our liues.

4 We must be contented to deny our owne reafon, wit, desires, delights, and profits, and to take vp any croffe God shall lay upon vs.

5 We should go beyond all ciuill honest men in this, that wee would respect all Gods Commandements, and make confience of every finne, by Prayer and endeavour to avoid it, and to obey God both in our foules and bodies, and in every part of both.

Laftly, we should so admire Gods loue, in delievering our soules from death, and our feet from falling, &c. that wee should feke Gods face in the light of the liuing, and never to come empty handed, but God owes should be upon vs, and we should euer be rendering prais. Thankfulneffe is all wee can giue to God.

In all pleasing.] This is the second thing required in our concurrence: we should not think it enough to live juiftly and religiously, but wee must live pleasingly also, and this is true: 1. In respect of God. Let us have grace that we may serve God, that we may please him. 2. In respect of our owne conscience, preferring the rest and goodneffe of the conscience. 3. In respect of men: thus the wife car eth to please her husband, and the husband to please his wife. It is not enough to be persuaded that that we doe, be good; but we ought to looke to it, that it be pleasing. So, in all duties to God, and in our carriage to men.

**Question.** But what should wee doe, that wee might so serve God, as please him too?**

**Answer.** This is answered in divers Scripture.
Verf. 10.

In all pleasing.

1. Be sure thou be not in the flesh; for no such can please God: and they are in the flesh that can relish nothing but fleshly things; that take no care to provide for the life of Grace and peace of Conscience; ver. 6. that will nor bee subject to the Law of God; ver. 7. that have not the Spirit of Christ, ver. 9. and that dye not to sinne, ver. 10.

Obieét. But there are many wise men, to whom these signes agree, and may not they for their good parts otherwise be pleasing to God? Set. No; for so long as they are fleshly persons, their wisedome, bred in the flesh, is to fare from pleasing God, that it is enmity to God.

2. Thou must let the will of God revealed in this word, be the rule of all thy actions, a light to thy feetes, and a lamphorne to thy path; for in the Word is contained both what he requires, and what will please him.

3. Thou must make conscience of little sinnes as well as great sinnes: if a man break the least Commandement, and then by doctrine or defence maintain it to be a small matter, our Saviour Christ shewes that this is not onely displeasing to God, but it will cause God to cast men out of heaven with indignation: on the other side, whoseoeuer shall make conscience to obtaine Gods Commandements in the things the world counts leffe matters, and shall constantly by doctrine or profession declare his sinceritie herein, hee shall be exceeding pleasing to God, and God will shew it, by making him great in the Kingdom of Heaven.

What commandement could bee leffe then the commandement about the not eating of blood, and yet with many words, their obedience herein was urg{'d, and that with this reason, as they would have all things go well with them and theirs, and doe that which is pleasing or right in Gods sight.

4. Thou must desire and pray for the best things; thou must to think of profits and pleasures of this world, as especially thy heart must desire, and thy lips request of God the wisedome and grace that is from above. It did exceedingly please God that Solomon asked wisedome and not riches, or long life.

5. Thou must get an humble and contrite spirit; a hart able to see and hate sinne, and mourne over it, and with a tender fence of thine owne wants and vnworthinesse, to implore Gods favour, and the reuening of his mercies.

6. Thou must so professe respect of Piety, as thou be careful in all things to deal iutly and truely with men, delighting in all the occasions and meanes to shew mercy: hee cannot please God that doth not endeavoure to please men; Sacrifice is an abomination, when men do not judgement and justice; and God delights in men that will deal truely. If a man will deal iutly, and love mercy (not be mercifull onely) and when hee hath occasion to come to God in the duties of Piety and Worship, will come in all humility and contrition of heart, this is that (faith the Prophet Micah) that is required; yea, that is good, that is exceeding pleasing and acceptable to God.

Thou must bee tender-hearted and mercifull, to supply the necessitie of the Saints: for workes of mercy are Odours of sweet smell, sacrifices acceptable, well pleasing to God.

7. Thou must take heed of such sinnes as God hastes with a speciall hatred; for there are some euis, which a man beeing guilty of, God will at no hand be pleased with him: as first, the sinnes of the third Commandement, wearing and curving, and the like; for God hath told vs before, that what sinnes soever hee will bear with, yet hee will not hold vs guiltlesse if we take his Name in vaine. Secondly, aukwarmnette in Religion, when men are nyther hot nor cold; this is so exceeding loathsome vpon Gods stomacke, hee cannot be at rest till hee haue spued such persones out. Thirdly, for a man
man to blest his heart when God curseth, and to pleade his hopes, when God threateneth. Fourthly, to severe God by mens traditions. Fifthy, pre-
sumptuously to breake Gods Sabaoth. Sixtly, through impatience or un-
belief in aduerity, to with-draw our felues &c. and without faith it is un-
possible to pleaze God. Seuenthly, to offer vnto God the blinde, the lame,
and the sicke, the torene and the corrupt thing. Eightly, to bee found in
the fashions of the world, either in life or attire. Ninthly, out of frow-
wardnesse and malice, to crosse and perfecute such as feare God; God these
please not.

Thus of walking in all pleasing, in respect of God.

Queft. 2. What muft we doe that we may walke pleasingly amongst men?

Anf. 1. Conforter of this firft generally, then more particularly. That wee
may please men we must obferue these Rules: 1. Wee must be carefull to
pleaze God, else it is iust with God, that though we strive to please men, yet
we should not attaine to it, because wee are not in the first place carefull to
pleaze God. 2. We must get that Philanthropian, loue of men into our hearts,
but especially Philadelphia, the loue of the Brethren, for this ingenders
care and diligence to pleaze, and makes the labour thereunto seeme no
bafenefor burthen. 3. In the general corruption of our callings wee must
live innocently. Samuells much far by, and pleaseth the people, when hee
(Mans by Hopin and Phinehas) men to egregiously corrupt. 4. If wee
would pleaze in consuering, wee must learne to beare infirmities. 5. Wee
must pratiife those vertues that especialy winne favour: as curtete, meek-
ness, candor, faithfull dealing, (though it be to our hinderance) wee must
glie soft answeres, overcome euii with goodnesse, bee flow to wrath, and
forgive, and not reuenge. 6. Wee must hate those vices, and Avoid them,
which in conversation appeare hatefull amongst men; as back-biting, dis-
couery of secrets, bitter words, boaling, fulpiouenesse, rathnesse in
reproofes and admonition, offensive carriage, and the sturring of the in-
firmities of others.

In particular, we must be carefull to please, in the Familie, in the Church,
in the Common-wealth. In the Familie: 1. The Gouernours must labour
to walke in all pleasing; and to this end, they must gouerne in the Lord,
and cast the impression of Religion upon the soules of their people, that
the reason of their obedience may be the will of God; they must retayne
widely their authoritie: it is not the way to pleaze, to loose the reynes, and
lose their authoritie; they must take notice of vertues as well as vices; and
reproue in love, not in passion, and auoide that behaviour that irritates and
provokes to wrath.

2. Inferiours, if ever they would please GOD, must be carefull to
pleaze their Masters, Parents, and Hu bands, as bearing the Image of
God: and to this end, they must pray God to make them able, both to
obey and please, they must be teachable, and not such as must bee continu-
ally told of the same fault: they must auoyd answering against; for, as a fullen
silence is harsfull, so prating, and haft to answere doth provoke. Lastly,
they must auoyd such finnes as proue in their places specially harsfull; as pride,
lying, unfaithfulnesse, (vz.) to be such as cannot be trusted in any
thing, flobbernesse, fowneses, especially when they are sent upon busines.

As in the Familie, so in the Church, Ministers must walke in all pleasing;
and to this end they must pratiife what they preach, and auoyd enuy, pas-
son, contention, and partiality; they must be wise and gentle, apt to teach
and instruct meekenesse, though they be oppofed; they must be vigilant,
lober, of good behauiour, given to hospitality; they must not bee por-
companions, or quarrelsome, or courteous, more defiring and delighting in the
gaine
In all pleasing.

tbegaine of the Benefice, then the profit of the peoples soules: they must order their families as well as themselves, and keepe their children in subjection and gravitie. Peace, peace, and dawbing with untempered mortar, will not make them pleasing, though many strive to winne applause by such dawbing: for the conscience of the men that are so soothed doth secretly condemne these plausible seris.

The Hearers also must strive to please their Teachers; and that they may do so, they must yeeld them more honour, and sufficient maintenance, but especially they must labour, from the heart, to yeeld obedience to the doctrine of their Teachers: for that pleaseth a faithful Minister more then all dignities or riches.

3. The Magistrate must strive to bee pleasing to the people; and for that purpose, they must be men fearing God, studious of the Scriptures, lovers of the good, just, hating covetousnesse, lovers of the Commonwealth, industrious to acquaint themselves with the estate of their flockes, walking in and out before the people, with all wisedome, courage, and gravitie, carefull to purge out those vices, which as euill humours, disseale the publicke body, for this euery thing and please the body afterwards: such as will charge and remunerate, as well as punifh; countenance the good as well's restrain the euill: such as in actions and emulations will cleaue to neither side: men that conceive a general care for the persons, goods, and good name of the Subject: guiding them to holinesse as well as happinesse; to fanftity as well as safetie.

The people againe must strive to please their Rulers, by reverencing them, and obeying them, though against their profit, with contenance and for conscience sake: they must pray for them, and speake well of them. It was without doubt a great contentment to David that whatsoever hee did pleased the people.

Thus of walking in all pleasing in respect of others.

Thirdly, wee must walke in all pleasing towards our owne Consciences, prouiding by all means for the rest, peace and contentment of our owne hearts within, and that this inward peace and pleasing may bee had, many things are profitable and auaileable: 1. Sorrow for our sinnes; for this sorrow will be turned into joy; whereas the end of all carnall laughter will bee sorrow and quaintennet of heart: and there is no peace to the wicked, and he is wicked that is not contrite in heart. 2. The Faith or belief of our justification in Christ; for being justified by faith, our soules have peace: wee must seeke the rest of our hearts in Gods favour in Christ, for hee is the Prince of Peace. 3. The loue of Gods Law; for great peace and rest have they that love Gods Law: yea, it is added, and nothing shall offend them. 4. Diligence and constancy in the vse of Gods ordinances: it is a secrete joy to the heart of euery one that is a friend to the Bridegrome, to heare the Bridegromes voice, and to be much in prayers is a way to bee much in joy. 5. Meeknesse, while angry and wrathfull persons set themselves, to their owne singular euill, meek men shall delight themselves in abundance of peace. 6. Just dealing in all busineses with all men: for, the worke of righteousnesse is peace, and the effect of righteousness is quietnesse and assurance for euery. Lastly, would wee attaine that peace and pleasing contentment that palfeth all the understandings of the carnall man, we must take heed of worldly care. In nothing bee carefull.

Obiect. But we have so many crosses, how can we be but care? Sol. Let your request be knowne to God.

Obiect. We have prayed, and are not rid out of them. Sol. Adde application to your prayers.

Ver. 10.
Fruitfull in all good workes.

Concerning good Workes, I propound three things:
1. What workes are not good workes.
2. What rules must be obserued to make our workes good workes.
3. What workes are good in particular.

For the first: the works that are done to be scene of men are not good workes. The workes of persecutors are all nought: all workes are nought that have not repentance going before; for good workes are the workes of the patient: all the workes that are done too late are thrust out of the Catalogue of good workes: as to cry to God after a man hath fould out all the opportunities and seasons of grace. It is a ligne mens workes are not good, when they hate the light, and cannot abide to be reproved. And of the like nature are those workes that are guided after the example of the multitude, of which men say, they doe as the most doe. Lastly, doth not the world hate thee? then sufcept thy workes.

For the second: that we may have comfort, that God will account our workes good workes: 1. They must be warranted by the word of God: if wee doe truth, wee must goe to the light that our deeds may be manifest, that they are wrought in God. 2. Our persons must be made good by justification, we must be created in Christ Jesus. Would we work the workes of God, we must believe in him that God hath sent. 3. Our workes must be finished. 4. By mortality, we must purge our selves, that we may be meete for the Masters use, and prepared for every worke we would have accepted as good. Lastly, the ends must bee good: and the ends of all good workes are, 1. The glory of God: 2. The discharge of our obedience: 3. The edification of our neighbours: 4. The testification of our Faith and Thankfulness: 5. The escaping of the punishment of finne, and the destruction of the wicked: 6. The answering of our high calling in Iesus Christ: 7. The obrayning of the glory of Heauen.

For the third: in our conversation with men there are divers kinds of good workes; some spiritual, some corporall: they are good workes to instruct, admonish, incourage, reprowe, and pray for others; to pull an infant, or weake man out of a flaming fire, is a good worke, and such it is to recover
Ver. 10. **Increasing in the knowledge of God.**

A sinner, by admonition, counsell, &c. It is a good work to courier infirmities; yea, a multitude of them: and to forgive trepailles, and to overcome euill with goodniffe: for also they are good works to grieve with them that grieve, in giving honour to gree one before another, to lift vp the iuft praiyes of others, to lend to the needy, and to give liberally and cheerfully towards the relieuing of the necessities of the poore, especially them of the househoold of Faith.

To conclude, from the manner of phrase,[bearing fruit in every good work] these things may be obferued: Firstly, that good works are fruities: for they are such things as shew our Faith, proue our planting, and yeeld vs comfort in Gods acception of them. Secondly, that a religious mind will labour to get fruit of euery sort; hee will not know a good worke, but he will desire to carry some fruit of it. Thirdly, a Christian man carries his fruit, both because hee carries the blessing of his well-doing, and because hee is never without some fruit, as also he shall be sure his workes will goe with him; when all things else shall leave him.

Thus farre of the eminency of Christians in holy conversation.

**Increasing in the knowledge of God.** Whereas a Quefion might bee asked what should wee doe that we might attaine to the holinesse of life before described? These words containe an anfwer to it, that they must increase in the knowledge of God.

The words in thence fall into three parts: Firstly, the Grace. Knowledge: Secondly, the Measure of it, increases: Thirdly, the Object, of God. Of the Grace if selue I have intreated before, onely from the repetition two parts may be obferued.

Firstly, we had need to be often vrged, and put in minde, and stirred vp to feke knowledge, we are naturally fo vnap to spiritual things, that line must be upon line, and precept upon precept. Of our selues there is none of us have any great mind to understand or seek after God: or if we begin, we sone leave off to understand to doe good; and some of vs are fo wayward and willfull, that we know not, nor will not know, but walke on in darkness, though all the foundations of the earth be moved.

Secondly, men are not onely to seek knowledge, that they may be converted and sanctified, and live a righteous life; but even after all these are atrayned, we must still be industrious to get more knowledge: because knowledge enlarged giues the comfort and fience of grace receiued: else a man may haue Faith, and yet for want of knowledge lye without the comforts of it. Besides, it furthers the sanctification of our callings, and the Creatures wee vfe. Further, it makes vs able to discern things that differ, and in matters of saluation to truft our owne Faith; and it keeps downe corrupt affectiones: and in what meaure we retain our ignorance, we retaine feare, and the spirit of bondage.

**Increasing.** The adjacent increase followes. Here are two Doctrines.

Firstly, that wee must increase in knowledge; else that we haue, will decay, and knowledge is giuen but in part, and not all at once. Besides, it is a special part of Gods Image; and therefore of great both necessitie and honour. If men bee sooner weary of seeking for wealth and riches, why shoulde a Christian be weary of seeking Wisedome, which is better then all treasures?

Secondly, that increase of knowledge is a great furtherance of holy life: the prevailing of finne in the life of the lewes was caused by the prevauling of ignorance. Therefore there is no mercy, nor pietie in the Land, because there is no knowledge of God in the Land. God liwes his righteousnesse to them that know him. And therefore neyther the Papits must tell...
men that Ignorance is the Mother of Deuotion: nor the common Protestant to idly ask, what needs all this knowledge?

More particularly, three questions may be here resolv'd.

**Quest. 1.** What are the l sex of increase? *Anf. There are many l e t s.* 1. Ill opinious about knowledge; as that it is vnprofitable, vnecessary, &c. 2. Abuie of our Callings. 3. The loue of other things. 4. The smothering of doubts, difficulties, and prejudice in the vse of the meanes. 5. Securiue; when a man growes proud of what hee doth know, and preumes of Gods mercy for what he wants. 6. Presumptuous sinne, as it hindereth other graces, so it calls men behinde-hand in knowledge. 7. Refitting of Gods Spirit, prick ing the confidence to get it awake, and smothering of e r r o r s. 8. Internall e u i l s nourished, as lust, euill thoughts, &c.

**Quest. 2.** How may we know when we increase in knowledge. *Anf. We increase in knowledge.* 1. If we increase in affection to the meanes: for God is never wanting in the successe. 2. If we increase in the power of godliness: it is certaine, wee grow in knowledge if wee grow in grace. 3. If wee grow stayed, and setled, and more resolv'd in the doctrine of Gods grace, and pr a t i f e of holy life.

**Quest 3.** What must wee doe that wee may increase? *Anf. We must observe these Rules.* 1. Wee must pratiue what wee doe already know. 2. Wee must nor be over-curious, or suffer our selues to be drawne aside with fond questions, controverfies and speculations, but be wise to sobriety. 3. Wee must redeeme the time, and watch to all the opportunities, for the vse of the meanes. 4. Wee must vse the world as if wee vse it not. 5. Wee must a c k n o w l e d g e , that is, confesse and pratiue what we know, leaft God by our vnthankfulness and fearfulness, he provoked to scourge our spirits with a flambe or reproube fence. 6. Wee must minde owne way. Lastly, wee must vse Gods ordinances, and all of them, and without interruption, con stantly and cheerfully.

Thus of the Grace it selfe, and the Measure of it: the Objectt follows.

Of God. Our knowledge must be of God fowre waies: for firft, it must be spirituall, and divin knowledge, not humane, natural, and earthly. 2. It must be of God; as hee is the author of it, we must fecke it from above, by prayer. 3. It must be of God, as he is the end of it, it must draw vs nearer to God. Lastly, God must be the objectt of it, we must know Gods Name. In this last fence here are two things import'd.

First, that even after regeneration there may be sometimes some working of the seedes of Atheisme. So wretched is the euill nature of man, that in this respect there is cause many times to hang downe the head with horror, shame and bitter mourning of heart, and confusion of face.

Secondly, that increase in holy conueration doth abate the mourning of Atheisme: as any be more holy, so they are more freed from the trouble of them. Be firft holy, and then be an Atheist, (profeffe or resolved,) if thou canst.

Concerning the knowledge of God fowre things are to be consider'd: 1. How he is made knowne. 2. Who they are that God chargeth with this, that they know him not. 3. How it comes to passe that man knowes not his God: 4. What we must doe, that we may know God.

God is made knowne, 1. In his Sonne: in Chrift, God is as it were visible. 2. By his Spirit. 3. By his worde; both by the testimony it giues of God, and by the relation of Prophecies accomplisht, and Miracles wonderfully wrought; it shewes a God, as it is a sacred treasurie, preserving the memory of wonderfull things. 4. By his worke; and that either in generall, as God hath stamp'd vpon them some markes of his invisible things; or in his particular
Strengthened with all might.

Ver. 11. Strengthened with all might, according to the power of his glory.

In the words I note, 1. The thing itself, Strengthened. 2. The manner of it, in all might: 2. The ground of it, according to the power of his glory, or glorious power.

From the Coherence I observe that we must be strengthened in Grace, before we can be filled with Knowledge: till Grace prevaile, evil motions and temptations grow many times too hard for the feedes of Knowledge: and the Diuell steals away much of the feede.

Strengthened. There are two sorts of Christians fearing God: some are strengthened with all might; some are feeble in the Knowledge and Grace of God. There are strong Christians and weake infants, and men of riper age. It is profitable more exactly to consider of both: and in the weake Christian I consider, 1. Who are weake: 2. What helps to make them strong in the might of God.

For the better understanding of the first, I propound three things. 1. What the Infant or weake Christian wanteth, by which hee discouers his weakenesse. 2. What he hath, notwithstanding his wants. 3. The happenesse of his estate, though he be weake.

They are but Babes and infants in Grace: 1. That know not the loue of Christ, with particular, distinct, and full assurance. 2. That are not able to practice the more strong and purging duties of mortification. 3. That are subjecte to any passion and vntruly affection. 4. That are vnsettled in the way of life, and lost with the winde of contrarie doctrine. 5. That sticke at acknowledgament, and dare not stand out to the profession of the truth. 6. That cannot digeste some truths of God, as being strong meat, and in their account hard sayings. 7. That are inexperienced and unskillfull in the word of righteousness (especially, if they be ignorant in the principles, or other signes may bee gathered from the contrarie estate of the strong Christian afterwards.

I 2 2 Yet

Who they are that know not God, m Epft. 1. 5. 1 John 2. 4. 1 John 4. 6. a John 16. 23.

Who wee must do that we may know God, r Math. 5. 6.

Doft. 1.

Doft. 2.

Two sorts of Christians.

Who are Infants in grace.

1 Epift. 3. 19. 10. 17.

r Math. 9. 15.

u t Coz. 3. 1. 2. 3

x John 14. 5.

y Epift. 14.

z Epift. 4. 13.

* John 6. 60.

* Or. 16. 22.

a Heb. 5. 12. 13.
2. Yet the weakest Christian (whateuer hee wants) hath these things: 1. Hee discernes the seafon of Grace, and the day of his peace and redemption, which the wife-men of the world doe not. 2. Though in his owne account hee can do but little for the truth, yet hee will bee sure to doe nothing against the truth, if hee may know it. 3. Hee is not in the flesh, hee is more then a natural man, hee is borne againe. 4. Hee hath an earnest appetite and constant desire after the sincere milk of the Word. 5. Hee beleevs whiles hee struggles with unbelief. 6. The strong man armed, which is the Diuell, is so call out by Chrift, that hee preuails not as hee was wont. 7. Hee can deny his reason, pleasures, profits, and beloved finnes, and take vp his Cross in some measure. Lastly, such a dore may bee opened to them that have little strength, as no man can shut, and such courage they may haue, that they will dillice to the word, and keepe it as their best treasure, whatsoever they lose, and by no meanes be induced to deny Chrift and his Name.

3. His case is happy though weake, for hee hath such a High Priest, and Saviour, as knows how to have compassion on the ignorant, and is touched with a feeling of his infirmities, and hath wrought the reconciliation of all his brethren, and was tempted himselfe: and therefore will succour the weak; when hee is tempted, and will see it, that more shall not bee laide upon him then hee is able to bear; it being his charge and office to provide, that the bruised Reede be not broken, or the smoking Flaxe quenched, till judgement be brought forth unto victory. And at all times the weakest Christian may bee boldly to the throne of Grace, and obtaine mercy to helpe in time of need.

The helps for strengthening of the weake, are of two sorts: some without vs, some to bee vied by vs.

Without vs, there are many things that may strengthen, and incourage, and animate the weake: 1. There is proposed a glorious inheritance to them that overcome, 2. We have the example of all the Saints. 3. We have a strong and sure foundation. 4. We have a strong God, and his power is engaged to exercise it selfe in our weaknesses, and to keepe vs unto salvation, without failing, till vs present vs faultless before the presence of his glory. 5. Wee have a strong word of God, able to build us vp, and make vs wise, and save our souls, as being Gods Armes, and mightie instrument, of his power. 6. The spirit of God is a Spirit as of Grace, so of Power, and helpeth the vs, as in Prayer, to in every Dutie and grace. 7. Wee have a strong Saviour: Christ doth strengthen and incourage the Christian three waies: first, by his owne example, becoming a pattern to vs to follow: secondly, by application; for vs unto all that lay hold on him by Faith, hee is a Priest after the power of endless life; the Wifedome of God, and the Power of God: thirdly, by operation, for hee hath borne our infirmities, by his one offering hee hath and doth confecrate and make perfect our persons and works, in Gods sight; hee doth write vs to the Father, hee giveth vs his Fathers glory, both in that hee giveth vs such Graces as will bring to glory, and in that hee giveth vs credit where himselfe and the Father are in credit. Thus of the helps without vs.

If any ask in the second place, that wee must doe, that wee may bee strengthened. I answere: 1. Wee must pray for Knowledge and Faith, to discern and beleev Gods power and promise: Ephes. 1. 8. &c. And in the fourth of that Epistle there are five things more to be done, that wee may attain to a ripe age in Chrift, first, wee must subiect our felues to be raught, and wrought vs, by such Teachers as are set ouer vs by Chrift. 2. Wee must resolve and settle our felues in the doctrine of the foundation and the Principles of truth, that wee bee not toiled and fro with every wind. 3. Wee must be satisfied with the voyce of Chrift in our Teachers, that we
we call aside all respect of the voice of strangers, not opening our ears willingly to the flights of cunning men, that will be inwaite to deceive us. 4. We must take heed of personal discords with any that fear God, following the truth in love. 5. We must mutually flirue to yeeld and fchek helpe to and of another, that every voyt in this myfcall body, according to the measure of the part may supply and make up the increafe of the body by virtue of union with the Head, and communion with the Members. Besides, if we would increafe in strength, we must let patience have his perfect worke, making confidence to mortifie corrupt passions, as worldly grief, anger, fretting, &c. And laffly, we must bee careful to keepe what God hath giuen vs, that no man take away our crowme. Neglect of grace received is a great hinderance of strength and increafe.

Thus of the weake Chriftian.

A strong Chriftian discouers himfelfe by divers things. Firt, hee is spiritual, that is, such a one as not onely hath a tale and defire after spiritual things, but is also ruled by the Word and Spirit of God, that hee restraines the evils of the flesh both in heart and life, fo as hee giues not occafion either of scandal or of feme to the weake, or of feme to them that are without. Secondly, hee is able to be baptized with the baptism that Christ was baptized with, and to drink of the cup that Christ drank of: he is not onely willing to bear ordinary wrongs and croffes, but is prepared for the worft the world or Satan may doe to him. 3. Hee can beware the informities of the weake, and in converfing, deny himfelfe, and ftle his Brother in that that is good to defcription. 4. Hee is full of goodnes and knowledge, and is able to admonife, and comfort others, with the comforts hee hath found himfelfe. 5. Hee finnes not in word, that is, hee is able to governe his tongue with Wifedom, Meeknesfe, Grace and Truth. The ordinary faults of speech are not found in his tongue. 6. He is not careful for his life, to take thoughts for what he shall eate, or what he shall drink; nor doth he difquiet his heart about his body, what he shall put on; for thefe outward things hee can easily truft his heavenly Father.

7. He can love his enemies, endure wrongs without refillance or reuenge; or if hee vie the helpe of the Magiftrate, hee can feek it without malice or cruelty: hee can bleffe them that curfe him, and pray for them that defpiff him, and doe good to them that hate him. Laftly, in Faith hee is strong, like Abraham, Romans 4. 16. to the end. Hee can beleue things to come as well as if they were prefent: Verf. 17 hee can beleue aboue hope and under hope: Verf. 18. hee looketh not to the means, but to the promife: Verf. 19. hee vanquifheth doubts: Verf. 20. hee is as thankful for promises, as others would bee for performances: Verf. 20. 21. for thefe things were not onely true of Abraham, but may bee true in vs alfo, Verf. 23. 24. who may haue as great helpe from Chrift as euer he had, Verf. 25.

Thus of the strong Chriftian.

In all might. Note how the A p f t e f t h e p e a f h t o p e r f e c t i o n before, in all knowledge, all pleafing, all good worke, now, in all might. And wee had neede to be strengthened with all might, because not one part of the soule onely is to be looked to, but the whole soule, spirit and life throughoue: nor haue wee one Grace to tend, but all sorts of Graces from God: nor doth there abide vs one trouble, but calamities, indignities, and temptations of all sorts. Wee haue not one aduerfary to encounter, but many; and of many forts; inward, outward, visible, invisble, publike, priuate, at home and abroad. Neithyr doe wee fland upon our guard at one time, but must looke to our felues in all these refpects at all times.

It must be all might that we should labour after in foure refpects:

First, it must bee a Might that extends to the strengthening of all the faculties
faculties of the soul, powers of the body, and duties of the life: our minds must be strengthened in the approving of truth and goodness, and in reprobating of evil and falsehood: our memories must be strengthened in retaining and recording the secrets and hid things of God, which are committed to us; the will must be strengthened in the Election of good, and rejection of evil; and our affections need be strengthened also: thus we were to be strengthened in patience, joy, love, mercy, hope and confidence, desires, in reverence, in hatred of sin, contempt of the world. So does every need be strengthened in every duty of holy life.

Secondly, it must be a might that is gotten from the use of all the means, we must be strengthened in the power of every ordinance of God, and supported with the use of every help to make vs strong.

Thirdly, it must be a might that is used in the use of all the armour of God. We must strengthen our forces with every piece of armour, whether it be the armour of defence, as the girdle of truth, the breast-plate of righteousness, the shoes of the gospel of peace, the shield of faith, the helmet of hope, or armour of offence, as the sword of the spirit, God's word, and the darts of prayers.

Fourthly, it should be a might extended to all possible degrees and power of every grace and duty: thus in mercy we should communicate in all good things: our service should be a heartie service, we must love the Lord with all our hearts, with all our souls, with all our might.

According to the power of his glory, 1. In the handling of these words, I consider them, first, apart: secondly, as they are joined together: and thirdly, the doctrines out of them.

Here are two things laid to pawn for the strengthening of the weak Christian, God's power, and God's glory.

Power is one of the attributes they call in Schoole's relata: the power of God is infinite, both in respect of essence (for it is as large as the essence; yea, it is the essence itself) and in respect of objects, he hath not done so much, but farre beyond our capacities, he could do infinitely more: and so it is infinite in respect of continuance. Yet to speak of it according to our capacities; it is restrained, 1. By his will, he cannot do what his will is against: 2. By his glory; he can do nothing against his own glory: 3. By his nature, he cannot lie &c because it is against his nature: 4. In some respects by the nature of the creature; so as whatsoever destroyeth the essential and definition of the creature, God cannot do: as God cannot make a man unreasonable, and yet he remaineth a man; he cannot make a body infinite, and it remaineth a body still: 5. Sometimes by the condition and qualities of the creature, as, Be it unto thee according to thy faith: 6. By impossibility; I say, by that which is simply impossible, for there are many things impossible in respect of vs, which are not only possible but easy to God. And therefore the common people reason foolishly; God can make mee, therefore he will do it: and the Papists as willfully: Christ can be present in the Sacrament, therefore he will. For besides that they will never produce his body can be in all places, at one time, truly and locally present, remaining a true body; they also reason but absurdly, till they finde his will to be there in their manner.

The Glory of God is taken sometimnes for the signe of his presence, Exod. 16. 10 for the means of his worship: 1 Sam. 4. 22, for praise and honour: 2 Chron. 29. 11. But here it is taken for the excellency of God above all creatures, as it may be revealed. God is more excellent than all creatures, in Trinitie of persons in one essence, in perfection of nature, in infiniteness of being, in eternity, in purity and fineness, in immutability of nature, will, and qualities; in understanding, in presence (which absolutely falleth to no creature)
in the Idea of Verue, and in omnipotencie. By reason of mans fall and custome in finne, Gods glory is much darkned: so as now man of himselfe cannot so conceiue of the wonderfull excellencie of his Creator.

Gods Glory is revealed vnto man, 1. By his Workee a especialy his dreffull and great worke b. 2. By the Sienes of his presence c. 3. By the meanes of his worjop d. 4. By the Confession of guilty persons e. 5. By the Prayses of his servants: and therefore to give glory, is tranlated, to give thanks f. 6. By Christ, who is the Lord of glory g, the King of glory h, he makest the Glory of God, as it were visible in his flesh. 7. By Man k. 8. By the Spirit of Reuelation l. 9. By the Gopell m.

But if you ask who of all men see Gods glory, I answer, onely the Saints, in the brightnes of it n, to wit, such as have the Gopell shining in their hearts o, &c. such as acknowledging Gods.thraings, turne vnto him by true repentance p: such as lead an holy and innocent life q: such as have a true and liuely Faith r.

Thus of the words apart.

Power of his Glory.] There are foure Reasons why the Power of God should bee fai'd to be the Power of his Glory, or glorious. 1. Because it will never leave strengthening, till it bring to Glory. 2. Because the power of all the meanes of saluation is from heauen, and therefore a glorious power. 3. Because Gods Glory fets his Power aworke, in as much as by promife it lyes ingaged to his people. 4. It is a glorious Power, because of the perfections and things that are vield in Gods worke, as God himselfe, the Sonne of God, the Spirit of God, ordinances that are of God, and men specially consecrated by God.

Doftrines. First, the perfeuerance of Gods children is most certaine: so long as there is Power in God or Glory, they cannot fall away by losing their happyneffe.


Secondly, there is little reason of presumtion in this Doctrine: for, as Power will preuerse, so Glory will reuenge: if such as are in covenante with God returne to finne, wee vnto them, Gods Glory will not heare it: and he hath many waies to scourge them: for by their sinnes they may bring vpon themselues croffes of all forts i, terrors of Conscience j, lost of many gifts, and want of fencs of all grace, Gods presence, and the joyes of his promisses, and Salvation k, Church centures l, the want of many bleffings m, foere trauell and terrors vpon their returne againe n, terrible buffets, both of the Word and Spirit, &c. And therefore we should warke our saluation with feare and trembling. It is a fearfull thing to fall into Gods angry and scourging hand.

Hitherto of the Obiec, Parts, Ends, and Causes of Knowledge: the Effects follow, which in the end of the Verue are noted to be three, viz. Patience, Long-suffering, and loyefulneffe.

Patience.] This is a vertue that well becomes a Chriflian, and a bleffed fruit of the tree of life, much to be desired of man: though it may feeme troublesome to the fleihe to endure croffes and afflictiones, yet if all things be considered, it is a vertue of great praiie. God himselfe is magnified of Men and Angels for his patience and forbraceance a. It is the admirable glory,
Patienc.—

b 1 Tim. 2:3. 4.
c Heb. 10:32.
d 1 Tim. 2:1.
e 2 Tim. 2:3.
\[\text{glory of the Sonne of God, that in the great worke of his Father, about}
\text{the gathering of the Churches, in the midst of the opposittions of the world}
\text{and euill Angels, bee should not err nor lose his soule, nor cause his voyce to be}
\text{heard, and yet hold out without faiuing or discouragement}: yea, as the Captaine}
\text{of our salvation, bee was made perfect by suffering. This is the praise of}
\text{the Saints, (which they may remembe the with comfort) that they haue}
\text{enured many and great fighes of afflictions. The Souldier cannot please}
\text{his Captaine, vnlesse bee endure hardnede, nor bee that striueth for Ma-
\text{teries be crowned, vnlesse bee toyle in the Combat, nor the Husbandman}
\text{reape, vnlesse bee patientely endure the labour of fowing, and waits till har-
\text{uett. All that will live godly must suffer: the holy exercize of Christian Pa-
\text{tience is a good signe that men are good hearers of the Word, and that they}
\text{practife what they haue. Men are not therefore miserable because they suf-
\text{fer much: Christians neede not to be ashamed to suffer: they may bee}
\text{troubled on every side, yet not distressed: they may be perplexed, and yet not de-
\text{spair: they may be perfecuted, and yet not forsaken: they may bee cast downe, and}
\text{yet not destroyed. Patience is a vertue full of good fruities: it appeareth in the}
\text{Croffe, (it is impatience and lubbornnesse that makes the}
\text{Father continue to bee his childe) it fits vs for perfeuerance with comfort, as}
\text{the Coherence shewes: The patience abiding of the poore shall not perish for}
\text{ever: but they shall receive, at the length, a crowne of life. The worth of}
\text{this grace appears by the harte of impatience: for Impatience exalts folly, de-
\text{prives a man of the possession of his owne soule, dishonours all a mans}
\text{gifts and graces, and all the good things bee hath before done, &c. Let vs}
\text{therefore runne with patience the race that is set before vs. Thus did Christ}
\text{endure the Croffe, and now weares the Crowne. The things we commonly}
\text{beare are nothing to that Christ and the Martyrs have borne: wee have not}
\text{yet rejoyced among bloods: by suffering wee may reape the comfort that wee are}
\text{Somers and not Bastards: besides the profit of our sufferings, which God e-
\text{uer intends to the patient, viz. the holinesse of the heart, and fruitfulness of}
\text{the life.}

That wee may bee patient, first, wee must get Wisedome, and if we want it, ake it from God. It is ignorance makes men paitionate: a great understanding is slow to wrath. Secondly, wee must get Faith to beleue our owne reconciliacation with God: our hearts neede not to bee troubled, if we beleue in God the Father, in Iesu Christ. When the heart is posseffed with peace in the affurance of Injustification by Faith, then it is easie to bee patient in tribulation: yea, to rejoyce in affliction. Thirdly, we must be much in the meditation of the comforts of another life. Fourthly, we must be often and constant in prayere. Fifthly, the hearing of the word faithfully and conscionably breede, a patient minde: and therefore is the Word called a Word of patience; the Comforts of the Scripture beget both patience and hope. Sixthly, we must be temperate in the desires after, and vs of outward things; therefore are men vnquiet vnder the losse, absence, want, or desire of earthly things about their bodies or estate, because they have not frubriety and temperance in their hearts and carriage. Seauenithly, if we would haue patience, wee must be carefull by godly Sorrow and Confession to cast of the same that begetts on so-

"fail" it is our wretched corruption of Nature that makes vs so vnquiet, it is nothing without vs.

Lastly, we must be diligent in our callings, and truel vpon God, and call all our care on him. Idlenesse and vnbeliefe are the great hurce of impiacencie.

Thirdly, wee must exercise Patience in seauen things. 1. In bearing the common croffes that accompany our mortall estate of life, and therein to put on, as near as wee can, losse minde, and in all losse or wants to give
Long-suffering.

1. Long-suffering, acknowledging that he hath as much right to take away, as reason to give. 2. In bearing with the infirmities of such as are about vs, with whom we converse, that they themselves to be, so, out of weakness, Rom. 15.1, 3. 4. In enduring perfection of all kinds for the truths sake, 2 Tim. 3. 12. 2 Thes. 1. 5. Rem. 2. 8. 1 Pet. 4. 12. &c. 4. In temptations there is vice of Patience, both in waiting upon God for succour, and if there, and in keeping the soul as much rest and quietness as may be: it is the Duits desire to vs on a hurry, hee knowes his temptations will then work their, James 1. 4. 5. In the expectation of the performance of Gods promises, and our spiritual happiness in Christ, Hebr. 6. 12. and 10. 35; 36, 37; 38. 6. In the troubles of the minde and conscience, believing Gods truth, and waiting for the appearing of his face, and the healing of the soul, 7. In perseverance in well doing vnto the end, Mat. 24. 13. Rom. 2. 7. Rem. 2. 2. Gal. 5. 9. 1 John 3. 2.

Long-suffering.] This vertue, in case of wrongs, must order vs aright in our selues and toward other: in our selues it must restraine Anger and desire of revenge; and great reason, for God himselfe suffereth wrong, and that long too, and it is Gods commandment we should suffer long: besides, injuries befall vs by Gods providences; and revenge is Gods right. Moreover, these raging and reuengefull affections are great hindrances both to Praye; and to the profit of the Word. And laiely, anger lets the Diuell into a mans heart.

Quest. 1. But how should I prevent it being wronged? Ans. First, carry some of thine owne finnes always in thy minde, that being prouoked thou maist turne the course of thine anger thither. Secondly, auoyd the occasions, which are both contentions and contentious persons. Tirdly, bee daily jealous over thine affections, and keepe them downe by prayer.

Quest. 2. What if passion do fainely surpize me? Ans. 1. Conceale it. 2. Depart from them with whom thou art angry. 3. Appoynt at the leaft that bound vs, that, the Snaue goe not downe vpon thy wrath.

Towards others we must shew the practicell of this vertue. In things that might displease vs, but not hurt vs, endure them without any notice at all: and in things that doe hurt, if they be lefser injuries, fee them and forgive them; and in the greater wrongs, thou must feke the help of the Magistrate, and the Law, after thou hast sought all private meanes, by intereaye, offers of peace, desire of Arbitration, &c. follow the Law with loue to thy adherer, without passion or rage, and in the ifues bee moderate, without shewing extremitie.

Joyfulness.] A Christian estate is a joyfull and comfortable estate. Saving knowledge makes a man live joyfully and comfortably. True joy is one of the fruits Gods Spirit beareth in the heart of a Christian: yea, it is a chiefe part of that kingdom that God belesowth on his people on earth. None haue cauie of joy but the children of Sin, and none of them but haue great reason to shew vnto joy, to reioyce and be glad with all their hearts, Zeph. 3. 14. Is it not a great Mercy to have all the judgments due vnto vs for sinne taken away? and the great enemy of our foules cast out? Is it not a great honour that Jeboamah, the King of Israel, shold be in the midst of us? and that our eyes should not see evil any more? What sweeter encouragement then that the Lord should caufe it to be said vnto vs, fear not? and againe, Let not your hands be slacke? If we have great crosses, enemies, dangers, wants, temptations, &c. wee have a mighty God; if there be none to helpe vs, he will save; yea, he will reioyce to doe vs good; yea, he will reioyce over vs with joy; yea, he to loues vs, that he will rest in his lice and feake no further.
further. Shall man be sorrowful when God rejoiceth? Shall the Lord rejoice in vs, and shall not we rejoice in God? &c. And if these reasons of joy be contayned in one place of Scripture; how great would the number of reasons grow, if all the Booke of God were searched? Such a joy and contentment is the joy of Christians that crosses cannot hinder it. Life is not deare to a childe of God, so that he may finish his course with joy. They suffer the spoiling of their goods with joy, knowing that in heaven they have a more enduring substance. Ye, in many crosses they account it all joy to fall into temptation. They seeme as sorrowfull, when indeed they are always rejoiceing.

Queft. What might we doe to get this constant joyfulneffe and unmo-ueable firmeneffe and contentment of heart? Anf. In generall thou muft bee sure to be Gods servant, a man justified and sanctified: thou muft know that thy name is written in the Booke of life, which cannot be without Faith.

In particular, there are many things which haue a sure promise of joy and comfort annexed to them.

Firstly, thou muft lay the foundation of all eternall ioyes, in godly sorrow for thy sinnes, John 16.20. Mat.5.4. Psal.126 5.6.

Secondly, thou muft hang upon the breasts of the Church (wie the Word and Sacraments) continually, with trembling and tender affection, wayting upon the word of God: the Law must be in thy heart, thou muft buy thy libertie herein at the highest value, Eby 66. 2.5.11. and 51. 7. Mat. 13. 44.

Thirdly, in thy carriage thou muft be a counsellor of peace, Prov. 12.20. and live in peace, as near as may be, 2 Cor. 13. 11.

Fourthly, take heed thou be not infected with grosse sinne, Prov. 29.6.

Fifthly, wouldest thou receipe joy? sow good seede: to bee much in well-doing, procures (as a blessing) a secret and swee gladneffe upon the heart of man: a barren life is an uncomfortable life. Many would receipe, that will not be at the paine to sow, John 4. 5.6. Gal. 6.7.8. He that vseth his Talents to advantage, enters into his Masters ioy (a ioy like the ioy of God then man, meeter for the Master then for the Servant, yet such a Master wee serue, as will crowne vs with this ioy) Mat. 15. 21.

Sixthly, be constant, bearn fruit, and get the knowledge of the loue of Christ, and abide in it, John 15.10.

Lastly, in the 2 Thes. 5. 16. to 24. there are seauen things required in our carriage, if wee would alwaies rejoice. 1. We must pray alwaies: if we be much in prayer wee shall be much in ioy. 2. Wee must in all things give thanks: a heart kept tender with the sense of Gods mercies, is easilie inflamed with ioyes in the Holy Ghost. 3. We must take heed of quenching the Spirit: when a man puts out the holy motions of the Spirit, hee quencheth his owne ioyes. 4. We must, by all meanes, preferre an honourable respect of the word publickely preached: despise not prophesying. 5. And whereas there be some things we hear, doe specially affect vs, and concern vs, wee must be carefull with all heedfulneffe to keepe those things whatsoever wee forget: try all things, but keepe that which is good. 6. In our carriage wee must not onely auoyd euill, but all appearance of euill, else if wee disquiet others with grief or offence of our carriage, it will be with God we should finde little rest, or contentment in our soules. Lastly, wee must endeavoure to bee sanctified both inwardly and outwardly, in soule, body and spirite, having respect to all Gods Commandements, and retainging the loue of no finnes, so shall wee reape the blessing of all righteoufineffe, and procure to our hearts the ioyes which are everlafting.

Hitherto of the Preface.
Verse 12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.

Hitherto of the Exordium of this Epistle, as it contained both the Salutation and Preface.

The second part both of the Chapter and Epistle followeth, and is contained in the 12. Verse, and the rest to the 23. And it hath in it the proposition of Doctrine. This Doctrine propounded stands of two parts: for it concerneth either the work of Redemption, or the person of the Redeemer. The work of Redemption is considered of in the 12. 13. and 14. Verses: the person of the Redeemer is entreated of from Verse 15. to the 23.

The work of Redemption is two ways considered of: first, more generally, in the 12. Verse: secondly, more particularly, Verse 13. 14.

In the work of our Redemption, as it is propounded in this Verse, three things are to be obserued: I. The efficient cause [God the Father] 2. The subject persons redeemed [v.z.] 3. The Redemption itself, as it is either in the inchoation and first application of it on earth, and so it lyeth [in making vs fit] or in the consummation of it, what it shall be in the end: and so it is praiied, first by the manner of tenure [inherit] secondly, by the adjacent company [Saints] thirdly, by the perfection of it [in light.]

Giving thanks. The blessings of God upon every true Christian, are such, as they require continual thankfulness to God for them: such I say, for the worth of them, for number, for freeness of gift, for continuance, and as they are compared with what God beallows upon others in the world.

To the Father. A sanctified heart that hath sense of grace, so sees God, the first cause of all blessings, through the second and next causes, that it maketh God the principal object both of prayer and praises: it is a great sin not to acknowledge the instrument by which we receiv'e any good; but it is a great impietie not to give that which is due, to the principal Efficient.

The Father. Father is a terme of relation, and is given sometimes to the whole Trinitie: sometimes to Christ: sometimes to the first Person in Trinitie, so commonly, and so here.

God may be said to be a Father in this place two waies: first, in respect of Christ secondly, in respect of the Christian.

1. In respect of Christ, God is a Father both by Nature, and by personal Union: and in this sense two questions may be moued.

Quest. 1. Whether prayer is to be made to the whole Trinitie, or but to one person. Ans. It is to be made to the whole Trinitie, Acts 7. 59.

2. Obed. But prayer is here made to one person. Sol. Though but one person named, yet the rest are includ'd: for the Persons may be distinguished, but sever'd or divid'd they may not be.

Quest. 2. Is the Father a Redeemer, in that Redemption is here given to him? Ans. The actions of God are two-fold: some are inward, as to beget, to proceede, &c. Some are outward, as to create, redeem, &c. Now the outward actions are common to all the three Persons; they are distinguished only in the manner of doing: the Father begins, the Son executes, the holy Ghost finisheth: as in the worke of Redemption, the Father redeemes vs, in that he begins it, by deuiling this course, and willing it from eternity by calling, sanctifying, sending and accepting of Christ in time: the Sonnes redeemes us, by taking our nature and in obeying the Lawe, and suffering death, even the death of the Cross for vs: the holy Ghost redeemes
redeem vs, by applying the merits and benefits of Christ to every believer.

2. In respect of the Christian: God is a Father, and the meditation hereof should seerve for a three-fold use. 1. For trial: 2. For instruction: 3. For Conolation. For trial: for it stands vs much upon to be assured of this, that God is our Father in Christ by Adoption: for this is the foundation of true hope for what we want, and of true thankfulness for what we have. Now such men as are borne of God by regeneration, as well as of man by generation, are wont to be described in Scripture by such marks as these. They have in them the Spirit of Adoption both in the working and witness of it. Romans 8. 15. 16. Gal. 4. 6. 7. They are separate from sinners, they cannot delight in the works of darkness, or in the wicked fellowship with workers of iniquity, they have vngodly company, &c. They have conolation and good hope through grace. Christ is to them their way, the truth, and their life: and they love their Saviour more then any Creature, and set it in this, that they will rather obey his words, then the commandment of any man or Angell. They are a people that in respect of Mortification, purge themsevles by voluntary sorrowes for their sinnes; and in respect of new obedience, come to the light, that their works may be manifest that they are wrought in Gods. They honour God with great honour, and render his Name more then their owne credits: they worship God, nor for themselves, or with the adoration of the lips and knees only, but in spirit and truth. They labour for the meate that perisheth not, and esteeme it above their appointed food. Lastly, they love their enemies, and pray for them that persecute them, and are willing to doe good to them that hate them and hurt them.

Secondly, if God be our Father, it should teach vs: First, to care leffe for the world, and the things thereof: wee haue a Father, that both knowes our wants, and hath all power and will to helpe vs and care for vs. Secondly, to come to him in all croffes, and make our moane to him that hee may exercise for if euill fathers on earth, know how to give good things to their children when they ask them, how shall not our heavenly Father give vs whatsoever we ask in the Name of Christ. Yea, it should teach vs patience under, and a good use of all croffes. Thirdly, to be willing to die and commend our spirits to God that gave them, seeing in so dying, we commit them into the hands of a Father. This made Christ willing to die, and this should persuade with vs also. Lastly, it should teach vs to glorifie God as a Father: wee call God Father (many of vs) and thus wee speake, but wee doe euill more and more, and dishonour him, not living like the children of the most High. If hee be our Father, let the light of our good works shine before men, that they may glorifie our Father. Herein is God the Father glorified, that wee beare much fruit.

Thirdly, this point serveth for Conolation, and that many ways: First, against the feare of our owne weaknesse: It is not our Fathers will that one of the little ones should perish: None is able to take them out of his hand. Secondly, against our doubts about prayer: Whosoever you ask the Father in Christ his name it shall be given you. Thirdly, against all the troubles of this world: if hee have beene a Father of Mercy, to forgive thy sinnes, and give thee grace, hee will be a Father of Glory, to crown thee in a better world in the inheritance of his Sonnes.

Who hath made vs fit. 1. Doit. We are neither naturally happy, nor universally so: not naturally, for wee are made fit, not borne for: nor universally for, for hee hath made [vs] fit, not all men. Christ died for his sheep only, for his Church only, not for the World. And therefore when the Scripture faith, Christ died for all men, wee must understand it: first, in respect of the
Who hath made us fit.

the sufficiency of his death, not in respect of the sufficiency of it. Secondly, in respect of the common oblation of the benefits of his death externally in the Gospel unto all. Thirdly, as his death extendeth unto all the Elect; for all, that is, for the Elect. Fourthly, for all, that is, for all that are saved, so that none that are justly saved, are so, but by the virtue of his death. Fifthly, for all, that is for all indefinitely; for all sorts of men, not for every man of every sort. Lastly, hee dyed for all, that is, not for the Jews only, but for the Gentiles also.

Qu. Are not all in the visible Church that are sealed with the Sacrament of Initiation made fit? Ans. No; for Nicolodemas was circumcised, yet not as then fit for heaven; and Simon Magus was baptized, & yet perished in the gall of bitterness; & many of the Israelites were signed with the same Sacraments of righteousness, & yet were destroyed with fearful plagues; the Pharisees were baptized with John's Baptisme, & yet in great danger of wrath to come.

There are five sorts of men that live in the Church, that are not made fit: Firstly, such as are in heart dismayed, so as indeed they care for the doctrine of no Church: and thus Atheists and Epicures are unfit. Secondly, such as are in heart fastned to a false Church, though in shew they be members of the true: thus Church-Papists are not fit. Thirdly, such as receive Religion and care for it, but only as it may fit the humours of such as are in authority, and may serve the current of the present times: and thus temporizing Politicians are not made fit. Fourthly, such as admit some parts of God's worship, and stand in professed enmity, and dislikes of the rest: and thus the common Prezentant of all estates and degrees; they think if they come to the Church to seruice, and be no Papists, it will serve turne, though they neglect, yea, contemne, yea, commonly dispight Preaching, private Prayer, true Fasting, religious Conference, and Fellowship in the Gospel.

Fifthly, and lastly, among the better sorts that are hearers, and constant hearers, there are many not made fit for the Kingdom of God: for many hearers rest in an Historical Faith and external righteousness; either betraying the seed, by sufferings the Fiends of hell, these insensible fowles of the Ayre, to take it away, or choking the seed by worldly cares, or if they get a taste of the good word of God, and of the powers of the life to come, by their wicked reuolts and backslideings, they shew themselves not fit, nor worthy the Kingdom of God.

Who? Doll. God only can make men fit for his Kingdom: he only can receive us from the power of darkness and Satan: it is hee only is the Lord of righteousness: it is hee only that can pardon our sinnes; it is hee only can heale our rebellions, and take away our iniquities: hee only is the fountain of all inherent holinesse: hee only is stronger then all, to preferre vs to the end, and crowne vs with glory.

Made fit.] The word may be rendered either made fit, or worthy, so it bee underlood of the merit of Christ imputed to vs, in whom oney wee are worthy of heaven.

Wee are made fit by Redemption, by vocation, by Adoption, by Justification, by Sancification, and by Glorification: for each of these addeth something to our sufficiency. The Vfe is, to teach vs to magnifie Gods exceeding mercy, that doth not only glue vs heaven, but make vs fit for Heaven. The greatest King in the world, if hee set his loue upon a base slave or vassall, well hee may give him an Earledome or great Office, but he cannot glie him fitnesse for his place, and gifts to execute it: hee may change his estate, but he cannot change his nature. But God doth not only give a Kingdome to his Servants, but hee endues them with royall inclinations, desires, and behandour.
The Rhemists vpon this place note, that wee deserve salvation con-
dignely, but wee neede not answere them: for Thomas Aquinas, the or-
dinary Glosser, and Cardinal Cajetan vpon this place, crosse them. Aquina-
s faith thus; Dixerunt aliqui Deus das dignis gratiam, &c. Some have said God
gives grace to the worthy, but not to the unworthy: but the Apostle excludes this,
because whatsoever worthless he made hast, God hath wrought it in thee: and to this
end added, 2 Cor. 3. We are not sufficient of our selves to thinke a good
thought. The Glosser thus: Hee makes us worthy, not in the Law, but in Light:
that is, through God, who is light of light, by whose grace we are sightened. Ca-
jetan thus: worthy, that is, fit; by lot, that is, only by Gods gift. Note, only by
Gods gift, the Papist faith.

To be partakers of the inheritance of the Saints in light: or, as it is in the or-
iginal, verbatim, Vnto the part of the lot of the Saints in light.

The lot of the Saints, is by some taken for the sufferings of the Saints; by
others, for their happy estate, as it is had in this life, in the right or inchoation
of it; by others, for heauen, and that as it is held by true title here in this
world: so I take it here.

The word lot leadeth vs by allusion to Canaan; and the diuision thereof;
and the comparifon holdeth in many things. As none had right to the
Land of Canaan, but Israelites; so none haue right to heauen, but the Saints:
and as Canaan was furnished with buildings and all commodities, but not
by the Israelites, &c. so Heauen was prepared of old, before the Saints ent-
tered it: The builder and maker of it was not the Saints, but God. And as the
Canaanites were throwne out, that Israel might enter; so the Diuels were
throwne out of Heauen, that the Saints might enter. And as without a Is-
na, though there were a Land, there would be no lot; so without a Iosia,
though there were a heauen, there would be no inheritance: and though the
Land were given by lot, yet it must not bee possified without a Combat;
they must first fight, and then inherit: so must Heauen suffer violence, and
before it be had, we must wrestle with Principalties and Powers: and as all
their lots were knowne to Iosma; so every Christian, in his standing, is
knowne to Christ: as Iosma had what hee asked; so our Iosia obtains
what hee askes, though hee ask the ends of the earth. And as the compa-
rison hath those things for information, so may divers instructions be gather-
ed from hence also: and first, if wee would haue any lot in Heauen, wee
must be sure wee be true Israelites. Balaams seems a friend to Israell, but
hee is fo farre from inheriting with them, that hee is destroyed by them; the
sword of the Lord roots him out: this will bee the portion of all Hypo-
crites. And wee should labour for a particular warrant in the knowledge
of our owne portion: this would incourage vs against all difficulties, Caleb
dares fight with the Anakins if Iosma give him Hebron, and feeble and com-
playing Ephraim shall overcome and inlarge himselfe, if Iosma particularly
incourage him. And as no Cananites ought to bee left in the Lot of Is-
raell; so no wicked workers should be suffered to remaine in the assembly of
the Saints, to be prickers and goades in the sides of the righteous. And as they
that haue their inheritance allowed them already, must not rest, but fight
till their brethren haue rest; so they that haue comfort in their owne con-
version, must strengthen their brethren. And if any haue too little roome, the
way is not to murmure and doubt, but to fight it out for more; so must
Dan: so should weake Christians not give way to discontentment, but
stirue in the spiritual Combat, till more grace; and roome for the inlarging
of the heart be gotten. Lastly, as seauen Tribes are justly taxed and cen-
ured by Iosma, for their negligence and sloath, in not seeking speedily to pos-
sesse the Land God had offered them; so may the molt of vs beejustly
rebuked.
rebuked for grievous securitie about the heavenly Canaan. Many rest in the probabilities and hope of a title: nay, the most rest satisfied in such a condition as is without title and without hope; vndelie they amend: yea, the better for divers of them, hauing but a title: and therefore it iftuly followeth, that these are buffettet by Christ, as they were disgraced by Isboma: and as they must land to the curetie of the viewers of the Land, for the report of the goodnesse of their part, so must these secure Christians land to the curetie of their Teachers for how much knowledge and comfort they shal thinke meere to impart vnto them, concerning their inheritance in heauen and heavenly things.

Partakers of the inheritance. of the Saints in light.] The hapinesse of the faithful full is an inheritance, illustrated here, fist, by the persons that must enjoy it: it is not common to all, but appropriated to Saints: secondly, by the qualitie of it, it is in light.

Christ is the great heir of all things, the Christian is coheire with Christ. It is a doctrine that hath much comfort in it: a Christian holds by the fayre tenure, and firmest and surest too: for though his life be changeable, and his days on earth must have an end; yet his inheritance endures for ever, and whiles hee liues God will know him all his days for no worfe a man then his owne heyre. And the confideration of the inheritance of the Saints, should teach vs divers things: first, to pray, that God would remember vs with the favour of his people, and vijure vs with his saluation: and that then hee would open our eyes to see the glory of such an inheritance: Secondly, to honour the righteous, and not despise poore Christians, seeing God hath made them his heirues, and rich in faith. Thirdly, to endeavoure with all care to walke worthy of such honour, as to be made Gods heyreys. And lastly, to be willing to suffer any thing in this world for Christ, seeing in the world to come wee must rainge with him as coheires.

Of the Saints.] Onely Saints inherit, and therefore be sure thou be a Saint, be sure thou be more then fleshe and bloud, be sure thou lyue in none of the finnes God hath threatened with the losse of this inheritance; be sure of the imputation of the righteousnesse of Christ; be sure thou haue in thee the spirit of the Sonne; be sure to commit thy felfe to the word of grace.

In light.] The Christian inheritance is saied to be held in light in fixe respects. First, because hee now obtaines it in the times of the Gospell, which times in comparison with the times of the old Testament, are called times of light: the light of the Iews being spread abroad among the Gentiles, and exceedingly enlarged by the rising of the Sonne of righteousnesse.

Secondly, because this inheritance can never be aillured without the light of knowledge. In the understanding of man there is a three-fold light of knowledge: Natural, Evangelical, and Celestial: the Natural light is the light of Reason: the Evangelical light is the light of Faith: and the Celestial light is the light of Heauen. Before we can see our inheritance in the light of Heauen, wee must first see it in the light of Faith: and as for the light of Reason it will do no good for any evidence in this tenure.

Thirdly, because this inheritance is held with true joy on earth, and perfect joy in heauen: and joy is expressed by the word light, in many places in Scripture.

Fourthly, in respect of the admirable communion that a Christian hath with God and Christ, who is light of light, that true light, John 8, 12.

Fiftly, because of the certainty of this inheritance, it is saied to be held in light. It is worthy the noting, that Catharinus, a Papist, writing upon this place, thus understands the meaning of Light: and is much

\[
\text{K 3}
\]
offended with those that please for uncertainty of assurance.

Sixly, in light, that is, in Heauen: and the light of Heauen in an excellent light, both for the perfection of it, and the continuance of it. It is a perfect light: for there shall be on God's part a clear revelation, and on mans part a clear visibility: and for continuance; that light shall never be overcome of darkness; nay, it shall never admit any mixture of obscuritie, as much as Heauen is a City that needs not the Sunne nor Moone to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof. Rev. 21. 24. In the mean while till God translate vs to this light of heauen, let vs labour to settle our hearts in the light of Faith and certaintie, and glad our hearts with the light of the Spirit and joy, choosing rather to die then to forfake the face and presence of God, the fountain of all true light both in earth and heauen.

Verse 15. Who hath delivered us from the power of darkness, and translated us into the Kingdom of his dear Sonne.

In this Verse our redemption is considered more particularly: for as it is by inchoation in this life, it standeth of two parts: the first is our deliverance from the power of darkness, and the second is, our translating into the Kingdom of Christ.

Darkeness,] This darkness imports the miseries of vunregenerate men, from which the Children of God, in the days of Redemption are delivered: and it notes not only the darkness of Gentiles, proper to the Pagans of that time, but also the darkness of Sinne, of Ignorance, of Infidelitie, of Aduerfitie, of Death, and of Hell: for every vunregenerate man is covered with a fixe-fold darkness. First, the darkness of Sinne: Secondly, the darkness of Ignorance, which as a waie, couers all flesh. Thirdly, the darkness of Infidelitie, for as there is the light of Faith in the regenerate, so there is a darkness of vnbelief, that possieth every vunregenerate man. All men have not Faith; it is the gift of God: both the Prophets and Apostles have complained, Who hath beleued our report? Fourthly, the darkness of Aduerfitie: miseries of all sorts breaking in upon the soule, body, estate, and names of men. Fifthly, the darkness of Death: for Death is the house of darkness, and thus is the wages of Sinne. Lastly, the wicked man is in danger of utter darkness, even of the darkness of hell. Out of all this we may see the extreme miserie of all carnall persons, vpon whom the Kingdom of darkness breaks in, and prevailes so many waies: and therefore accursed is their misery that can live in this estate without senfe, or remorse, or feare. If Securitie as a wretched Lethargy, had not ouergrown mens hearts, how could they cate, drinke, sleepe, marry, grieve in marriage, &c, when they finde themselves in the power of such fearfull and horrible darkness?

Power.] This darkness gets power, and prevailes over the world, by the unwearied labour of the Prince of darkness: who as hee seduced our first Parents, to extinguish the faire light in which they were created, (whence flowed an vnuerfall darkness vpon all mankinde:) so doth hee still, as God of the vunregenerate world, with his effectual, in blinding mens minds more and more, that the light of the Gospeell might not shine in their hearts, both by hindering by all the waies hee can, the means of light, and by leading man on from sinne to sinne, till custome haue worn out senfe, and bred a very liking of darkness more then the light. And thus poore man runnes from darkness into darkness, and from dungeon to dungeon, till hee fall into the everfalling dungeon of utter darkness, and
Whoso hath delivered vs.

and this would be the end of all flesh; were it not that God of his infinite mercy hath provided a means in Iesus Christ to deliver the Elect from the power of this Darkness.

Delivered. Every man hath a great reason to think of this deliverance, out of the Kingdom of darkness, wherein naturally he is: for while he continues, he knoweth not whether he goeth: he hath no fellowship with God: his deeds are all evil: his ignorance will not excuse him: yes, it will be his condemnation: his feet proceed not in the way of peace.


Delivered. The original word doth not signify, only, to let out, or lead out, or buy out; but it rendereth forcibly to snatch out. Man is not gotten so easily out of Sathan's hands: nor will the World and Flesh let him goe without force, or without blows.

Quest. What must wee doe that wee may be delivered from this power of darkness? Ans. Believe in Iesus Christ, who is the true Light. Know that all true Light is begunne in the assurance of God's love to thee in Iesus Christ, and seek this knowledge. To this end, attend upon the preaching of the Gospel, by which, life and immortality are brought to Light. And because this Sonne doth not always shine, Walk in the light while you have the light; and because a man can never sincerely seeke the comforts of God in Iesus Christ, or constantly loue the word of the Kingdom (the fountain of Light) but that there will be great opposition from Sathan and the World. Therefore every one (that is a weary of this darkness, of Ignorance and Unbelief, and feeleth what darkness of Aduerseitie his sinnes have brought upon him, and feareth the darkness of Death and Hell) must arm his selfe, resolute and prepare and fight for his owne deliverance, putting on the whole Armour of Light, viz. all the means with Faith and diligence, and then shall God's power be made knowne in his weakness, and the strong man armed, which is the Duell, shall be cast out by him that is stronger than he, even by Iesus Christ.

At the time when this deliverance from the power of darkness is wrought there are at the least these nine things in every one that is truly delivered. First, hee seekes knowledge with great estimation of it. Secondly, he is careful to amend his ways and to avoid sinne. Thirdly, hee feeleth and refills temptations. Fourthly, he renounceth the world, as being neither befriended with vanity, nor swayed with example. Fifthly, hee fights against his owne flesh. Sixthly, hee loue the word of God. Seventhly, he forfaikes euill company. Eightly, hee mournes over, and praiseth against some speciall sinnes. Ninthly, hee loue all the children of the light. These are not all things that are wrought in man in the day his heart is changed and hee delivered: but lest than this can bee in no man nor woman that is truly delivered from the power of darkness.

Who. Doll. It is God only that delivers vs from darkness. This is needfull to be considered of, both that carnall men may know they can never see the light, if they see not the means God hath appointed: and that godly men might not despaine under the sense of their wants, for as God hath called them to the light, and given them means, so he is able to create light at his owne pleasure.

Ur. Doll. The Saints, even the dearest of all God's children, have beene ignorant, sinfull, and miserable, as well as any other.

Hath. A Question may here be asked: how it can be said that God's children have beene delivered, seeing they are ignorant, sinfull, fleshly, full of afflictions, and subject to dye still? Ans. They are delivered in respect of inchoation.
Inchoation, though not in respect of Consummation; though they bee ignorant, yet the vayle is not whole, but many pieces are torn off; though they be in a dungeon in this world, yet a great window is broken downe, and much light appeares; though there be line in them, yet it raines not; though they must die, yet the flipt of death is pulled out; though they endure the same afflictions that wicked men doe for the matter, yet they are not the same for nature and vs: they are not curses or punishments; but only chastisements, and tryals, or preuents.

The confideration of this, that we are not all at once delivoured from the power of darkness, may defend often preaching, and the frequent vs of all good means, publike or private. This darkness will not away with one dayes shining; these clouds will not bee dispelled with one blast; what’s the light of one candle, when the night hath inclosed the whole ayre?

And translated vs into the kingdome of his deare Sonne. Or, as it is in the Originall, of the Sonne of his love.

These words containe the second part of our Redemption on earth in this world: the redeeming of vs is the translating of vs: and this translation is amplified by the condition of life into which we are translated, which for the excellency of it, is into a Kingdom; and for the author of it, is into the kingdome of Iesus Christ, the Sonne of Gods loue.

Translated.] The word, is a Metaphor and the comparison is taken from Plants in nature, and there are divers things signified vnto vs, concerning our Redemption, in the similitude of translating Plants. As trees are translated in Winter, not in the Spring; so commonly our Redemption is applied in the dayes of speciall affliction and sorrow: and as the Plant is not first fruitful and then translated; but therefore translated, that it may beare fruit; so wee are not therefore redeemed because God was in loue with our fruits; but therefore translated out of the kingdome of darkness, that we might bring forth fruit vnto God. And as a tree may be truely removed, and new planted, and yet not presently beare fruit: so may a Christian bee truely translated, and yet in the first infant of his conversion hee may not shew forth all that fruit he doth desire, &c.

In particular, translating hath two things in it: first, pulling vp: secondly, setting againe. The pulling vp of the tree, shadowes out three things in the conversion of a Sinner. First, separation from the world: hee cannot be in Christ that hath his heart rooted in the earth, and keeps his olde standing amongst these trees, the wicked of the world. Secondly, deliverance both from original sinne in theaigne of it (which is the moisture of the olde earth) and also from hardnesse of hearts, (for translating hath remouing of the mould and flones that were about the roote.) Thirdly, godly sorrow raised by the sense of the frowakes of the Axe of Gods threatenings, and by the losse of many sprowts and branches that were hidden in the earth: A Christian cannot escape without sorrow; for hee hath many an unprofitable sprowt of vanity, and finfull profit and pleasure hee must part with. The setting of the tree notes both our ingrafting into Christ by the Spirit of God through Faith, and our communion with the Saints, (the fruitfull trees in Gods Orchard) as also it notes our preuention by the infusion of the fappe of holy graces.

And it is worthy to be noted that he faith (translated vs) to teach vs that there remaines in man the same nature after Calling that was before: for, our natures are not destroyed in conversion, but translated: there remaines the same faculties in the foule, and the same powers in the body; yea, the constitution and complextion of man is not destroyed: as the melancholy man doth not ceafe to be so after conversion, onely the humour is sanctified.
The Kingdom.

The Kingdom of Christ here on earth; though it be not visible and pompous as other kingdoms are, yet it excels all the kingdoms on earth: for when all other kingdoms are not only shaken, but translated or removed, or dissolved, the kingdom of Christ will endure to the end; and in Christ's kingdom the number of possessors doth not diminish the largeness of the possession of each; whereas in other states many kings make little kingdoms. Besides, wicked men may not only be Subjects but Kings in other kingdoms; but this Kingdom thought it be every where, yet it is wanting to the ignorant and sinners. Christ reigneth in this Kingdom by his Word and Spirit: and his government is taken up especially in two things; first, the collection of his Church; and secondly, the maintenance of it.

Great are the privileges of the Saints under the government of Jesus Christ, they are qualified with eternal graces; they are comforted with the daily refreshings, that flow from the sense of God's favour; they are confirmed in the assured peace with Angels and good men; they are enlisted into an everlasting inheritance; they daily reap the benefits of Christ's Intercession; they often sup with Christ, and are feasted by the great King; they live always in the Kings Court, in as much as they are always in God's special presence; they partake of the privileges, Prayers, and blessings of all the righteous; and they have the Spirit of God in them, to unite them to God and Christ, to lead them in the paths of holy life; to comfort them in all disasters, to warn them if they go out either on the left hand or the right, and to help them in their prayers, making request for them, when they know not what to pray as they ought.

Obiet. The World sees no such glory in the estate of Christians in this Kingdom. Sol. There lies a way over the eyes of all worldly men: and besides, this Kingdom though it be in the world, is not of it: though it be here, yet it is not from hence: and the afflictions that commonly cover the face of the Church, doe hide from carnal men the beautie of it; and by reason of the opposition that is between the Kingdom of Christ and the Kingdom of Darkness, though the world know the glory of Christians, yet they will not acknowledge it.

Obiet. The faithfull themselves discern not any such excellency in their earthly condition. Sol. Wee must distinguish of Christians: some are but infants in grace and babes; these may be entituled to great things, and yet have no great sense of it, as the Child in Nature hath no great discerning of the inheritance; he is borne to, or his owne present condition wherein he excels others. A kingdom is never the worse because the infant Prince cannot discourse of the glory of it. Some Christians fall away, for the time, into grosser sinne or error: and these are in matters of grace like the drunken, or Paralyticke in nature, their discerning is lost with their uprightness; other Christians either want the means in the power of it, or are tossed with great afflictions, or are in the fit of temptation: and then they have but a dark glimpse of their felicity in Christ: but the strong Christian that
that hath digested the assurance of Godsloue in Chrift, and is exercised in the word of righteounesse, ffeeeth such a glory in the Kingdome of Grace, and doth acknowledge it with fuch vnmoveable ffirmeneffe of heart, that all the powers of either earth, or hell, cannot alter his judgement, in the high estimation of fuch a condition.

The Vie of this Doctrine concerning Chriffs Kingdome, is:

First, for Confolation: Gods Children shoulde much exclit and rejoyce in their effates; and in as much as Chrift fitteth as king for euera, all that are in his Temple fhoule speake of his glory: and if there were nothing else for a Christian antioy in, yet let all the children of Sion rejoyce in their King. Yea, the thought of this, that God is our King, shoulde uphold vs, and fende vs againft all croffes: for Chrift is a hiding place for the winde, and a couer for the tempest, as rivers of wateres in a drye place, and as the shadow of a great rocke in a weary Land. And therefore let our eyes newe grow dimme in viewing this glory, or our eares grow dull in harkening to the word of this Kingdome.

Secondly, for Reproofe and terrore vnto all wicked men that harden their hearts, and refufe to returne, What greater loffe then to lose Chriffs Kingdome, and what faireer fervice then to ferve the Sonne of God? Who would not feare thee, O King of Nations: accursed is the efiate of all fuch as fubfiet not their neckes to Chriflts yoke: that refufe to let him reigne over them by his Word and Spirit: that come not vp to doe their homage in Jeru-falem., euenter to worhippe this King, the Lord of Hoafts, If leus Chrift be a great King, then when fhall they appeare, that fay to the King Apo-fltata? Even all fuch I amene that dare reproch the way of Chrift, and deride the fincerite of fuch as defire to impoy themselves in the busineffe of the Kingdome, &c. Is he a great King, how dare wee then offer that unto hym which they dare not offer to a meane King on earth? What meanes the blinde and the lame in Gods house? how dare men fo securely offer vp their blinde fervice, and lame devotiones? It is a Kingdome that is offered, why doe we then trifle? why doe they excufe? What meanes these fonde excufe? I have married a wife, and cannot come: I have bought five yoke of Oxen, and must goe prove them: I have bought a Farne, and muft goe fee it? I haue this pleafure and that profit, and therefore cannot come? Will they lose a Kingdome vpon fo filly a pretence? when thou needeit not to lose either Wife, Farne, or Oxen. God doth not bid thee leaue thy Wife, thy Labour, thy Calling, thy Liuing, but onely wills thee to attend thine owne further advancement in the feafon of it: feeke lawfull profit, but feeke Grace first, Vfe thy lawfull pleafures, but chiefly feeke the pleafures of God, even these spiritual ioyes that are more worth then a Kingdome.

Thirdly, for Instrudction: it shoule teach vs aboute all things to feeke our happinesse in this excellent eflate vnder the government of leus Chrift. Wee fhould, in respect of the worth of it, forfake our Fathers house, and the immoderate defire of any earthly thing: fo that the King will pleafe to delight in vs. Wee fhould open our hearts wider, that the King of Glory, by his Word and Spirit, may come in. Wee fhould labour for all those Graces, by which an entrance is miniftred into this Kingdome: and whatsoever we are uncerntaine of, wee fhould make our Calling and Election sure: and though we bee newer fo many waifes opposed, yet eeing wee fight for a Kingdome (nay, in a Kingdome) wee shoule hold it alwaies a good fight, and continue constant and vnmoveable: and if Chrift lead vs into his Chambers of prefence, and delight vs with the sweete ioyes of his prefence, wee shoule remember fuch princely loue and ioy in him alwaies: Let the Chrillian sing and make a joyfull noyse to the rocke of his salvation, and let him worluppe and bow downe, let him ferue with all reverence, and heare without all hardnes of heart; let
Sonne to Christ but because he is mortal worthy of all others to be beloved. As Indes is the Sonne of perdian, that is, mott worthy to be damned. Secondly, because he was from ever-lasing begotten of the love of his Father: hee is Gods naturall Sonne. Thirdly, because he is infinitely filled with the sense of his loue: so they are said to be the Children of the marriage, that are full of joy, in respect of the marriage. Fourthly, because it is hee by whom loue is derived into others: It is hee that makes all other Sonnes, beloved. Lally, in respect of his humane nature: he is that Sonne upon whom God hath shewed his principal loue, in respect of the gifts, with which that nature is admirably qualified. The meditation of this, that CHRIST our Saviour is the Sonne of Gods loue, is very comfortable; for hee is like to speed in any thing hee requitts the Father for vs, and hee will be sure to preferre vs, that himselfe is a Kings Sonne, yea, Gods Sonne, yea, a King, and God himselfe, and fo infinitely beloved of the Father: it is an excellent thing to be Christs member, seeing hee inherits so great loue: and if God gaues this Sonne so deare to him, how shall hee deny any thing, seeing neuer can ought bee so precious, but that with Christ hee will willingly give it?

Verfe 14. In whom wee have redemption, through his blood, even the forgiveness of sinnes.

In the former Verfes our Redemption is considered, as God the Father is the efficient cause of it. In this Verfe, it is considered as CHRIST is the Instrumentall cause of it: in the Verfe foure things are to be noted. 1. By whom wee are redeemed (vizi.) by the Sonne of Gods loue, implied in the first words. 2. Who are redeemed [see,] that is, the faithfull. 3. How wee are redeemed, (vizi.) by his blood. 4. With what kind of redemption, not by redemption from losse in estate, or servitude in body, but from sinne in the soule.

Inwhom.] Doe. The Sonne of God is the redeemer of the sonnes of men: hee that had no sinnes of his owne, did worthily cancell other mens: hee that was in no debt, paid our debts. In this worke of Redemption wee may see Piteie it selfe beaten for the insolent man: and Wisdome it selfe dended for the foolifh man: and Truth it selfe flaine for the lying man: and Justice it selfe condemned for the vniust man: and Mercy it selfe afflicted for the cruel man: and Life it selfe dying for the dead man. None can redeem vs but Jesus Christ: hee onely is God and man, hee only was deputed hereunto, hee onely it is that is the first borne, the brother, and the kinman. Two things are required in a Saviour or Redeemer, viz. Right and Power: and the title or right must be either by propriety or by propriquitie. In power and propriety the Father or holy Ghost might redeeme, but in propriquitie Christ onely is the next kinman.

Secondly, it is to be noted, that bee faith (in whom) not (by whom) to reach vs, that the comfort of our Redemption is not then had when Christ,
In whom we have redemption.

Chap. 1.

as Mediator, doth pay the price: but when, as our Head, he receiveth vs to himselfe: we must be in Chrift before wee can bee pardoned: it is a vaine thing to alledge that Chrift died for vs, vnlesse we can cleare it, that wee are the members of Chrift by conuertion and regeneration: wee must be in Chrift before the Diuell will let go his hold: wee must bee in Chrift before wee can receive of the influence of his grace; for that defends onely from the Head to the Members: wee must be in Chrift before wee can be couered with his garment; and if wee be not in the Vine we cannot perfeuer.

Whee.] Queft. How could the obedience and sufferings of one man serue to redeem so many men? Anf. It is sufficient because he did all willingly; because also he was himselfe innocent and without fault: but especially because this obedience and suffering was the obedience of him that was more then man.

Againe, it is to be noted that hee faith (wue,) not all men, haue redemption, as the Vniuersalitie dreame.

Hauie.] Queft. Had not the Fathers before Chrift, redemption in him as well as wee? Anf. They had: first, in Predestination, because they were hereunto elected: secondly, in efficacie, in as much as they did beleue in Chrift, had the vertue of the redemption to come. Hence, that Chrift is said to bee the Lambe flaine from the beginning of the world.

By his bloud.] Chrift shed his bloud many waies: as when hee was circumcised, in his Agonie in the Garden, when hee was crowned and whipped, when hee was crucified, and when with a Speare his side was pierced; but here it is by a Synedocheth not for all his sufferings.

There haue beene in former times foure waies of redemption. First, by Mammision, when the Lord let his Vailaie voluntarily goe out free: but this could not wee be redeemed, for the Diuell neuer meant to manumit vs. Secondly, by Permutation, as when in the warres one is exchangd for an other: and thus could not wee be redeemed, for who should beechanged for vs? Thirdly, by violent ablation, as Abraham, redeemed Lot, by force refuing him: but this way did not stand with Gods Iustice. Fourthly, by giving a Price, and thus wee are redeemed: but what price was giuen not Gold and Siluer, nor the bloud of Goates, nor thoufand of Rammes, nor riuers of Oyle, not the Sonnes of our bodies, for the finnes of our foules: nay, if a whole thoufand of vs had bee burned in one heape, it would not haue exptared for one mans sinne: but the price was the bloud of Iesus Chrift, and by this price wee may see how hatefull a thing finnes is in Gods sight; and wee may resoluue that wee are not our owne men, any more to doe what we will. Neither ought wee to be feruants of men. Besides, if there had bee merit in the workes of the Law, the Sonne of God needed not to haue shed his bloud: and feeing it is shed, wee neede no other Mediator, nor workes of satisfaction, or supererogation.

Forgimenesse of finnes.] The doctrine of remission of finnes is many waies comfortable: it is a comfort, 1. That finnes may be remitted: 2. That this remission may be applied particularly; thou maist haue it, and keep it for thy selfe: 3. That if our finnes be once forgiven, they can never bee laid to our charge more; they returne not: 4. That where God forgiveth one finne, hee forgiveth all finnes: 5. That where God forgiveth one finne, hee heales the nature; where hee justifies hee fauouritizes. An earthely Prince may forgive the Felon, but hee cannot give him a better disposition; but God neuer forgiveth any man, but hee gives him a new heart also: 6. That where God forgiveth the finne, hee forgiveth the punishment also. Lastly, that by remission of finnes we may know our saluation.

Secondly, as it is a comfortable Doctrine to faithful men, so it is a terrible Doctrine.
Doctrine to wicked men, and that many waies: first, all mens sinnes are not forgiven: secondly, all neede remission of sinnes: thirdly, if sinner be not forgiven, it makes men loathsome to God; which the word: (cover) importeth: it sets the Soule in debt: it separates betweene God and us, and binders good things from vs: it desiles: it remains upon Record, written with a penne of Iron, and with the point of a Diamond: it causeth all the disquietnest of the heart: it is the cause of all judgements: It brings death.

Thirdly, a Queation is here to be considered of, viz. What should a man doe that hee may get a comfortabe assurance that his sinnes are forgiven him? Ans. He that would be assured of remission of sinnes must doe these things. First, hee must forgive other men their trespasses against him, else hee cannot be forgiven. Secondly, hee must search out his sinnes by the Law, and mourne over them in Gods presence, striving to breake and bruise his owne heart with griefe in secret, in the confession of them to God, Luke 4. 18. 1 John 1. 9. Hof. 14. 3. Zach. 12. 12. to the end, & 13. 1. Thirdly, wee must take heede of the linen against the holy Ghost: which beginning in Apostacie, is continued in Persecution of the knowne Truth, and ends in Blefsyme; and is therefore a sinne vnpardonneable, because the sinner is vterely disabled of the power to repent. And howsoever all sinnes against the holy Ghost are not vnpardonneable, but only that sinne that hath the former three things in it: yet the man that would haue evidence of pardon, must take heede of all wayes of offending against Gods Spirit: and therefore must take heede of speaking euill of the waye of godliness, of contemning the meane of Grace, by which the Spirit workes, and of tempting, grieving or vexing of the holy Ghost within his owne heart or others. Fourthly, he must daily attend upon the preaching of the Gospel, till the Lord be pleased to quicken his owne Promises, and his heart to the joyfull application of the Comforts of Gods Loue, contained in his Word. And when men come to Gods presence to seek to great a mercy as the pardon of sinne, they must aboue all things, take heede of wilfull hardnesse of heart, leaft their vnwillinge to be directed by Gods Word, be required with that curse that God should grow vnwillinge that they should repent, and bee should forgive them. Fifaily, the Prayers of the faithful are very available to procure the pardon of sin. Sixtly, he must with due preparation be often in receiuing the Sacrament of the Lords Supper, which is to the worthy Receiuer, a worthy Scale of Remission. Sequently, he must amend his life and believe in Iesus Christ.

Verse 15. Who is the Image of the invisible God, and the first begotten of every Creature.

Hitherof the worke of Redemption: now followeth the person of the Redeemer, who is described as hee standeth in relation.

1 To God. Verf. 15.
2 To the universe or whole World, Verf. 15. 16. 17.
3 To the Church, Verf. 18. 19. &c.

In all the Verfes in generall, may be observed the evident profe of his divine Nature. For, as the Verfes before, when they mention Redemption in his bloud, proue him to be man; so these Verfes, ascribing to him, Eternitie, Omnipotence, &c. proue him to be God. That our Saviour is God, may be further confirmed, by these places of Scripture: Gen. 19. 24. Gen. 2. 1. 4. 14. Psal. 45. Pron. 8. 22. Job. 19. 25. Isay 7. 14. and 9. 6. and 25. 2. 4. and 40. 3. 10. 12. and 44. 10. 11. 23. and 45. 22. Is. 23. 4. 6. Hof. 1. 7. and 12. 4. Mich. 2. 12. and 4. 1. John 1. 1. &c. 1 John 5. 20. Resel. 1. 6.
Besides, the Apoillies drift is to extoll the excellencie of Christ, by whose bloud wee are redeemed. Howsoever hee appeared in forme of a servant, yet hee exceeded all Monarches, that ever were on earth: for Christ is the effential Image of God, whereas the greatest Monarches are Gods Image, but by a small participation. Hee is the Sonne of God by generation, they are so onely by creation or regeneration. Hee is the first borne, they are but yonger brothers at the bell: Hee is the Creator, they are but Creatures: All things are for him, whereas they have right and power over but few things: hee is eternall, they are mortal. Things cannot conflict without a Redeemer in Heauen: but so they may without a Monarch on earth: hee is a myfticall Head, and by his Spirit vniteth all his Subjectes to him, and by influence prefereth them: but so can no politicall heads doe their Subjectes. Other things I might insinuate in the Verfes following, but these shall suffice.

The first thing in particular by which the Redeemer is described is his relation to God in these words: Who is the Image of the invisible God.

Here three things are to be considered: First, the Person resembling, Who: Secondly the manner how he resembleth, viz, by the way of Image: thirdly, the person resembled, in his Nature, God: in the Attribute of his Nature, Invisible. For the first, if wee be asked of whom hee here speaketh, it is easily answered out of the former Verfes: It is the Sonne of GOD, the Sonne of his Love, Verse 13. And thither I referre the consideration of the first poyn."
That Christ is the Image of God, as he is God, is apparent by that place, Phil. 2. 6. and Heb. 1. 4. And here, two things are admirable: first, that this Image is a perfect Image, like the thing resembled; secondly, that the Image is the same in Number, not in Specie only, with the thing resembled.

Christ as man, is the Image of God, 1 Tim. 3. 16. And that three waies; First, as the God-head dwells in Christ bodily: in respect of the unutterable presence of the Divine Nature. Secondly, as by his Miracles and great works, he manifested the Divine Nature, and showed God in the world. Thirdly, as his Humane Nature is qualified with Knowledge, Righteousness, Purity, and other gifts: for if man be God's Image in respect of this, Christ is so much more. To conclude, Christ as he is God, is not only the Image of the invisible God, but the invisible Image of God: but as man, he is the visible Image, of the invisible God.

The Considerations of this Doctrine, that Christ is the Image of the invisible God, may serve for fixe Vses. First, to teach us the admiration of that God, whole Image is of so admirable praise. Secondly, to shew the fearfulnesse of their estate, that turns the glory of the incorruptible God into the Image of corruptible Creatures. And this is the sinne not only of the Gentiles, but of the Papists also. Thirdly, it should wonderfully quicken vs to all the duties of humblenesse of mind, and meeknesse, and make us readie in all things, to serve one another, without wrangling, or contention, in love; seeing hee that was in Forme of God, equal with God, put upon him the Forme and Image of a Servant. Fourthly, wee may hence learne, that if wee would know God, wee must get into Christ; for in him onely is the Father knowne: see that hath seen Christ, hath seen the Father. Labour then in the businesse of Mortification and Justification, and then that knowledge of God, which is impossible to Nature, will bee possible to Grace. They have the firmeit apprehension of God, not that have themol Wit or Learning, but that have the most grace in Jesus Christ. One may bee a great Scholler, and yet a great Atheist. The surest way is to know the Creator in the Redeemer. Fifthly, seeing it is Christs honour to bee Gods Image, let it bee our honour to bee Christs Image, which wee can noo bee, vnlesse wee put off the old man, and his works. And fee to it, that the light of the Gospel be not hid from vs, by the God of this world, for the Gospel is the Gospel of glory, 2 Cor. 4. 4. and 3. 18. 9. &c. Gal. 4. 19. Now, wee may be framed like to the Image of Christ, in threethings: 1. In Knowledge: 2. in Sufferings: 3. In holinesse and righteousness of heart and life. Lastly, shall the Diuell make men worship the Image of the beast; and shall not we for ever honour this everlasting Image of our God?

Invisible God.] God is invisible; God cannot bee seene, because hee is a Spirit, not a body; and because of the exceeding thinnesse and pursiue of his nature, and because of the transplendency of his glory; and lastly, because of the infinitenesse of his Essence.

The Vses, first, to teach vs to walk always in feare and trembling, seeing we serue such a God, as seest vs, when we seest not him: secondly, this should check the secret and bashful discontentment of our hearts, which are many times moved to vexation, because our God is not visible, whereas we should therefore the more admire him, that is so absolutely perfect: It were imperfection to be visible. And yet notwithstanding, though God be not visible to eye, hee is visible to understanding: and though Nature cannot see him, yet Grace can. Now, if any ask what hee might doe that hee might see God, I answeare, that hee that would see God: first, hee must looke for him in the Land of the living; seeke for him amongst true Christians: hee must
The first begotten of every Creature.

Chap. 1.

first know and love his brother: and then he shall know and see God. 1. Hee that would know the Father, must be acquainted with the Child. Secondly, he must with fear, and reverence, and constancie, waite vpon the manifestation of God in his house; in that light we shall see light. Wee must eare at Gods Table, and it must be our contentment to taste of the fameness of his house, and to drink out of the inner of those pleasures, if we would with clear light see God. God is to be seen in Sion: Gods goings are seen in the Sanctuary. Thirdly, he must learne Gods Name; for he that knowes his Name, fees his Nature. When God would shew his glory to Moses, hee proclaims his name to him: Fourthly, hee must bee sure to get into Christ by Faith, being borne of God by regeneration. Lastly, hee must bee pure in heart: hee must especially strive against the corruptions inward, in his thoughts and affections. Thus of the second vse.

Thirdly, the consideration of this, that Gods is incouminible, should encourage vs to well doing, even in secret; seeing wee ferue such a God, as can see in secret.

Hitherto our Redeemer is described, as he stands in relation to God: now, in the second place, he is described as he stands in relation to the Creatures. And Christ is in relation to the Creatures five waies: 1. as the first begotten among them: 2. as their Creator: 3. as the end of them, all for him: 4. in respect of Eternitie, as he is before all things: 5. as all things in him consist: All things depend vpon Christ as their referrer; as their auncient, as their end, as their Creator, and as the first borne.

The first begotten of every Creature.] Two things are here to be confidered of Christ: 1. that he is Gods Son, by generation: 2. that he is the first begotten.

For the first: God hath Sonnes by Nature and by Grace; Christ is borne as Man, and begotten as God. Things are begotten three waies: 1. Metaphorically, only by comparison, or in some respectes: 2. Corporally: 3. Spiritually: some things doe beget without themselves, as bodies doe; but this is more ignobly and basely; some things beget within themselves, as doth the Spirit or soule, more perfectly. But the most perfect and immutable glorious generation, is the begetting of the Son of God, by God. The way of God in eternity, who can finde out? and his generation who can tell? His waies are not as our waies; yet a glimpse of this great work, we may reach to two waies:

1. By way of Negation, as they lay in Schooles.

2. By way of Comparison.

First, by denying that vnto God, which hath imperfection in it. In the generation of the Creatures we may see somthing into the generation of the Sonne of God. There are eight things in the generation of the Creatures, which are not in this begetting of the natural Sonne of God. 1. The Creatures beget in time, because themselves are first begotten: but this is not in God, Christ is of the Father, but not after the Father: there is here a priority in order, but not in time. 2. The Creatures beget by affection (this is imperfection) but God begetteth by Nature. 3. The Creature begeth without himselfe, so as Sons are divers, and diuided from the Father, because they are finite: we are of like nature to our Fathers, but not the same nature: but it is not so in God; for Christ is not diuided from the Father, as he is the natural Sonne of God. 4. The generation in the Creature is not without corruption, or diminution of the nature of the Begetter: but here, God the Father begetteth without corruption or diminution, by a way diuin, inenarrable, and incomprehensible. 5. Our Children are leffe then their Parents; but Christ is as well Coequall as Coeternall. 6. The Creature communicateth but a part of his substance, but God communicateth the whole. 7. The Father and Sonne, among the creatures, are two in number, one in Specie only; but
In him were all things created.

Ver. 15.

In God it is not so: for the Son of God is another; but not another thing: he is another, viz., in Person, but not another thing in Essence. Lastly, the creature begets mortal creatures, & propagates but a being for a time, but God begets a Sonne immortal by nature, such a one as can never die in the nature so begetten.

Secondly, this generation is shadowed out by some comparison with creatures: the river and the spring are two, yet not divided: so is the Sun and the Beames of it, the Sauer & the Oyntment are together, and yet the Oyntment is not corrupted: but the principal comparison is in the minde & the word; the Minde begets the Word naturally, without passion or corruption, within it self, as the Word begotten, remains in the Minde, the Word afterwards, clothed with a voyce, goeth into the eares of men, and yet ceaseth not to be still in the Minde: This in many things, as you may see, is like to the generation of Christ, by the Father. But all these are but shadowes; the glory of the thing it selfe cannot be expressed by any words of man or angels.

The consideration of this Doctrine should inflame vs to the love of such a Sonne, who being as hee was, coequall and coeteramall with the Father, yet was pleased to delight himselfe in Gods earth, which is man: And wee should for ever hearken and attend to the words of this wisdome of God, who teacheth us the secrets of the very bosome of his Father. And seeing this is the Sonne, of whom GOD hath spoken to the dreadfull affonishment and wonder of Heauen and Earth, woe vnto them that finne against the Sonne, and provoke him to anger: How shall they bee broken to pieces like an earthen Vessel? But blefled are all they, that with all fear and trembling, and with all reverence and affection, subject themselves to the Scepter of his Kingdom, and trust in the love of the Father, through the merits of the Sonne. Thus of the consideration of Christ, as he is begotten of God: it is here added that he is first begotten.

First begotten.] Christ is the Sonne of God: hee is the onely begotten Son of God: he is the natural Sonne of God, and hereby is termed the first begotten Sonne of God. Hee is first begotten, as God, two waies: 1. in Time, hee was before all other things. Of this afterwards: 2. in Dignitie, he is the foundation of all that respect, by which others are made Sonnes: hee is first begotten, as Man, not in time, but in dignitie and operation: first, in respect of the miraculousnesse and wonderfulnesse of his birth and conception; so are none other borne: secondly, in respect of his Resurrection, in which God did as it were beget him againe: thus he is afterwards said to be the first born of the dead: thirdly, in respect of preeminence; as he hath the right of the first borne, being made before all things.

The Vfe is divers: First, let all the Angels of God worship him. Secondly, it should kindle in our hearts godly sorrow for our finnes. If we can mourn for the death of our first borne, how should we be pierced to remember, that our finnes have pierced Gods first borne? Thirdly, we should never thinke it strange to suffer in this world, seeing God spared not his owne first borne. Lastly, it may be a great comfort to Christians; and that two waies: first, because they shall be accepted with God, in, and for, Christ, who is the first borne, and hath received a blesseing for all the rest: secondly, because in Christ they themselves are accounted as Gods first borne, in comparison of other men: God will vse them as his first borne, Exod. 4:22. Heb. 12:23.

Psal. 89:7. By this Gods Children are made higher then the Kings of the earth, Psalms, 89:17, and therefore wee shall bebeat to them that wrong Gods first borne, Exod. 4:22. And therefore also every Christian should so esteem his birth-right, as by no meane, with prophane Eton, for any luft, profit, or pleasure to sell it, Heb. 12:16.
Verse 16. For in him were all things created, that are in Heaven, and that are in Earth, visible or invisible; whether they be Thrones or Dominions, or Principalities or Powers. All things were created for him and by him.

In this Verse foure things are to be considered: first concerning Creation itselfe, in the generall: secondly, who created: thirdly, what was created: fourthly, the distinctions of Creatures.

Created.] God workes not as the Creatures doe, God workes in an instant: Angels workes sodainely: Nature workes by little and little; and by degrees. There is a threefold effusion of the goodniss of God: 1. by Generation: 2. by Spiration: 3. by Creation.

The Workes of God are either Internall and immanent, and are in the Essence of God, by an act internall and eternall; and thus Predestination is Gods worke; or externall and transient, passing to the Creatures, by an act externall and temporall. And these workes are either workes of Nature, or workes of Grace: the worke of Nature respect her, either as thee is in making, or as she is made: the latter workes are worke of Prudence, the former, are worke of Creation.

A difference must be made betweene creating, generating, and making. A thing comes into being, of nothing, by Creation: of something, by making; and of a substance, by generation. Creation is of God, by himselfe: Generation is of Nature according to God.

Doe. The World, even this whole Frame of all things, was created, and had a beginning. This wee may know by Faith, out of Scripture; and by Reason, from the state of Creatures: their alterations, subordinations, distinctiones, and expirations, prove a beginning; and that they are not eternal.

Obie. This drowes our thoughts, that wee cannot conceive of Eternitie, what it was before the world was. Sol. It is not meete wee should account our selues able to judge of Eternitie. What doe Plants judge of Sense? what doe the Beasts judge of Reason? how canst thou be fit to judge of Eternitie, that thy selfe, hast no certain continuance in time?

Thus of Creation in generall: the second thing is, who is Creator.

In him, or by him. The whole Trinity did create the world: because it is a rule, that the workes of God that are without, are vnveiled; so as that which one Person doth, all the three Persons doe. Yet there is difference in the Order: for the Father moveth and willeth it, the Sonne worketh it; and the holy Ghost finiseth it. Creation is given to the Father, Acts 17.24. to the Sonne, John 1.3. to the holy Ghost Gen. 1.2. Plut. 33.6. 9.

But in this place, the honour of the worke is specially given to the Sonne, and it is to be noted, that the original hath more then barely [by him.] for it is said, in him, &c. The Creation of the world, was in Christ, in two respecs: First, it was in him, as in an examplar; the Frame of the world, to be made, was in him, as the Image of the Fathers understanding: for, in the building of a House, there is a double frame; the one in the head of the Carpenter; the other, the Frame externall of the house, built after the pattern of that, that was in the Carpenters head: So is it, in the Creation of the World. Secondly, it was in him, as that decreed; and fore-appointed head and foundation, in which all the other things should be placed and consift: thus he is said to be the begining of the Creatures of God.

This worke of Creation ascribed vnto Christ, proues his Deity, Eternitie, and Omnipotencie, Thus of the Creator.

Thirdly, it followes, what was created, viz. All things.] The whole world.

By the world I meane not the frame of all things, as it was in Gods Essence from
In him were all things created.

from Eternitic: nor man onely, which is called a little World: but this whole Vniuerfe, and great building, consisting of all forts of Creatures. Concerning this creation of all things, I only note two things: First, how they were created: secondly, the errours that sprung vp against this Doctrine.

Now, All things were created.] First, most freely, without any necessitie that compelled God thereunto. Secondly, without any labour, motion, or mutation of himselfe, with a becke onely; and by his omnipotent Word. Thirdly, of nothing: of nothing I say, negatively, in the Creation of the first male of all things; and of nothing privatiuely, in the second Creation of things, out of the first male or Chaos. For though in the order of nature, and by men, nothing is made of nothing, yet this extendeth not to God and the first Creation. Fourthly, most wilfully, so as there flowed in the Creation, a goodnesse to every Creature, so as they were all good, in Gods account: This Goodnesse in Man and Angels, was Gods Image in them. Fifthly, in time, with time, in the very beginning of time. Sixthly, in the space of five daies, not at onetime onely, and this shewed the Creatures disabilitie, that could not forme it selfe when the first mater was created: Herein God also shewed his power, and that hee was not tied to secondd causes, as hee declared when hee gaue light to the world, while yet there was no Sunne.

Then herein hee reacheth men to dwell long vpon the meditation of the Creation, seeing God himselfe did prolong the Creation for so many daies, which yet hee could haue dispatched in an instant.

There were foure errors about the Creation: Some said the world was eternall: some said, though it were not eternall, yet it had a materiall beginning, it was made of somethings: Some said, God made the Superior Creatures himselfe, and the Inferiour by Angels: some, made two beginners of things; they imagined that one Beginner made things incorruptible, and another, made things corruptible. The very first Verfe of the Bible, confutes all foure Errours: the world, in the beginning, sheews the world was not eternall: the word Creation, notes, that it was made of nothing; when he faith, God created all, hee excludes Angels, and fomel, when hee faith, God created Heauen and Earth, hee sheews hee was the onely beginner of all forts of Creatures.

Fourthly, the distinction of the Creatures followes: here they are distinguished three ways: 1. by Place, some are things in heauen, some things in earth: 2. by Qualitie, some are visible, some are invisiblie: 3. by a subdilition of the invisiblie; some are Thrones, some are Dominions, &c.

Thrones, or Dominions, or Principalities, or Powers.] These words are diuerly interpreted. Some thinke, there is no necessitie to vnderstand them of Angels, but in generall of all Empire, and of the order of economy, among the Creatures, in Marriage, Laws, or Gouernments; in heauen or Earth. Some refraine the words, to order amongst men onely. Some vnderstand by Thrones the Palace of Gods Maiestie, and the state of blessed immortality, and the rest of the words they interpret of Angels. But the commonest opinion, and most ancient, is to vnderstand all the words of Angels onely. But in this there is not agreement, for some thinke the Apostle speaks by way of Conceffion, as if hee should say: Be it so that Angels are Thrones and Dominions, &c. (as the lewe and false Apostles affirme, when they go about to perfwade you to Angel-worship) yet if that were granted, Christ onely were to be worshipp'd, because hee made all thofe; and what excellency they haue, they had it from him. Others thinke that the Apostle reckoneth vp the excellent things in humane government, and gives them to Angels, to haue, and consequently, the glory of Christ that made them.
Thrones, Dominions, Principalities, and Powers. Chap. i.

I think there is no hurt in their opinion, that give all these words into Angels: And they are called Thrones, Dominions, Principalities, & Powers, because God by them governes the Nations, and as some thinke, mouses the Heauens; refrains the Deuils, workes Miracles, foretells things to come, protects the faultfull, and exerciseth his judgements upon the world: yet so as thee names may be given to all Angels, in divers respects, and upon occasion of divers employments: Or they may be given to some Angels for a time, and not for euer. Or if it bee yeelded that those names doe diuineth with the diuers sorts of Angels, and their order; yet it will not follow, that wee can tell their sorts, as the bold Dionysius, and the Papists have adventured to doe.

Thus of the doctrine of Creation, the Vies follow, and they are,

1. For Reproofs.
2. For Consolation.
3. For Instruction.

The doctrine of Creation cannot but bee a doctrine of great reproofs and errors to wicked men; because those goodly Creatures, being Gods workmanship, will plead against them, and make them inexcusable in the day of Christ; inasmuch as they have not learned to know and serve God with thankfulness and fear, that shewed his Wisedome and Power, and other the invisible things of God, in the making of all those Creatures. And besides, from the great power of God, in the Creation of themselues and other Creatures, they may see that they are in a wofull case, that by finning strive with him that made them: for hee hath the same power to destroy them.

And further, if God made all, then he knowes all, and so all the finnes of the sinner; and in that hee made all, hee hath at his command as Lord by creation all Armies, to raise them against the wicked for their subersion.

Secondly, the Doctrine of the Creation may comfort Gods Children many waies: first, it may comfort them in the faith of the worlds dissolusion: it is hee that created Heauen and Earth that will accomplish it; that time shall be no more, I meane, not times of mortality, finne, labour, infirmity, &c. Secondly, it may comfort them in the success of Chrifts kingdom on earth. Though it be a great thing to gather men agayne into covenant with God, and to open the eyes of men, blinde with ignorance, and to deliver the soules of men that have long lyne in the prison of finne and miscerie, yet we may be assured that God, by the ordinances of Christ, will accomplish all the great things of this spiritual kingdom; because hee was able to create the Heauens and Earth. And God himselfe doth remember his power in the Creation, to assure his performance in our regeneration.

Thirdly, it may comfort vs in our union with Christ; for what shall separate vs from his loue? in as much as hee is unchangeable himselfe, nothing eele can, for they are all his Creatures, and munt not croffe his refoulde will. Fourthly, it must needs bee a comfort to ferue such a God, as hath shewed himselfe in the Creation to worke so wonderfully. Blessed is hee that careth in God, and his service, and is refreshed with the light of his countenance, and assured of his loue. Fiftly, the wonders of the Creation serve to shew vs how wonderful the worke of Grace are; in the working of which, the Lord vfheth the very tearme of creating. To regenerate a man is as glorious a worke as to make a world; the protection of a Christian hath in it also diuers of the wonders of the Creation. The peace that comes into the hearts of Christians, as the fruite of the lippes, is created: a cleane heart is a rare blessinge, forit is created alfo. Sixtly, it is a comfort against the force of
of wicked men, and their wrongs: the wickedst men are Gods Creatures; 
Hec created the destroyer to destroy, and the Smith that bloweth the Cates, and 
him that bringeth forth an instrument: and therefore all the weapons that are made 
against Gods Children cannot proper. And it is a part of the Chrlitians inheri-
tance, to be protected against the malice of the wicked, that would de-
stroy him. Lastly, it may comfort Gods Children, in the expectation of 
their salvation; for God hath promised, as certainly as hee hath created the 
Heauen, he will save Israel, though it should bee as hard a worke as was the 
spreading out of the Heauens.

Thirdly, the doctrine of the Creation should teach vs divers duties. 
First, the admirableneffe, and variety of Gods works should provoke vs 
to contemplation: How deare are thy thoughts unto me? Ps. 139. 17.

Secondly, in affliction, we should willingly commit our fues to God, 
and truft in him, though our meanes be littie, or unlikely; for he is a faithfull 
Creatour: his love to vs affords him Will to doe vs good, and the creation 
proves his Power.

Thirdly, the greatneffe of the works in Creation, should imprint in vs 
Reuerence and Fear, and force vs to the duties of the adoration and wor-
ship of God, Rev. 4. 11. & 5. 13. Ps. 104. 31. & 100. 13.

Fourthly, the knowledge of the glory and greatneffe of the Creatour, 
should inflame in vs indignation against Idols, and the worship of the crea-

Fiftly, the remembrance of our Creatour, and Creation, should work in 
us an abatement of our pride and idolitie, and dulle the edge of our fierce ap-
petite to finne, Ecclef. 12. 1.

Sixtly, the consideration of our equalitie in our Creation, should keepe 
vs that we tranfgreffe nor against our Brethren: Wee have all one Father, and 
one GOD hath created vs. Thus of the Creation.

The third thing in Chrifts relation to the Creatures, is, that All things 
are for him.

For him.] In divers, respects: first, as it is hee onely, in whom the Father 
is well pleased; and to the love of God to the World is for his fake. Secondly, 
as all the Creatures doe serve to point out the Sonne, as well as the Father, 
and that because they were Chrift, as the Wifedome of the Father, and be-
sides, their changes and corruptions doe cry for the libertie of the Sonnes of 
God in Chrift: and further, they are all at command, for the propagation, 
and preferring of the kingdom of Chrift. Thirdly, as he is heyre of all things, 
they are for his, that is, for his glory; so as hee is onely the Efficient, but 
the finall cause of all things. The Carpenter makes his Houfe, perhaps for 
one more honourable than himselfe, but not so Chrift in making this great 
Houfe, the World. The consideration of this point, that all things are for 
Chrift, should teach vs divers things.

First, wee should lette doe upon the world, and the things thereof, in as 
much as these things were principally made for Chrift, and not for vs. And 
secondly, wee should use all these things as helps to lead vs to Chrlst.

Thirdly, in the vfe of the Creatures, wee should be carefull to express the 
glory of Chrift, by giving thankes, by magnifying his Wifedome, Power, 
Goodneffe, &c; and by distributing them, according to his appointment, as 
to the poore, and to the maintenance of the worship of God: for seeing they 
are his, and for him, wee should dispose of them as hee requires. Lastly, it 
should keepe vs from the vfe of all ill meanes for seeing it is for Chrift, wee 
should not lye, deceit vs, false weights, runne to Witches, or take any o-
ther ungodly course; for hee needes not our lye, nor desires to bee helped by 
any finnefull course.
The fourth thing which Christ is commended for, is his Eternity.

He was before all things.

The Eternity of Christ may be thus defined: it is a pleasant, and at once, perfect possession of endless life. And hereby may the eternity of Christ appear, to differ from the eternity of all other things. The Heavens have an endlessness of Eternity, but they want life. The Druels have an endless, not only being, but life; but it is not a pleasant life. The Saints in Heauen have a pleasant life till the day of Judgement, but they have not whole possession. The Angels in Heauen have a whole possession, but it is not at once, but successuively, both in revelation and joy: I say, it is whole in them, because their whole Nature or Eternity is possessed of pleasant and endless life. And lastly, Christs eternity differs from all eternity, of all the Creatures, because no creature hath the former things absolutely perfect; that is, such a possession of endless life, as unto which nothing is wanting, for they want many of the perfections that are in Christ, though they bee perfect in their owne kinde.

Seeing Christ was before all things, wee should preferre him before all things: wee should acknowledge his Title as heyre of all things: as the eldest among all things, wee should willingly heare him speake, and honour his words; wee should trull in him, and live by faith, &c.

And in him all things consist.] That is, hee vpholds, rules, and governs all things by his prouidence: and this is the fift thing by which our Redeemer is described in relation to the World. That prouidence is given to the Son, as well as Creation, these places proue, Heb. 1.2.3. Prov. 8.15. John 5.12. Christ is not like the Carpenter, that makes his house, and then leaues it: or like the Shipwright, that frames his Ship, but never after guides it. All things are faid to consist in him, in respect of Conformation, in that he keepe all things in their being: in respect of Precepts, in that from him are prescribed the Lawes, by which Nature, Policies, and Religion are governed: in respect of Operation, in that all things move in him: in respect of Ordination, in that hee appointeth all things to their end: in respect of Diffolution of the meanes to the end: and lastly, as the universal cause of Nature, and naturally instinct in all Creatures, by which they further their owne preparation.

Object. But wee see the meanes by which all things are wrought and preferred, as by their causes? Sol. The meanes notwithstanding, all things, consist in Christ: first, because Christ vseth not the meanes necessarie: Secondly, hee ordaines the meanes as well as the end: thirdly, the meanes is many times euill, in matter or forme, yet the worke is made good by Christ: fourthly, he is not tied to the meanes, but hee can worke either with, without, or against the meanes: fiftly, all meanes, hath his efficacie from Christ. But the words would be particularly weighed.

In him.] All things consist in Christ, both in generall, as hee is God; and in speciall, as he is Redeemer. Foure waies, all things consist, in, or by Christ: as hee is God: first, in respect of Visiblitie, he comprehends all things, and is comprehended of nothing. The Nations are but a dropppe of his Bucket, and time it selfe is but a drop of his Eternite: secondly, in respect of power, in his power this whole frame stirreth:thirdly, in respect of Omniscience,
and Wisedome, for all is within his knowledge, and receiued order from his Wisedome: fourthly, in respect of decree, for the world to be made did from euerlasting hang in the fore knowledge, and pre-ordination of Christ.

As Christ is Redeemer, all things confist in him three ways: first, because he is that attonement which kept the world from being dissolved for Adam's sinne: secondly, because the respect of him and his Church, is that that keepes vp the world to this day: if his body were once compleat, the world would not stand one houre: thirdly, because the promise made to man, concerning his prosperity, in the vfe of all Creatures, are made in Christ.

All things. Even all things which are, or are done in Earth, or Heauen; things visible, or inuisible, which haue either being, life, Senfe, or reason, pall, present, or to come, aduertisitie as well as prosperitie, &c.

[Confl.] This word notes foure things: Order, Continuance, Cooperation, and Immutabilitie.

First, the Creatures confist, that is, by an excellent Order, agree together in a glorious frame: for God is the God of order, and not of confusion.

Object. There be many miseries, evils, and mischiefs in the world, and therefore how can there be order in all things? Sol. First, there may be order in respect of God, though not in respect of vs. Secondly, it followeth not that there is no order, because we see none: O the depth! &c. Rom. 11.

Thirdly, many of the reasons of the fearefull miseries that are in the world, are revealed. As the iudice of God, in punishing of a finnefull World, either whole Nations, or particular persons, the humbling of his Children, and the preparing of them for Heauen, and such like. Fourthly, there may bee Order, in respect of the whole, though not in respect of every part.

Object. 2. There bee many miseries in the world, and those confiss not in Christ, neither tend they to order. Sol. The truth is, that those come into the world by the Deuill and man, and they are by the prouidence of God not effectuall, but permisuall. Yet so as there is operation in foure respects about the finnes of the world: for first, Christ is the Author of the Motion in generall; though not of the euiill of the Motion. Secondly, Christ, worketh, in that he withdraueth grace, being prouoked thereunto. Thirdly, he worketh, in determining, or setting a measure vnto sinne, that it passe not his bounds. Fourthly, he worketh, in converting the sinne to a punishement of the finner, or in working thereon an occasion of humiliation, and of grace in the penitent.

Secondly, Confissio notes the continuance together of the Creatures, for by the prouidence of Christ it is that no substance in Species that was at first made, euer ceased; but there are still as many Creatures as euer were: and the very singualers of every sort, doe confiss in Individuo, as long as pleaueth Christ: and the like may bee saied of the essenitial qualities of all the creatures.

Thirdly, Confissio notes the Cooperation of the Creatures, so as by the prouidence of Christ, all things work together for his glory: and all things are ready at Christ's will and commaund by ioynt moving, &c.

Fourthly, Confissio notes immutabilitie, in the prouidence of Christ. Thus of the Doctrine: the Vses follow.

And first, the meditation of the prouidence of Christ, furnish for great reprooofe of wicked mens securitie in finne, who carelesly adde sinne vnto sinne, so it may bee hid from men: as if they were of the minde of those that thought God did not see, or had foretaketh the earth, and the care of mens actions below. But seeing all things confist in Christ, wicked men cannot stirre but Christ discovereth them; as plainly as any thing that is in his owne heart. Yea, seeing all things confist in Christ, it checketh the doubfullene, and misruthfullene, that is in the hearts of Gods Children;
as if in their croles God did not care for them, or that they should be helpe-
lesse, This is at large reproved in these places, Efta. 40.17. & 49.14. &c.
& 54.7. &c.

Secondly, seeing all things Confist in Chrift, it should teach vs to truft in
Chrift, and not in the second causes: and it should make vs leffe carefull
for our prefervation, never asking what we shall eate, or what we shall put on:
yea, seeing he rules all things, let vs willingly lubiect our felues to his Sceper,
and let him be our guide unto death.°

Qu. But what mift we doe that it might go well with vs, by the providence
of Chrift? Ans. Firt, we mift be Saints, if we would haue Chrift to keepe
vs and preferve vs: that is, fuch men as hide not their finnes, but confiffe
them, and forfake them, and live innocently. Secondly, true properifie
mift be learned out of the Word, we mift be taught to profite: And the next
way to get Chrift to bleffe vs in our Houfes, is to wait upon his direcion
in his Houfe; for all properifie depends upon Gods promife, and if wee
would prosper, we mift doe fuch things as are of promife. Thirdly, wee
mift in true humilitie and fene of our owne vnworthines, reft upon
the providence of Chrift. It is iuft if I profer not in my el tarde, if I will not truft
God with it. Fourthly, we mift pray God to direce the worke of our hands con-
tinually. Fiftly, wee mift take heed of crueltie, and delpising and backe-
biting of Gods poore afflicted Servants.

Laftly, if all things confift, and are preferved in Chrift, then much
more the righteous are preferved with a speciall prefervation, and in a pecu-
liar faeticie. In the 37. Psalm this point is excellently and at large handled,
both by direct propoefes, and by anfwere to all the vifual Objections against
their faeticie. That they fhall be preferved, is affirmed Verfe 3. 17. 23. 25. 28.
The Objections anfwere, are many.

Obiet. 1. Wicked men flourifh. Sol. a righteous man fhould never griene
at that, for they fhall foone be cut downe, like the graffe, and wither as the greene
beare, Verfe 12.

Obiet. 2. Righteous men are in diuffefle. Sol. Verfe 6. The night of their
aduerfity will be turned into the light of properifie: and as surely, as they
can beleue when it is night that it fhall be day, fo surely may they bee per-
fwaded, when crosfes are upon them, that comfort and deliverance fhall
come.

Obiet. 3. But there are great plots laid againft the righteous, and they
are purfued with great malice, and their intended ruine is come almoft to the
very illue. Sol. Verfe 12. 13. 14. 15. The Lord sees all the plots of wicked
men, and laughes at their fpirefull and foolifh malice; while they are bute to
destroy the righteous, and hope to haue a day againft them, the Lord
feeth that their owne day is comming upon them: even a day of deftruction,
a day of great judgement, and eternall miferie; their Bow fhall be broken,
and the Sword that they haue drawne fhall enter into their owne
hearts.

Obiet. 4. But the iuft haue but small meanes. Sol. Verfe 6. 17. A little
that the righteous hath, is better then the riches of many wicked; for the armes of
the wicked fhall be broken, and the Lord uphouldeth the iuft.

Obiet. 4. Heavy times are like to befal them. Sol. Verfe 19. They fhall not
be afflicted in the euill time, and in the day of famine they fhall haue enough.

Obiet. 6. But the wicked waxe fainter and fainter, and they prenaille
in vexing the righteous. Sol. Verfe 20. Indeed the wicked are faint, but it is but
the fat of Lambes, their properifie fhall foone melt, and as they bee like
smoke in vexing the godly, fo fhall they bee like smoke in vanishing
away.
Ver. 18. And hee is the Head of the Body, the Church; behe is the beginning and first borne of the dead, that in all things hee might have the preheminence.

Our Redeemer is described before, both in his relation to God, and to the World. In this ver. and the rest that follow to the 23, he is described as hee is, in relation to the Church: and that two ways. First, in relation to the whole Church, ver. 18. 19. 20. Secondly, in relation to the Church of the Colossians, ver. 21. 22.

The praise of Christ in relation to the whole Church, is first briefly pronounced, and then more largely opened. It is pronounced in these words, And he is the head of the Body, the Church. There is great oddess betweene the worlds subiection to Christ, and the Churches: for the faithfull are subject to Christ as the members are to the Head; but the wicked are subject as vile things under his feet.

Great are the benefits which come to the Church from Christ, as her Head. 1. In instance: In like, viz. Love, Sympathie, Audience, Advocation, Union, and Influence. First, Infinite Love: no man doth love his Wife, as Christ loves his Church. Secondly, Sympathie, by which Christ hath a fellow-feeling of the diftresses of all his members, that is done to them, hee takes it as done to him, whether it be good or euill. Thirdly, Audience, and willing acceptance of all the desires and prayers of all his members: the Head heares for the Body. Fourthly, Advocation, no naturall Head can so plead for his members, as doth our mystical Head for vs. Fifthly, Union, wee as members, are honoured with the Union of Essence; in that hee hath taken our nature: with the Union of Office; so as the members

M
are anointed Kings, Priests, and Prophets, in their kind, as well as Christ: and also with the Union of Virtue, and benefits; by which Union we take part of his Righteousness, Holiness, and Glory. By Virtue of this Union with Christ, the faithful have the everlasting presence of Christ; to and after the end of the World. The last benefit is influence; influence I say, both of Life (for the second Adam is a quickening Spirit) and Light, (for Christ is the Fountain of all true Wisdom; the Head feet for the Body, and the Body by, and from the Head) and Grace, (for of his fulness we receive all grace,) and Motion, for all good desires, feelings, words, and works, come from the working of the Head in vs.

The political Head is the glory of the World; and the mystical Head is the glory of the Church: yet the mystical Head excels the political in many ways. For,

1. Christ is the Head of such as are not together in the being of Nature or Grace.
2. Christ is a perpetual Head; the other is but for a time.
3. Christ is a Head by Influence, the other but by Government.
4. Christ is an absolute Head; the other but subordinate to Christ, and his Vice-gerent.

That Christ might become our Head, we must consider what he did in fitting himself thereunto: and secondly, what he doth in vs. For himself, he took to the same Nature with his Church; else had the Church beene like Nebuchadnezzar's Image. Yet as hee took our Nature, so wee must know that hee bettered it. The Head differs in worth from the Body, because therein is feared the minde, which is the noblest part of man: so in the humane Nature of Christ, dwells the Godhead bodily; and by expiation, in his owne person, Christ takes away the sinnes of the Church, which else would have letteth all Union. And lastly, hee exalted his suffering Nature, and feared himselfe aloft, as meete to have the preheminence, and become Head of all the faithful: And as the Head is thus fitted, so are the Members: for, 1. they are collected out of the World, by the found of the Goffell: (Let them lie hidden in the world that meant to perish with the world.) 2. They are framed, formed, proportioned, and begotten, by daily hearing. 3. They are ingrafted in an vnspakeable, and insubile Union; presently in truth, afterwards in sense.

Church. This word is diversly accepted: it is taken sometime in euill part; for an assembly of wicked men; and so there is the Church of the malignant. Sometimes for the faithful in heauen; sometimes for Christians on Earth; and this not alwais in one sense: sometimes for the Pastors of the Church, and Gouernours, as some think, Math. 18. 17. sometimes for the People, and the Flocke: sometimes for particular Churches. And lastly, sometimes for all the Elect of God, that have beene, are, or shall be: so Math. 16. 18. Ephes. 1. 23. and 5. 23. And so here.

The Church of Christ is glorious in three praisers.

1. She is One.
2. She is Holy.
3. She is Catholique.

She is One, in respect of one Head, and Service; in respect of one Spirit and Binder, and in respect of one Faith and Confiance in doctrine. She is Holy, by segregation from the sinnefull world, by the inchoation of the grace of Christ, and by imputation of his righteousnesse. She is Catholique, especially, in the New Testament; in respect of place, the Elect may bee in any place; in respect of men, for it is gathered of all sorts of men: and in respect
The Head of the Church.

The first Verse is for Confutation: and that three wais.

Firstly, in vain do the wicked enemies of the Church pride themselves in the greatneffe of Learning, Power, Meanes, &c. thinking to suppress the being or glory of Christ's Church on Earth; for the sense that the Builders refused, will prove the Head of the corner.

Secondly, in vain do the Papists go about to maintain their miniftrall Head; for the Church is neither without a Head, nor many-Headed. And it is abfurd to excufe it, that the Pope is but a Head under Chriff; for the body were monstrous that had two Heads, one above, and another under.

Thirdly, in vain doe carnal men pleade their hopes in Chriff, when they can yeeld no found reason to prove they are Chriffs Members. They are not members of this body under this Head, that want Faith; that have not the Spirit of Chriff; that are not quickened with the life of Grace; that are not wrought upon by the word of Chriff, nor built upon the foundation of the Prophets and Apostles, that feeke no influence of graces from Chrift; that want the knowledge of Prophets, or Inorritication of Priests, or victory over the World, as Kings; that eyther pride themselves in their owne ciuill righteousneffe, or can fall away wholly, and for euer.

The Second Verse is for Instrucion: and first, as Chriff is considered to be our Head, wee should;

1. Pray, that God would open the eyes of our understanding, that wee might with fense and affection fee what the hope of our calling is, to become members of such a Body, under such a Head.

2. Take heed of all pollutions, that might any way tend to the dishonour of our Head, whether it be of Flesh or Spirit.

3. Consider our place in this Body, and under this Head, and not presume to know about what is meete.

4. Vse all means to grow in this Body, and not pull it backe, or shame our Head by spirifuall securitie, or unprofitableneffe: and to this end wee should liuue to fall to the words of the Prophets, and not suffer our selues to bee carried about by every wind of doctrine, and follow the truth in Love, without pride or discord.

5. Obey as the Members doe, in Union with the Head by faith; in Communion with the fellow-Members by Love, and with a naturall voluntarie, and not extorted obedience.

Secondly, if the Church be the body of Chriff, and wee Members of this Body, wee should learne to carry our selues one towards another, in all humblenesse of minde, and longuffering, supporting one another, and keepe the bond of peace in the unitie of the Spirit. And wee should labour to profit one another with the gifts God hath bestowed upon vs, that our graces, as holy oyntment, may runne downe from member to member: and all our Love should be without disimulation: in giving honour, going one before another, in as much as what honour one member receiveth, is done in some respect to all. And wee should willingly distribute to the necessities of the Saints; and reioyce with them that reioyce, and weep with them that weep; out of the Sympathy of Members: by all meanes shunning to give offence in the least thing, especially not cenforious, or contentious in matters of indifferentie.
Lastly, all discontents with our place or calling, or estimations in the body, and all contempt, or enmity, at the gifts or place of other Christians, should be banished out of our hearts.

Thus of the excellency of Christ, in relation to the Church, as it is briefly propounded: the explanation follows.

The head hath three privileges, or excels all the Members in Order, Perfection, or Virtue, and Efficacy. The preeminence of Christ is three ways considered. First, in respect of the dignity of Order, verse 18. of order I say, toward the Members. Secondly, in respect of perfection in himself, in the fulness of grace, verse 15. Thirdly, in respect of Virtue, Efficacy, and influence and to the whole body, verse 20.

The primacie of Christ in order, or relation to the Members, is twofold. First, in the estate of Grace, He is the beginning. Secondly, in the respect of the state of Glory, He is the first begotten of the dead.

He is the beginning.] Christ may be said to be the beginning, in three respects. First, as he is the first fruits, for whose sake the rest are accepted, and blessed. Secondly, as he is the repayer of the world, decayed by man's sinne. Thirdly, as he is the beginning of the good things that are in the Church: he is both the object and efficient cause of Faith. Mortification flows from his death, and new Obedience from his Resurrection; justification is wrought from his obedience.

And this shewes the miserie of all carnall men, that are not members of Christ: in respect of the life of Grace they are dead: in respect of Faith they are Infidels: in respect of Justification they are without God: in respect of Repentance they walk in trepasses, and sinnes: in respect of Communion of Saints, they are strangers from the Commonwealth of Israel. There can be a beginning of no true felicitie without Christ. Christ is said to be the beginning of the creation of God: and from thence is inferred a most seuererproofe of mans lukewarmenesse in matters of Pietie, Repentance, and Grace, Rev. 3. vers. 15, 16, 17. And if Christ be the Author and beginning of Faith and grace, it should teach vs to persevere in the Faith, and contend for the truth, and keep that is committed to us, with all Patience, Wisdom, and Constancie. And in as much as he is Alpha, he will be Omega: as he is the beginning, so he will be the end; and therefore blessed are they that doe his Commandements. And let him that is righteous bee righteous still: and let prophane men, that will not by Faith and Repentance seeke vnto Christ, be filthy still.

The first begotten of the dead. 1. Christ, as head of the Church, holds his relation both to the living, as their beginning, and to the dead as their first begotten.

There is a threefold primogeniture of Christ: He is the first begotten. First, in respect of eternal generation; as he is the Sonne of God. Of this before. Secondly, as he is borne of the virgin Mary; for hee is said to bring forth her first begotten Sonne. Thirdly, when God raiseth Christ out of the Graue, hee is said to beget his Sonne; for so the words of the second Psalm: Thou art my Sonne, this day have I begotten thee, are applied to the Resurrection of Christ. In that Christ is said to be the first begotten of the dead, three things may be noted, as implied here, concerning the members of Christ: and three things concerning Christ himselfe as Head.

First, concerning the Members, these things may be gathered:

1. That not onely wicked men, but the true members of Christ die, Heb. 9. Psal. 89, 2. Sam. 14. The consideration of this, that the godly must dye, may serue for many Vses: first, Why doth vaine man dye then without wise-

...
The first begotten of the dead.

1. Secondly, how shall wicked men escape? Their Covenant with death must needs be disannulled: thirdly, it should cause vs to take heed of those, least they die; for it is out of all question, die we must, and therefore meete it were, we should provide for it, without minding or procrastinating: lastly, wee should encourage our selues, and die like the members of Christ, with all willingnesse, Faith, and Patience.

2. The government of Christ reacheth as well to the dead as to the living Members. This the faithfull were wont of old to note, when they would say a man were dead, they would say, he was 'spied.' This should bee a great encouragement unto godly men to die.

3. From Coherence; that if wee would have Christ to bee the first begotten to vs when wee are dead, wee must subiect our selues to his Ordinance; that hee may be the beginning of true Grace to vs while we live.

Secondly, concerning the Head, these three things may be noted:

1. That hee was among the dead, and this was good for vs: for thereby hee diuolved the power the Diuell had to infect death, or the fear of it, upon his Members, and thereby hee finished the expiation of all our sinnes, thereby hee ratified Gods Covenant, whereby hee kills the power of sinne in vs, and thereby hee takes away the curse of our natural death.

2. That hee was not onely among the dead, but hee was begotten among the dead; that is, raised from death to life; and this also was profitable for vs, for hee rose to our justification, Rom. 4. 23. 24. to our vniucification, Rom. 6. 4. to our deliverance from wrath to come, 1 Thefs. 1. 10.

3. That hee is not onely begotten, but the first begotten among the dead; and that in three respects. First, as hee was more excellently raised then any of the dead are, for hee carried no corruption to the grave; and hee saw no corruption in the grave, and hee was but a short time under the power of the grave. Secondly, in respect of time, hee was the first that rofe from the dead. Thirdly, in respect of efficacie; it is hee by whose power all the rest retire.

This must needs be a great comfort to vs while wee live, against the time our bodies must go into the house of darkness, the darksome lodging in the grave; onely, let vs seek the vtreue of the Resurrection of Christ in this world, and the experiment of the vigor of it, first upon our soules, in plunging vs vp out of the grave of sinne, to walke before God, in newness of life.

These in all things hee might have the preheminence: These words are added for further amplification or Explanation of the former. They goe into Christ a primacie and preheminence in all things: First, over both living and dead: as hee is the beginning to the living, and the first begotten to the dead, Christ then hath the preheminence, he is first in all things, Mat. 28. 18 Rom. 4. 9. Phil. 2. 9. Ephes. 1. 23. Hee is first many waies: first in Time, as before all things: first in Order, hee hath a primacie of order, hee is the first to be reckoned and admired in the Church: first in the dignitie of Person, hee excells in both Natures all that is in the Church or euer was: first in Degree: first in Government: first in Acceptation with God: lastly, hee is first Effectually, as the cause of all the respect, order, and excellencie in others: hee is the Roote out of which springs all the glory in the Church.

The vs, first, for Terror to all those that sinne against Christs preheminence, as they doe in a high degree; that haung begun in the Spirit, will end in the flesh: such as haung knowne the way of righteousnesse, afterwards turne from the holy course, with the Dogge to the vomit, and with the Swine to the wallowing in the mire. Secondly, the consideration of Christs primacie and preheminence.
preeminence, should learn vs to take heed of climbing in the Church; it is dangerous to desire to be chief; it is almost the sole power of the Head of the Church. Lastly, let it bee our care both in heart and life, to yeeld Chrif the preeminence; which we shall doe, if we labour to know nothing more then Chrif crucified; if wee mind the things of Chrif's Kingdom, more then the things of this life; if wee make him our chief refuge by Faith, for all happiness and reconciliation; if wee make him our joy; rejoycing more in Chrif then carnall men can doe in the World, (for a discontented life denies Chrif the preeminence;) if the zeale of Gods house can eare vs vp; if in all our actions wee performe the worship of God firit; if we stick not to confesse and professe Chrif; if wee honour the faithfull, and confem the vile, and ionye our felues to such as feare God, though they bee defip'd in this world: and lastly, when wee can in all things rather chufe to please God then men.

Verse 19. For it pleased the Father, that in him should all fulneffe dwell.

The reafon Chrif should bee acknowledged head, as in the former Verle, by reafon of his primacie and preeminence; so in this Verle, by reafon of the plentitude that dwells in him: No naturall head so full of fennes, as hee is full of Grace.

It is to be noted in the generall, that the head fhall excelle the members in gifts: and therefore it is a fault in Cities, when the people chufe vnfo to themselves vnnecesse men to be their Heads. God may chufe Saul following his Fathers Affes, because if he make Princes, he can giue spirit vnto Princes; but it is not fo with men; they may giue the Office, but they cannot giue the gifts to execute it. And it is likewise a great shame to fuch Rulers of the people, as are fo farre from reprefling disorders, that they are difordered themfelues and their households. So dometifcal Heads likewise, if they would not fee fwearine, lying, whoring, passions, idlenefs, &c. in their Children and Servants, they muft be free from ill example themfelues, and beas heads excelling the rest of the family in gifts and good behaviour.

It pleased. 1] The moving caufe and foundation of all the grace shewed to the Creature, is the good pleafure of the will of the Creator. Why is Israel planted? why are the great mysteries of God hidden from the wise, and revealed to Babes? why hath the little Flocke a Kingdom? why hath God mercy on some and not on others? why hath Job riches, and why are they taken away? why is Judgement and rightoufneffe in a forlorn world that deferved nothing? why is Iuda as Potters clay? why is the world faufe by preaching? why are fome prefidnate to be adopted? why is the Mysterie of Gods will opened now and not before? To conclude, why is all fulneffe in the Head, or any grace in the Members, but onely, becaufe it pleased him?

The vie of this is: firit, to teach vs to doe likewise, that is, to doe good without respect of defert; it is Royall, yea, it is Divine: Secondly, it should teach vs, if we would get any grace or blessing from God, to examine our felues, whether wee bee in his fauour, and to labour in all things to serve him, as to please him. Thirdly, to subieft our Reafons and Affections to Gods Will, though hee should shew vs no other Reafon of his doings, but his Will: for wee must alwaies know that things are alwaies juft, because hee willd them. Fourthly, in our troubles, and vnder crosses, it should teach vs patience, and to labour to pacifie God, by Prayer and Humiliation, in the Name of Chrif, and to acknowledge the foueraignty of God, referring our felues to his pleaffeure for deliuerance; not trufting upon the
That all fulnesse dwell.] Daft. There is a fulnesse and absolute compleatnesse in Christ. 2. In respect of Members; so the Church is the fulnesse of Christ. 3. In respect of the inhabitation of the Divine Nature in the Humane; for the God-head dwell sin him bodily. 3. In respect of Power; so all power, and fulnesse of authority was given to him, over all things in heaven and earth. Fourthly, in respect of merit, for here is great fulnesse, if we consider, either who merited, not man only, but God alone: or when he merited, viz. from the very moment of Conception: or for whom, nor for himselfe, but for millions of others: or what he merited, viz. remission of all Sinnes, Graces of all kindes, Glory that will fall for ever. 5. In respect of Grace; there is a compleatnesse of Grace in Christ, not onely in respect of the grace of personall Vnion, or of Office, or of Adoration, but in respect of habituall graces, or gifts, and endowments of his soule. The last is here meant; all fulnesse of gifts dwell in him.

The Vses follow.
First, Great is the mystery of fulnesse; God manifested in the Flesh, incipitated in the Spirit, &c. Secondly, this is joyfull newses to all Christs members; for of his fulnesse they receive Grace for Grace. Thirdly, this confutes Papicollists in the opinions of their head: hee cannot bee a Head, in whom there is not fulnesse to serve the whole body: and therefore the Pope can bee no head of the whole Church. Lastly, let the rest of Christ bee glorious to our soules. Hee hath the words of life, whither shall wee goe from him? Thus in general.

This fulnesse hath increas in praise three wayes:
1. It is all fulnesse.
2. It is in him.
3. It dwells in him.

For the first: there is in Christ all fulnesse, both in respect of the number of Graces, and in respect of the measure of them: and therefore let the Christian rejoice in the Lord: and in all wants of the soule, feeke to him by Prayer in Faith: for from him, and out of his fulnesse, may bee had Wisdom and Sanctification, Counsel and Strength, Joy and Gladnesse; yea, a Christian should bee courteous, seeing hereis enough to bee had; and therefore should labour to bee full of Knowledge, and of the Fear of God, and of good fruits. This also reproves the Iudiciaries, and Sancti-colists, Pharisee, and Saint-worshippers. A fulnesse is no where to be had but in Christ, and there is so much as needeth not supply from Saints or Angels. It shewes also, that the common Protestant feres an Idol in stead of Christ, in as much as hee gets in his relation to Christ, no more Joy, Grace, and Holinesse. The true Christ hath all fulnesse, not onely in himselfe, but by influence, for the good, and according to the state of his Members.

For the second; this fulnesse is in Christ: and this hath matter of great weight; for thereby is implied the misery of all vnrregenerate men. There is no fulnesse, compleatnesse, sufficiing felicitie whereoever, to bee had out of Christ. And besides, the Emphatis imports great comfort to the true convert; for this fulnesse is in Christ. God doth not looke to have the members actually absolute in themselves, it will serue turne that all fulnesse bee in the head. And in as much as the perfect bliss of a Christian is in his

Chrift,
And by him to reconcile all things.

Chap. 1.

Christ, it is well for his safety, against the malice of Satan, who now may bite the heel, but cannot touch the head. And from hence we must learn, if we would ever get, by participation and influence, any grace from Christ, we must by Faith and effectual calling, get into Christ.

Thirdly, in that he faith, this *Fulmeffe dwells in Christ*; it notes the continuance of: the personall Union shall never bee dissolv'd, and therefore the habituall graces of Christ, shall never bee abolished. And these Graces had neede continue in him, for in him rests the calling of the Elect, not yet gathered, and the perseverance of the Saints.

The Rivers must needs be empty if the fountain be dry. This is comfortable, wee may now beseech him to heipe our vnbeliefe, as well as the man in Gospell. Wee may finde joy and victory in *Christ* crucified, as well as Paul, his Grace will still bee sufficient for vs. There dwells in him still fulmeffe of wisedome to keepe vs from error: fulmeffe of Grace, to keepe vs from Apostacie: fulmeffe of Joy, to keepe vs from Despayre: fulmeffe of power to preferue vs against all euill men and euill Angels: one, *refuge not knowledge*, when hee offers the means: wincke not when the Sunne shines: *Shut not the doore, when bee knockes*: figne, when hee giues thee Weapons: and *cast not away thy confidence*, and let no man take thy Crowne.

Hitherto of the plentitude in the Head.

**Verse 20.** And by him, to reconcile all things to himselfe, and to set at peace, through the blood of his Crosse, both the things on Earth, and the things in Heauen.

In these words the Redeemer is described as a Head by influence: the Apostle shewes vs, the good comes from Christ, as our Mediator: and the summ of all is, that hee reconciles vs to God.

In this Verse there are eight things to be noted.


The principall point in the whole Verse to bee obserued, is, that man hath then attained the chiefest good, when his foule is reconciled to God: this is the summ of all that which Christ hath procured for his Church.

*Blessed are the people, whose God is the Lord.* Others may bee more rich then they, but none more happy; for thereby man is joyned to the fountain of all goodness, and not onely hath interest in his favour, but reapeth unspeakable benefits by communion with his Attributes, Word, Workes, Holinell and Glory. Our reconciliation with God giues vs a title to a better happiness then euer Adam had; it elates vs in the possession of eternity, and frees vs from immortall woe.

All this should encourage, with all care and constancy to fecke Gods favour, and to forsake our sinnes, that we may bee reconciled, whatsoever it cost; sparing no labour or teares, till wee be *the face of God with joy*. This shewes also, the wofull elate of such men as are left to themselves, and have this peace and reconciliation hid from their eyes. And of all judgements, it should most greeue vs to be separe from God. If to bee reconciled bee our greatest happiness, to misse the comforts of Gods presence and loue, cannot
not but be an extreme affliction. And to this end, we should beseech God to deliver vs from a blinde or stony heart, or a sleepy conscience, or impure affections: for these, if they raigne in vs, hinder the vision of God.

And.] This carrieth vs to it pleased the Father, in the former Verse, Whence wee may note that our reconciliation stands with the eternall good pleasure of Gods will; and therefore it follows: 1. That our reconciliation cannot be hindered or altered: 2. That it ariseth from no sudden motion in God, but is anciently decreed: 3. That we are not reconciled for our merit; for it was decreed before we had done good or evil: 4. That the reasons of the rejection of some, and the gathering of others in time, are just, though not always express, because there is no decree without Gods counsell: 5. That if ever we would have the comfort of our Election, we must make sure our Reconciliation; we can never know Gods eternall loue to vs, till wee finde the experience of his favours in our Reconciliation: the Prisoner knowes not what favours is in the Kings breast, till his Pardon comes.

By him.] Christ is the instrument of our Reconciliation: the first Adam tooke God from vs, the second Adam restored God to vs. Man would needs become God, and therefore lost God from vs: God out of his love becomes man, and restores vs againe to God. The world is now restored by the same wise dome it was first made.

Gods Image is restored in vs, by him that is the eternall Image of the Father. The middle Perfon in the Trinity is the Mediator betweene God and Man, thenaturall Sonne makes men Sons of By Adoption: it is Christ that both can and ought to reconcile vs. He could not doe it if hee were not God; he ought not to doe it if he were not man. b

This Doctrine yeldes vs matter of admiration of the loue of Christ, if we confider what either hee was, or what wee were. The Lord in the forme of a Servant, procures the saluation of the Servant: hee that was the beginning of Gods workes, repaires him, that at best, was the least of them. God descended from heauen to earth, that man might ascend from earth to heauen: God is made the Sonne of man, that man might be made the Sonne of God: hee that was rich became poore, to make vs rich; the immortall became mortal, to make vs immortall. Hee is a Physician to vs sick, a Redeemer to vs fold, a Way to vs wandering, and Life to vs dead. Secondly, this should teach vs in all suits to God, to seek to Christ the Sonne of God: it is he must offer us his Prayers, procure our Pardon, and make our Peace; yea, it is hee and none other. Thirdly, we should seeke the testimony of Jesus as well as his Ransome: if hee witness to our Reconciliation, wee neede noer doubt of it: if hee giveth no witness, wee can have no assurance. The Testimony of Jesus is given, partly by the Promises of the Word, (hee putting spirit and life into them for our particular comfort,) and partly by the witness of the Spirit of Adoption, in the vnutterable feelings and joy of our hearts.

Reconcile.] The word imports a restoring of on to Amitie, from which he was by his owne fault fallen. There is a three-folde eftate of man: there is the eftate, 1. of Innocency: and heere the man is at Amitie with God, 2. of Corruption; and heere is mortal enmity betwenee God and man: 3. of Grace: and heere they are made friends, and the League renewed. Into the first eftate wee came by Creation; into the second by Propagation; and into the third onely by Regeneration. The difiit knowledge of this three-folde estate of man, cleares Gods Juslice, from the blame of all those plagues, broke in vpon man-kinde, through corruption: and it should scare wicked men out of their wretched condition, as they are by nature servants.
feruants of corruption. And it greatly commends the mercy of God, that could love vs when we were enemies.

In the performance of this worke of Reconciliation or Mediation, there are six distinct things done by Christ: the first is Diferentia, or Distinguish of the caufe: hee takes notice of the flare and uniformity of the Church. Secondly, hee doth report the Will of God, the Covenant and Conditions of agreement with God, to the Church. Thirdly, hee makes Intercession for the offending party. Fourthly, hee satisfies and expiates for sinne. Fifthly, hee applies that Satisfaction. Sixthly, hee concludes the Elect in the flare of Reconciliation. Diferentia and Relation belong to the Propheticall office: Intercell and Satisfaction to the Prelifth; Application and Confirmation to his Regall Office. Enquire then whether thou be reconciled to God in Jesus Christ. I consider it negatively: thou art not reconciled, if thou be not enlightened and inspired with the holy Ghost, to lead thee into all truth. For if Christ did reconcile thee, as a Prophet, hee must teach thee both by his Word and Spirit. Again, thou art not reconciled, if thou have not consecrated thy selfe to kill the beasts, thy sinnes, in sacrifice before the Lord; and by the Spirit of Intercellion, to powre out thy soule in Gods sight. When Christ reconciles as a Priest, he powres upon man the Spirit of Compassion and Depravation. Thou art not reconciled, if Christ beget thenby not by the immortal seede, or rule thee not by the Sceptre of his Word, or conferueth thee not in vprightness, with respect of all Gods Commandments.

All things.] That is, the Church or Elect of God; all the faithful. The Elect are called All things: 1. because of their number, there is a world of them. 2. Because there is for their sakes a reconciliation with all the Creatures in general, for corruption is taken from the whole, though not from every part. 3. Because God doth not receive their persons into favour, but all things that belong unto them, that may concern their felicite: 4. Because whatsoever they have, in heavens or earth, comes by vertue of this Reconciliation.

The Vse is: 1. to teach vs to take notice of the worlds vanitie: What is all the world, if Gods Children were out of it? Nothing. The Elect are all things, worth all, better then all. Kingdomes and Scepters and all the glory of the earth, is nothing in Gods account. And all is now corrupt with sinne, God would have it known, hee stands not bound to any in the world, or the whole world, but only to the Elect. 2. It should teach vs to know no man after the stede, that is, not to respect men for their Lands, apparell, titles, parentage, &c. but for Grace. 3. Wee should not much wonder at these disorderes are in the world: for were it not for the Elect, it would soone appeare, by the ruine of all, how little God cared for rebellious Probates. 4. It is a great comfort, no one of the Elect shall perifie; for all things be reconciled. 5. It should teach vs to make much of them that feare the Lord. Let them be in stead of all things in our account. Lastly, seeing all things are reconciled, now let vs keep the peace, even the unitie of the Spirit, in the bond of Peace.

To himselfe. Some reade, in him. There is difference betwene for Christ, by Christ, and in Christ. For, noteth the meritorious cause: In, noteth the conjunction with the head: By, noteth the instrument.

Doth, We are reconciled in Christ or vnto Christ. This isthousoure waies. 1. As he is the person, by whom we are reconciled: 2. As his glory, is the end of our reconciliation. 3. As his glory and holinesse, is the patterne after which our happinesse and holinesse is proportioned. 4. In respect of his loue, prudence, custodey and protection, vnto the which we are received. The
The Vse of all may bee to reach vs: 1. To take heede of opposing, discouraging, or perfecuting of such, as are reconciled to God: for, heerethoucethem, toucheth the apple of Christs eye. Note hee faith, to himselfe.

2. In the vse of all things, to carrie our felues fo, as wee prouide to giue accound, and giue the things to God which are Gods, and as good Stewards dispose all things in that time, and according to those rules, Christ hath apployed.

3. Seeing wee are now brought to neere vnto God, wee shoulde humble our felues to walke before him in all reverence and feare: And to this end, wee should labour for purity of heart, that wee might see God: Yea, wee should hate all spirituall pollutions, and bee zalous in all good works.

And seeing God hath chosen vs to himselfe, wee should set vp the Lord, to bee our God, to serve him with our whole heart, and have respect to all his Commandements. And to this end wee should labour for speciall sinceritie in the profession of Religion: an ordinary care will not serue the turne: if wee will iuie with the multitude, wee may perish with the multitude. But let vs cleane to the Lord with a perpetuall Covenant, and refolute to receiue him as our guide vnto the death.

Set at peace. The effect of our reconciliation is peace. Concerning this peace, I propound five things.

1. Who made it: no other can set a peace among the Creatures, but hee that reconcilie men to the Creator: he is the Prince of peace: the chasiment of our peace was upon him; He is our peace.

2. With whom the faithfull are at peace: they are at peace, first, with themselues; Peace resteth their hearts. Secondly, with good Angels. Thirdly, with the seede of Abraham, the Lewes; the partition wall is broken downe.

Fourthly, with Gods Ordinances, God creating peace, or els the World would alwayes bee goring and finching with the foules of warre, and words of vengeance. Fiftly, with the godly: Sixtly, with all Creatures. Only there can be no peace: first, with the Powers and Principalities; for after the two strong men haue fought, there is no more peace: secondly, with the World, the World hath hated the Matter, and therefore the seruants may not looke for better entertainement.

3. The effects of this peace, which are principally two: first, the restitution of souerainity and dominion over the Creatures: secondly, the safety of the Chriftian in all states; for from this peace flowes great securitie and protection, euene to the poorest Christian, either from, or in dangers.

4. That wee may attaine the fene of this peace, wee must bee reconciled to God: we must bee sincere worshippers: we must keepe vs in our wayes; wee must get a meeker and quiet spirit: wee must iuie nothing bee careful, but in all things how our requests vnto God: wee must loue God and shew it by the love of the knowledge of his Name.

Uses. First, Gods Children should know this priviledge for themselues, it will be a preperation against sinne. 2. Hence wee may gather the miserie of all carnall persons that are not reconciled to God. They want the potion of Angels. They are under the government of the God of this world: the Creatures are armed against them, they are stript of the royall priviledges arizing from the communion with Saints; yea, God fights against them, in, and by themselues, as by terrors of conscience, and by vnquiete affections and passions, giuing them over to an vnruely heart. What are Enuy, Malice, Lust and Rage; but so many weapons to fight against the soule? Yea, God fights against the finner, by the deadnesse of his heart, which both affa-miheth the soule in spirituall things, and take away the contentment of outward things.

By the blood.] Heere he notes how wee are reconcilied, viz. by the blood of...
of Christ, this is that blood of sprinkling, the blood of the immaculate Lamb, the blood of the everlasting Covenant, Christ's own blood.

Many are the fruits and effects of the blood of Christ: 1. We are elected through it. 2. It ratifies the Covenant of God. 3. It is that Reconciliation, justifying us from our former sins. 4. It is, in a sort, Gentile and one Citie; yea, in one house. 5. It purgeth the Conscience from dead works. 6. It turns away wrath, and makes intercession for sins after Calling. 7. It makes perfect in all good works. 8. It overcometh the Dragon, and Antichrist. Lastly, it opens the Holy of Holies, and giveth an entrance into heaven.

The Vfe is: First, to teach us, to take heed of sinning against the blood of Christ; for, if it be thus precious, it must needs diffuse a horrible sinne-guiltiness, upon such as transgress against it. If Abel's blood, wronged, cried so fearfully, and the blood of Zacharias, what shall the blood of Christ do? And men sinne against Christ's blood: 1. By refisting the means of application of Christ crucified: 2. By profane Sweating and Curling: 3. By ascribing remission of sins to the works of the Law: 4. By committing the sinne against the holy Ghost: 5. By returning to the lulls of our former ignorance: 6. By profane and unworthy receivings of the Sacraments: And in the Sacraments men offend against the blood of Christ: First, when they come to it with an opinion of real presence, either by Transubstantiation or Consubstantiation; for thereby they deny the truth of the blood of Christ by consequent, and open a gap to the adoration of Christ, in, or before, Bread or Wine. Secondly, when men vse the Sacraments but as bare signes, not discerning spiritually the presence of the Blood and Body of the Lord. Thirdly, when men come-thither vnbidden, being not called, nor within the compass of the Covenant by conviction. Fourthly, when men come to eate this Lambe, but without the fowre hearbes of godly Sorrow for their sinnes, and Repentance. Fiftly, such as come without Faith (by which they lay hold on Christ,) and Loue (by which they are ioyned to Christians.)

Thus of the first Vfe.

Secondly, the consideration of the dignitie of Christ's blood should teach Chriftians to esteeme their new birth. It is better to bee borne of the blood of Christ, then of all the bloods of men: seeing by his blood we have the atonement, we should reioyce in God, and comfort our selues in this great prerogative, that our many sinnes and infirmities are done away in the Intercession of Christ, his Blood speaking better things than the Blood of Abel.

Thirdly, we should never bee much perplexed for the ordinary troubles befall us: for if wee looke vpon the Author and Sinne of our Faith, wee endure the same and contradiction of sinners, yea, and see his blood too: whereas we have not yet reioyced unto blood.

Fourthly, it should enflame vs to a desire of all possible, both Thankfulness, giving glory to him that shed his blood for vs: and Obedience, striving to walk worthy of the effusion and application of such precious blood, striving after perfection in all well-doing.

Of his Cross: It was needfull our Saviour should bee vpon the Cross, that so hee might bee the accomplishment of what was signified by the Heauie Offering and the Brazen Serpent, and so hee might beare the special curse of the Law for vs: of all deathes, the death on the tree, beeing by a special Law of God made accursed.

The consideration of this, that Chrift suffered on the Cross, should teach vs both Humiliation and humility: we should bee pricked in our hearts, to
Ver. 20. Things on Earth and things in Heaven.

thinks of it that our sins caused him so to be pierced: and we should put on all humbleness of mind, when we see him that was equal to God, abasing himself for us, in the form of a servant, to dye on a tree: ye, the more baseness he suffered, the more we should glory and rejoice in his sufferings: nothing should glad our hearts more then CHRIST, and him crucified.

Further, Christ dyed on the Cross, to break down the partition wall, and to lay Enmity and Discord lie, when Christ is dead? Shall he be entangled, and shall not our vile affections bee nailed down with him? Besides, it should be our care to see it, that the Cross of CHRIST be not made of none effect, which is, when by Faith it is not applied, when the Doctrine of Christ is not GOD'S power in our soules; when our Elebo is not crucified with the Lusts of it: and when we take not vp our Cross to follow Christ: And lastly, when wee are so bewitched that wee cannot obey the truth.

By him. This is repeated in the Original (though the Translatior express it not) for four Reasons: first, to shew how hardly men are drawn to aspire from their hearts, their happiness vnto Christ. Secondly, to shew the necessity of it: It is not possible to be saved, but by the imputed righteousness of CHRIST. Thirdly, to shew that all things in Christ's action and Passion, were meritorious, least men should superstitiously dote or dreame upon his Blood; or the word of the Cross, or the signe of it, or the like. There is no merit in Blood, but as it was in him. Fourthly, to conclude the worshippie of Angels, which abufe beganne then to grow among the Colossians.

Both the things upon earth. This All things, by a distribution, is againe repeated, to medicinc the doubtfulness of God's Children, which question it, whether Christ's merits extend vnto them; as also to inflame vs to an admiration of the vertue of his death, by considering how farre it extends.

On Earth. Not either two things. First, that eternal life is begunne in this life: wee should never fee Gods face in Heaven, if wee take not or his favour on Earth. And if this must be begun on earth, why doe men deferre so great a worke as their reconciliaction, as if it belong to heaven rather then to be done on earth; ye, this taxeth the frowndesse of heart, and discontentment of Gods Children. This knowledge, joy, affection, &c. is the same thou must haue in heauen. And wee should learnere hence, to liue on earth, like the Citizens of Heauen, Citizens will not liue so rudely as the Country Swaine, much more oddes ought there to be betweene Saracens and Hage- rents, if I may so say; much difference between them that dwell in S I O N, and those that have no portion but in SINAI. Gods Children are the Sons of the Free woman, and Citizens; wicked men are the Children of the Bond-woman, and Forsakers; and strangers are the Common-wealth of Israel.

Secondly, where hee faith, upon the Earth, and yet in Heauen, I might note the uncertainetie of our abode on earth: wee have nothing to poiface but the outside of the earth, which is ready to shake vs off daily.

Allthings in Heauen. For the meaning of these words, wee know, that there are in Heauen, both Angels and Saints. And it may bee questioned whether Angels be reconciled in Christ or no. Though Angels sinned not, yet Angels haue gain'd by Christ a more perfect adhering to God, and establishing in their standing, increafe of knowledge, and of joy: ye, the Angels are reconciled by Christ thus, that is, they are made friends with vs, with whom they were at enmity: yet I think this is not meant here, but the Saints onely are intended, because it seemes he enterreath here of Christ,
not only as head (for so he is head of Angels) but as Mediator betwixt the parties fallen out. Whence we may note two things: first, that the very Saints now in Heaven, once needed the merits of Christ; none come there but were first reconciled, which may be a comfort to the afflicted spirits of mourning and drooping Christians, if they consider that the greatest Saints did need the remission of sins as well as they. And besides, it pounds to pieces merit of works; inasmuch as these Saints came not into Heaven, but by the merits of Christ. Secondly, we may learn that Christ merited not only our persons, but our grace and glory.

Verse 21. And you hath he now also reconciled, that were in times past strangers and enemies, because your mindes were set in evill works.

Hitherto of the description of the Redeemer, as he stands in relation to the whole Church: In these two Verfes he is described by relation, in particular, to the Church of the Coloffians. In this description consider two things: First, the misery the Coloffians were in, without Christ: Secondly, the remedies in Christ. Their misery is both expounded and expounded: It is expounded to stand in two things: viz. Alienation and Enmity: It is expounded in two things: viz. that they were thus miserable; first, in their Mindes; secondly, in their Workes: the remedy follows in the next Verse.

Before I come to consider of their misery, there are certaine wordes of Coherence to be weighed, viz. And you hath he now also reconciled: where observe first, the word of Connexion, And: secondly, the benefit repeated, reconciled: Thirdly, the person whom, you: Fourthly, the time when, hath now: Fifthly, the person who, Hee.

From the general consideration of the matter contained in this Verse, and the next, with the Coherence, six things may be observed.

First, that Christ is a true Head, to every particular Church.

Secondly, that there is any people happy, and not before, when the Gospel gathers their soules to God.

Thirdly, they cannot be miserable, that cease to be strangers and enemies to God, whatsoever their outward estate be.

Fourthly, Doctrine must be applied. For the humiliation of Gods Servants, &c. to David. For the convicing of the wicked, &c. to Abah. For the triall and detection of the temporary Faith, &c. to Herod. For the hardening of the probates, and their rejection, and cutting downe by the Sword of Gods servants, &c. and for the speciall consolations and directions of Gods Servants, And therefore Ministers should impoy themselves in application, and to that end should study for power of matter, as well as forme of words, and turne themselves into all formes, requelling, beseeching, reproving, &c. with all diligence and sinceritie. The People also must know that their profiting lies in application: and to this end, they should attend, meditate, repeat, pray, strive against Securitie and Objections, keeping alius the pathes that are kindled in their foules. When a man can consciently apply the Word, it heues, hee truely hates sinne, and is a true hearer.

Fiftly, men may know particularly, they are reconciled, which both checkes Securitie, in not labouring for this knowledge; and confutes Papiists, and drawsie Protestants; that say it is presumption to thinke so.

Sixthly, Experience giues sure testimonie to the Doctrine of the Gospell; then wee know profitably, when wee know the doctrine in our owne cafe, as the Coloffians here their Reconcilation. Wee need not wonder then
then, if we see that the most powerful parts of practical Divine have little or no retinue, or if it be, it is dark and sordid, from the most men; yea, from many Church-men. The cause is, they never had experience themselves. And we should learn to esteem their judgement more, that do draw Religion most into practice; for God will shew the humble his way.

And you.] In the gathering of Souls, God works beyond desert, and many times beyond probabilities. If we respect the men, they were Gentiles, hardened by hundreds of yeares, in custom of sinsnes: if we esteem the means, it is Epaphras, none of the greatest of the Apostles. Which should teach vs to live by Faith, and vfe Gods ordinance with confidence: As in the business of conversion, so in matter of preservation, knowing that God is not tyed to desert or means.

Also.] Doth. The Church and Kingdom of Christ is in this world full in progress; Christ hath not done, when hee hath conquered Rome spiritually, that had conquered the world before corporally, but here is a fresh increase and a new; Iou also. And thus it will be still, till the end of the world: and therefore wee should every one doe what wee can to helpe forward the Kingdom of God, and the adding of such souls as yet belong to the vocation of Christ. And this wee may doe, both by furthering the Gospel preached, and by seeking a holy seed: getting within the Covenant our seues, and by education, labouring to amend what by propagation we have marred. Yea, the consideration hereof, should much encourage vs in the combat against Sinne and the World: for in the warre, Souldiers vs to gather spirit and valour vspton the tidings of new supplies.

Now.] Men are not reconciled till redemption bee applied: Christ dyed before, but they were not reconciled till now: It is not safe for men to rest in the Historica belief of Christs death: either learne to die to sinne, to crucifie thy flesh, and to take vp thy Cross daily, or else forbear to mention CHRIST; for it is in vaine, thou hast no part as yet in Christ.

Hath.] Though Sanctification, while wee tarry in this world, be vnperfect, yet Reconciliation is past so soon as a man is turned to God. Gods rich fauour may stand with the many wants and infirmities of man: but then we must remember it is free and gracious: for if we be perfectly reconciled and yet not perfectly sanctified; then it must needs follow, we are not reconciled from our owne works.

Hec.] That is Christ, which being againe mentioned, shewes, 1, that he is God; seeing Reconciliation is here given to him, which was before acribed to the Father. 2. It prooves that in the one essence of God are more Persons then one. 3. It prooves that Christ died willingly: hee is not only the means but the undertaker of our Reconciliation: hee is not only the Sacrifice, but the Priest also.

Reconciled.] The repetition or application of this word and worke to the Colossians, shewes that there is one constant way, that God holds unalterably with all his people. No sort of men can be happy, vntil they be reconciled: if men will not Minde their peace, and fume out their pardon in Christ, their hope will fail them; there is no other way to be saued.

Thus of the words of Coherence: There remains both their miserie in this verse, and the remedie of it in the next verse.

Strangers and Enemies, &c.] In generall wee may first obserue, that it is profitable for men to know and meditate of their natural miserie, though men be never so unwilling to it; yea, though they be already deliuered from it. For the consideration hereof shewes men the neede of a

Good to think much of our miserie.
Strangers.

Chapter 1.

Strangers. [Vnregenerate men are strangers in five respects: 1. In respect of Heaven, not onely pilgrimes here, but without promise of a better life, so continuing. 2. In respect of God, without God in the world. 3. In respect of Gods people, not fellow-Citizens, but Forrainers. 4. In respect of the speciel providence of God, Strangers to the Common-wealth of Israel. 5. In respect of the Life of God: And that if we consider either the rule of life, they account the Law a strang thing; or the fountain of life, viz. Regeneration, They are dead in sinne; or the Obedience of holy life, Their imaginations are onely enui, continually.]

But if any ask how this strangenesse comes; the word in the orinal seems to note it; for it is estranged, which is more then Strangers; for it imports they were not so created, but made so. They were made fo. 1. Originally, by the transgression of the first man, from whence flowed the first strangenesse betweene God and man; man running from God, and God refusing to delight in the founes of men. 2. By their owne actual finnes, which separate betweene God and them. 

Alienation is to the workers of iniquity.

Quest. But what hurt is it to carnall men to be thus estranged? Ans. There is no lattice against dangers, where God is not to protect men: there is no comfort in affliction, where one cannot looke to God, nor the Saints, for succour and comfort.

The God of this world doth rule effectually in all the Children of disobedience, they are in bondage to the world, they are in bondage to their owne flesh, even to a passionate, blinde, hard heart, and rebellious nature. They want the delightfull refreshing of all the blessings of God, his ordinances, graces or outward favours. All glory is departed from men, when God is gone. Besides, obstinacie may call them into a reprobate fenfe and eternall death may swallow them vp.

That wee may bee delievered from this strangeestate of separation, the bloud of Christ must bee applied, wee must become new Creatures, our peace must be preached, accesst must be had to God by prayer, wee must be joyned to Gods Children, wee must bee built upon the foundation of the Prophets and Apostles, and our soules must become Temples for the holy Ghost to dwell in: all this is set downe in the seconde of the Ephesians from Ver. 13. to the end of the Chapter.

And to this end we must take heed of working iniquity: of Ignorance: of an uncircumcised and an vnmortified Heart: of Strange Doctrine: of Strange Fire, that is, Will-worship: and of the Manners of Strange Children, for all these, by effects, will estrange.

Lastly, if it be fo great a miserie to be estranged, wee be to them that lye in this miserie, and regard it not: the lesse sence the more danger; and most faultie is that ofwardnesse in any, that profess to feare Gods Name, that voluntarily bring a curse vpon themselves, by estranging themselves from the societie of the faithfull. But let all that know Gods mercie in their reconciliation, rejoyce in their deliuerance from this miserie.

Enemies. [Vnregenerate men are enemies both actuely and passively: Actuely,
Actuely, they are enemies to their owne soules; for hee that 
loves iniquitie 
hates his owne soule: 2. to holinesse of life, they 
hate to be reformed: 3. to 
Gods children, for it is certaine, they 
shalt be hated of all carnall men, (for Christ's 
names sake:) 4. to the light, hee that doth 
hate the light: 5. to one 
other, they are basefull and hating one another: 6. to God, 
Obiell. Sure no 
man hates God. Sol. Many men doe hate God, as appeareth by the threatenings 
in the second Commandement: and the Scripture else-where, notes such 
as in God's account hate him, such are these: 1. Such as 
with-stand the truth, and 
labour to turne men from the Faith, Acts 13, 8. 2. Such as are friends to the 
World, James 4, 4. 3. The carnall wise men of the world, whose 
fidelity is enmity to God, Rom. 8, 7, 4. All workers of iniquitie, Psal. 37, 18, 20, 
& 9, 9. 5. All Scoffers, that reproach Gods Name, Truth, or People, 
Psal. 74, 18, 22, 6. All that hate Gods Children, Psal. 81, 14, 15, & 83, 2, 3, 
& 129, 3, 5. John 15, 18, 23. 7. All those that refuse to subiect their soules to 
the Scepter of Christ, and will not be ruled by his ordinances: These are 
called his enemies, Luke 19, 17. And among other, such are those 
foole people that Rue under no seale Minility. Lastly, all 
Epurics, whose God is 
their belly, and minde onely earthly things, and glory in their frame, Phil. 3, 1, 7, 18. 
Paffiuely, they are enemies to God, who hates them, Psal. 5, 4, to Gods 
ordinances, which finne, and pursue, or threaten them, Psal. 45, 4, to all the 
Creatures, who are in armes against the finner, till hee bee at peace with 
God: and in particular to the Saints, who hate the company and assembler 
of the wicked, Psal. 26, 4.

And all this fheves the great misery of wicked men: and how can they 
but be miserable, that are in the eftate of enmity? All seueritie will bee 
accustomed justice, all their vertuous praiies but faire finnes: (siript they are 
of all the peculiar priviledges of the Saints; and that which men would 
desire to doe their enemies, God will certainly, by an unauoydable prouide 
doe to them. All the Creatures are against him: a wicked man is 
as hee that should alway goe upon a Mine of Gunne powder: euyther by 
force or by stratagem, the Creatures will purfihe him. O that men would 
therefore labour to mortifie actiuie hatred in themselves, that the pasfiue 
destroy them not; and seek to Christ, in whom onely this enmity can be 
removed.

Againe, this makes against merit; for what could we merit that were ene 
emies? And let such as are deliuered, and have felt the bitterneffe of this en 
mitie, take heede of secret finnes after Calling, unrepentent of, leaft GOD 
rerne and visithe them with the strokes of an Enemie. 5.

In the minde. 1. It greatly matters in the businesse of mens hapinnesse, how 
the minides of men are ordered: 1. Man makes it the fountaine of all his 
actions; it is his priuie Counsellor: hee speakes first with his minde, hee 
obeys his minde; it is the shop, whence hee frames all his engines against 
God and Man. 2. The Diuell especially labourds to be possefted of this for 
, and to baueit in his custodie. 3. The godly man repenting, first labourds to 
be renued in his minde: 4. God especially lookes after mens minde, which 
appears in that hee gave a Lawe to the minde, setting as it were a Garde to 
rule and appoint it: and the inward worship of God is here performed. We 
must love God with all our minde: and pray in minde. God makes a speciali 
search after mens mindes: it is his speciall glory to search the heart, and 
minde of man: and if God be enraged, the strength of the batalle is di 
rected against the minde, and his worst strokes light there: one of his la 
curos is a reprobrate minde.

The consideration hereof may serve for reproofe of the great carelesnesse 
that is in the molt, for the mind, and the inward man, and the purity thereof.
Thought is not free, as many fondly thinke; hee will never truly repent for euill workes, that doth not first care to repent for euill thoughts, and such like corruption in the minde. There shoulde man begin his repentance, where God begins the discovery of our miserie.

And let vs learn to be more watchfull against the sinnes of our mindes, and bemore griueld for the droffe and corruption wee finde there, and leame more to hate the sinnes of the minde, such as are ignorance, distraeted service, false opinions, emptinesse of holy meditations, euill, dishonourable, impure, and vnchall thoughts against God or man; pride, malicie, frowardnesse, vanitie, security, and vnbelieve.

Dott. 2. There is in vunregenerate men strange minding of sinne, they imagine mischief, they have a spirit of fornication, profound to decline, deeply set: they trust in their owne wayes; so as many times, they regard neither Gods word, nor the rod, nor the threatenings of God, or rebukes of man; neither can they be stirred with the foure laft things. This shewes, as mans misery, and death in sinne, so the wonderfull mercy of God; in forgiving such finnes: It is a comfort, that sinnes of let knowledge may bee forgiven. And hence may be gathered a difference betweene the sinnes of the regenerate, and the sinnes of the vunregenerate; for the godly sinne not with a full minde, they are not fet in euill sinne rebels in them, but not raigned. Lastly, this may let vs see how little cause wee haue to fland upon our mindes or reason, or natural parts, in matters of Hope and Salvation.

In euill Workes.] If the dependance, and the words themselues be duey considered, wee may here gather fiue things: First that the euill workes of the sinne, cause the strangenesse and enmity aforesaid. Secondly, that a wicked man can like himselfe well enough, though his very workes, and outward behauiour be euill; He can blisfe himselfe in his heart, when his iniquitie is found worthy to be hated. Thirdly, that where the life is euill, the minde is euill, the heart cannot be good, where the workes are nought. Fourthly, that hee that allows himselfe in one sinne, will pollute himselfe with many sinnes. [Workes] Fiftly, when God lookes vpon the workes of euill men, they are all euill: not a difference; if the carnall man looke vpon his owne workes, they are all good; if a godly man looke vpon them, they are partly good and partly euill; but if God looke vpon them, they are all nought, because his perfor is nought, his heart is nought, his end is nought, the manner is nought, &c.

Hitherto of their miserie, both as it is propounded and expounded.

A Question may be asked, how it comes to passe, that men haue so little sense of their miserie, and are so loath to take notice of it? For answere hereunto weemust vnderstand, that this comes to passe, because the God of this world, having possession, blindes their eyes, and men do not examine themselues before the Law of God. And they are with-drawne by the deceitfulnesse of sinne, which in particular they haue allowed themselues in: neither doe men remember their latter ends, or the judgement of God before their death. Their eyes are not annointed with eye-salve; a number haue not the word to direct them; and some are deceived by false Teachers, which cry peace, peace, where there is no peace. And the most are deceived with false opinions and conceits; for eyther they thinke, that such like places as this, are true of Gentiles, and not of them; whereas vunregenerate Israel is as Ethiopia vnto God: or they feare that this knowledge will make men melancholy. Yea, some are fo foolish, they say, this course drives men out of their wits; thus Paul is mad, and Christ hath a Dinell: or they thinke, late Repentance will ferue the same, and then they may haue time enough to consider. Thus of their miserie.
In this Verse the remedy of their miserie is set downe: where observe: first, the Meanes: secondly, the End. The Meanes is by that body of his flesh through death: the End is to present vs, &c.

In that body of his flesh, through death.] Heare are two things: 1. the Nature of Chrift: 2. the Sufferings of Chrift. But first in the generall, I obferue two Doctrines.

First, there is no remedy for the sinner, but the death of his Saviour: how foolish mankind hath beene distracted about the cure for their miserie, is lamentable to consider: Adam goes Figge-leave, and Israel a foolish Courer. As for Death and Hell, men are at a poynyt, they have made a covenant with them. Or they thinke they are helped of their miserie, if they can forget it: they can bleffe their hearts, that they will not feele the smart of any curses; or they will make satisfaction, the fones of their bodie shall serve for the finnes of their soules; or else the Temple of the Lord, their going to Church must make God amends. Others cover all, with the garments of their owne ciuitall righteousness; others put their truth in the wedge of gold, and lay to it, shew ait upon confidence. But vs, there is no name by which we can be safe, but the name of our Chrift. Hee must reftue vs, that first creased vs: hee makes vs partakers of love, that was the Sonne of Gods love: hee makes vs adopted sonsnes, who himselfe is Gods natural Sonne.

Secondly, it is profitable to bee much in the meditation of Chrifts sufferings, that it might fincke into our minds, that we must goe out of our selves for happinete: and such meditations open a way to godly forrow. They tend to the mortification of finne, and they encline the heart of a Chriftan to bee willing to suffer with him: for hee suffered as the Mafter, wee are but Servants: hee suffered for others finnes: wee deferue more then wee can suffer by our owne finne. Hee suffered all sorts of croles, and infinite much: we suffer but light afflication. And the thought of his sufferings, may make vs willing to contemne the world, seeing hereby wee deferue that his kingdome is not of this world. Yea, wee owe vnto Chrift the remembrance of his sufferings. It is a small thing he requires of vs, when he wils vs to thinke on him often, what he hath endured for vs.

In that body of his flesh.] These words note Chrifts Nature: yet wee must consider which Nature: in Chrift there were two Nature in one person, personally united: his diuine and humane Nature. His diuine Nature was from Eternity, Immortable, Immortal, Impassible, His humane Nature, was conceived, and borne in time; Mutable, Mortall, Passible, and the same: without time begotten of the Father, the Sonne of God, without Mother; and in time borne of the Virgine, the Sonne of Man without Father: Sonne to both, Natural and Consubstantiall. These Nature are in one person, for, that God and Man might become one in Covenant: one is become God & man in person. These Nature are personally united; this union is personally, but not of persons: and it is a union of Natures, not natural.

In these words the Apostle speakes of the Nature assumed, viz. his Humbane Nature. And there are two things to bee noted in these words: First, that hee faith, that body, not the body. Secondly, that hee faith not simply, his body, but that body of his flesh.

The body.] Heere hee pointes out a speciall excellency in the body of Chrift, above all other bodies in Heaven and Earth: for his body was without sinne, formed by the overshadowing power of the holy Ghost; so is no mens else. It is asume into personall union with the diuine Nature.
In that Body of his Flesh.  

3. It was honord with speciall Prophesies, Types and Sacrifices.  4. This body was offerred up as a full expiatory Sacrifice.  5. It is to be remembered to the end of the word, in the Sacrament.

Body of his [fleth.] To nore, that it was a true Body, like vnto ours; and to dillinguish it from his Sacramental and Mystical body. In two things Christs body was not like ours, and in three things it was like. It was not like: first, in the manner of suffering: it was not independent, or a person of itself.  2. In the visuous accidents of the substance of it, no sinne, either could or ought to infect it: Could not; because original sinne was restraffed by the Holy Ghost: Ought not, because in it a purgation for our sinnes must be made. In three things it was like ours: first, in substance, hee tooke our whole Nature; hee was the seed of the Woman, of Abraham, of David, the Sonne of man, &c. And hee tooke the parts of our Nature, both soule and body.  2. In properties, and thus hee assumd both the properties of the whole Nature, in that hee was finite, and create. And in the parts, as in the soule, hee assumed, Vnderstanding, Will, Memory: and in the Body, Figure, Quantitie, and Circumscriptio, &c.  3. In infirmities, for hee assumd not onely our Nature, but the infirmities of Nature. But wee must know that hee tooke the defects, or infirmities, they call miserable: not thole they call damnable.

Thus of the Doctrine of his Nature: his Sufferings follow.

Through death.] The death of Christ doth reconcile vs, in as much as it ratifies the covnante, and takes away the guilt of the sinnes of the former Testaments; and the vertue of it cates downe the power of present sinnes, and destroys the power of our natural death.

Christs death differes from the death of all the Elect, in three things. First, in that in death hee fulfained not his owne perdon, but dyes as our surery, and so is a sacrifice for sinne. Secondly, hee was in death a whole burnt offering; for as hee dyed in body, so his soule was an offering for sinne, in as much as hee fulfained the fence of the infinite wrath of God in his Agonies. Thirdly, in that his death was the death of him that was the Sonne of God, Hitherto of the doctrine, of the Nature and sufferings of Christ, the Vses follow.

First, for instruction. The consideration of all this should teach vs, 1. to value reconciliation, with all the grace that flow from it, according to the worth of the meanes by which they are procured. If there were no other way to know the worth of Gods Favour, Knowledge, Spiritual refreshing, and Graces, yet by the price, payd for the purchase of them, wee may discerne they are worth more then all the world.  2. Is it not possible for vs to hate sinne, 3. That wee may have the profit of the incarnation, and Passion of Christ, in his natural body, wee must bee careful to get into his mystical body.  4. The Apostle vseth the Meditation of Christs humiliation to the death, as an argument to perfwade vs to Compassion, Mercy, Fellowship in the Spirit; Virtue, Humility, Clemency, and meeknesse of minde, Phil.2.1. to 9.

Secondly, wicked men may here see what shart they are like to feel from the vnpartial justice of God. Doth hee not spare the body, the flesh, the blood, the life, of his owne Sonne, when hee became but a surity for sinne? How shall vn godly men, euer enemies, and neuer sonnes, that themselves have committed sinne, escape, when the day of wrath shall come?

Thirdly, godly men may haere see great reason of comfort, not onely by considering
considering the great love of Christ, and the great benefits must needs flow from his death; but if two things be weighed: 1. the honour done to our Nature, in that in the humanity of Christ it is joyned to the divine Nature. This makes amends for that breach that is made by the damnation of millions, in our nature. 2. The great certainty of Gods covenant, of Grace and Mercy. For a man's covenant, if it be once confirmed, no man abrogates it, or addeth, or taketh from it: therefore, much more Gods Covenant shall stand unchangeable, being ratified and confirmed by the death of Christ.

Thus of the Meanes.

The end follows, in these words: To present you holy, and without spot, and unblameable in his sight. And in these words, is both the presentation, and the sanctification of Christians to be considered.

To present you.] The original word is very signifiant, and diversely accepted: it signifies to restore: so Acts $41$. to asemble, Acts 2:26. to make present: so Acts 23:23. to make ready, furnish, purge, or make clean, Acts 23:24. to make acceptable, 1 Cor. 8:8, to make manifast, 2 Tim. 2:15. to prove evidently, Acts 24:15. to affil, and stand too, Rom. 16:2. 2 Tim. 4:26. to offer by way of dedication, or gift to God, 2 Cor. 11:2, Luke 2:22. Col. 1:28.

It is true that Christ refiores, collects vs, brings vs into Gods presence, cleeneth vs, makes vs acceptable, affilts, and defends vs, and manifests vs to be holy. But I take it principally in the last sense, hee presents vs by dedication to God. Thus Christ shall present vs wholly, both at the day of judgement, and in the day of death, when hee shall deliver the soule to God. Thus also Christ doth present vs in this life: 1. When by the preaching of the Gospell, hee seues and segregates vs from the world, and brings vs into Gods houehold. 2. In lujification, when clothing vs with his owne righteousness, hee becomes our lujification. 3. In new obedience: and that two waies: first, when hee presents our works, covered with his intercession. Secondly, when hee caufeth vs to present our selves to God, both by Prayer and consecration of our selves to Gods Service, and holines of life. It must bee every mans care then to seeke his presentation from Christ, and to that end, by Covenant, Prayer, and practice, devote himselfe to a subjection, to all the ordinances of Christ.

Thus of Presentation: Sanification follows.

Holy, unblameable, and unrepreouable in his sight.] At the first sight I should encline to understand these words, either of lujification, or our confummate holinesse at the day of judgement; but that the way of Interpreters force me to expound them of Sanification. It is greatly to bee weighed, that a man in this life shoulde be here fayd to be holy, unblameable, and unrepreouable, or as the other Translation hath it, without fault in his sight. For the better conceiting of it, wee must compare with these words, other Scripture, wherein is given vnto the godly, that they have cleane hands, and a pure heart, Psal. 24:4. that they are pure, Prov. 21. 8. upright in heart, Psal. 97. 11. sanctified throughout, 1 Thess. 5:23. perfect, or uncondemned in their way, 1 Thess. 5:24. perfect, or undefiled in their way, 1 Thess. 5:24. unspotted, and blameless, 1 Pet. 3:14. walking in all Godsways, 1 King 8, 58. and that they kepe Gods covenants, Psal. 25, 10. & 78, 8, 10. & 132. 22. Thus Noah is sayd to be perfect, Gen. 6:9. Ezekiel walked before God, with a perfect heart, Ezal. 38. Davids heart was perfect, 1 King 11:4. Zacharias and Elisabeth were both righteous before God, and walking in all the commandements of the Lord blamelesse, Luke 1:6.

The question is, how those sayings should bee true, and in what fence they are meant: And for the clearing of the doubt, the way is not simply to reject the propositions, as impious, and vtrue, and heretical, as some ignorant...
runt and malicious persons do: but seeing they are the sacred words of Scripture, to consider what it is may be attained, and what God requires of vs. To think with the Papists, or Anabaptists, that any mortal man can performe the obedience required in the moral Law, perfectly; so as newer to commit sinne against the Law, is a most blasphemenous, detestable, and cursed opinion, for there is no man that sinneth nor: the best of the Saints have had their thousand of sinne. But those places are to be taken underfoot of the righteousnesse of the Chrissian, as hee is considered to bee under the covenant of grace, and the Gospell, not of Legall perfection, but of an Evangelical innocence and vprightnesse. Not as their works are in themselves, but comparatively, either with the works of wicked men, or as they are in their desire and endeavouer, and as they are presented in the intercession of Christ, who couers the imperfections that cleave to the works of the faithfull. Sometimes the faithfull are fayd to be perfect, that is, strong men in Christ; compared with the weake Chriissan, and Infant in grace: so that we see either what a Chriissan in this life may attaine unto; the rigour of the Law being taken away, in the covenant of grace, and the imperfections of his workes, and frailty, being covered in Christ's intercession.

Holy.] This word Holy, is the general; and comprehends the other two. For holinesse is either internall, and that is expressed by the word sicivum, vblameable, or externall, and so it is exprest in the word : vppon, unreprouable. Holiness is given to God, and so essentially 8: to the spirit of God, and so effectually, because it workes in others; to Christ, as he deriues it by influence to his members 6: To Angels, Matt. 25. to sacrificing, by way of type; to the Covenant of God, as it promiseth holinesse to the faithfull; to the Prophets, as Teachers of holinesse; to the Scriptures, as the rule of holinesse; to places, for the holinesse of the subject: but here it is a glorious aduance, conferred upon the faithfull by Christ.

Concerning holinesse of heart, and life, in general, there are heere foure things to be noted. 1. The necessitie of it; we can never be reconciled or glorified without it, Tit. 2.12.13. 2. The difficultie of it, let the then the power of Christ crucified, cannot make men lead a holy life. 3. The meritorious cause of it: holinesse is merited by Christ, as well as salutation. 4. The order: men must first bee reconciled to God, before they can get holy grace, or lead a holy life.

Unblameable.] Chriissan perfection eth two things in it. First, vprightnesse of heart, noted by this word. Secondly, vprightnesse of life, noted by the word following. Internall perfection or holinesse, must haue these things in it. First, the change of former sinnes must bee washed away with the reares of repentance. Secondly, the inward worship of God must bee set vp in the heart: some imperfections men haue of an externall worship, but of the inward worship, men are naturally almost wholly ignorant. God is inwardly worshipped, by the constant exercise of grace from above, as Love, Fear, Trut, Delight, Delire, &c. 3. There must bee in vs an assurance of God's favor. 4. There must be a freedom from prevailing evils in the mind or affections; in the minde, as ignorance, wicked thoughts, errors; in the affections, as impatieny, lust, seruile fear of men, malice, &c. 5. Hypocrisie must not raigne, our desire must be more to be good, then to seem so. 6. Our whole heart must be set vpon Gods whole Law, to have respect vnto all Gods Commandements. God abhors a divided heart, & a double heart. 7. The minde must be set vpon heavenly things, and conuere in heaven. Where these things are happily attained vnto, there the heart is vpright, whatsoever defects, or infirmities be in it: these things are different in Chrisans, in the degrees; for there is an infancy, and weaknesse in sanctification, as well as Faith.

The
The signes of an upright heart are these: first, it desires perfection: secondly, it will not cease well-doing for crosses: thirdly, it will serve God, though alone: fourthly, it will not follow the eye, it is not sensual: fifthly, it rejoiceth in the love of Christ, above all things: sixthly, It will refine for lesser sins, as David did, 2 Sam. 24. feuenthly, it is constant.

That we may attain upright and unblameable heart. In general we must get a new heart. In particular, 1. we must by mortification circumcise our hearts: 2. we must get Gods Law written in our hearts: 3. we must seeke and loure pulity of heart: 4. wee must keepe our hearts with all diligence: lastly, we must walke before God.

Motives to inward holinesse. Firstly, we shall never see the righteousness of God imputed, till we be upright in heart. Secondly, a pure heart is one of the clearest signes of a blessed man. Thirdly, God searcheth to finde what mens hearts are, as well as what their lyes are. Fourthly, the eyes of the Lord behold all the earth, to see him self strong, with all them that are of a perfect heart. Fifithly, light is shewn for the righteous, and joy for the upright in heart.

Lastly, the whole 12. Psalm enrects hereunto.

Unreprouable.] This word notes the externall vprightnesse, or Chriffian perfection of life. Externall innocency must haue in it divers things. 1. we must be free from the groffe finnes of euery Commandement, 2. we must cease from our owne works, keep vs from our wickednesse: and not turne after the wayes of our owne heart: that is, wee must bee sure to ceaze from our particular beloud finnes: 3. our families must be well ordered, both for peace, labour, and piety: 4. we must bee free from Idolatry: from the custome finnes of the tongue: from the rage of hardnesse of heart: from hating to bee rich: for hee that hatheth to be rich cannot bee innocent, as the Proverbs. Lastly, wee must love our enemies, Matt. 5. 43. That wee may attaine hereunto, wee must walke in the way of good men, Prov. 2. 20. we must get Gods Lawes ever before vs, and let them be our warrant, 2 Sam. 22. 23, we must not be defiante of heavenly gifts, 1 Cor. 1. 6. 8.

In his sight.] These words may bee referred, either to our presentation, or to our sanctification. And whereas some would thinke that they ouerthrow the former fince of the words, and procede, that hee entreats heere of our holinesse in Gods sight by justification, they are deceived; for they may finde these words given to sanctification, ordinarily in Scripture, as Luke 1. 6. 7. Heb. 13. 12. 1 John 3. 22. Revel. 14. 5.

The words being referred to Sanctification, import four things.
First, that what we are, or doe, is in his presence: to the words vied, Luke 2. 18. & 12. 26. Acts 10. 33.
Secondly, that God is a witness of all wee doe: to the words vied, Luke 8. 47. & 2 Cor. 7. 11. Gal. 1. 20.
Thirdly, that God accepts of what is truly good, in any measure, Luke 1. 75.
Fourthly, that God highly prizeth all that is good in the good, Luke 1. 25. 2. Tim. 2. 3. & 5. 4. As the words thiere vied (hew.

Verse 23. If yee continue grounded, and stablised in the faith, and bee not moued away from the hope of Christ, whereof you have heard.

The second part of the Epistle, viz. the proposition of Doctrine hath beene handled hitherto, from the sixteenth verse vnto these words: In these words, and those that follow, to the end of the second Chapter, is contained the third part of the Epistle, viz. matter of exhortation: wherein hee both perswades and dissuades. The perswasion is contained in this verse,
If ye continue grounded.

Chap. 1.

verse, and the rest, vnto the eighth verse of the next Chapter. The diffwation is from verse 8, of Chapter 2, to the end of the Chapter.

In the pervasion, the Apostle exhorts them to perseverance, both in Faith and Hope; where is to bee obseru'd: 1. the matter to which hee exhorts, in the beginning of this verse, and the reason to enforce the exhortation, in all the verses following. The matter to which he exhorts is two-fold: first, to perseverance in Faith, in these words, if ye continue grounded and stablished in the faith: Secondly, to perseverance in Hope, in the next words: and be not mooved from the hope of the Gospell, whereof ye haue heard. From the coherence & general words of the Exhortation, we must observe, that Gods children after they have gotten true grace, and are comforted in their reconciliation, must looke to their Faith and Hope. It is not enough once to get Faith and Hope, but after they are conceuied in vs, they must be daily looked to: for the Infa must live by his faith: It must be to him according to his faith, not according to his friends, money, labour, meanes, &c. By faith he must draw vertue out of all Gods ordinances: by faith hee must purge his heart of his daily sins: by Faith and Hope, he walke with God, and overcomes the world. This may greatly reprocue mans carelesnesse; men looke to their Grounds, Cattell, Shops, &c. but who looke to their Faith and Hope?

If you continue grounded and stablished in the faith.] Here are two things: first, the manner of the propounding of the exhortation, viz. with an If: secondly, the exhortation itself: where note; 1. the duty, continue: 2. the manner of the duty, grounded and stablished: 3. the object, in Faith.

If.] The Apostle propounds this Exhortation with an If, because hee speakeeth to a mixt multitude, among whom were many that would not continue, and thereby shew they were not truly reconciled. Yea, it was needefull that the godly among them, should haue it thus doubtfully set downe, that so they might be more carefull to fettle and establith them selves in the Faith, that they might hold out in it.

As this (If) lookes vpon the wicked, it shewes, that in places where the Gospell gathers foules to God, many that for a time were forward, and greatly affected, will afterwards fall away. And therefore Gods servants, both Ministers and People, should looke for Apostacy, and not bee ouermuch troubled when they see any fall away.

It is not amifs to consider by what means or motuies men are plucked away from the loue of the truth. Some fall away for hard sayings, some cannot follow Christ long, because of their carnall friends: others are corruped with lewd company: others cannot bare the reproves of their faults: and if they bee reprouced, either they will lift Amor away from Bethel, or they get themselves away from hearing Amos. Some hear this Sett every where they are spoken of, that they will be better advis'd ere they fettle upon such course. And the rather, because they do not see the multitude set out with them, or great men yeeld any countenance to such strict courses. Others are seduced by time-seruing flattering, false, or corrupt teachers, who (labouring to hinder the efficacy of the doctrine of painefull Ministers) hope to accomplish either the stopping of their mouths, or the increase of their bonds, or at least their disgrace with the people. Others are ensward with the earthly things, and forsake the sincerity of the truth, to embrase this world with Demas. Many fall away for the Cross, and all are catcht with the deceitfulness of some saine.

Quest. But may the faithfull fall away and not continue? Answ. The faithfull may lose, and fall from 1. some degrees of innocency of life 2. Some degrees of the working and efficacie of Gods Spirit. 3. Some degrees of Communion with Christ. Their Communion may be lesstened, though
though their union cannot be dissolved. 4. from Faith, of which he makes mention here. And thus they may fall; in respect of sense: in respect of some degree in respect of some acts of faith: in respect of some Doctrine of Faith: and lastly, in respect of the means of the doctrine of Faith: But there are several things from which the elect can never fall: first, eternal life, John 10. 29. secondly, confirnning grace in some measure, Psalm. 14. 5. thirdly, remission of sinnnes past, Eph. 4: 25. Fourthly, the seed either of doctrine, or grace, 1 John 3. 9. Fifthly, the spirit of sanctification. Sixthly, the habit of Faith, Luke 22. 32. Seventhly, union with Christ, John 17. 22. 23. 26.

Continue.] Three things I propound concerning perseverance. First, some reasons to move vs, to labour, to hold out, and continue. Secondly, rules to be obeyed, that we might continue. Thirdly, the helps the faithfull have to further their perseverance.

For the first: Vnlesse we continue, wee shall never have the full truth of God, nor be made free by it: nor have found comfort, that wee are the Disciples of Christ. Neither is any man fit for the kingdom of God, that puts his hand to the plow, and looks back. The branch cannot bear fruit, except it abide in the Vine. And, if they continue not with us, it is because they were not of us. It had been better (for men) never to have known the way of righteousness, then after they have known it, to turne from the holy Commandments, delivered unto them. For if after they have escaped the pollutions of the world, through the knowledge of Jesus Christ, they be again entangled, and overcome; the latter end will be worse then the beginning. Yea, the very children of God by backsliding, may fall into a miserable condition: the powers of Hell may assault them. They may go to the grave with vnrecoverable affliction: yea, they may lose some graces, without all restitution in this world: as the joy of their salvation, plerophorie, or full assurance, &c.

For the second: If you wouldeft continue, you must observe eight rules. First, you must get a continuing faith: get thee an inassilible assurance of God's favour, arising from the wife Application of God's promises, and the sure winness of God's spirit. Secondly, you must at first be thoroughly cleansed of all filthinesse: making conscience to repent of all sinne, and have respect to all Gods Commandments. And you must bee sure thou get a new heart: for the old heart is deceitfull, and will not hold out in any thing that is good. Thirdly, you must continue to use the means of preservation: you must still bear, pray, read, conferre, meditate, and receive the Sacraments, for the spiritual life is preferred by means, as well as the natural. Fourthly, you must joyn thee selfe to such as feare God, in the society and fellowship of the Gospel. The affections, and desires of many are blazed, and soone vanish, like a morning cloud; for want of communion with suchs are able to direct, comfort, admonish, or encourage them. Fifthly, you must fee to it, that you get knowledge, as well as affection: and affection as well as knowledge. Sixthly, you must receive the truth of the doctrine of Christ, as thou be also ready and willing, to confesse it, and profess it, amidst the different opinions, and humours of men. Seventhly, Thou must be a sheape: meke, tractable, profitable, sociable, innocent: for boisterous, conceited, peruerse, vnreachable natures will never hold long.

Lastly, you must bee ever wary, and take heede of crople teachings, and the puffs of contrary doctrine: and withall, take heed of coldnesse, in following the truth, and of discord with such as feare God. Many times personal discords worke through mens singular corruptions, apostasy from the truth once received.
The summe of all is; that, if we get a iustifying faith, and be once affured of God's fauour; if wee at first make a through reformation; if wee daily tiscke to, and wait vpon the meanes; if wee conuerse with Gods children, if we have wise affectations, that are warmed with pietie, and shielded with discretion; if wee make a found profession of the sinceritie of the truth; if we be meek, and teachable, and follow the truth without coldneffe, or contention, wee hall never fall, but continue as Mount Zion, that cannot be moved. And out of all this wee may disterne the cause of the backe-slinging of many, either they were deceitfull by a temporary faith; or neglected the conftant vfe of Gods ordinances, or were slighthie in mortification; or they forsooke the fellowship of the Saints; or they were toft with contrary doctrine; or they were people of vanously affections; or were seduced by secret lufts.

For the third: though it be a hard worke to continue, by reason of the infirmities within vs, and the impediments from without vs; yet a Chriſtian hath great helps to further him in perfeuerance: hee hath helps, firft, from the Saints, and is furthered by their example, by their exhortations, and by their prayers: secondly, from the immortall seede which is within them, which hath as great aptneffe to grow as any seed in Nature: and is a seed that is sown, for continuance, even for Eternitie it selfe. Thirdly, from the eafeffe and grace of the Couenant, in which they stand in fauour with God. And here it would be obserued how the words of the Couenant would: for when God faith, He will make his everlaſting Covenant, his promife is, that hee will not turne away from them, to doe them good: and his fear he will put in their hearts, that they shall not depart from him. And in another place he faith, hee will not onely clofe them, but hee will give them a new heart, and take away the fomy heart out of their bodyes, and put his spirit within them, and cause them to walke in his towne, and to doe them. Fourthly, from the spirit of God, which is in them; for the spirit sets the foule at libertie: and furnifheth it with graces: sealeth vp unto the day of redemption: strengtheneth the inward man: shewes the things gien of God: is a perpetual comforter: leadeth into all truth: frees from condemnation, and the rigour of the Law: Rom. 8. 1. 3. is life for righteousnesse sake, verf. 10. mortifieth the deeds of the flesh, verf. 13. beares witness that they are the children of God, verfe 16. is a spirit of prayer, to caufe them to cry Abba Father, verfe 15. helps their infirmities, and makes request for them, verfe 26. Fiftly, from CHRIſT: for from Chriſt they have protection, John 10. 18. Influence, John 15. 1. 4. 5. Intercelfion, by which hee couers their finnes and infirmities, prelents their workes in his merits, and mouueth the Father to keepe them from enem, etc. John 17. 9. 11. 15. 17. 22. Sixtly, they hauehelpes from his Ordinances; for by Prayer, when they aske according to Gods Will, they may bee sure to haue any thing, 1 John 5. 14. And by the Sacraments, Faith is confirmed, and seale, and Grace nourished.

And by the Word they are many waies furthered. I take but oneley the 119. Psalme, to shew how our continuance is helped by the Word. It reddeth them waies, verfe 9. It keepe from sinner, verfe 11. It strengthens against fome, and contempt, verfe 22. 23. 143. It quickens, and comforts, verfe 25. 72. 50. 44. 93. 111. It makes free, verfe 45. It makes wife, verfe 98. 100. It is a Lambeorne to our feete, verfe 104. 130. It keeps from declining, verfe 102. 104. 118. 155. 160. 165. Lastly, they are helped by the promife that concerneth perfeuerance, and prefervation, and falling away: such as are contained in fuch Scriptures as theſe, John 13. 1. 1 Cor. 10. 13. Rom. 8. 29. Psal. 84. 12. 1. Tim. 4. 18. Renel. 2. 15. 26.
Grounded, and established in the faith. | It is not enough to get Faith, and continue in it; but we must be grounded and established: and when he faith, (established in the Faith, wee must understand, the Doctrine, profession, exercise, assurance, and effects of Faith. And this establishing, and grounding of our hearts, hath in it, particular knowledge, certainty, resolution, and contentment.

To be thus established, would fortify vs against all the changes, and alterations of estate, or Religion in aftertimes: and as the Coherence imports, it would much further vs, in the attainment of an unainted and unrebukable life: whereas of doubting can come nothing but the shunning of God, the libertie of sinne, and desperation, and the like. Besides, this grounded establishment in Faith, would free our profession from the difficulties, which an unsettled or discontented Faith, or life, doth cast upon vs. Atheists, Papists, Epicures, and Belly-gods, if this were in vs, would be abundant and rich to see the power of Religion, in our resolute contentment, and to consider how unmovable we were, so as the gates of Hell could not preuail against vs. Besides the unsearchable solace that a peaceable and restfull confidence would breed in vs.

That wee might be thus grounded, and established, divers things are carefully to be observed. 1. Wee must be founded on the Prophets, and Apostles: we must be daily conceruing in the Scriptures. 2. We must be much in prayer, but in practice of prayer wee must nourish the hatred of every sinne; and daily labour to increafe in the reformation of our life. And it is a great help to be much with such as fear God, and call upon God, with a pure heart. It would much establish vs, to see the faith, affections, and power of God’s spirit, in other; in prayer. 3. There is a secret blessing of God, in setting a mans heart, follows upon well doing: so as to bee abundant in God’s works, is a great means of feducation; whereas a fruitful and barren life, is both uncomfortable; and unsettled. 4. We must pray God to give vs a free and ingenuous Spirit: we must pray to God to give vs a minde, chearfull, speedie, full of incitations to do good, glad of all occasions to do good, free from the staine of the finnes of the time, Nation, or calling, and from the reigns of former lusts, inclinable to serve God, and our Brethren by Love; fearing the Gospel more then the Law, and God’s goodnesse more then his justice. 5. Wee must set an order in Faith and Life. It is exceeding behoefull in matter of opinions, to deliuer vp our soules to some found frame of Doctrine, in which wee will euer quietly rest, and in matters of life, to gather out of the Commandments a platforme of living, that might fit our owne case. 6. Wee are not usually settled, and soundly established, till wee have beene shaken with affliction, and have gotten the experience which the Grotte learnes vs. Lastly, wee must consecrate our selves to God, endeavoueing daily to practice, what wee daily hearre: for he that commeth to Christ, and hearreth his sayings, and doth them, is like a man which hath built a House, and diggéd deep, and laid the foundation on a Rocke; and when the flood arose, and the streame beat vehemently upon that house, it could not shake it, because it was founded on a Rocke.

Quest: What should be the reason why many after long profession, and much hearing, and some comfortable signes of assurance, at sundry times conceived, should yet be unsettled, and distracted, and knew so much perplexity, and want of firmenesse, either in contentment or practice?

Ans. This is occasioned diversely. First, sometime for want of a distinct direction, or careful examination, about the application of the signes of God’s favour: some Christians have not the signes clearly and distinctely collected: others that have them, & know the vele of them, grow slothful and negligent,
Be not moved away from the Hope of the Gospell. Chap. I.

negligent, and are justly scourged with the want of the glory of this establishment.

Secondly, sometimes it comes to passe, for want of vsing privat meane more conscionably as Reading, Prayer, or Conference.

Thirdly, it is so sometimes with Christians, because of some sinne they lye in, without repentance; there may be some sinne, which they too much favour, and are loath to forsaie, whether it be secret, or more open.

Fourthly, Unfruitfulness, and barrenness in good works may cause it: for if Faith did beare fruit vpward, it would take roote downward.

Fiftly, many are grievously perplexed, under legal perfection, being not able distinctly to discern the benefit of the Covenant of grace, in freeing them from the curse, and rigour of the Law. The ignorance of this one point, hath, and doth couer the faces and hearts of millions of Gods Servants, with a perplexed confusion, and feare without cause.

Sixthly, many professors lie in much vnrest, for want of discerning things that differ, and the right vie of Christian liberty.

Seaventhly, there is a kind of luke-warmenesse in practive, after hearing, which is in many confoured with the withholding of this rich grace of spiritual fiedfallenesse. I say, luke-warmenesse in practive: for it may bee obsierued, that many heare with great affection, and continue to be flirring, in expressing their liking of the Word, and yet are exceedingly negligent in the conscionable and daily practive of such rules, as in the minifterie of the Word they seeme to receive with admiration, and great liking.

Eighthy, this comes by reason of the want of patience, and a meek spirit: some Christians are froward, passionate, transported with violent affections, either of anger, or worldly griefe: and these feldome or noer, gaine any long rest, or continual contentment: troubled affections, greatly hinder setlednesse, even in the best things.

To conclude, many profecors revolt to the world, and give themselves to an uniuififiable liberry, in following either their profits, or their pleasures. And therefore no maruell, though Grace and true Religion thrive slowly in them when they are vp their hearts and lives with the care and delights of life.

Hitherto of Faith. Now of Hope.

Be not moved away from the hope of the Gospell, whereas yee have heard.

Though by Faith we are interrested in Gods favour, and our soules garnished on earth with divers graces, as the fruits of Faith, and our liues protected with celestiall priviledges; yet the glory of our kingdom is neither of this world, nor in this world. Hope must guide vs to future things, as well as Faith to present: and therefore the Apostle Peter doth with great reason teach us to beleece God, for begetting vs againe to a lively hope: our whole happiness may be branched out into these two parts. First, what we have already on earth; and secondly, what we looke to have hereafter in Heauen. The one, Faith procures, the other, Hope affures. Now in that we have not all our happiness here, but hope for it elsewhere, it should teach vs divers things.

First, we should effectually pray vnto GOD to give such found wisedome, and revelation, by his word and spirit, that wee may indeed know this hope of our calling.

Secondly, in all troubles, wee should be the more patient, seeing wee holde our full and finall deliverance (when wee shall feel no more troubles or croffes) by Hope. Perfect salvation is had here onely by Hope.

Thirdly, when our friends go out of the world, such as were deare vnto vs in the bonds of grace, we should not mourne immoderately for them; for
that were to proclame our want of knowledge, or want of sense and feeling, in the thoughts of the hapinnesse of another world. Yea, fourthly, seeing the greatest part of our happinnesse is yet to come, wee should learne to place our joyes in the contemplation of Heauen, according to the Apostles direction; who biddeth vs rejoice in Hope. And lastly, wee should prepare for death, and waits when the time of our changing should come, that wee might enjoy the glorious libertie of the Sonnes of God.

Not moved away. Deut. It is not enough to have hope, but wee must get to be vnmoveable in it: for as the Author to the Hebrewes shewes, wee should be diligent to get and have a Plerophorie, or full assurance of Hope to the end. Wee must holde fast the confidence, and rejoycing of hope. This is our sure and steadfast Anchor, to which wee should in all storms have our refuge, to holde fast by it.

The Vse is two-fold: first, it may reprove that vnseetednesse, and discontentment is found in men, in the times of their affliction, when every croffe can move them away from their confidence. We would think him a strange man, that in time of peace, would walke vp and downe with a Helmet on him, and when hee were to go into any battell, or fray, in the middest of the fight, when it was at the hottest, would take his Helmet, and throw it off him. And yet so strange are we. In prosperity wee out-bragge all men with our hope in God, and our strong confidence, but when the Diuell, or the World, beginne to deal their blowes, and to molest vs with sharpest assaults, then we grow heartlesse, or impatient, and throw away our hope, when wee have most neede of it. Secondly, it should teach vs to labour after this vnmoveable hope; which, that it may the better be done, two things are to be looked to. 1. that our hope be a true hope: 2. that we vse the meanes to make this hope vnmoveable.

And for the first, wee must consider three things. First, what hope is not true hope. Secondly, what persons have no hope. Thirdly, what are the effects or properties of true hope. Some things of many, in each of these, shall be intimated in.

First, there is a hope, of which men shall one day bee ashamed: such is, men hope in their riches, in the armes of flesh, in opposition, vanity, and sinne: in the instrumens of deliuersance, as the Bow, or Sword, &c; in the deceitfull conceits of their owne braines, or in their ciuitie of life. (This is to trust in Moses.) All these, and other such like hopes, are egregiously vaine.

Secondly, there are many sorts of men in the world, concerning whom it is plaines in Scriptures, they have not hope. For in the generall, there is no hope in any vnrregeren man; and in particular it is cleere, there is noe true hope; First, in the ignorant, Psalm. 9. 10. Secondly, in prophanes, that make no conscience of sinne, Psalm. 115. 11. Thirdly, in the预备志ujp, that bleffe their hearts against the cursett of the Law, Deuter. 29. 19. Fourthly, in the Hypercites; for though hee have woen to himselfe, out of the bowells of his poisonous breath, a faire webbe of hope, yet it shal be as the house of the Spider, one hope of Gods Beesom shall easily lay him and his hope in the dust of miferie. Lastly, it is not in workers of iniqutie, that make a Trade of sinne, and every day plodde about mischief.

Thirdly, true hope is most stirring in affliction, and then it shewes it selfe by four things. First, By Profession: it will not onely know, but acknowledge that truth, which is according to godlines. It will confesse, & profess, whereas as the common hope, seldom, or never at any time, holds it convenient to be so forward.
Secondly, by Abnegation; for it will endure scorners, louses, temptations, oppositions, &c. It is not moved away by the carnal reasons of the flesh; the disdain of carnal friends; the violence of unreasonable adversaries, or the like: the chaine will not beare it, nor the reproach flame it. It will be busie, though it haue no thankes for his labour; and it will not haue to ill means, to get out of difficulty: Whereas the common hope is frighted with the noyse of a chaine, and put out of countenance with a scoffe of dif- grace; it will speake CHRISTT faire, but loole nothing for his face: it likes preaching well, but it will never beleue it is so as the Preacher saies: it loues GOD above all, but yet it must haue a care to see to it; at any hand, that such and such friends be not displeased: it will be better aduised then to be in danger of such and such troubles. And if it be hard beltead, it will venture to fende to a Wizard, to vfe now and then a lye, or an oath, or a little fraud, and falfe dealing, &c.

Thirdly, by Mortification: Hee that hath this hope, purgeth him selfe, that he may be pure, as CHRIST is pure. It flirreth vp to much praire, contention, sorrow, falltng, and spirituall reuenge. Hee that hath most hope, is most in the humiliation of his soule. It is not as the world conceiues, that Mortification is the way to desperation: but the common hope hath no hands to doe good worke: hee, or eyes, to shedde these tears: nor frome anCTua to abide this falting: nor fethi to endure this reuenge: nor tongue to speake this language.

Fourthly, by Perseuerance: It will not cease from yeelding spirit. Job guided by this hope, resoulues to trufl still in God, though he kill him: but the common hope will be sure then to faile when there is most neede of help.

Now that wee might be vnmoveable in this Hope, wee should waite patiently vpon Gods ordinances, that wee might abound in the comforts of the Scriptures, increasing in Knowledge and Wisedome: but especially, wee must flicke to the Word preached, and never giue it over: nourishing euery grace of CHRIST; and wee must be much in prayer, and foundly carefull to deny all ungodinesse, and worldly lusts.

Thus of the Duty, and the Object (Grace.) Now of the Meanes, by which it was wrought, which was the Gospell preached.

Of the Gospell.] Doct. The Gospell is the oderinaire meanes to breede hope in a mans heart, and therefore it is called the Gospell of the kingdom; and the Gospell of Salvation. And the Gospell breedes hope, as it shewes vs the Doctrine of our reconciliation with God; and as it contains the promises of the Covenant of Grace; and as it shewes our deliverance from the rigour and curse of the Law; and lastly, as it shewes CHRIST crucified, with all his merits.

Of which we have heard.] Doct. The Gospell is then most effectual when it is preached; and more particularly, what efficacie is in preaching; may appeare by these Scriptures following: Psal. 51. 8. Esa 55. 4. Luke 4. 18. Rom. 10. 14. 1 Cor. 1. 21. &c. Matt. 10. 36. 42. & 15. 21. 2 Cor. 1. 19. 20. Gal. 3. 1. 1 Tim. 3. 16. Tit. 3. 5.

Againe, in that the Apostle alleageth the efficacie of the Doctrine they heard, to prove that they ought not to be moued away from it: wee may note, that that Doctrine which converts soules to GOD, is true; and men ought to continue in it. The Apostle, 2 Cor. 3. 2. proues his Doctrine to be true, by this fadde of it; and this must comfort faithfull Teachers; against all the scorners of men, if they gather soules to GOD; and breede hope in Gods people. And the people must hence confirme themselves in their resolution, to fickle to their Teachers, when God hath given this Testimonial to their ministeries. Thus of the Exhortation.

The
Verf. 23. Which was preached unto every Creature.

The Reasons follow:
1. From consent of the Elect, Verse 23.
2. From the testimony of Paul, Verse 23, 24.
3. From the testimony of God, Verse 25.
5. From the excellency of the subject of the Gospell, Verse 27.
6. From the end or profitable effect of the Gospell, Verse 28.
7. From the endeavour of Paul, Verse 29.

Which was preached unto every Creature under Heauen.] These words contain the first reason, and it stands thus: In as much as the doctrine taught you, is the fame Doctrine that hath beene taught to, and received by all the Elect; therefore ye ought to continue in it, and never be moued from the Grace wrought by it.

Quest. But was the Gospell preached to every Creature under Heauen?

Ans. Some understand the meaning to be this: that the Apostle intends to note, by the preaching of the Gospell to every Creature, in as much as all mankinde had as much interest as the Jewish Nation. Others thinke the speech imports no more, but that the fame of the Gospell was spread by the Marchants and other that lay at Rome, Jerusalem, and other great Cities, into all known Countries of the world. Others thinke it is no more then if hee had sayd, it was preached farre and wide: as in John they say the whole world goeth after him; but they meane a great multitude; an usual Hyperbolicall speech. Lately, others thinke, that when he faith, it was preached, he meaneth it should be preached to every creature; the time past being put for the time to come, to import, that it shall as certainly be done, as if it had beene done already. But I take, it is meant of the preaching of the Gospell by the Apostles and Evangelists, in the conversion of so many Nations to the Faith of Christ.

There may bee seuer Obsevations gathered out of this speech of the Apostle. First, that Doctrine onely is true which is agreeable to the Doctrine of the Apostles, by which the world was converted to God. Secondly, wee may see that no power is like the power of the Word of God: here it converteth a world in a short time: And our eyes have beheld that it hath almost in as short time restoreth a world of men from the power of Antichrist. Thirdly, we may by this phrase bee enlarged, that the words, all, and every one, are not always in Scripture to bee understood vniuerally, of all the singular persons in the world, as the Vniuerfalists conceive. Fourthly, they were but a few Fisher-men that did this great worke, and they were much oppossed and persecuted, and in some leste matters they surprised sometime among themselves. Whence wee may observe, that Doctrine may bee exceeding effectuall, though 1. but few teach it; 2. though they bee, but of meane estate and condition; 3. though it be oppossed by crosse and contrary teaching; 4. though it be persected; 5. though the people be indifferent and nuzled in finne and superstitio, as the Gentiles were; 6. though the Preacher be often restrained; 7. though there be some disposition in leste matters. The fift thing that may be gathered here, is, that in the confection of sinners, God is no respecter of persons; men of any age, nation, sex, condition, life or quality, may be converted by the Gospell. And sixthly, it is plain to se, that preaching is the ordinary means to convert every creature: so as ordinarily there is none convertet but by preaching. Lately, if any one ask what shall become of these nations, or particular persons, that never yet heard of the Gospell; I answer, the way of God in divers things
Whereof I Paul am a Minister.

is not revealed, and his judgements are like a great depe: it belongs to vs to looke to our selves, to whom the Gospell is come.

Thus of the first Reason.

The second Reason is taken from the testimony of Paul, and hee giues a doublete testimonie; 1. By his Minifery; 2. By his Sufferings.

Whereof I Paul am a minister.] Out of these words many things may be noted:

First, in that the Apostle, notwithstanding all the disgraces and troubles that befell him for the Gospell, doth yet lift vp the mention of his Minifery therein, as an inducement to the Ephesians: It may teach vs, that the glory of Gods truth is such, as no man neede to bee ashamed to teach or proffe it, nay, there can be no man or woman, to whom it may not bee their chiefest glory, whatsoever carnall worldlings or timorous Nicodemites conceive of it.

Secondly, in that so great an Apostle doth not disdain to yeele his testimonie, of purpose to shew that Epaphras their Preacher had taught nothing but what hee had likewise taught: it sheweth that it is the property of faithful and humble Ministers to strengthen the harts and hands of their Brethren, though they be their inferiors, and then it will follow, that they are proud, and envious, and malicious persons, that by crofsteaching labour to encrease their bonds, whom God hath honoured with fuccell in their labours in the Gospell: such are they, that in many places strive to pull downe as fast as others builde, making havoce in the Church, and bending their whole might in their Minifery to hinder the sinceritie of the Gospell, and the conversion of sinners.

Thirdly, in that the Apostle vrgeth his owne testimonie, [1 Paul] it sheweth that the testimonie of one Apostle is better then a thousand others; One Paul opposed to many falle Teachers: which should teach vs to confuer much in the Doctrine of the Apostles and Prophets (which are of like authority.) And the rather, because the best of other men may err; nay, have erred: and therefore a heape of humane testimonies should bee of no value against one Scripture. And as the people should try the Spirit by this witness, so should Preachers make conscience of it, to take more paines to enforme the consciences of the people, by the testimonie of the Word, then by humane authority, of what soeuer foweue.

Fourthly, in that heere is but one Paul, that comes in, to conforme the truth of the Gospell, it sheweth that many times the foueend falle Teachers are the fewest in number. Heree it is fo in the beft times of the Church: so it was before; there was but one Michael for foure hundred falle Prophets: so in Chrifts time there was a swarme of Pharifiaicall, proud, vaine glorious, hypocritical, filen Deceitors, that loued the cheefer roomes, and fought preheminence, teachers of liberty and strife, defenders of traditions, and their owne glory and greatnesse, when Chrift and his Disciples were by their enuy scorned, as a fewe precie singular fellows.

Fiftly, in that the Apostle fillteh himfelfe by the name of Paul, and not of Saul, it may intimate that men truly regenerate hate the vaine name of their vnregeneracy: it is a foule signe when men can glory in the titles and names of their lewdnesse and finne paff.

Laffly, in that the Apostle termeth himfelfe a Deacon, (for so the word translated Minifter, is in the originall) it notes his great humillitie: it was a happy time in the Church, when the Apostles called themselves Deacons: and then begane the Church to decay in true glory, when Deacons would needs be Apostles.

Thus of the second Reason, and the 23. Verse.
Verse 24. Now rejoice I in my sufferings. Doct. Gods Children have much joy; even in affliction they are cheerful, and with great encouragement, they bear their Crosses: and if any ask the reason why they are so glad in their affliction and trouble: I answer, Gods Servants are the more cheerful under crosses, because they know: first, that the Prince of this Salvation was crucified through affliction b; Secondly, that their Saviour did therefore suffer, that he might accouu them that suffer c. Thirdly, that the finge is taken out of the Corfe, and therefore it is not so painefull to them as it is to the wicked men. Fourthly, that the fame afflictions are upon their brethren that are in the world d. Fiftly, that the way to life is such a kind of way, a strait & narrow troublesome way e. Sixly, that after all their troubles are a while borne in this world, they shall have rest, with the blessed in heauen, when the Lord Jesu fhall bee remedied, and better and more enduring fubfance, then any here they can want or lose f. 

Yeas, that their afflictions are to bee accounted a part of that treasure that they would lay vp againdt the falt day. Sequentilie, that God will in the mean time comfort them in all their tribulation g. Eighthly, that their manifold temptations serve for great vfe, as for the trial of their precious Faith, and refining of all Graves, with the purging out of much doffe and corruption in their nature h. Ninthly, that no affictions can separate them from the love of God in Chrift, with many other reasons, which I might insite in, besides those mentioned in the end of this Verfe. If any yet ask, how Gods Servants have attained to such Ioy, since there are worlds of people, that in their troubles, could never be induced to conceive of such contentment, by any reason could bee brought them: I anfwer, that there are divers things in Gods Children, which are not in wicked men; which are great caufes of, and helpful to Ioy in tribulation: As, firft, they will receive the light, and treafure vp holy knowledge, which they finde fingular vfe of in their Troubles, whereas an ignorant mind is vifually attended with a diftempered heart i. Secondly, they have Faith in God, and carry about in their hearts the warme and enflamed love of Iesus Chrift, and are therefore able to truft in Gods prouidence in any diftrefse k. Thirdly, Gods Children hold fuch a courfe as this, when as &xwvna, the sufferings, which are malapone, evils of punishment doe fall upon them, they prefently run and reuenge themselves upon thofe inward &xwvna, malas culpa, evils of finne; even their secret passions and affections; and by crucifying them, they work their peace and tranquility within themselves: for no man would bee hurt by his affictions without.

The godly Ioyce in afflictions.

a Rom. 5:3.
James 1:2.
2 Cor. 7:4.
& 8:2.
Heb. 11:37.
2 Cor. 1:5.

b Heb. 2:10.
The reasons why the godly are fo cheerful in affliction.
Heb. 5:18.
1 John 16:33.
d 1 Pet. 5:9.
1 Mat. 7:4.
f Heb. 10:34.
2 Thes. 1:6.
g 2 Cor. 1:4.

i Heb. 10:32.
34.
j 1 Pet. 1:7,8.
without, if he would mortifie his passions within. Fourthly, they are much in Prayer, and keepe a good Conscience, in an upright, innocent, and fincer conversation n. And lastly, the word is a continuall Fountaine of joy in all troubles, which keeps them from discouragement, or vnquietneesse.

Psal. 119.

For you.] These words may bee referred either to ioyoyce, or to Sufferings:

It is true, Gods servants doe feel great joye one for another. And to thinke of the grace or prosperity of other of Gods Servants, is many times a great comfort in trouble. But I rather thinke the words are to bee referred to Sufferings] and then the sense may be, for you; that is, for the doctrine, which as the Apostle of the Gentiles, I taught you: Or for the confirmation of your Faith, and encouragement to like patience. And the rather, because the offering of him up for the sacrifice and sentence of their Fruits, was as the consecration of the first fruits to God, upon which followed a greater blessing upon the whole Church.

The consideration hereof should teach Gods people, not to faint at the troubles of their Teachers, since they are for them, (though to carnall reason it seemes contrary,) yea, the Apostle, Ephef. 3: 13, faith, it is their glory. Which also shewes the vaine paines that wicked men take, when they perfecute faithfull Teachers: for though they thinke thereby to plague the people, that is greatly relie vpon them; yet indeede God turns all so for the best, that those sufferings are for them, and not against them. And if wicked men were thus perfwaded, they would spaire such wicked labour: and if the godly could beleuethis, it would make them vnmooueable in troubles for what shall make against them, if this kind of troubles make for them?

And fulfill the rest of the afflictions of Christ.] Some of the late Papists gather from these words, that CHRIST did not suffer all that was needfull for mans deliverance from sinne, but left a deal to be suffered by his members, especially men of principall note: and hence grew their Supererogation, Satisfactory paines, and Indulgences. But that this cannot bee the meaning of this place, is cleeere, first, because that doctrine is contrary to other Scriptures, as Esay 53. 4. 5. 6. 8. 10. 11. 12. John 19. 30. Heb. 10. 1. to 15. Heb. 9. 14. 25. 26. 2 Cor. 5. 14. 1 John 2. 1. Psal. 49. 7. Secondly, themselues being Judges, this sense brings in a grosse absurditie: for if the words bee understood of the suffering Christ left to his people to endure, for satisfaction for sinne, then it will follow, that Paul suffered all was wanting, and so there should remaine none for any other to suffer; for hee faith, he sufferd the rest of the sufferings of Christ. Thirdly, Calvin and Faulk say, that none of the Fathers did heere thus vnderstand the words: and it is plaine, that S. Augustine is flat against this sense, when hee faith, Though Brethren die for Brethren, yet no blood of Martyrs is shed for remission of sinnes: this Christ only hath done. And Leo, a Pope, could say, The just receive, not give Crownes. And out of the fortitude of the faithful, arise examples of Patience, not gifts of Righteousnesse. Fourthly, the next Verfe cleereth this: for hee did thus suffer, according to the dispensation given him of God. Now, hee was given to edifie, not to redeem the Church. Fifthly, their Schoole-Diuines are against them; the Gloss hath it thus, Provobis i. Conformandis in doctrina Evangelis. Aquinas doubts not to say, that to affirm that the Passions of the Saints are added to make up, or fulfill the passion of Christ, is heretical, Caietan referres the word, que defunt in carne mea. The plaine meaning is, that the Apostle did endure that measure of afflictions that GOD in his counsell had appointed him to endure for the Name and Gospel of CHRIST, and the good of the Church, in the confirmation and encouraging of mens minde in the truth of the Gospel.
Of Christ. His sufferings may bee saide to bee the sufferings of Christ, either as Christ is taken for the whole myficallyall body, (which is not strange in Scripture, for by Christ, in 1 Cor. 12, hee meaneth the body of Christ,) or as heeis the head of the Church: and so the affictions of Gods Servants may bee saide to bee his sufferings; either because they bee such as hee should suffer himselfe, if hee were on earth; or because they were layd upon him by Christ, for the Churches good; or because they were for Christ and his doctrine, or because they deferve nothing, but all the praise is Christ's; or because of the sympathy of the Christian, who accounts them as if they were his sufferings. And in this latter sense I think cheeffely, these words are to bee taken: for it is certaine, Christ doth fo bene the miseries of his people, that hee accounts them in that respect, to bee his owne miseries, and as these places shew, Heb. 4. 15. Rom. 8. 17. Math. 25. 42. &c. Phil. 3. 10. 1 Pet. 4. 13. 2 Cor. 1. 4. Achi 9. 4. Hence grew that witty diuilion of Christs sufferings into apsissiata and orepissiata; so as the first should bee vnderflood of the sufferings hee endured in his owne person, and the latter of the sufferings he felt in his members.

The consideration of this, that Christ accounteth the affictions of his members to be his owne, may serue for divers vses: For first, it sheweth that they bee in a woefull case, that haue ought to doe against Christs Ministers, or any of his Servants. They would easily graniuall, that the lewes were brought into great disreale, by the wrongs they did to Christ himselfe; then must it also follow that they cannot escape scot free, that despise, rude, traduce, or any way abuse the Messengers or Servants of Christ, since hee accounts it as done to himselfe. Secondly, this may bee a wordefull motiose to faire vs vs vp to bee industrious in well-doing, and in helping and releuing the poore Members of Christ, since we are sure to haue thankes and reward from Christ himselfe, as if wee had done it to him. Lastly, in all our sufferings wee should trie that wee might be assured that our sufferings are his sufferings. And that it might be so, wee must bee sure of two things: 1. that wee bee found in him. 2. for vnlee we bee the members of Christ, we cannot have the benefit of this Sympathy: 2. that we suffer not for ill doing? Rest of his sufferings. Doe. So long as Christ shall haue a member on earth, there will rest something for him to suffer in his members: and therefore wee should learne not to promise our selves rest and eafe while we are in this world.

To fulfih. The word signifieth, either to doe it in stead of another, as if the Souldier fight in the Captaines roome; or to doe it in his owne cours or turne, according to the appoyntment of his Gournour, and in fuch proportion as is required: and thus I think it is taken here. It is certaine, that all the Afflictions of the members of Christ come from Gods decree, and the continuance and measure of them is appointed of God; And therefore it should encourage every Christian the more cheerfully in his course, and when his course comes, to take vp his crossle and follow Christ, and never stand much upon the malice of men, or the rage of Diuels, but to looke principally to God, with this assurance, that God will deliver him when his measure is full.

In my flesh. Doe. 1. God doth affliet the fleshe of his Servants, hee spareth not the best of his Servants herein. Vse 15, to reach vs, therefore not to pamper our fleshe, but to bee resolved to suffer it willingly, to bee vsed like the fleshe of Christ and the Saints. But especially, we should take heed of taking care for the fleshe, or serving the fleshe: It is an vaeleemly thing in a Christian to make very much of his fleshe, but is worse to spend his cares about it, but worste of all to let his whole husbandry bee onely for his outward man. Secondly,
Secondly, great things may be suffered, and yet the soul be untouched: as here the Apostles sufferings (which were exceeding great and manifold) reach onely to his flesh; they enter not in his soul. And the reason why some of Gods Servants are so vmoveable in their crosses, is, because they concern not in heauen, and their spirits walke with God, and so are without reach of these earthly perturbations. Besides, when a mans heart is fettled and grounded in the truth, and in the assurance of Gods love, what should disquiet his soule, that knoweth nothing to mourne for but sinne, and the absence of God? and nothing joyous, but what comes from the light of Gods countenance?

Thirdly, he that hath felt the troubles of the soul for sinne, is not much troubled with the crosses that are but outward. The vfe is, for great reproofs of carnall Christians, that are feldome obserued to grieve, but when something ayleth their flesh; but on the other side, are not at all touched with the miseries of the soul. Also, wee should learne of the Apostle, in all outward crosses, to say with our felues: why should I bee troubled or disquieted? or rather, why should I not bee joyous, since what I endure is but in the flesh? and since the Lord doth spare my soule, let him doe whatsoever pleareth him.

Lastly, we may heere note the wonderfull love and compassion of Christ, that pitteth not onely our soules but our flesh, accounting what wee suffer, be as his sufferings. Is it not enough that hee should accept of the contribution of our soules, but that also hee should regard the forrowes and troubles of our flesh?

For his bodies sake, which is the Church.] Sufferings are of two kinde: Eyther, of the Church; or for the Church. Of the Church, are also of two kinde: Eyther, Chastisements, or Trials. Sufferings for the Church are like wife of two farts: Eyther, Expiation, and so Christ onely suffered, or Martyrdom for confirmation of Doctrine, or encouragement in practice, and so the Saints haue suffered for the Church.

The principall Doctrine from hence is, that the particular sufferings of Gods Servants, especially the Ministers, serve for the good and profit of the whole body. The vfe is manifold: First, wee should heereby bee enformed to minde the good of the Church, and to seek the advancement of Religion, and the good of religious persons, above our owne estate. Our care should be most for the body of Christ, and wee should rejoice in any service wee could doe to the Church of God. Secondly, such as are called to suffer, should labour to shew all good faithfulness, zeal, constancy, and holy discretion, seeing their sufferings concern more then their owne persons. Thirdly, this shoulde stirre vs vp to pray for such as are in trouble for good causes, since their afflictions are some way for our sakes. Fourthly, this may encourage poor Christians, that complain they have not means to doe good; they may be enformed, that if God call them thereunto, they may doe good, yea, to the whole Church, by their sufferings: no wants can hinder, but that the poorer Christian may profit others, by prayer, fallings, counsell, admonitions, comfort and suffering. Fiftly, since the sufferings of the righteous are for our confirmation and encouragement, wee should see the meditation of such sufferings, when wee finde our felues inclineable to discouragement, or impatience, or doubting. Lastly, this greatly reproozes carnall Christians, which are so taken vp generally with the care of their natural bodies, that they have utterly neglected the care and service of the mystical Body. And in as much as men are generally so barraine in doing good, it is a plain signe there is no hope that ever they would suffer for God.
Secondly, further hence may be noted, that the Doctrine or sufferings of the Saints, are no privilege or benefit to any but the true Church; and therefore Papists have no cause to boast of Peter and the Saints, so long as they remain a false Church.

Thirdly, we may also observe hence, that they only are of the true Church, who are of the body of Christ; and therefore we must be sure, we be members of Christ, before we glad our hearts with our privilege in the Church, and a member of Christ thou art not, vnleas, 1. thou belieue the remission of thy sins; for we are ingrafted only by Faith: 2. Vnleas thou haue had in thy soule an influence of holy graces from Christ, as from the head: 3. Vnleas thou workes the works of Christ, and bring forth the fruiter of a reformed life; for thereby thou must try whether thou bee a true plant in this Vine. And lastly, if thou be of this body, thou halt some room in the affections of God. Children, or else it will be hard to proue that thou art a fellow member.

Fourthly, here we may see, that seldom comes there any good to the Church, but there is suffering for it; it cannot be redeemed but Christ must dye: and if the merit of this Redemption be applied, Paul must dye. It is an ill signe thou haft no true grace, when thou sufferest nothing for the grace thou trustest to: It is an ill signe that God is not with the Watch men of Ephraim, when they suffer nothing for the efficacie of their doctrine. Neither may any thinketh this may bee prevented by meekenesse or wifedom, for the treasures of both these were in Christ, and yet hee was a man full of sorrows.

And for conclusion, out of the whole Verse wee may gather together a number of Arguments against the Croffe: 1. Paul suffereth: 2. One may rejoice, notwithstanding afflictions: 3. The longer we bear the croffe, the better able wee shall be to endure it: this may bee gathered out of the word [Now.]: 4. They are such as Christ accounts his: 5. They come from the decree of God: 9. Their measure is by God: 7. Wee bear them but in our course, others have gone before vs, and after vs must others follow: 8. Christ suffered the great burnt of Godswrath; our sufferings are but small reliques, or parcels, that are left behind: 9. The measure will once be full, and that shortly: 10. They are but in the flesh for the most part: 11. Christ respects the troubles of our flesh, as well as the affliction of our spirit: 12. Wee may profit the Church by our sufferings.

Verf. 25. Whereof I am made a Minifter, according to the dispensation of God, which is given to mee, for you, to fullfil the word of God.

In this Verse is contained the third general Reason: and it is taken from the testimonie of God. Wherein hee shewes, that they ought to continue in the Doctrine they had received, because God by a speciall dispensation, had ordained him, and the rest of the faithfull teachers, by their minifters, to serve to the good of the members of Christ, by fullfilling and accomplishing thereby whatsoever concerns the saluation euyther of Jew or Gentile.

In this dispensation I consider five things: First, who is the Author of it; God: Secondly, what kinde of dispensation it is, viz. a houshold Ad-ministration, for so the word importeth: Thirdly, what hee dispenseth; viz. the service of his Minifters: Fourthly, how hee dispenses; viz. by grantyng out a Commission to them in particular, unto mee is given: Fiftly, to what end; viz. To fullfil the word of God.
From the Coherence with the 23. Verse, I note, that if men would bee established in Faith and Hope they must be subject to the power of the ministers of Gods Servants. From the Coherence with the former Verse, I note that if the Ministers of Chr 15 do finde that their service is available and powerful to profit the foules of the people, they must not think it strange, that they fall into many tribulations.

From the generall consideration of the whole Verse, I observe, both the dignitie and the restraint of the Ministry. The dignitie of a Minister stands in three things; first, that hee is Gods Ambassadour: Secondly, that by his Commission hee is sent unto Gods people, who are the only Worthies of the world: thirdly, that a great part of the efficacie of the word, rests by Gods appointment upon him and his Office. The restraint is likewise in three things: first, hee is a Minister or Servant: not a Lord or Saviour: Secondly, he receives his commandement from God: he must not runne of his owne head, nor hold his office by meer humane ordination: thirdly, the word of God must be his ground and rule, for all his dealing, in dispensing the things of God.

Of God.] God is the dispencer of all good things to the Church, but in speciall of the Ministry of his Servants, both in respect of the Embassague, and the calling of the Embassadour; and in respect of the efficacie of the Embassague; both in the preparation and power of the Teacher, and in the hearts of the hearers.

Which should reach vs especially two things: First, in the Churches want of able Ministers, to seeke to God, the great Lord of the Harvest, to send forth more Labourers. And secondly, we should reverence Gods Ministers, as much as they are the Dispeners of Gods Secrets. Ministers also may hence learne, to execute their Commission with all diligence: In the declaration of the truth, approving themselves to men: Confessions, in the fight of God: with discretion, as becomes Servants of God , rebuking sinne with all zeale and power. Lastly, hence ariseth the wofull estate of such Ministers as preach not the Gospell, and of such People as heart not Gods Ministers, eyther for want of meanes, or through wilful vnbeliefe.

Thus of the Person dispensing.

This kind of dispensation is Parental: God governeth his Church with a houfehold government, as a Father governeth his familie, not as a Tyrant, that rules what by right hee oweneth not; nor as a Monarch, that knowes not the thousand part of what hee rules, nor as a Captaine, that trains his Souldiers onely to labour and danger while their treasures are at home; nor as a Schoole-master, that rules children that are not his owne: but as a most prudent and loving Father, that keepes house but hee oweneth them, and knowes them particularly, and provides for them, and all at home.

The vse is: first, for Instruction: If we would have God to rule vs, with this most familiar and fatherly prudence, wee must then be sure, that wee bee of his Houshold. And that wee may try, first, by the manner of Gods taking possession of vs: for before hee comes thus to rule vs, there is a strong combate betweene Christ and the Diuell, that strong man. And if Sinne and Satan rule still in our hearts, the Lord is not there, nether can wee sees two Masters. Secondly, by our affection to Gods glory and his people: if wee bee right, the zeal of Gods house will enrape vs. Thirdly, by the gifts of Gods Spirit: as namely, by the spirit of prayer; for Gods house is a House of Prayer, and all his housshould can and doe pray. Fourthly, by the priviledge of the house; for if we be admitted of God, the Sonne doth make
To fulfill the Word of God.

To fulfill the Word of God. Divers things may be hence obscured. First, the Word is that special treasure, and the chief part of God hath left, both to Ministers and People. Secondly, whatsoever the word seemeth to be, it cannot be carnal men, yet it is certaine, God will see it to, that all that is in it shall be fulfilled. Thirdly, the Preachers of the Gospel are the means to set the work a working. And therefore no wonder, though troupes of people that are not subject to the ministry of the word, finde little power in it. Besides, it evidently conceiveth itselfe that thinketh by reading at home, to get enough both for knowledge and salvation: for it is preaching that by Gods blessing and ordination doth put life into the word, and brings it into accomplishment. Fourthly, And how may we conceive it, that Gods Ministers do fulfill the word? Answer: The word is said by them to be fulfilled: 1. if we respect prophesying it itself: 2. if we respect the manner of preaching: 3. if we respect the suffering that followeth preaching: 4. if we respect the efficacy of preaching.

For the first: Paul may be said to fulfill the word, in that he doth preach, as he was by his commission appointed; he was charged by God to preach, and in obedience to Gods word or will, he did preach it. It is not enough for Ministers to receive commission to preach, but they must fulfill it: and therefore we ought to rejoice Ministers, and Non-siders, that care more to fill their barnes, then to fulfill their ministration.

For the second: Ministers are said to fulfill the word, when they execute their Commission in a due manner: and this they do: first, when they preach with all diligence: secondly, when they hold out to the end, not taking pains for a sermon or two, or a yeere or two, till they can get preference, but with all constancy, persevering in the labour and work of their Ministry, till their course be ended, and the sight finished: thirdly, when they receive all the counsel of Gods, that is needfull for their hearers: thus Paul fulfilled the word, Acts 20, 18.

Thirdly, Ministers fulfill the Word by afflictions, for thereby they confirm the hearts of their hearers: as also, thereby is fulfilled upon them that which is in Scripture oft fore-told, should befal the faithfull dispensers of the word.
Which is the Mysterie hid. 

Chap. 2.

Verse 26. Which is the Mysterie hid since the world began, and from all ages, but now is made manifest to his Saints.

These words are the fourth general Reason, taken from the excellency of the Gospell: which is here described in four things: 1. By the nature of it, a Mysterie. 2. By the antiquity of it, since the world began, or from ages and generations: 3. By the time of the full revelation of it, viz. Now, in the new world by Christ: 4. By the persons to whom it is revealed, viz. the Saints.

The Mysterie.] The Gospell is a great Mysterie, a hidden Mysterie, in God: because it was a secret in the purpose and grace of the Father, before the world began, Hidden in Christ, because he was that Store-house in which the Father laid vp all his treasures, that concern man's life and immortality:
talitie: and because he was the meritorious cause of all our happiness. Hidden in the Word, because the Scriptures of the Prophets and Apostles, are the sacred fountains of knowledge; and originals, from the bowels of which flow the comforts of the Gospel to the Church. Hidden also in the dark shadowes of the Ceremoniall Law. Hidden from Adam himselfe in Paradise, so long as he acknowledged his happiness by the Covenant of Worke. Hidden from the Gentiles many hundred yeares, while they revered dumb idols, and had not the Sunne of righteoufneffe shining among them. Hidden from the Jews in part and comparatively, because in a manner all the Jews were ignorant of the manner of Christs Kingdome, and of the calling of the Gentiles; and such like comparatively, in respect of vs; they had the light of a Candle, but we have the light of the Sunne: and therefore John is said to be least in the Kingdome of God. Hidden from the natural man, who cannot perceive the spiritual things of God; no, though otherwise he abound with wit and learning. Hidden also from the very faithful, comparatively, in respect of what they shall know in the Kingdome of glory; and in respect of the differences of degrees among themselves now.

Quest. But why is the doctrine of mans happiness so obscure to many, even in the Church, in these days? Ans. Man is by nature covered with the veil of original blindnesse; and besides, he is bewitchd with the deceitfullnesse of his actual fames, the God of this world, with his wiles and subtiles, his deepenesse and his methode, blindeth many thousand, to their destruction, that he may hide the Gospel from them. Also euill thoughts nurtured and fortified, as thicke clouds, hide the light from dierers: so, in judgment, Christ speaks in Parables: others shall not have the light was offered, because they vsed not the light they had. The enuious man in many places lowes the tares of corrupt doctrine, and vnto many congregations for want of sincere preaching. Immortalitie and life is not yet brought unto light, besides, the transparency of the doctrinell selfe is such as exceeds the capacity of the moff.

Quest. But how comes it, that even the godly themselves in all places, attaine to so small a measure of knowledge in the Gospel? Ans. There are remnants of natural blindnesse, even in the best: and the simmet that hangs on so fast, is not without pollution, and an obscuring properie. Faith also, that should have principall vse in conveying this light, is not without some mixtures of doubts and other droffe. Affections are not without their fumes, which becloud the vnderstanding: sometimes they want the meanes, sometimes they are negligent in the vse of them; and to see perfectly is the only priuiledge of the new Jerualem, that is above.

The Vses are for reprooфе, for Information, for Instruction, and for Conflagration.

First, it reproves the horribile prophanenesse of those that so securely conuert the Gospel, so sacred a Mysterie: and fearfull is the curse with which God doth auenge the quarell of his word, even this, that vnto those men, the Scriptures both read and preached, are sealed Booke. And is the Gospel a Mysterie? then singular is their dotage and madnesse, that say, they know as much as any of them all can teach them.

Secondly, wee may hereby bee informed concerning the necessitie of preaching: the greater the Mysterie is, the greater need of laborious and judicious men, that are thereunto set apart, to make manifest those secrets of the Kingdome: for this is the appointment of God our Saviour, that by preaching committed to certaine men, thereunto sanctified, ( as the Apostle faith,) the word promised before the world beganne, should be manifested in due time.

Thirdly, this should teach vs divers duties: 1. Let every man account of
faithfull Teachers, as the Ministers of Christ, and such as disclose the Mysteries of God. 2. We must bring Faith to the Gospel; else it will not profit: Reason and Sense are no competent Guides or Judges in these divine Mysteries. And the Lord hath commanded these secrets to be manifested and revealed by the Scriptures, for the trial of his Elect, and for the exercise of their obedience, in believing as well as in doing 9. 3. As we should bring a resolution to believe God's word in all things, though it be never so contrary to sense, and to common reason of the world. So when the Lord doth reualse his promises, and frustrates them, we should hide them in our hearts as great jewels and worthy Treasures, meere to bee kept in our secretest remembrance, and the very bowels of our Affections. 4. This Doctrine vuggest the necessity of observing the rules of preparation: and to this purpose we may finde five things charged upon vs, all drawne from this consideration of the mystery of the Gospel. First, we must be sure wee be turned to the Lord by true repentance; for till then, the waie cannot bee taken away: though the word were never so plaine in it selfe, yet wee cannot discern it, by reason our understandings are covered with a vaile, and no man can looke upon this bright Sunne, till his eyes bee anointed with true-sense. Secondly, in as much as the Booke is sealed with feamen faces, and no man nor Angels is able powerfully to vnfold and open Gods eternal comforts to the conscience of man for his salvation, saue onely the Lyon of the Tribe of Suda, which is also the Lambe of the Apocalypse, having feamen eyes, which are the seamen spirites of God: therefore in acknowledgement of his wisdom and power, wee must goe unto him, imperfectly begging this blessing, for his glory, that the Booke may be opened, even to enrich vs; and that to this end hee would make acceptable the odours of our desires and prayers to God. Thirdly, wee must remove from vs the loane and advantage of former doctrine communicated to vs: for it bee a mystery in it selfe, wee had not need to bring hardnesse of heart with vs, or worldly cares, or troubled affections, or a sluggish spirit, or prejudicate opinions, or inordinate lusts, or anysuch impediments. Fourthly, wee must bring with vs the loane and advantage of former doctrine communicated to vs: for to him that hath for power and increase, shall be given; but from him, that hath not for employment and conscientious vs, shall be taken away, and which hee may do. Fifthly, wee must bring a pure Conscience, as a holy vessele, to receive this mystery of faith in: and the conscience is then pure, when it is purified by the blood of Christ, and doth daily excite the desire of puritie of heart and life, bearing with the louse and liking of no finne.

Ministers must also here learne, with all reverence and painefulneffe, to behaue themselves as becommeth those great Mysteries: they must not only be cleane themselues by holiness of heart and life, but must in complaision to the people, and the holy feare of the Maiestie of Gods truth and presence, teach with power, frequency, perticulat and authority, and since the Lord hath made them his Stewards of his Mysteries, and holy Treasures, it is required of them that they be faithfull, both in applying them to the right owners, and in setting them out according to their truth.

Lastly, the meditation hereof may ease for singular comfort to all those that finde mercy from the Lord in the revelation of his Mystery: blessed are their eyes that see it, and their ears that heare it*. They are more happy than many millions of menbesides.

Hid since the world began, and from ages. And therefore different and various expressions. The first of these words is diversely accepted, sometimes it is translated from Eternitie, as Psal. 52.1. The goodness of the Lord hath endured from all eternitie, as Beecham thinkes, writing on Luke 1. 70. sometimes, Since the world began, as Luke 1. 70. And 3. 21. sometimes it signifies but of old, or a long time ago:
From Ages and Generations.

as the Hebrew word (which is thought to answer it) is rendered, Psal. 9, 52, sometimes it is taken for the space of a man’s life, as Peter said; Then shall not was my feet, &c. as in the Hebrew, that is, never while I live: and in the 3. Eph. vi. there is such a phrase as this, Glory to God, &c. &c. as πάντα ὃς τις τοὺς τοῖς αὐτῷ &c. as if it should be rendered unto or throughout all the generations of the world, that is, of the world to come. And 2. Pet. 3. stile, see faith, glorify to him, τόν οὗ καὶ ἡγεῖται ἡμῖν: that is, henceforth, to the day of eternity. There is unto man two worlds: the one begins with his life, the other with his death. But some would have it thus, and may answer, &c. &c. &c. as in verses 3. and 4. from men of this world: sometimes the word notes the state of things in the world, as Rom. 1, 2, 11ον ἀπεκλείσαντο τοῖς αὐτῷ, &c. &c. Bee not conformed to this world: and Ephes. 2, 11ον ἀπεικόνισα τοῖς αὐτῷ. According to the course of this world, but other render it. Ages; and so from ages, may note the time of the Gentiles, or the time since the world began: so that it is well rendered, in the last Translation. [Had from ages and from generations.] And if any will have the two words distinguished, then it may be from ages, quoad Tempora; from generations, quoad Successiones hominum; but howsoever it is, it fully imports the great antiquity of the Gospel. If the Papists will plead antiquity, let them have recourse to the Word, or if their Trumpery will not bear the trial of this antiquity, it is because there is no truth in them; and let this be a sufficient ray to all godly minds, that our Doctrine is grounded upon the Doctrine of the Prophets, Patriarches, and Apostles, which are the best ancients: but this is general.

Ages and generations.] From the particular consideration of these words divers things will arise.

First, the transitory estate of the world may here be noted: the things of the world in their best frame are so mutable, that they expire and are altered with varieties, and the men of the world have but their short time, and then they goe out and leave their rooms to their succeeding generation; which may serve for divers vses; if it be seriously thought on. First, it should cause us to fear him that cannot onely change vs, but move downe with his. The whole generations of men, before whom the nations are but a little dust of the balance, or drops of the bucket: and we should also magnifie and adore that God, that is of himselfe subject to no change, and lines for evermore. Secondly, it should make vs to love in loue with the world of worlds: and to admire the blessed estate of such as shall be accounted worthy to obtaine that world, and the resurrection from the dead, to such an Angellical and unchangeable condition; and to this end we should be quickened to a serious preparation for the world to come, seeing wee haue but our turne and course vnpon earth, wee should not fashion our selves to this world; wee should refuse to square our actions according to the lusts and humors of men: let vs serue, not the time nor the fancies of men, but the King of kings. Secondly, wee should looke to it, that neither the cares of this world choke, nor the GOD of this world hide or take from vs, the word of the kingdom. Thirdly, and if wee must not serue the men of the world, nor the things of the world, much lesse may wee serue finne: for if any man bee a friend to finne, bee shall not abide in the house of the next world. Fourthly, this may abate the great opinion of the wifedome of this world: for what shall it profit mee to have great skill to get money and meanes for this life, if I have no skill or wisedom for the lauing of my soule? What shall it advantage me to have a nature and carriage, tilled and fitted for the winning of friends for this world, if I know not how to make mee friends for a better world? What availeth it to haue gifts for an eminent place in mans Common-wealth, and for want of grace bee not acknowledged of the Common-wealth of Israel? to what purpose
From Ages and Generations.

Chap. i.

Pole is it to be a Disputer of this world, and in the day of Christ to be swallowed up with amazed silence, as not having a word to say for thy poor soule? And yet providence for our future estate may be learned from these Children of this world. For if the Children of sinne be so industrious to make shift for their time, how much more should the hearts of the Children of eternity be enlarged to an inflamed care of large provision for their immortal estate? Fifthly, this should embolden vs to a willing forsaking of our felues, in the world of all outward trialls, which is to forgo men all for Christis sake and the Gospel, if wee be put to it. What great thing is it to part with that little all that we have in this world, seeing it could serve vs but for a little time, and at length wee must leave all? and besides, by a voluntary abnegation wee shall be advantaged in the gaine of an eternal recompence of reward a hundred-fold better.

Again, in that the Gospell is hid from whole Ages and Generations of men, wee may see that whole multitudes may be in a miserable estate, and that it is no pruifedeg for any in sinning, that many are such sinners. Neither is multitude, or succession of men, in one minute for matters of Religion, any note of the true Church. For here are whole ages, and many successions of men, that all liued and died without the knowledge of the Gospell: it is a slender prop for Faith to reft on, to say our Fathers, and fore-fathers liued and died in this or that minde or opinion. Further, wee may observe hence the infectious nesse of sinne: how naturally it will spread, event to the poisoning of whole Worlds of men. If sinne but once get a fountaine, if the Lord stoppe it not, into what rivers of contagion will it defiefe it selfe? Also, we may see how fearfull a thing it is to fall into the hands of an angry God, since the liues of so many millions cannot finde pity or pardon with him.

And the inoffible nesse of sinners may hence be noted also. When would those ages and generations of men have awaked out of their idolatrous sleepe, if the Lord by the voice of his Sonne, and his Servants, had not awaked them? Moreover, it may be manifell from hence, that the Lord in dispensing his grace, is not moved by any outward things: for what can any peron or people hauue to commend them by to God, which those Nations had not? Lastly, we may here see it verified, that Gods judgements are like a great deep: it is not for man to conceive that hee should be able to search into them. Yet least any should stand still, and be swallowed vp with amazement, at the fall and ruine of those words of men, let him consider of these things following. First, that these people were instrucre by the Creatures, and had a Law written in their hearts. Secondly, that these terrible defeotions, and exquisite judgements, were deferred by an infinite measure of horrible finnes: which if wee couldfoundly consider of, our Objections about their falls would be much dulled. Thirdly, that it is God that prescribes and describeth Justice: and therefore things are iuift, because he doth them, not that first man must pronounce them iuift, and then God will doe them. Fourthly, that the reasons of this dealing may bee iuift, though not express unto vs. Fiftly, that Chriftians are charged to be wife to sobrietie: they may not let their thoughts runne as farre as they will, but must let God alone with his secret judgements. Sixthly, that the things are now strange and obscure, shall be more fully reveale in the day of Chrift, when all shall bee cleared and made manifest.

Obiect. But some Papift may say, it is plainly by these words, the Scripture is hard, and not fit for the common people, seeing it is called a mystery.

Answ. This place cannot help them: because it is said, that now it is reveale; and so their cauill comes out of reason. 2. Because it is, and was hidden from carnall men, not from Gods servants: wee doe not wonder though
though the Scriptures bee as a sealed booke unto such carnall wretches as they are.

Now revealed. God hath revealed the mysterie of his Will divers wayes: first, by Dreams: by Day-visions: by Types: and Sacraments: by Angels: by Prophets: and extraordinary Men: by Christ, appearing in our Nature: by his Spirit: by the Scriptures, and by the ordinance Preaching of the Ministers, Dreams, Visions, and Types, were peculiar in a manner to the old Testament: the ministerie of Christ, in his owne perlon: of the Prophets, and extraordinary Men, and Angels, is now ceased: so as vnto vs this Mysteries is revealed, by the Spirit, in the ministerie of Gods Servants, and in the vse of the Scriptures.

Quest. But was not the Gospell revealed till now, since Christ?

Answ. Yes, it was: as these places may prove, John 8, 56. Abraham saw his dayes, and Moses wrote of him. All the Prophets gaue witness vnto Christ, Acts 10, 43. Rom. 1, 2. Christ is the same yesterday, and to day, and for ever. Heb. 13, 8. but the Gospell was hidden in respect of the time of the manifestation of the glory of Christ (especially to the Gentiles) and divers things in the manner of Christs kingdom were not revealed vnto them: as also in respect of Christes ministerie of reuelation, and the more ordinary life and power of the graces of the Meffias, and the more plentifull effusion of the gifts of the spirit. Fiftly, that it was not revealed before, viz. as it is now, they had before Christ, that is, the promise of the Meffias to bee exhibited, and we have in prophecy the ridings of the Meffias exhibited. Two things may here be observed.

First, That Gods Servants may know their owne particular blessednesse for their faith, it is revealed vnto the Saints.

Secondly, that the seafons of the revelation of the Gospell, in the power of it, are singularly priviledged, and greatly to be heeded; and therefore woe is to those soules that neglect such days of grace, it is double condemnation. It is damnable to sit in darkness, and have no meanes of life, but it is much more the condemnation of these worlds of profane persons, that light is come into the world: yea, into the Countrie: yea, even to their owne Townes and Congregations: and yet they will love darkness rather then light. And on the other side, it should teach men that know the time of such visitation, both to bear witness to the light, by presence, countenance, maintenance, and establishing of it for them and theirs; and also to walk as the children of the light, even as a people exceedingly priviledged, and blessed of God.

To his Saints.] The word Saint is sometime given to Christ, sometime to Angels, sometime to the blessed in heauen, sometime to the faithful on earth. The Pope hath his Saints, and such are the joye of the most desperate Traitors, as he ordereth his Canonizations in our daies: And the world hath his Saints to; and they are ciuill honest men: but here, by Saints, he meaneth the faithfull on Earth; and they are Saints, that are holy by the righteousnesse of Faith: that haue the spirit of Sanctification: that are separate from sinners by a holy calling: that are reformed from the principal evils of their former conceuption: that call vpon the name of the Lord: that are confrate to God in special holinesse of life.

Quest. But if a man liue ciuilly in the world, will not that serveth the turne?

Answ. It will not: our righteousness must exceed the righteousness of the Scribes and Pharisees. And it may be profitable off to recount the defects of the ciuill honest man. First, he wants sinceriety in the first Table. Secondly, hee flacks not at the inward corruptions of the second Table. Thirdly, his praine is of men, in his belte actions; or else some other corrupt ends. Fourthly, hee is wholly voide of the inward worship of God, and in the outward he
he is either secure or superfluous. Firstly, hee never travelled in the new birth for his honesty. Sixly, he wants the righteounesse of Faith. Seventhly, for the most part his heart is not sound nor upright in his family, especially for matter of God's worship.

Verse 27. To whom God would make known what is the riches of his glorious mystery among the Gentiles, which riches is Christ in you for hope of glory.

These words contain the fifth general reason, taken from the excellency of the subject the Gospell in the preaching of it propounds unto men: and that is Christ. And in this revelation of Christ, consider, 1. to whom: viz. to the Saints: 2. by whom: viz. God: 3. what is the cause, viz. the Will and good Pleasure of God. Hee would. 4. the manner: i. if we respect the unregenerate world, it is in a Mysterie. 2. if we respect the grace communicated, it is a glorious and rich mystery. 3. if wee respect the place where Christ as a Sunne of righteounesse riseth: this in you: that is, in the heart of man. 4. if wee respect the persons: hee makes choice of, it is the miserable Gentiles. Amongst the Gentiles. 5. if wee respect future things, he is revealed as the hope of glory.

To whom? Of the persons to whom, I have spoken in the end of the former verse, only this: Doctrine may be added, That only the Saints, that is, holy men, find Treasures & Riches in the power of the glorious Gospell of Christ. The Lords secret is onely with them that fear him: viz. that faith be revealed men are made vp, as in a dungeon or prison; the Lords speaks peace onely to his people and his Saints. The righteounesse of God is revealed to the just man that will live by faith. Fleas and blond, till there be a new birth, is not capable of this revelation, men that hate to be reformed have nothing to doe with Gods Covenant. Hence we may see where the fault is when men be so averse, and unteachable, when people have the means and cannot understand to profit and doe good, it is onely in their own hearts lusts, and wickednesse of life: and therefore let every one that would grow rich in knowledge, labour to be abundant in practive, for the sauing knowledge of this mystery encreaseth, as grace and holinesse groweth.

God. Doth God is the author of all sauing knowledge: he is the Father of lights. The vfe is therefore: First, if any man lacke wisdom, let him ask it of God; Secondly, let all that would have knowledge vs good meanes. Tho people that are too wise to vs reading, hearing, conference and prayer, are but in a miserable case, those account silly people, even as babbles and scullings, in comparison of them, carry away the blessing, while they liue and die in their skins. Thirdly, in the ministery of men, we must beleevem no farther than they bring warrant from the word of God: it is Gods word, and not mens layings or precepts, must be our guide: a seare of God bred by mens precepts will be in vain. Fourthly, we shoulde prize every dramme of true knowledge got from the Word, at a high rate, even to excell all other things, as being the peculiar gift of God.

Would. The reasons of the dispensation of spirituall favours in Christ, are not in vs, neither in will nor works, but in the good pleasure of GODS will; which should teach vs with so much the more thankfullnesse to express our admiration of Gods love, that could finde nothing in vs but cause of hate, even for euer; what are we, or what are our fathers house, that wee should be thus exalted in the Courts of our God? and withall, wee should in all things resigne our selves over to Gods will, as the highest cause of all things: wee should rest in his approving will, as our chiefest happinette, and obey his prescribing will, as the absolutest and perfectest forme of holinesse, and
and be subject to his disposing will, being patient in all trials and troubles, because he did it. Lastly, this might break to powder carnall hopes: how canst thou plead, thou holpest that God will save thy soule, seeing there is simply nothing in thee that the Lord cares for; and thou hast not sought his grace by sound Repentance and true Faith?

Make knowne. Divers things have beene noted before, concerning this manifestation and revelation of the Gospell: that which onely I will here add is the effects of it. The proper effect of the powerfull publication of the Gospell is, to bring life and immortality to light: But the accidental effect, is to make variance and oppositions amongst men. When Christ comes in this manner, he comes not to bring peace: as the Farmer scattereth the Chaffe from the Wheat, so is the word, powerfully preached. I need go no further then this Citie for an instance: though matters of controversy have beene wholly forborne, and differences in matters about Church government and ceremonies have not beene so much as touched with publike preachings; and that matter of regeneration, faith, and sanctification, hath beene almost onely vrged: yet see what stirres; what differences of censures; what indignation at the reformation of any soules that have beene wrought upon by the word; what inuencetues; what strange reports, what abhomina bles lies, and flanders have beene almost weekly raised; and divulged throughout all the Country round about.

What is the riches of the glory.] The Apostles varietie, and effectual tearsmes are to be noted, though he have spoken much, yet hee is not drawn dry; but speakes still with great feeling and efficacie, both of words and matter. And indeed as any men are more holy, they have the more deepse and tender Affections in the meditation of the glory of the things of the Gospell. This holy man cannot fall upon the mention of the Gospell, but his affections burst out into great tearsmes of Admiration, as if he thirsted after varietie of words to express his inward estimation: and as it is a signe of a sanctifying disposition to be so affected: so, when wee see holy men struing for words to expresse the glory of spiritual things, it may secretely condemn the coldnesse and barraunese of our dull spirits, that vlusely through the deceitfulnesse of sinne, prowe to haue the dulles affections, where wee should bee most tirred: and the Apostl doth well in seeking these affeting tearmes, that so hee might excite affection and appetite in the hearers; for people will no longer proest by the word, then they admire it, and long after it with estimacion: and therefore it should be a holy discretion in Minifters, to study by all meanes to teach in such a manner as might most stirre affection and just admiration at the power and finnes of the Word. But here a question may be asked. Say that we have gotten a great affection to the Word, and that wee doe highly esteeme of it, and long after it, what must wee doe to keepe this appetite, that wee losse it not, and that it die not in vs by little and little? I answere: thou must looke to thy felse in fiue things. First, take heed of euill company: the people that cried out, for very admiration, Hosanna, blessed be he that commeth in the name of the Lord; when they were gotten among the Scribes and Pharisee, had alterd their note, into Crucifie him, Crucifie him. Secondly, thou must purge of thyself in humbling thy soule, by confession and forrow to God in prayer; else fulnesse and facietie will over-charghe this appetite, for so must thee doe that hath a flomacke apt to befilled with ill humours: as experience, both in body and soule thewes. Thirdly, if thou wouldest not despise prophesying, thou must try all things, and keepe that which is good, which thou doest if thou obserue these twow rules: i. if in hearing such Minifters as haue either their hearts, or the doctrine vnsound, thou separate the pleasures.
Among the Gentiles. Chap. 1.

True knowledge is a rich knowledge.

Riches. Doct. The true knowledge of Christ is a rich knowledge. Hence the Corinthians are said to be rich in knowledge: and Paul compares it with, and commends it beyond, all earthly riches; and it is so both in respect of the Object, which is Christ, the fountain of all Treasure; and in respect of the nature of it, being a part of eternal life; and in respect of the effects, because it makes a man rich in grace. And it appears by the contrary; for to be blind is to be poor, and naked, and miserable: and therefore they are farre wide that think all this studying of the Scriptures, and following Sermons, will make Men beggars; they remember not that to take the Gospel from Jerusalem, was to leave their houses, as well as Gods House, desolate; and the want of the knowledge of God in the Land, was the cause the Lord contended with them by so many judgments: and if any Nation under Heauen may aouoch the truth thereof, this English Nation may: for wee may well say, the Gospel hath beene a rich Gospel unto vs: it hath brought vs Peace, and Prosperity within our waules, and abundance into all the quarters and corners of the Land. Hence also wee may gather a tryall of our faith: for it wee haue faith, wee are carefull to seeke, and as glad to finde, sauing knowledge, as the carnall man is to finde his earthly wealth. Parents also may hence know which way to go about to make their children happy, even by striving vp in their hearts the infruction and nurture of the Lord.

Glorious. Doct. This mystery is glorious; and it is so, First, if we respect the original of it: it was begotten and conceiv'd in the bosome of Eternitie. Secondly, if we respect the persons employed in the ministery of it, viz. God himselfe, Christ, Angels, and the choyce of men. Thirdly, if we respect the effects: It brings glory to God; for upon the opening of the Book, the Lambe, there followed Himmes to God. It brings a glorious refl to the hearts of Christians, when they are satisfied in the assurance of the tidings of Gods love, and purged of those vntruly affections, that so tormented their hearts before. Besides, the glorious promises which after men are called out of darkeness, they enjoy in this maruisoul light. Finally, it shewes a Christian the glory of Heauen: this should comfort Gods Servants against the scorne of the world, and troubles of life. The Gospel with digrace and much want, is a great portion; and it matters not how wee be esteemed in the eyes of the world, if wee be made glorious by the Gospel in Gods eyes; and in the eyes of the Saints: they are glorious times when the Gospel workes openly in the life and power of it.

Among the Gentiles. In the calling of the Gentiles, wee may informe and instruct our selves many ways.

First, it should settle vs in the assurance of the truth of Gods promises,
Which riches is Christ in you.

Neuer any promisses more unlikely: and besides, they lay dead for a long time. That which Noah foretold, is come to passe: for Iapheus is persuaded to dwell in the Tents of Sem. That sea of knowledge, which Esay spake of, is likewise gloriously accomplished among the Churches of the Gentiles. Jeremias said, the Gentiles should come vnto God from the ends of the earth, and it is fulfilled. The concourse to the preching of the word, which Munch and Zacharie foretold, is likewise verified.

Secondly, wee may hence fee that the word will make great alterations where it comes.

Thirdly, that God is tied to no place nor people: if the Jews will not bring forth fruits worthy of the Gospell, but despite in the Lord will prouoke them to enuy: even calling to himselfe a people that fought him not.

Fourthly, that they that are last may be first, and that they that now are not vnder mercy, may go to heauen before vs.

Fiftly, that as any people are more sensible of their miserie without grace, they more fee the riches of their calling. The Gentiles that wallowed in linnen, and wickednesse, fee a wonderfull glory in Religion, when by the Gospell they are converted. And that may be the reaon why Publicanes and Sinners are so deeply affected, and inwardly touched, when ciuill honest men are scarcely moved with any feene of the need of their conversion.

Sixtly, their conversion may assure vs, that none are so miserable but the Gospell can make them happy.

Seuenthly, wee may fee cause to bewaile the hardnesse of our hearts. Can the Gospell conquer so mightily and effectuall, these worlds of people, to the obedience of faith, and such a tender seene of the glorious riches thereof: and are our hearts no more melted and stirred within vs? Though the Lord cry and roare, and stirre vphimselfe in his zealoue, as a man of warre, yet are wee deafe, and heare not; and blind, and fee not.

Eighthly, in that he faith, that this mysterie is glorious among the Gentiles, it shewes, that the Monarchy of CHRIST over these conquered Gentiles, is truely glorious. Which may justly confound our Starifts and Politicians, that can see no glory but in earthy kinglydomes.

Ninthly, let vs that are abiects of the Gentiles, that have no true honour but by Gods covenant, draw water with joy out of these Wells of Salvation: and lastly, our calling, that are Gentiles by nature, should make vs in compassion of the Jewish nation, pray heartily for their resting, since they were cut off, thus we might be grafted on: and the Law came out of Sion, and the word of the Lord out of Jerusalems.

Which riches is Christ in you.] Out of these words, 4, things may be obserued.

First, that there is one and the selfe same happiness, conferred by the Gospell to all the faithfull, the same I say, in nature and qualitie, though not the same in quantitie, the same spiritual meat, and the same spiritual drink: the same GOD, and Father, the same CHRIST, and Saviour; the same meanes, and the same merits, the same graces, and the same glory. Which may serue for good vie. For if the Lord giue vs the same riches hee did his best Servants, wee should value them more: wee should bawaile our sinnes with the same sorrow, and watch over our liues with the same care, and abound in the same fruits of righteouesnesse, and liue by faith in all trualls and tentations, as they did. And againe, it may be comfortable for penitent sinners. For the same God that had mercy on Davids, will conuerse to them (if they truly define his favour, and will forfake their owne imaginations) by an everlastinge covenant, the same mercies of Davids. And if by faith we prove our felues the children of faithfull Abraham, we shall be blessed with Abraham.

Secondly,
Secondly, that Christ is the only true riches of the Christian, 2 Cor. 8, 9. 
Eph. 1, 7. & 2, 7. & 3, 8. Heb. 11, 26. This may serve for divers ves. 1. To warn vs, that we despise not poore Christians, seeing they are made rich in the faith of Christ, and heires of the Kingdome. They are truly rich men, though they be neuer so meane in the world. 2. Let vs all look to our felues, that wee despise not this riches of the bountifullnesse of God, when in the Gospel it is offered vs: though wee may goe on with the hardneffe of our not repenting hearts, yet if by speedy repentance wee prevent not our ruine, we shall heape vp wrath against the day of wrath, even the day of the declaration of the last vengeance of God vpon such obstinat and secure sinners. 3. Let nct worldly rich men glory in their riches, but rather vs their outward riches as helps to further them vnto this true treasure: else their riches shall not shelter them in the day of Gods wrath against them. Lastly, would any man know some fore way how to thrive with great successe in these spirituall riches? let him then amongst other things, especially, remember to pray hard: for the Lord is rich to all them that call vpon him.

Thirdly, Christ is in the faithfull: hee liues in them, hee dwells in them: but that this doctrine may be more fully understand, I propound these things.

1. How Christ is conuerted into the foule of the faithfull.
2. By what effects hee discouereth himselfe to be there.
3. What they get by his comming.
4. What intertainment they ought to give him.
5. Who have not Christ in them.

For the firft, there is this order. First, God secretly giveth Christ to the beleuer, and the beleuer to Christ: then Christ begins to manifest himselfe, riding in the Chariot of the word. The word (that before was a dead letter) receiveth life by the presence of Christ, and that both in the Law and the Gospel. The law being made alive, attacheth the particular innner, and playeth vpon him the part of a Sergeant, accuser, Iaylor, or Judge. And the innner putting in bale, the Law bringes him to Christ, and will not let him goe to another: then the Gospel gets alive, and crucifies Christ before his eyes: and propounds variety of sweet promises. The innner being beaten, and wounded almoﬆ to death before he would yield to the arrett of the Law; seeing now whither he is brought, lamenteth with unspeakable groanes his owne sinnes, and the horribile tormentes hee sees the Sonne of God put to, for his fake: and at the same time the spirit of the Sonne working faith, a wide doore is opened, Christ enters in with vnvaluables ioyes, wrought in the heart of the innner.

Now if you ask by what effects Christ discouereth himselfe to bee there, I answeare there is a light (when Christ comes in) that gives the knowledge of the glory of God, in the face of Christ. And being raﬃned, they behold in a mirror, the glory of God, and are transformed into the same image. The spirit of God making them susdalely new Creatures. The contest now finds a favour of the things of the spirit: and his heart is bowed to be subject to the law of God. Hee is baptized with the ﬁre of zeal, and holy affections, and desires. There appears a battell and combat in the foule, and much loathing on either side, the spirit reftilling with tears, and strong cries. In this combat Christ vndertaking the batell, fends out by his ordinances, his arrestes, and apprehends one by one, every imagination that rebelliouslie puts it selfe forward in the opposition, and exalts it selfe, and will not leaue till it be brought in subiection, so as the obedience of Christ may have the upper hand. The spirit of the Sonne discouereth himselfe as a spirit of supplications.
Christ in you.

cistions, by which the tender infant begins to learn with holy desires, and secret encouragements to speak in God's language, and by prayer to make knowne his griefes and wants, in the best manner, vterring his affiance in God, as a Father. 7. The love of God, and of Christ, and of Gods Word, and Gods people, is fixed abroad in his heart, and it now constrains him to holy duties. 8. The body groans dead in respect of some, and the spirit is life for righteousness sake: resolution more and more increas ing, both for reformation of sinne, and new obedience. 9. Hee findes himselfe proclaimed free, the prison doorst set open, his letters knocked off, his wounds made by the law healing apace, his depts paid, & himselfe in a new world, enjoying a true Jubile. 10. He lives the beneficent for the faith of the Sonne of God, for Salvation, for justification, and for preservation. 11. The heavenly dewes of spirituall loves, often water and refresh his heart in the vfe of the meanes, with delightfull peace and tranquility in his heart and conscience. Lastly, in a holy connu nating with God, his daily purpo ses and desires are to cleane vnto God, devoteing and consecrating himselfe and his vowed sacrifices vnto God, in the mediation of Christ.

Thirdly, the benetifies hee hath by the inhabitation of Christ, are such as these. 1. GOD is in Christ, reconciling him, not imputing his sinnes. 2. Christ is made vnto him WEsdome, Sanctification, Righteousness, and Redemption. 3. All the promises of Christ are to him, Tea, and Amen: hauiing the earnest given in the spiritt, and the same sealed by the same spirit. 4. Hee is not distinuite of any heavenly gifts, but haft the feats and begynnings of all fauing graces. 5. The grace of Christ shall be sufficient against all temptations, by the power of Christ that dwelleth in him, and as his outward afflictions doe abound, so shall the confusions of Christ abound also. 6. Paul is his, and Apollo is his; yet, all things are his, as he is Christs: he hath his interest in all the means of salvation. 7. God hath given him Christ, how shall hee not with him gave him all other things also? Finally, eternal life is the gift of God, in, and with Jesus Christ.

For the fourth, if you ask what you doe when you finde Christ in your hearts, I answere, if you line in the spiritt, make in the spiritt, let olde things passe, and all things be new: for if you be in Christ, if you must be new creatures, the olde conversion in times past will not now serve turne, but the olde man with his deceitable lusts must be cast off: Now you must learne also to line by Faith, and not by fence, and carnall hopes as thou haft done. For Christ keeps his residence in our hearts by faith: for in that wee henceforth line in the siste, wee must resolve to line by the faith of the Sonne of God that liueth in vs: being attuned that in him are all the treasures of holinesse and happinesse. And to this end you must pray constantly to God, that thou mayest bee able to discern the length, brevith, depth, and height of this line and loving presence of Christ. For otherwise it is a knowledge pasteth all natural understanding, and his working in us is above all wee can aike or think. Why should a Christian fear any want, that carrieth a Mine of treasure within his owne breast? And what a shame is it that wee grow not exceeding rich, seeing there is nothing but Faith and Prayer will get it, and why should we fear cyther tribulation, or perfection, or paine, or perill, seeing this is our victory, even our faith, and wee are assured that in the end wee shall bee in all these things more then conquerors through him that loueth us, and lines in us?

Further, doth the spiritt of meekenesse, and of Christ, dwell in thee? Oh then, aboue many things learn to lowncesse and humility, and if the Lord giue thee a tender and a harmellesse heart, watch with all carefulnesse that thou be not beguiled from the innocent simplicity that is in Christ Jesus.

Q. 2

Lattly,
Lafly, thou must labour for inward sinceritie, both of thoughts and affections: thy heart is Christ's chamber of presence, where hee alwayes resides, and as thou art careful to looke to thy behauiour because of man's presence, so must thou much more looke to thy heart, to kepe it cleane, and pure, and chaste, and every day to dresse it new, since the King of glory is come to dwell with thee. Men would be very careful to looke to that roome wherethey would give their best entertainment. Alas, we have no better roomethen our hearts to welcome our Saviour into: And shall not wee keepether with all diligence? woe be to vs, if wee tempt or grieue him by our inward uncleanesse.

Now for the fift point, there are seaven ill signes that Christ dwells not in a mans heart.

Firstly, when a man savours nothing but carnall things,

Secondly, when a man hath, or defires, or esteemes, or labours after no other knowledge, but what is ordinary or naturall.

Thirdly, when a man makes no conscience of inward sines.

Fourthly, when a man hath no zele in Gods worship, or holy affections towards God, and his people, and his word.

Fiftly, when a man hath not a faith that he can live by.

Sixthly, when a man neuer feeleth the heauenly joyes of Christ in his heart.

Seaventhly, when a man can live in any groffe sinne, without trouble and anguish of spirit or desire, and indeauour to break it off by repentance.

The hope of glory.} The riches of a Christiant are either in this life, and so it lies in the grace of Iesus Christ; or else in the world to come, and so it is glory, even a most glorious and admirable excellency of felicitie, which shall haue it eternall righteousness, and the continuall blessed vision of God, eternall joyes, and perfection of all things round about, everlasting honour, and singular esteeme, most sweete societie with holy Angels, and blessed Saints, with unspeakeable peace, and rest; together, with that admirable clarification of the very bodies of the righteous.

The consideration hereof should allure vs to the continuall thought of Heauen, and to a fermen affection after it, striving to express our hope of Heauen, by a conuerseion that tends to glory and immortalitie: and to this end wee should be importunate with the Lord, to shew vs this glory by the spirit of revelation, that we may be able profitably to solace our foules in the middef of the tentations and afflictions of this world, with a serious contemplation of our right, in Iesus Christ, to this admirable glory, that is to berevealed. And the meditation of the glory poore Christians shall one day haue, should teach vs to honour them now, and receive them into our hearte and inward societie, and to vse them as such, as we are assured are the heires of more glory when this world is worth: and lastly, doe we looke for glory from God in another world, then wee should seek to glorifie God in all things, with all our might in this world.

Secondly, wee may in these words note, that where Christ will glorifie in another world, there he is the hope of glory in this world. A Christiant holds his glory by this Tenure. Now concerning this hope, many things have beene noted already upon the fourth verfe, and vpon the 23. verfe: and therefore thither I referre the Reader.
Verse 28. Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

In this verse is contained the sixth general Reason, taken from the end and profitable effect of the Gospel. If they continue constant, by the power of the word, they will be made fit to be presented in some measure of ripeness and perfection, unto God, in Jesus Christ.

Two things are in the verfe to be obferved: the Means, and the End: the means is preaching; which is amplified by the parts of it, admonishing and teaching; and by the manner of it, in all wisdom.

Whom we preach.] The reason why the Apostle falls so often into the mention and praise of their preaching, is to excuse it from the contempt, under which many times it lay disgraced.

There are foure things may be observed here, which tend to express the honour of the ministry in this place. 1. They are as it were, the Lords high treasurers, to dispense the riches of the kingdom of Jesus Christ. And if such an office be in such request under earthly Princes, what is it to be so honour’d of the Prince of all Princes? All the world is beholdng to the ministry, for they shew that Mine of incomparable Treasure; they dig it up; they offer it as spiritual Merchants: yea, the Lord by them doth as it were, particularly enrich all Christians. 2. This honour of publishing the Gospel, is now taken from the very Angels, and given to them: now Wee, not the Angels, preach unto you. 3. They have the highest subject that ever men had to intreat of: all other Sciences are base in comparison of them; they intreat of Christ, and grace, and glory for ever by him: nay, 4. herein differs preaching from all other relations whatsoever, that they do not preach of Christ, but they preach Christ, that is, they give what they speak of.

And these three little words express diversly the duty of Ministers. 1. They must preach, that is plain. 2. They must preach diligently, which may bee gathered from the expressing of it in the present tense: It was not a sufficient excuse, wee have preached as diligently as any in our young times, or before we came to such preferment: No, this must be the comfort of a Minister, and his continual plea; wee doe preach; not, wee have preached.

3. They must preach Christ, that is, that part of Divinitie that concerns Redemption, Justification, and Sanctification. 4. They must labour in preaching, to express as much as lies in them, content. Content, I say, with the Prophets, and Apostles, and content with their fellow Ministers; Wee, not I, there is one only truth for all Ministers to teach. 5. They must resolve to winne the honour and reputation of their ministry, for the worke of it; not from the reward of it: they must get their credit by preaching, not by their great livings.

And from hence also is impliedly to bee collected the just reprofe of many Ministers.

1. Such as preach not: some would preach and cannot: some can preach but will not: some neither can nor will, all shall be judged accordingly in the day of Christ, when he shall call for an account of their Stewardship.

2. Such as preach, but not Christ; and these are not all of a sort: for 1. some preach themselves not Christ: or if they paint out Christ, it is in their owne likenes; so as under his name they commend themselves to the world 2. some preach, but it is beside Christ: in taking together mens intentions. And surely, that so great affecting of humane authorities in preaching, when it is with a kind of neglect of the search of Scriptures, as if they...
Admonishing and Teaching.

174

they wanted wit or power, cannot be justified. 3. Some preach, but it is against Christ: and such are they that care not courtey to contradict the maine Doctrines of Christ, or else bend themselves in their whole ministry to strengthen the bands of the wicked, and make fat the hearts of the righteous.

Thirdly, such as preach Christ: but it is for enuie: and to increase the bonds & disgraces of others; or it is not diligently, or they preach not Christ crucified (they teach not soundly the doctrine of mortification) or they preach not Christ risen againe: they teach so coldly, so barrainely, so insuficiently, as if Christ were still in the grave: some there bee that preach of Christ, but it is chiefly of his Crown and Scepter: they are never kindled, till they get into questions of Church-governement: they teach their hearers the doctrine of reforming of Churches, when they had more neede to teach them how to reforme themselves, and their households.

Admonishing and teaching.] There is some a-doe among Interpreters, to put the difference betwenee these two words. Some thus: Admonishing them that are out of the way: teaching them that are in the way. Some thus: Admonishing them that are ignorant: teaching them that have knowledge. Some thus: Admonishing those that teach false doctrine, or contradict the truth: teaching such as are desirous to learn the truth. Some thus: Admonishing about things to be done: teaching about things to be knowne. Some thus: Admonishing to stirre affection: teaching to informe the understanding. But I think there is no necessitie thus to restraine the senses, so as it may be thus. Admonishing that is, checking, rebuking, warning the ignorant, wandering, wayward, sloathfull, dull, or prophane hearers both about things to be done and knowne: and teaching the rest the whole doctrine of Christ.

Admonishing.] From this word, these things may be obserued.

First, Preachers must intend to rebuke sinne, as well as to direct or comfort.

Secondly, men commonly nurture care for instruction, to grow in Christ, till they be touched with the rebukes of the word for sinne.

Thirdly, preaching may be said to admonish in divers respects. 1. the very sending of the Word preached to any place, is a warning to men to looke to themselves, and repent: for then is the axe lade to the root of the tree. 2. Because preaching doth set before us such examples as do admonish. 3. Because by it Christ secretly smites the earth, that is, the consciences of carnall men, that are so glued to the earth: many a time is there hearts smitten, that the world little knowes of; but especially, by preaching are the publike abuses in the lives of men publicly reproved.

Every man.] Every one needs to be rebuked and admonished: and there is no man nor woman but they are bound to snoope to the rebukes of the Word; whether they be rich or poore, learned or unlearned, Jew or Gentile, young or old, in authoritie, or under authoritie, converted or unconverted.

The Use of all should be to teach vs to know them that are owers, and admonish vs in the Lord. Now there are divers reasons to perswade men to be willing to suffer admonition: 1. It is noted to bein Gods account a beauly qualiye to rage, or to be fenfefelee, when we are rebuked: therefore David saith, be not as the Horse or Mule. 2. If we will not be rebuked, same lies at the door: and we know not how soone wee may be arretted with judgement. 3. Thou maist by stubborneffe provoke the Lord so much, that in his very judgement hee may set a continuall edge vpon the word, to rebuke thy conscience, so as rebuke being now turned into a punishment, the Lord may consume thee by them, eating upon thy conscience as a moth.
Ver. 28. In all Wisedome.


till hee have wearied thee with his secret buffets and terroors, and then in the end, call thee off into a reprobate sense. Woe is vnto man, when the Lord in his Word, or by his Spirit, sees himselfe to disgrace and vex him.

4. Injustice is still onely to him that refuseth the way, and hee that harrest correction shall die. It is a brand of a corner, to hate him that rebuketh him, and a man that hardeneth his necke when hee is rebuked, shall suddenly be destroyed, and cannot be cured. 5. The Lord may be so much incensed by tines of this kinde, that at length there will be no remedy: as hee was by the Lewes.

2 Chron. 36. a. Lastly, great is the profit of admonition, to such as are wise to make use of it, as these places shew, Psal. 141. 5. 6. Job. 5. 15. 16. 17. 36. 8. to 16. Prov. 28. 13.

Teaching.] This is the second part of preaching: this also is absolutely necessary: we shall not partake of Christ's riches, or be fit to be presented to God without it. Now that wee may profit by publike preaching, wee must pray God by his Spirit to lead vs into all truth: and wee must strive to be truly humble, for the Lord will teach the humble his way: and wee must be much in confestring our owne finnes vnto God in secret: wee must take heed of forwardesse in truffling to our owne reasons, and wils, and affections, and bring Faith to the word, glorifying it in what wee understand, and wayting upon God for what yet wee want, mourning for our owne unteachablenesse, and praying God to be with the mouth of the Teacher, opening to him a doore of utterance.

Every man.] This is againe added, and not without reason: for it imports: First, that every man is bound to live vnder some teaching and admonishing Minifterie. Secondly, that the people, yea, all Gods people, must be instructed, contrarie to the doctrine of the Papists. Thirdly, a right persuasion of this, that the word will admonish and teach every man, would make men more quiet vnder rebukes, and more willing to be taught. Hee faith not, you, but every man; to import that the word hath not a particular quarrel at some one man, but will finde out the finnes of all men, &c. We see by experience that this is the fore in many minds, that either the Preacher should meddle with no body, or not with such as they: hee must not meddle with great men, or not with Schollers and learned men, &c.

In all wisedome.] These words may be understood either of the fubieft matter taught, or of the instruments, the Teachers; or of the effect in the hearers.

For the first: the word of God is well called wisedome, euyther as it is the patterne, or Image, or resemblance of Gods everlafting wisedome, which from all eternity in his counsell hee had conceiued: or as it portrayed out Christ, who is the natural wisedome of God: or as it unfoldeth the depthes of Gods wise prouidence, especially in his Church: or comparativly with all the formes of Doctrine, conceived by the wisdome of the Gentiles, or any carnall men.

For the second: these words may be referred to the Teachers, and then the sense is, they must teach in all wisedome. They are called wise men: and that they may teach in all wisedome: first, they must be sure they teach trueth, and not errors: neither errors of Doctrine, nor errors of fact. It is a grievous shame for Preachers out of the Pulpit, of purpose to disgrace some kinde of men, to report of them things, utterly untrue: especially to faile of all opportunities and aduantages, to worke upon the people, when a doore is opened. To preach wisely, is to preach seasonably. Fourthly, they cannot teach in the wisedome of God, if they hunt after and effect that which

Why the word is called wisedome.

What wee must doe to profit by preaching.

o John 14.
p Psal. 32. 9.
q Psal. 119. 16.

2 Chron. 6. 18. 17. 18. 19. 30.

What it is to teach in all wisedome.

\[ Math. 23. \]
That we may present every man perfect.

176

which the Apostle calls the wisedome of words: or excellency of words.

Firstly, there is a special wisedome in fitting doctrine to the state of the hearers, to give every one his owne portion.

Thirdly, it may be said to be in all wisedome, by effect in the hearers; as being such a preaching as tends to worke true wisedome in the hearers, as well as other graces: a wisedome I say, by which they understand their owne way, and deny their owne reason, in the things of God: becoming fools, that they may be wise, and know their duties of peace, and accordingly, gather in Summer, even in the feastons of Grace, while it is yet called to day: walking with the wise, preferring spiritual things above all earthly, as things that are truly excellent, carefully watching over themselves, and with all precipitene or circumspection: avoiding even the leafer evils, redeeming the time, with all discretion, labouring to avoid all occasions of lust, offence; and lastly, considering and prouiding for their latter end.

Quest. But can all wisedome be attained? Ans. Hee faith, all Wisedome, either comparatively with the knowledge of the heathen or carnall men: or else, by all wisedome, hee meaneth all, necessary to salvation: or else hee meaneth wisedome of all kinds, though not perfect in ever kinde.

That we may present every man.] The hearers are said to bee presented to God by their Teachers in divers respects. First, as they gather them out of the world, into the profession of the Faith of Christ. Secondly, by framing and working uppon the hearts of their hearers, fitting them for Christ, even in the presence of Christ, in his ordinances. Thirdly, by forcing men through the strength of terror, or comfort, to runne and present themselves to God. Fourthly, they may be said to doe it in respect of their prayers, carrying the suites of the people vnto G O D. Fiftly, they shall present them at the day of Judgement, when every Teacher shall say, Here Lord I am, with the Children thou hast given me.

This should teach the people to order themselves, towards their Ministers, that they might have encouragement to goe to God, either for them, or with them. To this purpose they should honour them, mainaine them, obey them, shew their hearts and flares to them, &c. And woe is vnto them that despise Gods Ministers, or discourse them, that hate their doctrine, or shun their society: howsoever they account of them, yet these are the men shoul have made way for them to Christ, they are of his Priuie Chamber, and the duft of their feete shall witnesse against contemners: yea, the time shall come, when they would be glad to have them excuse them to Christ; but it shall not be granted. And Ministers also may from hence both be comforted, considering the honour Christ hath done them, and instructed to looke carefully to their Flockes, and to goe to God for them, and by all means to carry themselves, so as they that must once give an account for their People.

Perfect.] The word τελειος, is not in the Text in some Copies: but Stephanus hath it in, and it is acknowledged of the Traillors and Expositors both old and new, and therefore perfection cannot bee denied, onely the sense must be inquired into.

The faithfull are said to bee perfect, first, comparatively with wicked men, or the Gentiles unconverted: Religion will make a man perfect in comparision of that which by nature man can attaine vnto: secundly, they may be said to be made perfect, that is, to want nothing that is absolutely necessary for salvation: thirdly, in righteousness, there is perfection; and so they shall be absolutely perfect at the day of Judgement, and are already perfect in respect of Iustification: yea, this word here vied, is given to the sanctification of the faithful, and that two ways: first, as to be perfect notes nothing.

nothing else but to be a strong man in Christ, so Heb. 5. v. t. Secondly, as to be upright is accepted with God for perfection, by the benefit of the Covenant of Grace, and the Intercession of Christ: Thus I think the very word is vied in these places, 1 Cor. 2. 6, Phil. 3. 15, James 5. 17. Heb. 6. 1. 12. 13. Thus there is perfection in Doctrine, Heb. 6. 1. In Faith, James 2. 22. In Hope, 1 Pet. 1. 13. In love, 1 John 4. 18. & John 17. 23. In Understanding, 1 Cor. 14. 20.

Quest. But who is a strong man in Christ, or a perfect man, as here?

Ans. Firstly, hee that is a strong man in Christ can forgive his enemies, and pray for them, and doe good to them, Matt. 5. 48. Secondly, hee doth finish his works, hee doth not beginne slighthly, and work for a spirit, but perseveres. The word vied in that sense, John 17. 4. Thirdly, he doth hold a constant amity and holy communion with Gods Children, 1 John 4. 12. John 17. 23. Fourthly, hee hath renounced the world, denied himselfe, and consecrated his life to God, Rom. 12. 12. Fiftly, he will not be carried away with every wind of Doctrine, but will acknowledge and follow the truth, with all constant vehouzable beneffee, Ephes. 4. 13. 14. Sixtly, he preseth after perfection, forgets what's behind, and looks to the marks of the high price of his calling, labouring to finde out the vnto of Christs death and Resurrection, Phil. 3. 13. 14. 15. 10. 9. Seaventhly, he hath a Plerophory or full assurance of the will of God towards him, Col. 4. 12. Eightly, he can digest the stronger Doctrines of Religion, Heb. 5. 14. Ninthly, patience hath in him her perfect works, James 1. 4. Tenthly, he finnes not in word, James 3. 12. Eleventhly, he keepes the word, 1 John 2. 5. Twelfthly, he is settled in the loue of God, and hath not feare but boldness, 1 John 4. 17. 18.

Every man] Every true Christian might bemade a strong Christian, which may serve for great humiliation to such as hauing the means, haue neglected so great grace or measure of it, What knowledge, what power or gifts, what abundance of faire fruit we might haue had, and borne, if wee had attended the means, and seriously labourd to redeeme the time? wee might many of vs haue beene Teachers, that now need to be Catechized.

In Jesus Christ.] All that supposd perfection that is out of Christ Jesus, is not worth seeking after, whatsoever carnall men propound unto themselves, concerning the worth of their owne proieets, yet all in the end will prove vanity that is not in Christ Jesus. And contrariwise all true perfection is in CHRIST which should so much the more comfort fearefull Christians, seeing their perseverence and the perfecting of grace begunne, is in him, it is his office to see it performed, and it will bee accomplished by his power, as it is given for his merits: and it should teach all the faithfull to make much of communion with Christ, to keepe their hold, and not let goetheir confidence: to preferue by all means tenderness, in an holy intercourse with Christ; for if once Christ absent himselfe, the worke of grace will stand still. Thirdly, this shewes how perfection can bee attributed to Christians, namely, as in Christ Jesus the euill of their worke is covered by him; and what is good is presented by him to the Father. Lastly, it should teach vs in all our wants to seeke to Christ, in the vse of all means appointed by him, to give or confirme grace, waiting vpon him with Faith and Prayer.
Whereunto I also labour and suffer, according to his working, that worketh in mee mightily.

In this Verse is contained the seventeenth reason to enforce the Exhortation, and it is taken from the great paines of the Apostle, and the great success of the Lord was pleased to give to his paines.

Whereunto.] Some read [in whom,] viz., in which Christ, that is, by whole assistance, and blessing, and protection, &c. But I take it as it is here, Whereunto: and it may bee referred either to the Exhortation in the three and twentieth Verse, or to perfection in the Verse before. It is sure that the perfection of Ministers labours should be the perfection of their hearers. It is not enough to know how to preach Sermons, but it must tend not onely to beget men into Christ, but also to build them vp, which is a wonderfull hard work, and few Ministers are well skilled herein; and therefore Ministers should much consult with God, and the people should pray constantly, and earnestly for their Teachers.

Labour.] An effectuall Ministray is a painfull Ministray: the Lords work must not be done negligently; which may justify continually and daily preaching.

Queft. But what needs all this preaching. Anf. It is exceeding needfull, for it is the ordinary meanes to frame mens foules, and to beget Faith: and in as much as there are daily needes to be addid to the Church, therefore still the means is to be vsed, besides the secret judgement of God in the induration of the wicked, and leaving them without excuse. And as there needs daily food for the body, so doth there for the soule: and the Lord by his word doth beale the daily infirmities of his people. Men think it needfull the Exchequer should be open all the yeare, that their Law-cafes may be determined: and more needs it is, the Lords spiritual Exchequer should stand open for the daily determining of the Cales of Conscience, which arise in the soules of Gods people: and wee need a daily light for our paths, and Lanthorne for our feete. What shall I say? our very Calling needes direction out of the word, and our crosse and temptations cause vs to feele a daily neede of the comforts of the word to be applied to vs: the godly are to bee encouraged in well-doing, and that continually; and we all neede to bee called upon daily, for reformation and prevention of sinne. Grace will not hold out without meanes, and Knowledge must be encreased; and a daily Ministray is of singular vfe to prepare vs for death, and weyne vs from the world. These and many other be the reasons of daily preaching, which should greatly reprove such Ministers as labour not, either for want of gifts, or plurality of places, or distraction of business, or for very idlenesse, or unwillingness to take paines. Woe vs to them, for as they provide eouill for their peoples soules, so they reward euill to their owne soules.

According to his working that worketh in mee mightily.] Before I consider particularly of these words, I note how feelingly the Apostle speakes of Gods Prudence, and with what affection he sets out the obseruation hee made of it: which greatly shames the most of vs, that are so excessively dull in apprehending, and so affectionallie in the thought of things. Now if any would know what should be the reason wee are so dull, and the Apostle so tenderly sensible of Gods power and prudence: I may anfwere, that a number of vs are not throughly persuaded of Gods particular prudence; besides, hee was excellently acquainted with the word of God, and thereby, hee so lively, how every promise or threatening came into execution: there could hardly any thing fall out, but he remembred some Scripture.
According to his working, &c.

Scripture that fore-told or fore-showed it. And no question he knew how

viable the means was to worke without God's blessing. Further, it is cer-
taine, that such holy men as he, sought God's blessing by prayer, and there-
fore now they were affected, when they observed what followed their
prayers. And besides, the Apostle did walk with God in a great measure of
sanctity and holy care in all things to keep his communion with God, where-
as we are enslaved by our corruptions, and for the most part negligent
in a daily walking with God. Lastly, he was humble, and not concei-
ted of his owne gifts, and had consecrated himself, and devoted his life
to God's glory, and therefore he was sensible of the glory of God in his
working providence.

But the maine particular Doctrine is, that in the Ministry of the Gospell
there is God's speciall working: for it is God's work to raise vp men that will
labour in the Gospell, considering the ill success in many hearers, and the
infirmities in themselves, and the strange discouragements from the world:
and when the Lord hath gotten him Labourers, it is his working, that they
can get fit Meditations and Affections into their hearts in private, and fit
utterance in publicke: it is not Art and learning alone that will furnish them
with powerful matter. And thirdly, it is God's working to extend the power
of the word to the hearers, so as the heart of it goe not out before it kindle
in the peoples hearts. What shall I say? it is God's mighty working that the
people are preferred and daily built vp by the word in Grace. All which
should teach us to place our Faith, not in men but in the power of God.
And let wicked men bee advised least by resiling the Ministry they bee
found fighters against God: and it may bee a great comfort to a Minister
to; for if God worke for us and by vs, it matters not who be against
us. And lastly, Christians should make much of, and bee
thankfull for, and greatly admire all Knowledge and Grace gotten from the word,
for it was wrought by the ve-

William Gray

FINIS.

1786
THE ANALYSIS
of the second Chapter.

Wo things are contained in this Chapter. First, the continuation of the exhortation begun in the 23. verfe of the first Chapter, to v. 7. Secondly, a dehortation, from verfe 8. to the end.

The exhortation is continued two waies: First, By alleaging more reafons, v. 1. 2. 3. Secondly, by proleptis, remouing sundry obiections, v. 4. 5. 6. 7.

There are three reafons to preffe them to care of perfeuerance in the doctrine they had received: The first reafon is taken from the care of the Apostle, for the deliuerie and defence of the Gofpell, in these words, I would you knew what great fighting I have for your fakes and for them of Laodicea and for as many as have not feene my face in the flef, ver. 1.

The second reafon is taken from the effects of the Gofpell, and they are two: 1. conflation, that your hearts might be comforted: 2. loue, and knit together in loue.

The third reafon is taken from the adiuncts of the Gofpell, and they are three: First certaintie, unto all riches of full affurance of underftanding. 2. Sublimitie, to the acknowledgment of the myfterie of God even the Father and of Chrift, v. 2. Thirdly, perfection in these words, in whom, or in which are hid all the treafures of wi/ dom and knowledge, v. 3.

Thus of the reafons; The anfwer of obiections followes.

ob. 1. Why doth the Apostle urge vs fo largely with this exhortation. Sol. This I say left any beguile you with intoxicing words.

ob. 2. But how doth he know our estates being absent. Sol. To this he anfwereth, that though he were absent in the flef, yet he was present in spirit,

ob. 3. But it is charitie to entertaine surmifes of vs, sol. He faith he did rejoyce in there order and fiedfastines prefent; But he wrote this to warne them to take heed.

Quest. Tell vs at once what you would haue vs doe. Anfw. v. 6. 7. two things are to be done: the first concerns holy life, the second faith. Concerning holy life, there is firft a precept, walke on. Secondly, a rule after which that precept is to be squared, viz as ye haue receiued the Lord Iefus Chrift. Concerning faith, there is firft a precept,
they must be rooted built up, and stablished. Secondly, a rule, as they had been taught.

And thus of the exhortation: The dehortation followes, from v. 8. to the end. There are three parts of the dehortation. First, hee setteth downe the matter from which he dehorts, v. 8. Secondly, he gives six reasons to confirm the dehortation, from verse. 9. to 16. Thirdly, he concludes and that severally from v. 16. to the end.

In the 8. verse he sets downe three things from which he dehorts. 1. From Philofophie, which he calls vaine deceits. 2. From traditions of men. 3. From the ceremonies of Moses, which he calls the rudiments of the world.

The reasons are, 1. because they are not after Christ, v. 8. 2. Because in Christ there dwells all the fulnes of the God-head bodily, v. 9. where note an excellent description of Christ; In him, he notes his person; the Godhead, his divine nature; corporally, his humane nature, and dwells, the union of both; and for the measure, it is in all fulnes.

3. Because we are complet in Christ, without any of these things, v. 10. Here note the persons, yee, the time, are, the benifit, complete, the author, Christ, the limitation, in him.

4. Because we are circumcised without hands, and therefore need not circumcision made with handes, and consequently no ceremonies. This reason is propounded, v. 11. & confirmed by prolepsis, v. 12.

Concerning Circumcision without hands, five things are to be noted. 1. the persons, yee. 2. the time, are. 3. the manner, let downe negatively, without hands. 4. the form of it, affirmatively, putting off the bodie of the fins of the flesh. 5. the efficient cause, the circumcision of Christ.

Ob. But it follows not we are circumcised without hands, therefore need not circumcision with hands. Sol. It follows to vs now in the new Testament, because we have baptism in stead of circumcision with hands: we are buried with Christ by baptism.

Ob. But was not Circumcision a more liuely signe. Sol. It was not, which he lheses to be true, both in respect of mortification, buried with him, and in respect of viuification, raised up together with him by baptism, which is amplified by setting downe what is required in them to whom baptism is thus effectuall, viz. the faith of the operation of God.

5. Because none of these can helpe vs in miserie, nor further to happinesse, when we want it, v. 13. The words in themselves expres a two fold estate of Christians. First, what they are by nature, and so 1. they were dead in actuall sinnes. 2. they were in the uncircumcision of the flesh, in respect of original sinne. Secondly, what they were in the state of grace, 1. they were quickned. 2. they were forgiven all their sinnes.

6. Because Christ hath cancelled the Chyrographie that was against vs, which were these ceremonies, v. 14. 15. concerning these, two things may be noted. 1. what the ceremonies were in themselves. 2. how the Church was discharged of them.
The Analytics.

For the first they were for honor, ordinances of God, for vfe, hand-writings, for effect, they were against vs.

For the second, Christ on the crofe cancelled them, faftned them, and took them out of the way: yea, he spoyled the Diuels, and triumphed over them openly, who had the power to ferue execution for forfeitures, v.15.

Thus of the reasons: the conclusion follows from v.16, to the end. The conclusion hath three branches. For first hee concludes against ceremonies, v.16. 17. Secondly against philosophie, v.18.19. Thirdly, against traditions, v.20 to the end.

In the conclusion against ceremonies, note 1. the things which are named to be abrogated, viz. the respect of meats and drinks. 2. of times, which are threefold, 1. dates. 2. moneths. 3. Sabbaths, these are the things, v.16. The reason is v.17, because these are but shadows of things to come, and the body is Christ.

In the conclusion against philosophie, note first the thing which in speciall hee reasons against, viz. Angell-worship. Secondly, the reasons by which he condemnes them that brought it in, 1. they did it hypocritically, vnder pretence of humbles of minde. 2. they did it ignorantly, advancing themselves in things they never saw. 3. they did it proudly, rashly put vp in there fleshly minde. 4. they did it dangerously: their danger is laid downe, and amplified; Laid downe in these words, not holding the head, amplified by a digresion into the praises of the mysticall body of Christ, 1. for ornament furnished. 2. for vnit, knit together by ioynts, and bands. 3. for growth, increasing with increase of God.

In the conclusion against traditions, obserue, first the matter condemned, why are ye burthened with traditions, amplified by the kinds, touch not, taste not, handle not, v.21. Secondly, the reasons, 1. ye are dead with Christ, v.20. 2. Yee are dead from the rudiments of the world, therefore much more from traditions. 3. They are burthens. 4. The matter of them is light, and vaine, and idle, v.21. 5. They all perish with the uising. 6. They are after the commandements and doctrines of men, v.21.

Ob. But there feemeth to bee a depth in them, Sol. Hee confesseth that they have a frow of wisdome, and that in three things. 1. In voluntarie religion. 2. In humblesse of minde. 3. In not fearing the bodie. But yet he censures them two wayes. 1. It is but a frow all this. 2. It with-holdeth the honour due vnto the bodie, neither haue they it in any estimation to satisfy the flesh, v.23.
THE METAPHRASE
upon the second Chapter.

VERSE 1.

For I would ye were thoroughly informed of it what great care, conflict, strife, and fighting I have for your sakes, and for them of Laodicea, and for as many as have deceased my person in the flesh.

VERSE 2. That their hearts might be comforted and they knit together in love and in all riches of the full assurance of understanding to know the mystery of God even the Father and of Christ.

VERSE 3. In whom are hid all the treasures of wisdom and knowledge.

VERSE 4. And this I say lest any should beguile you with enticing words

VERSE 5. For though I be absent in the flesh, yet am I with you in the spirit, reveling and beholding your order, and the steadfastness of your faith in Christ.

VERSE 6. As ye have therefore received Christ Jesus the Lord, so walk ye in him.

Or I would ye were thoroughly informed of it what great care, conflict, strife, and fighting I have for your sakes, and for them of Laodicea, and for as many as have deceased my person in the flesh.

Great are the benefits which you and all those that believe in your parts receive from our pains in the Gospel; for hereby both your hearts are comforted with true refreshings, and besides you are hereby knit one to another, and established in brotherly love; and as the benefits of the apostles of the Gospel should much move you to sticke still to it if you consider how rich God hath made you, in the infallible and full perswa- sion of understanding which you have felt, and with all what admirable desires there are in the doctrine of the Gospel concerning God the Father and Christ.

Or lastly, if you consider the perfection of the doctrine of the Gospel, either as it contains the treasures of wisdom and knowledge, or as it shewes us Christ, in whom are all admirable perfections of all sorts of rich knowledge.

Now if you ask me why I am so tedious in urging these things. I answer it is only for fear lest any should by plausible and probable inticements of speech beguile you from the simplicity that is in Christ.

And if you say I know not your estate, I answer though I be absent from you in the flesh yet I am present with you in the spirit, and if you think that this discourse implies that I dislike you, know that I do truly rejoice to hear of your good order of life, both publick and private, and how steadfast your faith in Christ is.

Now if you ask me at once what is the summe of all I would have you to doe, I answer that as concerning holy life, I would have you walk on in the same manner as ye have receiv'd Christ hitherto.
The Metaphrase.

And for matter of faith, I would have you by all means to seek to be further rooted and built up and established in the assurance of faith accordingly as you have been taught, but by any means remember to abound in all thankfulnes to God, for the happier estate you are in: And thus for what I have to exhort you to in matters of doctrine.

Now I must enter upon matter of deboration, take heed, lest anie man of what gifts or profession seeme, make a prey of your foules, and carry them away as a spoil: And in particular looke to it in three things, first in Philosophie, not simply in the doctrines of Philosophie, but in such devises, and vaine fancies, as under colour of such speculation, or from the authoritie of Philosophers are brought in by any. Secondly, take heed of traditions of men. And thirdly, of the ceremonies of Moses, which were things at first brought in to bee as the A. B. C. or alphabet to traine vp the people of God in the principles: But now this and the other are not to be regarded for many reasons, whereof the first is, they are not after Christ.

Besides there is such an infinite fullnesse in Christ, by reason of the divine nature that dwells by an unexpressible union in the humane nature, that we need not seek to any thing else but only unto Christ.

And you your selves in Christ have all compleatneffe, and sufficiency by reason of your mysticall union with him, and such is the fullnes of Christ, that the very angels those excellent & potent creatures, are subordinate to him, and acknowledge him as their head, which by the wise shewes that they are not to be worshipped.

And to speake yet more expressly what should you do with circumcision or any part of the law ceremoniall, seeing in Christ yee have received that which was signified by circumcision; for in him you are circumci ced not with the hands of men, as they were under the law, but by the finger of the spirit of God: which stands in the mortification of that body of sinnes, which yee were guiltie of while yee were in the flesh, and this yee have by the virtue of Christ's circumcision.

And if you say that Abraham had the circumcision without hands, and yet was circumcised in the flesh, I answer, that we have baptism in stead of that circumcision, and therefore need it not: and the rather because baptism doth so lineut us out of the spiritual burial and resurrection with Christ, which all they attain unto that hath the face of God's operation, that is, that can beleev that which God by his power will do what he promisteth in baptism, grounding their faith upon the resurrection of Christ from the dead.

And further this should move you to disguise those things, because they neither could help you when you were miserable, nor conferre the benefits upon you which you enjoy without them, for in your estate of nature you were dead in actual sinnes, and in respect of original sinne you lived in the uncircumcision of the flesh: and since you were quickned by true regeneration you have the forgivenesse of all your sins, and therefore what would you have more of these things.

Lastly, the ceremonies though they were ordinances of God at the first, yet they were hand-writings against us and now Christ hath cancelled
The Metaphrase.

 cancelled them, and fastned the obligation upon the crosse, and so taken them out of the way. and therefore you should never more have minde to them.

And the rather because our Saviour hath not only cancelled them, but he hath spoiled the Diuels which had power to execute the forfeitures of these bonds, I say both in himselfe on the crosse, and in vs daily he bath and doth spoyle them, and triumph over them, and make an open shew of them, so as we are freed from the danger of their arts.

Now therefore I come to the conclusion which I direct distinctly first, against the ceremonies, then against philosophy, and lastly against traditions. First, I say, let no man condemme you, (or if they doe care not for it) condemme you I say for any of the ceremonies, whether it be about meates or drinkes, or about the ceremonies all days, or moneths, or sabbaths, that were required in that law.

For these and all the rest were but shadowes of things to come, and now in Christ we haue the substance and body of them.

The like I say against philosophie and in especial against Angells worship, let no man beare rule over your confidences, for they that bring in this doctrine, do it hypocritically upon pretence that it tends to make men humble, and they do it very ignorantly, for they never saw the kingdom of Angells, nor what is done in heaven, and most prouly doe they advance themselfes, dwelling in the vain conceits of their fleshy minde.

Tea, they that bring in this doctrine fall from the foudation, & hold not Christ, who is the head of the Church, of whom every member doth depend, and the whole body is excellently furnished, and indisoluably knit together, and encreaft with the icing of God.

And lastly for traditions, I wonder at it you should be clogged with them, seeing you are delinquent from them in the death of Christ, and they are not so honourable as the ceremonies of Moses, but are vile burthens.

Thinke but with your selues, how vainly they impose upon you, when they say, touch not, taste not, handle not.

Besides all these are perillable things, and fit nothing at all to eternall life, and further they are evidently the common documents and deuises, and dogmas of men, that never had warrant in the word of God.

It is true, they find out many faire pretences to blind mens eyes withal, as that hereby wee shew especiall scale to God in doing more then hee commandeth, and these things seeme to tend to humiliation and the taming of the flesh, but all these are but shewes, and therefore naught what soever they say, because they yelde not a due respect even to the body of man.

CERTAINE
CERTAINE OF THE choiefcft and cheeſest points handled in the second chapter.

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Our many waies faithfull Ministers fight.</td>
<td>3</td>
</tr>
<tr>
<td>The comfort comes by the word with the answer of manie obscureous.</td>
<td>6</td>
</tr>
<tr>
<td>Causes why many finde no more comfort in the word.</td>
<td>7</td>
</tr>
<tr>
<td>Seven inconveniences of an uncomfortable heart.</td>
<td>8</td>
</tr>
<tr>
<td>The differences, author, bond, feats, effects, obieſſets and</td>
<td>8</td>
</tr>
<tr>
<td>properties of love, and rules for preferring it.</td>
<td>7-8</td>
</tr>
<tr>
<td>Fourse sorts of disturbers of the Church.</td>
<td>7</td>
</tr>
<tr>
<td>Seven things of which we should be assured.</td>
<td>9</td>
</tr>
<tr>
<td>Seven signes of full assurance, and what we must doe to get it.</td>
<td>9</td>
</tr>
<tr>
<td>Wherein our firuſſe riches lie.</td>
<td>10</td>
</tr>
<tr>
<td>An answer to the ubiquitaries.</td>
<td>11</td>
</tr>
<tr>
<td>What Pithanologie is.</td>
<td>12</td>
</tr>
<tr>
<td>Who are deceivers.</td>
<td>14</td>
</tr>
<tr>
<td>Rules to prevent beguiling.</td>
<td>14</td>
</tr>
<tr>
<td>Of order in the Common-wealth, and the Church, and in the Familis.</td>
<td>15-16</td>
</tr>
<tr>
<td>Ten helps of order in conversation.</td>
<td>16</td>
</tr>
<tr>
<td>Rules to bring our lines into order.</td>
<td>17</td>
</tr>
<tr>
<td>Nine letters of order.</td>
<td>17</td>
</tr>
<tr>
<td>Of fiedfaſſefte of faith.</td>
<td>18</td>
</tr>
<tr>
<td>The properties of a man fiedfaſſ in faith.</td>
<td>18</td>
</tr>
<tr>
<td>The cauſes of unsettledneſſe.</td>
<td>18</td>
</tr>
<tr>
<td>The meanes of fiedfaſſenfe.</td>
<td>19</td>
</tr>
<tr>
<td>The inconveniences of an unsettled faith.</td>
<td>19</td>
</tr>
<tr>
<td>How weak faith may bee discerned, and the cauſes of unsettledneſſe or</td>
<td>19</td>
</tr>
<tr>
<td>weak faith, and remedies.</td>
<td>19</td>
</tr>
<tr>
<td>Causes of faith weakened, signe, and remedies.</td>
<td>20</td>
</tr>
<tr>
<td>Causes of the losſe of fiedfaſſenſe.</td>
<td>20</td>
</tr>
<tr>
<td>The effects of falling away.</td>
<td>20</td>
</tr>
<tr>
<td>Remedies for the losſe of fiedfaſſenſe.</td>
<td>21</td>
</tr>
<tr>
<td>The priviledges of such as receive Christ.</td>
<td>24</td>
</tr>
<tr>
<td>Rules for perseverance to be observed in our first conversion.</td>
<td>24-25</td>
</tr>
<tr>
<td>What a free spirit is.</td>
<td>26</td>
</tr>
<tr>
<td>Signes of a true heart.</td>
<td>26</td>
</tr>
<tr>
<td>Rules for perseverance to be looked to after our calling.</td>
<td>26-27</td>
</tr>
<tr>
<td>How philosophie becomes vaine deceit.</td>
<td>30</td>
</tr>
<tr>
<td>Of traditions in the Church of the Iewes and of the Gentiles, and in</td>
<td>31-32</td>
</tr>
<tr>
<td>the times of the fathers in the Primitive Church and in Poperie.</td>
<td>31-32</td>
</tr>
<tr>
<td>Of the abrogation of the Law.</td>
<td>33</td>
</tr>
<tr>
<td>Morall, Judicial, and Ceremonial in what respests.</td>
<td>34</td>
</tr>
</tbody>
</table>
Cheefe Notes.

How the divine nature can be in the humane, and how Christ was like vs, and how unlike. 36.

Distinctions of unions. 37.
Gifts supernatural and natural in Christ. 38.
A threefold wisdome in Christ. 39.
Of the power of Christ. 39.
Christians are compleat both comparatively and positively, and that foure ways. 40.
The compleatness of the weake Christian. 41.
The compleatness of the strong Christian. 41.
Of Angels, as they are principalities and powers. 42.
The benefit Angels have by Christ as their head. 42.
A two-fold circumcision. 43.
Of circumcision in the flesh, what is signified by it, and the ends of it, and why it was abolished. 43. 44.

Eight reasons of the hard kindes of phrase or speech in Scripture. 44.
What circumcision without hands is. 45.
The time of circumcision without hands. 46.
Six defects of the carnall Israelite. 47.
The prattises of the fleshe, and courses to tame it. 47. 48.

Why our sinnes are called a body of sinnes. verf. 11.
How many ways sinne is put off. verf. 11.
Of the circumcision of Christ. verf. 11.
Ten reasons why Chrifh was circumcised. verf. 11.
Christians buried in three respects while they live. verf. 12.
The degree of mortification, and what the burial of sinne is. verf. 12.
Christ raiseth men up diuers ways. verf. 12.
Of the resurrection of graces. verf. 12.
Of the resurrection of duties. verf. 12.
Of Baptisme. verf. 12.
What faith bath to doe in baptismes or in sanctification. verf. 12.

Of the operation of God, and in what things we have warrant to beare our selves upon the power of God. verf. 12.
A fourfold death, and of death in sinne. verf. 13.
Of the uncircumcision of the flesh, verf. 13.
Of quickening and our new birth, the means, necessity, prerogative and signes of it. verf. 13.
Offorgiveness of sinnes, verf. 13.
Of the hand-writing that was against vs, and the cancelling of it. verf. 14.
A great combate. verf. 15.
Of the battle betweene Christ and the Diuels. verf. 15.
Of Christes vittorie and triumph over the Diuels both in himselfe and in vs. 72. 73.
Of ceremonies, and how they were shadowes of meats, & daisies, and sabbaths. 74. 75.
Of the Christian race, and lets in running. 77.
Rules to be observed concerning this race of godliness. 77.
About worshipping of Saints and Angels against the Papiifs in three things. 78.
Of the pretence of humblenesse of minde. 79.
Of the diuers kinds of ignorance. 80.
How men please themselves in their owne densities. 81.
Of pride, and how it is vnjuice in three respects. 82.
The privileges flowing from our union with Christ. 84.
Wherein the Church groweth 85.
Three things that make men grow. 86.

CHAP.
CHAPTER II.
VERSE I.

For I would ye knew what great fighting I have for your sakes, and for them of Laodicea, and for as many as have not seen my person in the flesh.

He exhortation begun in the 23. verse of the former chapter is continued in the first 7. verses of this chapter: wherein the Apostle propounds three other reasons for confirmation, and answers divers secret objections. The reasons are in the three first verses, and the answer to the objections in the foure next.

The first reason is taken from the care the Apostle tooke for them in the worke of his minifterie, in this verse. The second reason is from the effects of the Gospell, viz. consolation and loue, verf. 2. The third reason is from certaine adjuncts of the Gospell, viz. certaintie, sublimitie, and perfection, verf. 3. 2.

Ob. But what needs all this adoe, might some of the Coloiffians say? Why are we thus tediously urged, and with so many reasons?

Sol. verf. 4. This I say lest any man beguile you.

Ob. But you are a stranger to vs, and absent from vs, how know you our estate?

Sol. verf. 5. Though I am absent in the flesh, yet I am present with you in the spirit.

Ques. But it is vncharitablenesse to entreate such conceits of vs, as it wee were a people corrupt and fallen away.

Sol. verf. 5. For your present condition, I rejoice in your order, being fully assured of your present steadfastnesse of faith in Christ. But I write this to keepe you as you are, that you may not be drawn away.

Ques. But what would you advise us? Tell vs briefly, and at once, what you would have us to doe?

Answ. As you have received Christ Jesus the Lord, so walk in him, &c. v. 6. 7. Thus wee see the order and generall meaning and dependance of all these first 7. verses.

In this first verse the Apostle would stirre vp the Coloiffians to confancy in the Gospell received, by shewing his great care and daily thirle for them and their good.

It is not unlawful in some cases to praise a mans selle: the Apostle here doth it: nor is it unlawful to vs rhetorical insinuations, to winne and excite affection in the people. Paul would perswade by shewing his owne care for them. But sure it is, Ministers shall hardly ever profit the people, or power-
fully persuade with them vnto confiance in receivng and retaining the care of their doctrine, vnliely they shew their owne care in teaching, and their owne love to the people they would persuade.

What a great conflict. Paul shewes his great love to them: hee fighteth for them, and this he did when in all likelihood he should imploy his cares for himselfe, being now in such straites, as it were in the middest of death, and the rather they should be affrighted with this proofe of his love in them, because they were absent from him.

For. This shewes an aitologie; for it points to a dependance vpon the last verse of the former chapter: there he had shewed what paine he tooke, and how mightly the Lord had shewed his power in working through his ministerie. Now he tells of a fight and combat, which evidently imports, that when the Gospell workes vpon mens consciences, and the ministerie of Gods servants proves effectual and powerful, there will follow some flirre and opposition, there will be a conflict and strife.

Yet hence also may be gathered, that the grace of the Gospell is excellent, and worthy the hauing, else there would not be so much ado to hinder it.

What great conflict or fighting. The original word is diversely renderd: some render it care of solicitude, some danger; sometimes it signifies a race, as Heb. 12. 1, sometimes it signifies only to trie, but heare and in divers places it is fully renderd a conflict, or fighting, or wrestling. But leaving the signification, the matter is plain, that if Ministers execute their offices sincerely, they must looke for a battle and opposition. Indeed the life of faithful Ministers is but a continuall battle; they must looke to suffer and be shamefully treated: if they be bold to speake the Gospell of God, it will be with much contention: if they discharge the trueth God hath put in them, not pleasing men but God that trieth the hearts, warre they must, this is their comfort, it is a good warfare, and a good fight: to undertake the ministerie, it is to goe to warfare.

If any ask how this fight should grow: I anfwer: First, it is manifest the deeill is the enemy of all goodnesse, and will croffe the Gospell what he can: Besides, the flesh both in Ministers and people will lufte and trie against the spirit; a Minister shoule have something to doe to beate downe his owne flesh.

And in the Apostles times Tyrants with their ciuill or rather vnciual lword did fight against the truth: so did heretickes with the tares and poison of their infectious doctrine: so did the Infidels also with flanders and outrages. And though these cease, yet opposition will rife from other forts of men: for in general all men of wicked life will be contrarie to sound doctrine; and particularly both worldlings and epicures doe in all places discouer their dislike of the faithfull and diligent preaching of the Gospell; in as much as the word would restraine the excess of their pleasures and cares of life; yea the ciuill honest men of the world, though they give heauen good words, and can be long more queit then the former, yet let once their inward corruption bee rafacked, or their speical evils powerfully vnmasked, they will become like horses and mules, they will strike at all that croffeth the praise of their quiets estate. And for temporizers, it is wondering evident, that in all places they hold it a point of their care, to set that sound preaching be disgraced. For howsoever by Gods singular mercie amongst vs in this Nation, by the laws of the Kingdome, preaching is both established and protected with honour, yet because in practive people of all degrees tend to libertie, and many great ones like not that preaching that should discouer or restraine the greevous excesses of the time: hence it is that such as serve the humours of men, and run in the current or prophaneness, doe every where take all advantages to disgrace painfull and godly Preachers and preaching. Besides, such is the hellish spight and rage of Papists and popish persons in all places, that in imitation of their holy
holy father, who is noted to oppose and exalt himself, they, especially the wrath among them, are as horses prepared to the battle, as soon as the Gospel begins in any place to be sincerely taught. Lastly, this opposition many times is made by corrupt teachers, men that either are posyoned with unfound opinions, or otherwise be of corrupt and ambitious minds, as James and Jambres resisted Moses, so doe these resist the truth, and with fulnand the words of faithfull men, and doe much evil, these by cunning craftines lie in waites to deceaue. So that there are 12 oppolites, that set against the sinceritie of the preaching of the Gospel.

Now if any ask how Paul, and so every faithfull Minifler doth fight against these: I answere, that as the adueraries are divers, so their fight is divers also. For against there owne flesh they fight, by renouncing the world, and the care or confidence in worldly hopes, making profit and credit floop to the calling of God.

2. Against the temptations of Satan and the many objections by which he labours to discourage or hinder them, they fight by care, that is, by a daily studie, deuising how to aduantage the good of the Churches, devotting their bent desires for the peoples good.

3. They fight by apologie and iuft defence, and so both against corrupt teachers, and the calamities and slanderous reproches of the wicked.

4. They fight against the corruptions and abuses of the time, by reproothes and the denuntiation of the threatnings of Gods word. 5. They wrangle and fight even in prayer to God, and so they fight by complaining against the injuries of wicked men, or else by striving with God himself to overcome him by importunitie. 6. They fight even by their sufferings: they winne many battles by their very patience, and iuft thro the fight of affliction.

The consideration of this fight, may first awaken carleffe Miniflers, in as much as they proportion out such a course of preaching as they can escape blowes, it giuen a just cause of suspition that they are combined with the enemies, in that they are let alone and not opposed.

Again, this may both found an alarme, to all faithfull Miniflers to arme, and prepare for a fight: and it may comfort them, in that this hath beene the cafe of the best of Gods seruants. And withall the people may learne how to be affected to their godly Teachers: doe your Miniflers so many waiues labour and strive for you, and shall not you strive for them, by apologie, prayer, care and all waiues of iust defence? I would you knew] 2. Why was the Apostle so defirous they should know, his care, patience, fighting &c. for them? Answ. There might be greater cause of it. 1. To remove all conceit that he did not respect them. 2. To incourage them to constancie in that doctrine for which he suffered so much. 3. It might arme them with patience to suffer, if they should be called toit, considering his example. 4. That fo they might be stirr'd vp the more earnestly to pray for him. In generall this flueves that it is not enouu, that wee one on another, but we must manifest it, especially affection between the Minifler and his people should not be conceale.

For you and for them of &c.] There were two sorts of godly men in the Apostles times. 1. such as were converted mediately by the Apostles, in their owne persons. 2. such as were converted by others sent of the Apostles. The Apostle here flueves he loves the latter as well as the former.

There is a communion with the absent members of Christ, even with such as we never saw in the face, a communion I say in the same head, and in the same spirit, and in the same priviledges, of a regenerated life. And we see here we are bound to desire and induerow the good of the absent Saints as well as
the present, we may fight for the absent, by prayer, by apology, by our sufferings, and by ving the means of consolation or information; yea, herein is a lively trial of our true love to the brethren, if we can love them we never saw for the grace of God we hear to be in them.

For them of Laodicea.] Though there were many Cities of this name, yet I think this is the Laodicea mentioned Rev. 3. If the estate of these Laodieans be well marked as it is there described, we may observe, That in matters of religion and Gods worship, they were neither hot nor cold. That they thought they had as good hearts to God as any, that they were in love with no saving grace, that they were utterly ignorant of the doctrine of their mis-terie, that they would take no pains either about justification or sanctification, &c. Yet no God had his remnant among these, Christ was Amen in this Church, he did faithfully performe his promises, and they were such as by a new creation of God were begotten againe, even amongst so careless a multitude. The general securitie of a people, doth not simple, did follow the covenant with a people, and the Gospel is with all care to be taught, though but these of men be wrought upon by it.

And for such as never saw my face.] Two things may bee here further noted.

1. That we haue the profit of the prayers and holie endeavours of such as we never saw in the flesh.

2. That it is a great benefit to enjoy the presence of those that are eminent in Gods servise, for that is implied in the words. Certainly it is one thing should make vs willing to die, because then wee shall see the Worthies of the Lord, face to face; if so much greefe, A &. 2. because they should see Pauls face no more, then what ioy shall it be when we shall see downe in the kingdom of beamen, with Abraham, Isaac and Jacob.

Ver. 2. That their hearts might bee comforted and they knit together in love, and in all riches of the full assurance of understanding to know the mys-terie of God even the Father and of Christ.

In the beginning of this verse is contained the second reason, taken from the effects of the Gospel, which are two: the first, consolation; the second, establishment of their hearts in brotherly love; the rest of the words of this verse belongs to the third reason, as shall appear after ward.

This is the fruit of the care and earnest strive of godly Teachers in their painefull labours of the Gospel, that it breeds much comfort in the hearts of Gods people, and likewise greatly confirmes them, and settles them in the murall love one of another: it knits their hearts together. And contrariwise, we may generally here note the hurt and mischief that fall, and corrupt teachers bring vpon men. They hinder the consolations of Gods people, in that they draw them away from God the fountain of all consolation: and likewise they withdraw them from the societie and fellowship with the Saints, But this is but general. I consider distincly of each of these effects.

That their hearts might be comforted.

The people whose harts are not effectually wrought vpon by the Gospel, are voyde of the confections of God. They are in comfortlesse distresse; a natural heart is a comfortlesse heart; and they must needs be without comfort, for they are without God and Christ, and the promises, and communion with the godly, which are the walls of comfort; besides by reason of the vale of ignor-ance, their foules sit in darkness: and what comfort can they have in such a continued spiritual night of darkness? neither will the disorder of their affec-tions, passions or lusts, suffer their hearts to enjoy any true ease or rest, or ioy, and
and how can comfort dwell, where evil angels have their throne? The powers of hell prevaile in every child of disobedience: and the joys of the holy Ghost are altogether restrained from them, neither can there arise any true consolation from outward things, for in their own judgments most an end they are at a want of contentment, they are daily fretted with the interruptions befall them: and vanity and vexation of spirits, are the inseparable companions of earthly things, or if they were not, what were the poisseion of all things, if they be yet before the thoughts of death or God’s wrath, or the last judgment, or hell? Imagine a man driven out of the light by diuils, where he should see nothing but his tormentors, and that he were made to flend upon flames or grennes with iron teeth ready to strike up and grind him to peeces, and that he had gall powred downe to his belly, and an inflamet taking in his bowels, and the paines of a travailing woman upon him, and an hideous noyle of horror in his cares, and a great gyant with a speare, running upon his necke, and a flame burning upon him round about, do you imagine this man could be solaced in this detresse, with bringing him strawes or trifles to play with? Alas, alas, this is the estate of every wicked man if he had eyes to see what belongs vnto him, and what is his danger, as these places shew, whence these comparisons are taken, lob. 18, 18,7, 8. & 20, 24, 15. & 15, 20, 21, 26, 30. Certainly heaven and earth shall passe away before one of these miseries shall be removed out of the way so as, they should not fall upon wicked men being impenitent: and alas what then can outward things doe vnto them? Oh then shall not men be warned and awakene, and stand vp from the dead that Christ may give them light? and shall not our bowells turn within vs, to thinke of this comfortles disstresse of so many thousand soules? And will the rebellious world still rife vp against the messengers of God, that gave them warning of their miseries? shall he still be made to sink in the word, and be taken in a faire, that reprehent in the gate? Oh the unexpreffible fenfeleffe and plumber that poiffeith the hearts of some men! But I come to the second doctrine.

This is a maine end of the Gospel to bring men to true consolation and contentment. The Gospel brings joy, because it brings knowledge, which refreheth the minde, as the light doth our fenfe; it comforts as it revives Gods favour in Christ: how can it be but comfort, when it giveth the Spirit, which is the Comforter: and it is a daily refreshing against the guilt of sinne and the afflictions of life, it fliwes mortality and the hope of glory to come; it discovereth the mines of treasure that are in Gods promises, and it fliwes vs also our right in earthly things, as it is conferred vpon vs in Christ.

The vs is firft for confusion, it doth not make men desperate and melancholy; but contrariwise it eafeth and solaces the hearts of men.

2. All that are in any difftrife either inward or outward, may here be directed whither to goe for hearts safe and comfort, viz. to the word, and though any vs of the word in sinceritie hath much life, yet is the power of the word most available in the sincere preaching of it. In the 19. Pfalme, this is one evident fruit of the word, that it rejoiceth the heart: Now if wee seriously consider the praises of the word in that place wee shall perceiue not only that this truth is maintained, but many objections are answered too: only this we must know, that where the word hath this effect, it must first conform vs to God, for to the vnregenerate minde it doth not work: but where mens hearts are turned to God, it is perfect; it is of excellent and exquisite vs, it is good for all occasions, it will direct in all our ways, and comfort in all difftrifes.

Ob. But may a man trust vpon it, if he subiect himselfe to the word, and waire vpon God in it, that he shall be directed and comforted?
Sol. Yes, for the simonies of God are sure, they never fail.

Ob. But might one say, it may be great learned men might finde so much good by it, but alas! I am unlearned and simple. Sol. It makes the simple wife. The word can help the unlearned as well as the learned.

Ob. But can it be that the word should fit my turne, to serve for my particular occasion; of need, of direction and comfort? Sol. Yes, the statutes of the Lord are right, and out of the times they have to our eflates; they greatly rejoyce the heart.

Ob. But I am much troubled with evil thoughts, and continual infirmities, and weaknesses, besides many outward faults. Sol. The word of the Lord is pure, it is fo by the effect, it will make thee pure, it will purge out those evils, and greatly help thee against these corruptions, that molest, and trouble, and annoy thee.

Ob. But I cannot tell how to do to order my course for hereafter, if I were now comforted. Sol. It gives light to the eyes: it will teach vs what to doe.

Ob. But yet there are many evils that I am by nature so addicted to, or by custom so involved in, that I feare God will never take any delight in me &c.

Sol. The fear of the Lord is clean: That word of God which tells vs how to fear God, is clean by effect, it will pull downe and murther any finne, and cleanse our hearts and liues of it.

Ob. But how may I know it will worke this in me, though others have found it so: because I know not how I shall perfeuer and hold out?

Sol. The fear of God endures for ever, The word I lay which workes in vs the true fear of God, will never cease to be effectuall, and there is as much force in it now, as ever was in it. No time can ever wear out the efficacie of Gods word in the hearts of such as feare God. If it haue wrought the true fear of God in thee, thou maist be assured thou halfe right to the directions and comforts contenued in it, and it will still be of force to thee, if thou waite upon God in the true vs of it.

Ob. But I see many are otherwise minded, and some teach otherwise.

Sol. Yet the judgments of the Lord are true: Gods word mult and will stand howfoeuer we are minded.

Ob. But may a man find help against any sinne, from the word, and direction in all things? Sol. Yes, for Gods judgments are righteous altogether. They are exactly sufficient, to make a man a godly man, compleat in all his ways; and to order him in all that justice he should performe, either towards God or man.

Ob. But might not the hearts of men be delighted with other things, and mans eflates made happy with other treasures? Sol. No, it is more to bee desired (the word is) then fine gold, yes then much fine gold, sweeter also then hony and the hony-combe.

Ob. But if I should devote my selfe thus to the word, the world would account me a very foole, and that I would grow strange simplemefte. Sol. By them is thy seruant made circumfpect. Nothing teacheth men true direction, but Gods word: and if many hearers bee not circumfpect, tis either because they attend not to the word, or because they are not Gods seruants.

Ob. But what profit will come of all this? Sol. In the found practife of the directions of the word there is great reward.

Thirdly, this may comfort Gods seruants in their choice; they have chosen the better part, in that they haue felt their hearts upon the word, howfoeuer the world thinke of them.

Fourthly, we may heere see the state of scorners and contemners of the word, implied: let them mock on, but this they shal haue, they shall neuer talle of the joyes of God.

Fifthly,
Knit together in love.

Fifthly, Gods servants should be admonished from hence, to express the power of the word in their carriages, that the world might see and know there is wonderful comfort and contentment in following the Word.

Lastly, this may serve for the humiliation of all such as have long heard the Gospel, and yet have not gotten any sound contentment.

Now that men may not bee misled, it will not be amiss to discover the true causes of this want of contentment in many that enjoy the Gospel. It is true that the proper effect of the Gospel is to comfort: but it is true also, that it comforts only Gods servants. A gain, if men have not mourned for their sinnes, no wonder though they bee not comforted. Besides, many do not lay vp the word in their hearts, and then how can it comfort their hearts? We must be a people in whose heart is Gods law, if we would feel this inward joy and consolation. Many also are enenared with grosse sinne, whereas only the righteous sing and rejoice. Many want assurance, and therefore no wonder though they rejoice not with those unspeakable joyes, which are companions of faith and the love of Christ only. Besides, many have but little joy, because they use but little praying: we must pray much if we have our joy full. Further, some through vnbeliefe refiit comfort.

There are seven inconveniences of an uncomfortable heart. 1. It is exceeding liable to temptations. 2. It is under the rage of continual vnthankfulness. 3. It is easily perplexed with every crosse; and turned out of frame and quer. 4. It is a daily let to the efficacie of all Gods ordinances. 5. It is accompanied with strange infirmities, in doing good duties. 6. It is vially barren in the very disposition to doe good. 7. It provokes God to anger, Deut. 3.8.47.

Being knit together in love.

Love is in God, in Christ, in Angels, in Saints glorified, in godly men conuered, and in carnall men also. In the Trinitie it is infinite, in Christ without measure, in Angels and men glorified perfect, but measured, in godly men on earth vnerperfect, but holy in carnall men vn holy, yet naturally, in the other creatures without reason by instinct.

This is a religious & holy love amongst the members of Christ, where heat.

The author and fountain of this love is God, 2 Cor. 13.14. The bond internally is the spirit, externally is the Gospel: the subiect or fear of it is the heart, yet not every heart, but a pure heart, 1 Tim. 1.5. The effects are a heavenly comfort in the Gospel, with all the fruits of it.

If thou ask whom thou must especially love; I answer, the Saints; that is, such as thou seest to strive after holiness of life, making conscience of their ways. These and all these are to be loved.

Neither will bare affection to them ferue, but thou must seek to have fellowship with them in the Gospel, Phil. 1.5 and 2.1. If thy love to Gods children be right, 1. it is diligent; 2. in things indifferent it doth not willingly offend; 3. it will cover a multitude of sinnes; and it will forgive great offences upon repentance; 4. it is compassionate and liberal; lastly, it hath the properties mentioned 1 Cor. 13.4.5. 6.7.

That this holy and religious love might be preferred amongst Christians, divers rules must be observed. 1. Men must not so much respect their owne earthly things. 2. Men should labour with all meekness for union in judgement, without all contention and vain glory. 3. Men must take heed of recoying in the errors one of another. 4. Men must get more patience to suffer longer, and upon more occasion. 5. Wee should with all possible care endeavour to encrease in knowledge, and sense of Gods love, for that enflames to the love one of another. 6. We must study to be quiet, and meddle with our owne businesse. Lastly, wee must much and often think of our living together in heaven, for the hope of heaven and the love of the Saints are companions.

Yet...
Yet that we may not mistake, there are divers sorts of people; with whom we may not hold open and professed love, and union, and amity, and societie. 1. With such as are open enemies to the truth, by Infidelity or Idolatrie. 2. With men that live in notorious wickednesse and prophanenesse, such as are Atheists, swearers, drunkards, adulterers, vurpers, &c. 3. With scandalous brethren, that make theewes of religion, and yet are levEl in conversation. 4. With corruptteachers and seducers, that would draw men from the sinceritie that is in Christ, and speake euill of the way of righteousness. 5. With those members of the Synagogue of Satan, whose tongues are set on fire with the fire of hell, in respect of flattering and disgracing such as truly fear God. 6. With such professors of religion that live idly, and in that respect walk superiordly, and will not be reclaimed, but in that respect live offentiously. 7. With such as openly refuse to obey the sayings and censures of Gods servants.

As the knitting together of Gods people is wonderfull comfortable, and a gracious effect of the Gospell: so to disturb the love and vnitie of the Church and people of God, is most execrable and abominable. It is a greevous sinne to disquiet and disioyne Gods servants. Now if we obserue in our ownetimes who they are that are that are disturbers of the Church and vnitie amongst true Christians, we shall finde foure sorts of men may bee iustly taxed with this greevous fault. 1. Papists and halfe-Papists, those in all places labour to hinder the progress of the Gospell, and the vnitie of the Church. 2. Ambitious temporizers: Diurephes had his hand deepe in this sinne. Too many there are that scarce know any reader way to cower their damned Simonia-
call practises, and to advance their owne aspiring ends, then to blaze and enlarge, and with bitter exasperations to proclame that heauie rent and diftent of opinion, that hath divided the sonnes of the same mother. 3. Men of flau-
igious and wicked life: for wicked men disturb Gods Church, both by their sinnes vexing the righteous, and by their rayling opposing the truth, and caufe God by his judgement to affliet his owne Israel. 4. Sectaries and humorous perfons, that out of their hellish pride, despise all the assemblies of Gods people, because they fauour not the fantastical projects. These many of them diuide from vs both in Church and habitation.

Thus of the affection it selfe. But I must more specially yet consider of the manner in the word knit together.

Knit together.] The original word, when it is taken properly, it signifies to set in a frame of building, but usuall it is taken in the new Testament in a borrowed sense: sometimes it is to demonstrate a thing by evident testimonie; sometimes to assure; sometimes to instruct, but most frequently to knit together as the members are knit in a bodie; and so it may well be taken here: and so we are considerd as ioyned together in the mystical bodie of Christ. And wee may hence obserue, 1. That our union one with another must be iustified in one head; if we be not ioyned to Christ, we doe in vaine pleade our love to men. 2. Our affections must carrie vs to a thirft and con-
stant desire to procure the good of the bodie; the bodie of Christ must bee dearer to us then our particular good. 3. That we must respect all that feare God, and not contemne the meanest Chriflian. We are knit to the whole bodie, and not to some one member only.

Thus of the second reason, viz. from the effect of the Gospell.

And into all riches of the full assurance of understanding.

The third and laft reason is taken from the adjuncts of the Gospell, which doe more and more appeare by the power of it, in the paine of Gods faith-
full servants: and these are three; 1. certaintie, 2. sublimitie, 3. perfection. The first is in the follow.
All riches of full assurance.

The Gospel is certain two ways: 1. In it self, 2. in the infallibility & steadfastness of the persuasion of the Elect. In it self the Apostle had good reason to say so; for it was no new device lately broached, but long before from the beginning propounded to Gods servants, and confirmed in all ages by the Prophets, &c. But in this place it is considered in the certainty of the persuasion of the godly, by faith laying hold upon it and believing it. This he expresseth in the word full assurance or plerophorie. The fulness of a Christian is either general or special: the generall is that fulness which euerie member hath in Christ their head, and by influence from him. The speciall is that fulness wherein some members excell. Thus some are full of the spirit of love, of joy, some in obedience and good works, some in faith and knowledge. So Rom. 15.14. So heere.

Quest. But is full assurance essentiall vnto true faith? Anfw. Some seeme to say so: but I see no reason so to thinke. And experience shews vs many worthie in the praiies of the Gospel, and yet have not gotten full assurance. Full assurance is in the greatest faith, but faith may be true in the least measure, though it be not so confirmed: it is essentiall to a strong faith, not to a little faith.

Quest. May this plerophorie or full assurance be had in this life? Anfw. It may without all doubt, as these Scriptures evidently prove, 1 Thess. 1. 5. Heb. 6.11, and 10.22. Rom. 4.21.

Quest. But are we bound to labour for this full assurance? Anfw. We are, Heb. 10. He faith, let vs draw neere in the full assurance of faith: and in the sixth chapter they are exhorted to shew their diligence vnto the full assurance of hope to the end. We make no question but we ought to make sure our houses and lands, &c. and that life and happiness lie vnaillured. There are 7. things wherein this assurance hath been employed. 1. There is a full assurance of the things done by Christ, mentioned Luk. 1. 2. There is a full assurance required in the knowledge of our libertie in things indifferent. 3. There is a full assurance requisite vnto the persuasion of the truth of their ministries to whom we subject our souls, as the original word imports, 2 Tim. 4.5.17. 4. We must be fully assured of the doctrine of the Religion that we profess. 5. There is a full assurance of the hope of a better life. 6. There is a full assurance sometymes in speciall and particular persons, as that to Abraham about his sonne, Rom. 4.21. Lastly, there is a full assurance of faith in Gods favoure, vpon the warrant of Gods word and spirit. This is chiefly to be laboured for.

Now there are seuen properties or signes of a plerophorie or full assurance of faith. 1. It will receive the word in afflication with much joy. 2. It will not bee carried about with every wind of doctrine. 3. It is industrious and laborious in the duties of love to Gods children. 4. It is unrebukeable and full of innocencie and integritie of life: it cannot possibly stand with any presumptuous sinne. 5. It will give glory to God against all sense and reason. 6. It mortifies and extinguisheth all headstrong affections. 7. It is carried with full sailes vnto holy duties (for fo the word signifieth) and is fruitful in good works. 8. It is able to admonish u.

If wee would obtaine this pleropharie, wee must bee much in hearing and prayer, for they doe both exceedingly stelite faith: especially we must attend much vnto the promises of God, and the testimony of the spirit of adoption: and we must get calm and quiet affections: we must grow in grace, and strive to be strengthened in the inner man. But especially we must begge it often of God by prayer, and strive against hardnesse of heart, and unbelief, carefully discerning and rejecting the objections of Sathan and the flesh, consulting daily with such as haue the oversight of our foules.

The Gospel is certain two ways.
The consideration hereof may both confute the Papifts, that plead so earnestly against the affurance of faith, and it may serueth to fecure the wanton dißemters of carnall Protestants, that against a principle of their owne Religion, will fo commonly digrace the affurance of faith, by faying men cannot be fo certaine of their owne salvation. And it may excite all that feare God to labour after it, and the rather confidering the worth of it, as the word riches of full affurance imports.

Riches of full affurance. There are two forts of rich men: there is a worldly rich man, and a spirituall rich man. Now our spirituall riches lie, 1. in the word of Cbrift dwelling in vs*, 2. in the spirit of Cbrift*, 3. in works of mercy and libera
ty, 4. in fufferings and patience, 5. in prayers, 6. in good works, 7. in vterance and all holy knowledge b; falfly, it lies in our faith: and fo the more full affurance we haue, the more rich we are. Now this in general may informe how to conceive of rich men, and who are to bee accounted indeed great rich men; and it may letfion worldly rich men not to dwell in the thoughts of their greatness, but rather rejoice that Cbrift hath made them low: and withall it should teach them to thinke more highly of poore Chriflians, that haue the true grace of Cbrift, whom Cbrift hath enriched with faith and holy graces of his spirit.

Worthily is full affurance of faith called riches, for it doth all that riches can doe vnto men. It comforts the heart, it defends from dangers, much better then outward riches can, for the influe by their faith. It gains the godly more true reputation, then houses, or land, or money could doe. It abounds more to spirituall mercy and well-doing with more sufficienty then outward riches can, and it buyes for the soule all necessaries: it is vnto Gods fervants according to their faith, and vnto faith all things are possible: yea, it doth that all the riches in the world cannot do, for it will settle a mans heart againft all earthly mutations, yea it will make a man ftrand vndaunted againft the rage of tyrants, yea of death it felle; yea in some fene it will fence a man againft the weapons of God himfelfe: though God kill Job in the barrely, yet he will not let goe his hold, but hee will still trust in him, yea the Lord is pleased many times to yeld the victorie to the wrestlings of faith, and accounts it no disparagement to bee overcome of the faith of his fervants, and to let them binde his hands, that he should not doe, what otherwife he might and would have done: how can it be but great riches, when it brings a man the aflured pardon of all his offences? and how doth it eftablith the heart of a man in his religion, more then ten thousand arguments or volumes of controversys?

Thus of the aduant certainty; the sublimity of the Gofpell follows.

The Gofpell is a diuine myfterie, both for the admirable depth of it: for it is a secret only God can reveale, and for the excellency of the subject it entreats of, which is God the Father and Chrift.

The Gofpell is a diuine mysterie, and to whom, hath been fhewed in the former chapter: onely let vs from the repetition of it here, be confirmed in this, neuer to truft the judgement of carnall persons, in matters of godlineffe and salvation, for they pronounce of things they never effectuallv vnderland, they cannot perceiue the things of God; and withall we fhould be excited to a daily care of faith, for reafon will not reach heere.

Further we may here obferue, That when the Lord doth reveale this my
terie vnto vs, we must not only beleue it, but we must acknowledge it, even by an outward profeffion of our faith in Chrift, and our confecration of our selves, to the worship and knowledge of God. The world wonderfull hardly brooks acknowledgement: most men ask what needs this profeffion: they will not vnderland that we must beare about, and hold out the light of the truth.
The mysterie of God the Father and of Christ.

truly received, labouring to winne glorye to God by the power of confession and obedience.

Of God even the Father and of Christ.] Diuers things may bee from these words particularly obserued.

1. We may see here the glorye of the Gospell, and the studies of Christians, they haue the onely excellent subject in the world: other sciences consider of the creature, but Theologie of the Creator.

2. Here is a plaine profe of the diuine nature of Christ, for God is sayd to be the Father of Christ.

3. From coherence wee may know, that as men grow in faith and loue, so they will be more and more settled in the doctrine of the persons of the Trinity, as such a mysterie as is revealed by degrees, as holiness and other sauing knowledges increafe in vs.

4. That wee never rightly know God till we know Christ, Matth. 11. 27.

5. Wee may hence obserue the miserie of all vnregenerate men, they neither know God nor Christ aright.

6. That howoeuer we be ignorant in many other knowledges and that of matters of religion too, yet it is a glorious riches to know God to be our father in Christ, and to bee fully assured of Gods loue in Christ.

Vers. 3. In whom are hid all the treasures of wisdome and knowledge.

In whom, is referred either to Christ or the Gospell, it is true either way: or rather both are coniomed together in one sense: In Christ who is the subject of the Gospell, is all treasures &c, or in the Gospell as it entreats of Christ, is all treasures &c, so that these words contain a third subject of the Gospell, and that is singular perfectone of wisdome.

Note here, with what feeling the Apostle speakes, when hee lays upon the mention of Christ, and the Gospell: hee aboundeth in powerfull affections and admirations of these things, which may wonderfully abate and humble vs, for our barrenenes both in thoughts, and affections, and words, when we have to deal with the things that belong to the kingdom of God.

Againe, if there bee any such treasures in Christ and the Gospell, wee may conclude it is not in vaine to devote ourselues to the knowledge of Christ in the Gospell, though it cost us never so much paines, or care, or cost, and though we be never so much oppoed by the flesh and the world.

Further, wee neede not doubt but that all things needfull to salvation and happinelle, are contained in the word, here are treasures of wisdome and knowledge, we neede no traditions nor inuention of men, nor decrees of Popes &c.

The vbiqutaries abuse this place, to prove a reall communication of the properties of the diuine nature to the humane. Now for answer to their cauill, divers things may be propeed.

1. If the words bee vnderlood of the Gospell, then their conceit wholly falls to the ground. 2. If they bee vnderlood of Christ, yet there is no necessity to vnderstand them, as these treasures are in Christ himselfe only, but as they are in his members by communication. 3. If as it is in him, yet it is not necessarie to vnderstand it of all knowledge in generall, but of that which is needfull for the saluation of the Elect. 4. If of all knowledge, yet the Apostles faith nor that it is in the soule of Christ, but in Christ. 5. If in the soule, what wisdome? not increate and infinite, but created wisdome.

Thus in general.

In whom] Wisdome and knowledge are in Christ, in Angels, in Men, but indifferently:
In whom are hidden all treasures.

The difference of knowledge in Christ and men.

differently: in Christ, by vision; in angels, by vision; in men, by revelation. There are divers gifts conferred upon the humane nature of Christ, the gift of personal vision, the gift of office of mediator, and head of the Church, the gift of adoration, with his divine nature, and the gifts they call habitually, which above the measure of men or angels are conferred upon him.

Which may comfort us against all our defects in ourselves, for though we have so many wants, yet wee have an head in whom we have all fullness, and it should be our course to make use of this doctrine, by differing upon our selves daily to lay hold upon Christ for the supply of our wants out of the riches of his grace.

Are hidden] The admirable excellencies of wisdom and knowledge in Christ are fayd to be hidden, 1. In respect of our apprehensions, because we cannot reach to the depth of them. 2. In respect of the cross, that followed Christ and his members: for the cross like a vail obscured the glory of Christ's perfections, both in himself, and the communication of his gifts to his members.

And may not this teach vs singlenes of heart, and humility, even more to seek to bee good then to seeme to be so: Christ was contented his treasures should bee hidden, and shall we freat our selves when our drops of grace are not admired? shall it not be enough to vs that we shall appear in glory, when his glory shall be revealed?

All treasures] Wisdom and knowledge in Christ is called treasures, not for the quantitie only, but for the worth also, for grace and knowledge are the best treasures.

Which may shew the miserie of all wicked persons, for in as much as they are not of Christ, they are defitute of the treasures of God: and contrariwise, they are most happy that haue Christ, for in him they find all true treasure & riches, he cannot be poore that hath Christ, nor can he be rich that want Christ.

Queft. But what is the cause that so many Christians want treasures, and yet profess Christ?

Anfwr. Either they want workmen, to digge for the mine, through want of Preachers: or else they digge for this treasure in a wrong earth, by seeking it, but not in the Scriptures: or else men know not the mine, when they finde it: or else they let the earth fall upon their worke, after they have begun, through negligence in feitly working in their entrance.

Of knowledge and wisdom.] The different terms may note but the same knowledge in Christ, but for our capacities varied: It is true that there is in Christ a most admirable perfection, both of the knowledge of contemplation, and of the wisdom and discretion of working and practice, and thus it was in him, in his own obedience, and is still by participation to his members to make them wise and discreet, as well as full of understanding and judgement: hence it is that Christ would be rich unto vs, in the gift of holy discretion, as well as in the gift of holy understanding, if wee would seek it of him, for hee is made unto vs of God wisdom, neither can true wisdom bee found in any men under the sunne, that haue not the true grace of Christ, neither can any Christiant be found without the foundations of heavenly wisdom, such wisdom I mean as none of the wiftest men in the world could ever attaine, for though it bee true, that there may bee and are many deficiencies in such as otherwise truely fear God, yet if the best wise should bee enquired after, the meaneft and simplest Christian doth exceed the greatest and exactest politician, or disputant of this world. For what wisdom can it bee for a man to haue excelling skill to know the secrets of nature, or the order of civill affaires, or the ways to advance his own outward estate, and yet know no certaine and safe way how to faue his owne soule?

V E R S. 4.
Vers 4. And this I say lest any should beguile you with enticing words.

Whereas the Colossians might ask, why the Apostle is so large in urging them to constancie, he thewes in this verfe, that it is to prevent the intemcations of seducers.

1. It is the dutie of every Minifler to labour by all possible meanes, to prevent his people, that they be not beguiled, if not enough to teach them true doctrine, but they must be watchfull, that neither Satan nor euill men infect and corrupt them.

2. It is the usual practife of the deuill, when the word hath wrought with any power in any place, to affay by all meanes, to draw away and deceive the mindes of the people: let men looke to themselves, and not lieue securely for certainly the deuill will attempt them with all cunning and fraud.

3. If these words be compared with the Apostles exhortation in the 23. verfe, of the former chapter, it will appeare manifeftly, that one reason why many are deceived, is thee unsetlednes, in the doctrine of faith and hope: if they had beene established in their assurance of Gods fauour in Chrift, and the hope brought by the Gofpell, they could not have been so deceived, and beguiled, or not so easily.

4. The way by which men are in points of religion deceived, is not by apparant falhoods, but by probabilities of truth: the Apostle calls them paralogismes of pithanologe. Pithanologe, which the Apostle condemns is a speech sittted of purpose, by the abuse of Rhetorick, to intice and by tickling the affections of men, to please and seduce, and herein properly lies the abuses of Logick or Rhetorick in matters of Diuinire, when out of affection, & some fubtle purpose to deceive, vaine and fable arguments are varnished and coloured outer, and made probable to the mindes of the simple. yea, though the matter taught be sometimes truth, yet many mindes are beguiled, from the power and profit of it, by placing their respects and affections, vpon the wifedome of the words and the affected artificiall frame: otherwise there is singular vfe both of Logick and Rhetorick, when they are applied to set out the wifedome of God in his word, upholding the hidden depths of the power of the word of God: the very preaching of the Gofpell is exceeding effectuall, when without affectation, men vfe their art, to expresfe the native force and life of the words of the holy Ghoft in scripture: but the chiefe thing in generall, is for vs hence to learne, that herefie and error, was never fo vnclathed, but it was pretended to the world with greater colours and probabilities: many simple people wonder that Papifts or Brownifts should be able to say so much for their idolatrie or schisme: but we must know, that any heretikes that ever were, have brought greater probabilities for there herefies as well as they. The deuill were wonderfull simple, if he should thinke, to bewitch men so far, as to beleue with any confidence, things that had manifest apparence of fallhood, that cannot be. Thus in generall.

Now in particular, concerning the corrupting or deceiving of the soules of men, wee may confider three things. 1. The miferable efface of the soule, that is deceived, or beguiled, or corrupted. 2. How the soule is corrupted. 3. The meanes to prevent it.

For the firft, looke what the carcase is when it is putrified, such is the soule when it is corrupted, it is spiritually loath some, and wonderfull vnpleasing vnto God, and call out of his figh: and the more is the miferie of such soules, because to please that they were deceived, will not fuccurte, we may deceive or be deceived, but God will not be mocked.

For the fecond, if we ask by whome or how the soule is deceived or corrupted?
_Left any man beguile you with enticing words._ Chap. 2.

rupted? It is to be answered generally, we must take notice of it to beware: the two greater deceivers, are the devil and Antichrist. It is true that by the malice of Satan, and sordidness of wicked men, God's faithful servants are euerie where called deceivers. They that most labour to preferue men soules from corrupting, are most charg'd with seducing; but there are so called and are not.

The most ordinary deceivers, are 1. carnall friends; 2. the Profits and pleasures of life; 3. euill companie, this corrupts like leauen, 4. carnall reason, 5. sinnes, 6. but especially corrupt and false teachers. Thirdly, if we would not be beguile and deceived, we must looke to three things: 1. we must get a steadfast faith in Jesus Christ, plerophoric or full assurance of God's favour is a wonderfull preferuation against corruption of doctrine or life. 2. we must constantly cleave to the meanes, unto which God hath giuen testimonie by the power of his presence, and blessing; we should get under the shelter of a powerful ministrerie, and this will be a rocke of defence. 3. we must preferue vertue, and our care of innocencie in what we know to be required: contrariwise, so long as we are vssetted, and want assurance, especially if we live not under the power of the word, we are in continual danger to be drawne away: and it is with vs too, if we fall vsne the loue of any sinne, of knowledge; for corruption of life is many times scourged with corruption of doctrine and opinions.

But if we would have more abundant caution for our preferuation, then I will follow the similitude of beguiling amongst men, from whence by comparison we may learne many things, for our cawion and observation. Men that would thrive in their estates, and would not be beguiled in the world or wronged, obserue most an end, these rules. 1. They will buy such things as are durable, not toys or trifles: so should we, we should let our hearts upon eternall things, and not minde earthly things, which will last but for a short time, and when death comes, if we truft upon earthly things, we shall finde our selues deceived. 2. They will know their commodities themselues that they fell or buy: so should we both for the sinnes we would part with, and the opinions, or duties, we would purchase. 3. They will know the perons, with whom they deal: so should wee try the spirits. 4. They will have all the securitie may be had: so should we see all warranted by the scriptures, for other securitie we cannot have put in that is sufficient if the diuell or the world, or corrupt teachers, tempt and inticke vs, wee must put them to it, to put vs in securitie from the scriptures, which because they cannot doe, we must wisely reject them. 5. Men that deal for much, are glad to seeke the protection of some great men: so should we seek the protection of the great God. 6. If men doubt in any thing about their estate, they will presently consult with their friends, and in difficult cases they will have opinions of Lawyers too: so should we doe if we would have our states safe, we must propound our doubts one to another, especially to our Teachers, that they may refolve vs out of the word of God.

Vers. 5. For though I be absent in the flesh, yet am I with you in the spirit, rejoicing and beholding your order, and the steadfastnes of your faith in Christ.

These words depend upon the former, as the answer of two objections; First, they might say, How doth he know our estates; to which he answereth in the first words, That though it were true, that he was absent, in respect of the flesh, yet it was also true, that he was present in the spirit, both in that his affection, carried him to a daily thought of them, and so to a willinges upon all occasions...
Beholding your order.

occasions to take notice of their estate: and besides, as some think, he was acquainted with their estate extraordinarily, by revelation of the spirit. And thus also he secretly gives them notice to look to their ways: for he takes notice of all that passed among them. How careful should we be in all our courses, as well as they? For we have the spirit of God in us, and the people of God round about us. Here also Ministers may take notice of their duties: their spirits should cleave to their people, and their daily thoughts and cares should run upon them; they should still observe them, and watch over them in the Lord.

Ob. 2. But might some one say, Is it charity in the Apostle, being thus absent, to entertain furnishers and hard thoughts of vs, as if we were falling away, &c. Now to this he answers, that though he wrote this to exhort them and to warn them, yet he did greatly rejoice to know so much as he did of their order of life, and fled the fife of faith. Many are so diseased, that they think, if a man reproove them or admonish them, that then he hates them altogether, and likes nothing in them: but the Apostle to prevent that, acknowledges the praise of their life and faith. A holy minde can rejoice in the good things of those he warneth or reprooveth.

You order) Order hath originnamon in God, he is the God of order, as all disorder and confusion is of the Diuell. Order is that wonderfully commends whatsoever it is in. There is a kinde of seed of order nowen in the creatures. This order in man is their eutaxie or well disposing of themselves.

The Apostle might commend their order generally, both in relation to the common-wealth, and to the Church, and in their families, as also in their particular conversation.

That there might be order in Common-wealeths, God hath set men in authority, (for by him Kings reigne and have their power,) and hath communi- cated a part of the honour of his owne divine lawes to their ciuill lawes, viz. That they should binde mens consciences to farre as they are not disagreeing from his word. Besides, hee hath recorded threatenings against the disobedient, and acknowledged Magistrates to bare his image, to be as it were God by representation, and he guides them by his spirit for the time, many times qualifying them with gifts, and guiding their mouthes in judgement, (for a divine sentence is in the mouth of a King) yea hee himselfe drew a plat-forme of rules for Common-weales, to give them a taste of government.

Now that men may attain to this Eutaxie and good order in Common- weales, they must reade the law of God, and let that bee a generall guide to them, and they must propound sanctities as well as felicities, as the end of their government; and in calling to office, they must be careful not to set the feet where the head shoulbe, but to chufe men that feare God and hate covetousnesse, and are men of courage. The feare of God and courage is wonderfully wanting in all parts of Magistrates. And as for courage, in respect of the people, what are they the better if they have a good man, that will doe no good, then if they had euill men, that would doe no euill? Yet in truth Magistrates, whether good or euill men, doe much euill by suffering euill to be vnpunished. But to returne to the point, Magistrates that would preffeuer order, must giue good example themselues, and mend the disorders of their one households, and bring such a sympathie and love of the people, as they should both preffeuer their authoritie, and yet remember that they rule their brethren. And in their government they cannot obserue order, unless they punish vice as well as command or prouide for vertue and wealth. Besides, they must take away the perfons or places that are occasions of disorder, and they must charge and remunerate as well as punish. Finally, the people out of the obligation of conscience must strue to live in order, with reverence and fear
Beholding your order.

Chap. 2.

Order in the Church.

There is order also in the Church: and thus there is order in doctrine, for milke must be propounded before strong meat, or with sufficient reference to the parties to be taught. There is order also to be observed in the time, places, and manner of celebration of God's worship. There is order also to be respected in the vice of things ecclesiastically indifferent. There is order in the subordination of persons, in the ministrity, some to rule, some to teach, some to exhort, some to distribute. There is order also to be observed in the discipline of the Church, proceeding by degrees with offenders, so long as they are cureable.

Neither may our families be without order; order I say, not only in the duties that concern the maintenance of the family, but also in the exercises that concern religion and the service of God in the family. In families there must be a care also of reformation: especially that openly prophanfe persons, only for temporal advantage, be not retained or admitted there. In the family also there must be a daily exercise of patience, humility, knowledge, and all other Christian graces, that concern mutual edification. What should I say? There is a mutual relation in all the members of the family one to another, and the discharge of their several duties one to another is charged with a daily care of order.

But I think the Apostle commends the order of holy life unto which every Christian is bound. It is certain, we can never soundly proceed in godliness without a care of a settled frame and order of living. We may not live at a venture in religion. Tis not enough to do good now or then, by flashes. There is an order in holy conversation. We must walk by rule. There is an holy disposing of our waies required. It is required of us that we should ponder the paths of our feet. We must order our affaires with discretion. This is called the way of prudence or understanding. There is a guiding of our waies unto the ways of peace. Tis a wonderful curfe to be left to our security to walk in dark and uncertain ways: and contrariwise the vifion of the salvation of God is promis'd to such as dispose of their waies aright. And to bee careful of an orderly course of life, is to keepe our foules, and peace shall be unto such. But alas, men have corrupted their waies: and their understandings are darkned, and they are strangers from the life of God: neither will men cease from their rebellious waies. The ciuillest men walk after the way of their owne hearts, yea the most men hate those that are right in their waies, and are like Dathan, that would bite the heales of such as endeavour to walke in sincerity. Some hypocrites there are that will know the way of the Lord, and ask of him the ordinance of justice, as if they would be careful to please God: but alas they were never washed from their old affames, and they quickly returne with the dogge to their vomit, and corrupt their waies, being of purpose set on by the Diuell, to make a clamorous profession, that to their fall might more dishonour the glory of an exact and circumfect conversation. Alas, what should I say? There is a wonderfull want of order in the very luces of Gods children. Scarce the title of professors of sinceritie of the Gospell, that have gathered a catalogue of holy duties, and obscured out of the word that frame and order of settled holy conversation.

Ten helpes of order in conversation.

There are 10 helpes of order in holy life: 1. knowledge, 2. vigilantneffe, that is, an vnpruned resolution to shew respect to all Gods Commandements; 3. constant diligence, 4. watchfulness, 5. contemplation or meditation, 6. prayer, 7. reading the word daily, 8. frequent hearing of the Gospell preached in the power of it, 9. a tender conscience, 10. societie and fellowship with gracious Christians in the Gospell.
There are many impediments of an orderly converseation: 1. Men are not reconciled to God, and to not being in Christ, they receive not influence of grace from Christ to enable them to walk in an holy course. 2. In others, too negligent mortification; the flame of former sinnes being not washed away, there remains in them an ill disposition to sinne. 3. Many are ensnared with euil opinions, either in doctrine, (and so error of life is the scoure of error in opinion) or else about practic, as that such strictnesse is not required, or it is impossible, or none doe live fo. 4. Many know not what order to appoynt unto themselves. 5. Many are confirmed in a heart accustomed to euil, and they love some one sinne, wherein they especially break order. 6. Satan fluorizes about all things to keepe men in a dead sleepe, that they might not awake to live righteously, or expet the power of godlineffe. 7. Many are fo set in the way of the vngodly, that their very euil society chains them downe to a necessitie of diffolutes. 8. Many are put out of all order by their daily dilemper and disorders in their families. Lastly, some faile and fall through very discouragement, receivd either from opposition, or contempt, or scandal.

Now if any be defirous to know in generall what he should do to bring his life into order, I shall profitably aduise these things: First, that hee doe resolutely withdraw himselfe from the sinnes of the times, and keepe himselfe unpolluted of the world, in respect of them. Now the sinnes of the times are apparant, pride of life, contempt of the Gospel, coldneffe in faith and religion, swearing, profanation of the holy Sabbath, domesfticall irreligionsnesse, contention, viuery, whoredome, drunkenness, and drunkings, oppression and speaking euil of the good way. Secondly, that hee obserue the more vsuall corruptions of the calling of life hee liues in, and with all heedfulnesse shun them, whether he be Magistrate, Minister, or private perfon. Thirdly, that he especially strive against and subdue the euils that by nature hee is most prone unto. Fourthly, hee shall doe wonderfully profitably, if hee would get a catalogue of duties out of the whole law, that directly concern himself in particular, which is very easie (especially by the helpe of some that are experienced) to be distinctly gathered, labouring to fiew all good faithfulness in duties of piety as well as righteouesnesse, and to strive for inward piety as well as outward, refoluing to continue, as well as once to begin. Hence it is, if wee mark it, that the holy Ghost in diuers Scriptures drawes for the people of those times diuers catalogues, either of grace which specially tended to their praisem, or of duties that most fitted their estate, or of sinnes: that they must most carefully auoyd, as being most commonly committed: ye, it could not but be of excellent use, if we did taske our selues to the more strict observation of some of those catalogues, either of grace, or sinnes, or duties, as wee might perceiue they most fitted vs.

But if euer we would goo about the order of our liues, wee must in generall 1. labour to weaken the loue of earthly things. 2. We must resolute to keepe our hearts with all diligenc, I mean, we must with all care and confidence strife against inward sinnes. 3. We must put on a minde to live by faith, whatsoever befalleth vs. 4. If we fall, we would speedily recover our selues by confession and prayer, and not accumfome our selues to sinnes either of omission or commisision.

Upon the consideracion of all this, what should we doe, but even pray the Lord that he would make his way plaine before our face, and direct the worke of our hands, and hold up our goinges in his pathes, that our steps doe not slide? And to this end we should euery one be peecing and amending his waies, making his pathes straight, being ashamed and confounded for all the disorder of our liues past. But if thou goo about this, be not Ihuiaia, a man that hath

{Verse 5 of catalogues.

Rules for bringing our liues into order.

More rules.

Uses.

m Paf. 5. 8. n Paf. 90. vi. o Paf. 17. 5. 7.
two hearts, for then thou wilt be unstable in all thy ways; either go about it with all thy heart, or else let it alone. What shall I say but this, let us all learn the way of God more perfectly.

Thus of order.

The second thing hee commendeth is their faith; which hee praiseth for the steadfastnesse of it.

The steadfastnesse of their faith. Concerning steadfastnesse of faith, I propound five things to be considered of. 1. That it may be had, and ought to be sought. 2. What the nature and properties of it are. 3. What is the cause why the faith of many is not steadfast. 4. What we must doe to attaine it. And lastly concerning vnsteadfast faith.

For the first, that it may be had, is manifest for God that giveth the earnest of his spirit, and steadfast and amenity in Christ, doth stablisli us in himself. There is a sure foundation of God, upon which we may found our affiance. And God willing more abundantly to shew unto the heirs of promise the immutabilitie of his counsell, interspersed himselfe by an oath to confirm his promise, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, which for refuge to lay hold upon the hope set before us: which hope wee have as an anchor of the soule both sure and steadfast. And we are commanded to refil steadfast in the faith. And waivering is secretly threatened and disgraced by the Apostle James, after he had charged that wee should pray in faith without waivering.

Now for the second, there are many excellent properties and praises in a steadfast faith: for a man that is indeed settled and steadfast in his faith, knowes both the truth and the worth of the loue of Christ; he is able to contemne and denye the allurements, examples, customes, and glorie of this world; hee can beeare adversitie with singular firmenesse of heart, without halting to euill meanes, or limiting God for the manner, or time, or instruments of deliverance: hee can stand the combatt against frequent and fierententations, and goe away without prevailling infection; he can beleue without feelings. The promises of God are not yea and nay, but alwaies a sure word and vn-doubted. He hath a kinde of habittual peace and contentation in his conscience, with easefull delights and refreshings in the joyes of Gods fauour. Hee hath a kinde of spirituall boldnesse and confidence when he approacheth to God and the throne of his grace. Laitly, he can looke vpon death and judge- ment, with desire to be disfoloved.

And for the third thing, the reasons why many men have not this vnmove- ablenesse, and steadfastnesse, are divers: some have not faith at all, some have not a true justifying faith, but either rely vnpon common hope, or an historical or temporal faith. In many the presumption of certaine doth hinder steadfastnesse itselfe. Some want powerfull meanes, that shoulde establish them; and some having the publike meanes, are heartily blasted in their faith because of their daily neglect of the private meanes. And this reason may be given also why some of the better sort are not yet stablisshed, namely because they are so hardly excercised and persevered seriously to trie their owne eftates, by the signes of Gods fauour, and markes of fulfillment. And for the worser sort, they fumebrall, because they know before hand their fate is not good, and besides they live in some one matter sinne or other, which they cannot be persuaued to forfaie, and therefore refolute at least for a timelie life at a venture, and referre al to the vnknowen mercy of God.

4. If we would be established in beleevings, 1. we must be much in the meditation of the promises of God; 2. we must be much in prayer, and the acknowledgment of secret sinnes, obferuing the comforts of Gods preference, and keeping a record of the wonders of his presence, and striving to retaine constantly
Thelywéasen of your faith.

Iantly the assurance, we sometimes feel in prayer. 3. We must cast about, how to be more profitable in well doing: An orderly life, especially fruitfulness in our places, doth marvellously though secretly, establish and settle a man's heart in faith. 1. Cor. 15. 58, whereas it is almost impossible: so that the one's life should have much fruitfulness, of assurance; again, would we yet further know, how it comes to pass, that some men get such a fruitfulness above many others? Observe then and you shall finde, that when they finde the pears of grace, and the means, they will sell all to buy them: Now the love to the means, is like death or Jealousy: that cannot be relit; there is in them a constant courting of the best things, with a true hunger and thirst after them, and if they offend God they cannot be quiet, till they return and confess their sinne, and get favour: they will not live days and weeks in a voluntary neglect of communion with God, and therefore reape this unmovable fruitfulness, as the fruit of their daily conversing with God.

Thus of fruitfulness in it selfe.

Now in the contrary, concerning an unfruitful faith, I propound two things to be considered. 1. The effects or consequences, and concomitants of it: And then the kinds of unfruitful faith.

Not Scripture onely, but vsual experience shew them many inconveniences that attend such as are not established in the faith.

1. They want the many comforts, the fruitful faith feeleth. 2. They are disquieted with every croffe. 3. They are roll on the winde of contrarie doctrine, yea the very truth is sometimes yea with them and sometimes may: sometimes, they are perfwaded, and sometimes they are not. 4. They finde a secret unhabling of the ordinances of God, when any approach should be made vnto God. 5. The feare of death is almost insupportable. 6. They are sometimes frighted with feares of pereveraunce, besides their daily danger to be foyled, by the bairs of Satan and the world.

Unfruitfulness may be considered three ways. 1. As faith is weake. 2. As faith is strong. 3. As fruitfulness is lost.

For the first, in the first conversion of a man vnto God, while they lye yet in the cradle of godliness, They are aflayed with much doubting and many feares, &c.

Quest. But what might some onely say, How can faith then be discerned in the midst of so many doubts and feares? Answ. The truth of their faith and grace appeares, 1. By their carnell and constant desire of God's favour. 2. By the tenderne of the conscience in all their actions, and their daily feare of sinning. 3. By their frequent complaints of vnbeleeve, and secret mourning for it. 4. By the lowlineffe of their carriage, even towards the meaner sort of those that truly feare God. 5. By their desire after the sincere milke of the word, lastly, by their endeavours to walke inoffensivity.

Quest. But seeing their faith is true, what is the caufe of the vnfruitfullness of it? Answ. They are vnfruitful, partly because they have yet but a small measure of saving knowledge: and partly because they delcernet not the con- folations, offered to them: and partly for want of application of particular promises, that belong vnto them: and sometimes it is for want of some of the means: and in some it is, because they see a greater power in some of their corruptions, then they thinke can stand with true grace.

Now for the remedies of this vnfruitfulness. This weake faith will grow fruitful more and more, if they continue right in the use of the means, especially as their reformation and victorie over sinne increaseth, and as they grow more and more confirmed in the disuorse from the world, and carnall companie, and they grow more expert in the word of righteousness, especially after the Lord hath refreshed them with the frequent comforts of his promifes.
The steadfastnesse of your faith.

Chap. 2.

Causes of faith weakened

Signes of faith weakened.

Remedies for faith weakened.

Causes of the losse of steadfastnesse.

Steps in falling away.

The effects.

Steadfastnesses, and presence, besides conuenering with the faithfull and established Christians: And all these sooner, if they doe propound their doubts, and by asking the way, seek daily direction, especially if they religne over their foules to the ministerie of some faithfull and mercifull man of God, who as a nurse shall daily feed them, with distinct and particular counsel and comfort.

Thus of the unstedfastnes that accompanyeth faith weake.

Now there is an unstedfastnes accompanyeth faith weakened, that is such a faith as was sometimes stronger; For the clearer understanding hereof, I consider three things. 1. The causes of this weakness of faith. 2. The signes to discerne it. 3. The remedies.

There may be divers causes or means to weaken strong faith. 1. Loss of means. 2. Secret sinnes ordinarily committed, not lamented not reformed. 3. Premiptoniously to vse ill means to get out of aduersitie. 4. Relapse to the loue of the world.

The signes to discerne it are: 1. The sleepinesse of the heart. 2. Fear of death. 3. Contant neglect or secret contempt of fellowship with the godly. 4. The ceasing of the sensible working of God's spirit within. 5. Raigning discontentment. 6. Securitie vnder knowne sinn.

The remedies are: 1. A serious and sound examination of the wants and faults, which by this weakness they are fallen into. 2. A constant and daily judging of themselves, for their corruptions, till they recover tenderness of heart, and some measure of godly sorrow for them. 3. It will be expedient that they plant themselves under the droppings of a daily powerful ministerie. 4. The meditation of their former feelings. 5. The use of the Sacrament of the Lords Supper; this is a means to confirm faith both weak and weakned. Lastly, they must hold a most strict watch ower their hearts and lives, till they be re-establised in a sound course of reformed life.

Thus of faith weakened.

Steadfastnes may be lost, note that I say steadfastnes of faith may be lost, I say not that faith may be lost that is true faith; this steadfastnes was lost in David, Solomon, and it is likely in Tob too.

The causes of this losse of steadfastnes are divers; in some it is the inundation of afflictions, violently and unrefitably breaking in vpon them, especially raifing the fierce perturbation of impatience, thus it was in Tob. 2. In some, it is some horrible sinne, I say horrible sinne, either because it is some foule transgression, as in David and Solomon, or made horrible by long continuance in it.

Now into this euill estate, some fall suddenly, some by degrees, commonly it begins at spiritual pride, and proceeds after from the careless use of the means, to the neglect of them, and from thence to a secure disregard of the inward daily corruptions of the heart, joyned with a bold presumption of some infolded meric of God, till at length they fall into some speciall sinne or wilfull relapse.

The effects and concomitants of this relapse, and losse of steadfastnes, are divers, and fearfull, as: 1. The ceasing of the comforts of the spirit, the spirit being a sleep, and in a manner quenched. 2. The heart is excommunicated from the power of Gods ordinances, as they may feele when they come to vse them. 3. Spirituall boldnes or encouragement to come vnto God is lost with it. 4. They are secretly delivered to Satan to be whipped and baffeled with temptations many times of blasphemie or atheisme, otherwise through his spirituall wickednesse, held in internall vaffalage. 5. Mof an end, the outward providence of God is changed towards them, yea some times they are scourged with horrible crosses. 6. Many times they are given ouer to be punished with other sinnes.
Yet for the more full understanding hereof, it will be profitable to consider of some distinctions, both of the persons, and the estate, and the effects. For of these that fall from their steadfastness, some are sensible of it, some are insensible: Those that have their hearts weakened after this lotfe, doe usually feel a strong conflict of terrours, the confidence being wearied with the terrors that their wounded spirit is tormented withall, under the fence of God's fierce anger, and in many of these, their terror is renued upon every croffe, yea almost at every word of God, to doth the concert of Gods fighting against them preuaile with them.

Now in the insensible, the speciall effect is a spiritual slumber or lethargy, with the rest of the ill effects before in common propounded.

Secondly, a distinction must bee made of the cause, for the sinne is sometimes secret, sometimes open: now the consequents or fruits of open falling, by open sinne is diuers, visously the full thereof is great, it makes a wonderfull noise in the Church, besides it wounds the hearts of God's children, and breeds exceeding great defaile in them. Further their fals makes them wonderfull void before the world, the mouth of every beast will bee open to raile against them: wicked men will kepe the affie for them, yeas, the bankes of blaphemie in wicked men will bee broken downe, so as they will with full mouth speake euill of the good way of God, besides it cannot bee auoyded but many will bee defiled by it, and wonderfully fired and confirmed in sinning.

Againe, wee must distinguish of effects or consequents, for some are ordinarie, some extraordinary: for sometymes besides the ordinarie events, the Lord fouregeth thofe fall with Satanicall moleftations, either of their persons or houses, yea, sometymes they are smitten with death.

1. Queft. But doe all these come alwaies for sinne? 
Ans. Not alwaies, but where sinne is presumitious they doe.

2. Queft. But doe all these things befal all such as fall into presumitious sinne? 
Ans. The judgement of God are like a great depth, and he afflicts how hee will, but these are his rods, he may vse all of them, or any of them as pleaseth him.

3. Queft. But are these things found in thofe that loset their steadfastnesse by the violence of crofTes? 
Ans. Though many of them are, when the croffe hath a mixture with any speciall impatience, as in Job's case: yet properly they are rods for presumitious sinnes.

Objet. But is it not better may some fay, to continue as we are, then to acknowledge and make profession and bee in this danger to fall into so guill an estate? 
Solu. Is it bett to liue and die a beggar, because some one great heire through his owne default hath ruined for a time his house? Or is the condition of a begger better then of a Prince, because Nebuchadnetzar was feauen yeeres like a beaft?

4. Queft. But if his losses be thus many and miserable, is there any thing left in him? 
Ans. There is. 1. His seede abides in him, the holy seede of the word can never be rootted out of him wholly. 2. Hee hath faith though it bee in a trance. 3. Grace is alive in him, though bee bee in the bale of a palef man, or as one that hath a dead pallie, and yet is alive. 4. Hee hath the spirit of God in him, but he is locked vp and taken prifoner.

Now for the remedies of this lotfe of steadfastnesse, they must know that there is required of them, a speciall humiliation, note that I say a speciall humiliation: For they must in private affiect their soules before the view of their speciall sinnes, and Gods fierce wrath, with strong cries and sighes unspeakable making their moane before God, They must cry unto God out of the deepest of all profeffions. Besides they must shame themselves openly by making them
Chap. 2.

Stedfastneße of faith

their selues vile before the people of God, so did Daniel, and Salomon, and Paul; yea they must voluntarily renounce their selues vnto Go ëds scouring hand, being so defirous to be cleansed of their sins, as to be contented God should wash them throughly though it were with many crosses. And futher they must be renounced of their owne flesh, for straining and curbing themselves in their lawfull desires and delights. Thus of their special humiliation: Now secondly, they must take special pains to recover their faith in God, and to get pardon of their sinnes. They must cry daily vnto God, they must feare againe and againe in the records of Gods promises, especially waiting upon the preaching of the Gospel, to see when the Lord will returne and have mercy by renewing of their hearts with the comforts of his presence. And for this they must be wonderful careful of the spirit of grace, to stir it vp by daily prayer, and to_obserue with all watchfulness the stirring of it, resoluing with all thankfulness to acknowledge any measure of the renewing of the spirit.

Lastly, when they are in any measure recovered, they must looke to two things. 1. They must for sake all appearance of euill. 2. They must vse a continuall watchfulness, and with feare and jealousie looke to their hearts, even in their best actions: leaft Sathan beguile them, and they revolt againe, and then their case of reciduation be worse then the former, blessed is the man that feareth all euill.

Thus of the losse of stedfastneße, especially, as it is in the cureable, for there is a losse of stedfastneß, and the joy of Gods saluation even in the Elect, which in this life is incurable; Of this I can say little, because the Scripture is in this point exceeding sparing, and because the judgements of God, especially of this kinde are exceeding deep, who can wade into them? only a word or two of it. This losse is incurable two wayes, sometimes in the crossse or judgement it brought vpon the offender, sometimes in the vnstedfastneße it selfe; for sometimes though the Lord refoure inward joy and affurance, yet hee will not remoue the outward signe of his wrath, sometimes hee draws backe the outward affiction, but doth not restore the inward comfort, or not in so great a measure, so as some of Gods children, may die without the sense of the joy of Gods saluation till they come to heauen, yea they may die in greater terror and despaire: yet the Lord may be reconciled, and they may truely repent, though these terrors or judgements be not releaved: because God many times will thereby purge the publike scandall and cleare his owne iustice: Besides, such spectacles doe give warning to a careless world, to let them know that God hath treasures of wrath for finne if they repent not. Thus of the doctrine of stedfastneße of faith, and vnstedfastneße also, now brefely for some vses of it.

It may serve for great reprooфе, of the great neglect of seeking this stedfastneffe of faith. We may complaine alwells of the common Protestant, as of the Papists herein, for they are alike adueraries to the assurance of faith; let such as are touched with feare of God and desire to beleue, trauel more and more for attainment hereof, and to this end cleave to the pure word of the Prophetes and Apostles, and labour in the practice and exercice of all holy and Christians graces.

And for particular consideration of the troubles and losses of Gods children, we may note. 1. That it is a wonderful fearfull thing to fall into Gods hands, and that the promisses of God yeeld no protection to a willing offender: wee vnto prophanbeafts; if sinne make God angry towards his owne children, and make them also vile before men, then where shall those beasfts that wallow in sinne appeare, if they be stilly abased that fall once into one sinne, what shall be the confusion of face and heart in those men, when all the sinnes they euer committed, shall be remeued before Gods Angels, and men.
Ver. 6. As ye have received Christ, so walke in him.

Ps. 116:7

at the last day? 2. They that stand have great reason to take heed lest they fall from their steadfastness, and bee carried away with the error of the wicked. 3. We should be wonderfull thankfull, if God hath kept vs from falling, it is his singular grace to keepe the feet of his Saints.

Vers. 6. 7. As ye have therefore received Christ Jesus the Lord, so walke as ye have received him.

7. Rooted and built up in him, and stablished in the faith, as ye have beene taught, abounding with thanksgiving.

I n these two verses the Apostle concludes the exhortation begun in the 23. verse of the former chapter; for whereas after all these reasons and the answer of sundry objections, they might finally have fayd, tell vs then at once what it is you would have vs doe? the Apostle anwers summarily, that concerning holy life, hee would have them walke as they have received the Lord Jesus Christ: and concerning faith, hee would have them to bee rooted and soundely edified and establisht in the faith, especially to abound in thankfulness to God for their happy estate in Christ Jesus.

The 6. verse contains a precept concerning holy life, viz. to walke on in Christ, and a rule by which that precept is to be squared, and determined, viz. as they have received Christ Jesus the Lord.

As ye have received Christ Jesus the Lord, &c.

These words may bee diuerfly urged vpon them, according to the divers fences may be conceived of them. For

1. To walke as we have received Christ, may bee this fence, namely, to frame our obedience according to the measure of the knowledge of Christ we have received; it shall bee to vs according to what we have, to whom God hath given much, of them hee requireth much; and judgement certainly abideth for him that hath received the knowledge of his masters will, and doth it not, if our practise bee according to the knowledge wee have, this may bee our comfort, God will accept of vs: and otherwise they are but in a miserable case that are barren and unfruitfull in the knowledge of our Lord Jesus Christ.

2. Such a fence as this may be gathered, viz. So liue with care of a godly life, as ye neglect not to prefere the doctrine, concerning Christ, ye haue received. Certainly it ought to bee the care of every godly minde, to doe his best to prefere the purity of the doctrine hee received together with Iesus Christ; great is the general neglect of many forts of people herein.

3. Or thus, Let the doctrine you have received from Christ Iesus be your only rule both for life and manners, So liue and walke as you have received, The Apostle commandeth to separate from euery brother that walketh inordinately, and not after the traditions which they haue received of the Apostle. By tradition he meaneth the holy word of God deliverd by liuely voice unto the Churches, while yet it was not written, even the same which now is written: The elect Lady and her children are commanded for walking in the truth, as they had received commandement of the Father. Yea so must wee liue, lke vnto the word received, as if any man teach otherwise he should be accounted accurd. For the Apostles received it not of men, but by the revelation of Iesus Christ. And as they haue received of the Lords, so have they delivered vnto vs. Therefore wee must conclude with the Apostle, These things which we have learned and received, and heard out of the holy word, those things we must doe.

4. The fence may bee thus, as ye were affected when ye first received Christ, to walke on and continue, at first men receive Christ with singlenesse of heart, with great effimation of the truth, with wonderfull joy, with frequent
As ye have received Christ, so walk in him. Chap. 2.

The privileges of such as receive Christ

1. That Christian do receive Christ, and that not only publicly into their countries and Churches (which yet is a great privilege, for Christ bringeth with him many blessings; and slye; many judgements, brings a public light to men that sit in darkness and shadow of death, and raiseth immortalitie as it were to light and life again) but privately and particularly into their hearts and soules. This is the happiest receiving of Christ. Oh the glory of a Christian in receiving Christ! for he that receieth Christ into his heart, receieth excellent illumination, unspakeably so, full assurance, bid Manasseh, eternall graces, yea the very spirit of Christ, to make him know the things written of God, to set the soule at liberty, to mortifie the deeds of the flesh, to be a spirit of prayer, to give answer concerning our adoption, to furnish the soule with gifts, to seal us up to the day of redemption, to be an eternall comforter, to be life for righteousness, to help us in our infirmities, and to raise up our dead bodies at the last day. Lally, he that receieth Christ, receieth with him the promise of an eternall inheritance, into which hee is presently acknowledged an heire, yea, a Co-heire with Christ Jesus.

2. The second doctrine. It is not enough to receive Christ, but wee must walk in him; to walk in Christ is not only to live, as we be sure that Christ liveth in vs, or to walk after the appoyntment of his will expressed in his word, but it is cheefely to continue a daily care of holy perfeuerance in the graces and duties of holy life, holding fast our communion with Christ, this the Apostle thinks wonderfull needfull to bee often vrged and prifled by all means upon us, so shamefully doe many fall away, and so cursedly is the sinsterite that is in Christ Jesus purfued by the Diuel, and the flesh and the world, and so necessarie is the endeavoure to prefere the glory of perfeuerance in all well doing to the end. Oh this perfeuerance, it is a wonderfull thing, and where is the man that doth not lose something of what hee had? Oh that wee could bee soundly awakened to the care of it, or that wee had mindestes that would bee willing to doe any thing wee could to further it: but alas there is not a heart in vs, there are diuers excellent directions in the word to conforme vs herein, if wee were not overcomme with sluggishnesse.

There are diuers things which if they were looked to at our firft setting out, we were sure to hold out and continue walking in Christ. As, If men did at firft put their hearts to these questions of abnegation, so as they would bee thoroughly advisd, if thou hadst asked thine owne heart these questions; Canst thou take vp thy croffe and follow Christ? Canst thou suffer aduersitie with the rightous? Canst thou professe Christ admist the different opinions of multitudes of men? Canst thou bee content to denie profit and reaon, and thy defires, and pleasures, and credit, and all for Christ? if not, thou wilt certainly fall away, and therefore better sooner beginne.

3. At mens first setting out they must take heed they bee not slighly in their reformation and mortification: but doe it thoroughly, not sparing to afflict their soules with sensible and sound godly sorrow: for else they will afterward repent of their repentance: whereas if it were done with sound advice, and serious humiliation, this would be an vnmooueable foundation of reft.
reft and encouragement to faith and well-doing. It is a great question, whether such will hold out their course in without sorrow for sinnes.

3. Men must at first looke to their kindes of faith: we see many are grossly deceived: temporary faith maketh such a false, that vnletter it be throughly tried it will deceive many: and there is a marvellous lothness in our nature to abide the trial, though we know it be plainly here required; whereas if we did get a continuing faith at first, wee might have the more assurance of holding out.

4. It would much further perseverance, if wee did at first endeavour, that knowledge and affection might be inseparable twinnes: not to bee much proud of knowledge without affection, nor to trust much to zeal without knowledge: either of the may be alone in men that will fall away shamefully.

5. When men doe about reformation, they should doe it thoroughly, and be sure their hearts are renewed: for the old heart will not hold our long to endure the hardships of a reformed life: and if some sinnes have beene favoured and spared, though they lie full for a time, yet afterwards they will revive and doe themselves. We see in some, what a doe there is to leaue some corruptions and faults; they are feauen yeeres many times before they can bee persuaded to forget them, resting in the reformation of other faults: whereas there is no assurance that they walke with a right foot in the Gospel, till they make conscience of a ready reformation of every knowne sinne; and till they reform themselves they are like to fall away, whatsoever faire shew of zeal and forwardness they make.

6. In particular diuers men are to be warned of passion and violent affections: if thou meanest to prosper in thy perfowation of reformation, then speedily cease from anger, and leaue off wrath, else there will be little hope that thou wilt not returne to doe evil: the promise of constant protection is with such as are theepe, and are so farre humbled, as they have left their woolly娇 qualites and passions.

7. To make thy standing more sure, acquaint thy selfe with such as feare God, and joineth selfe to them by all engagements of a profitable fellowship in the Gospel: there is a secret tie vnto confiance in the communion of Saints; he is not like to walke long that walke th alone, especially if he might walke with good company; and this is a cleere marke of a temporary faith in such as for many things goe farre, when men see they flumme societie with the godly.

8. It is an excellent helpe also, at first, to strive by all means to get the testimonie of Iefus confirmed in vs: Christ giveth testimonie especially three ways: 1. By the promis of the word. 2. By the graces of his Spirit. 3. By the wittnesse of the Spirit of adoption. Now if we did studie the promis diligently, especially recording such as we had interest in vpon our conversion to God, and did withall trie our sciences diligently and particularly concerning those fauourable graces, which are markes and signes of regeneration and salvation; and did to begge the witnesse of the spirit, waiting for those unspakeable and glorious joys of the holy Ghost, and with all thankfulness acknowledge God's feale for our confirmation, when hee is pleased to set it to; mee thinkes this threefold coard could never be broken. Oh the heavie slumber and sluggisheit of our natures: how wonderfull rich is God in compasston? how ready is he to forgive and multiple pardon? how willingely doth he lift vp the light of his countenance vpon vs? and yet men hate not the heart ansverably to wait upon him, or to be at the labour of this confirmation. How are many that seeme somewhat vnto many, how are they, I say, bewitched with securitie, so as they cannot be fired out of it, but live at a venture, and neither seek nor esteeme the testimonie of Iefus?
9. Would we be let in a free condition, and stablified? then we must
true for a free spirit, remembering David's prayer, stablish mee with the free spi-
...er h. Now if any ask what a free and ingenuous spirit is: I answer, 1. It is a
mind that will not be in bondage to the corruptions of the times, it ac-
knowledged no such bonds or relations to any, as to finne for their fakes.
2. It is a mind that apprehends libertie in Christ, a minde that will not be in
bondage to legal perfection, but discourses his releafe from the rigour and
cure of the law: it will not be subiect, neither to a corrupt conscience, nor yet to
a confidence erring or over-busie, but fells his prerogatives he enjoys in
Christ, either in the hope of glory, or fente of grace, or vfe of outward things,
or his libertie in things indifferent; there is a kind of serulenesse or spirit of
bondage in many, that wonderfully holds them downe, and if they be not
better lightned of their daily feares and burdens, the fleshe will light en it felfe
by rebellion and apostacie. 3. It is a minde not chained downe to the loute
of or lust after earthly things. 4. It is a minde ready prett to doe good, full
of incitations to good things, and carefull to prefere it felfe from the occa-
sions of euill: as resolve to fto stand upon the sinceritie of his heart, as rather
to loose his life then his integritie: as neither caring for thofe things which the
common fort feekke after, as praffe, profits, outward newes, &c. not fearing
their feares.

10. Men must at firft labour to get a found and heartie loue of the truth,
desirous to store and furnifh themfelves with the treasurers of holy know-
ledge: if the law be written in the hearts and bowels of men, they will hold out
to the end.

Laffly, men must be sure that they be good and true in their hearts k, as the
Psalmiff faith, for then they shall be as the mount Sion that cannot be moved, and
the Lord will alwayes doe well unto them.

Now the signes of a good and true heart are fuch as these: 1. A true
heart is a new heart, that must be taken for granted, else in vaine to inquire any
further, if there be not a newnesse of the heart to God. 2. It loues God with
unfained and vnfeigned loue; though it cannot accomplifh all it would, yet
it hath holy desires without hypocrifie, after God, above all things. 3. It la-
bours for inward holinesse as well as outward, both seeking the graces that
fould be within, and mourning for inward fannes as well as outward. 4. It
will fince for small fannes, as well for numbing the people, as for murther
and whoredome; hee hath not a good and true heart, that is vexed onely for
great euils and offences. 5. A true heart is a constant heart, it is not fickle
and mutable, as many are in all their wayes, but that it is once, it desires to be
alwayes. 6. It defireth the power of godlinesse more then the fhow of it:
and is more affecched with the praffe of God then of men. 7. It quickly ffindes
the abfence of Christ, and cannot be at reft till he returne. 8. It conftantly
pronounces euill of finne and finneners, and well of godlinesse and good men,

Now on the other fide, the reafon why many fall away, was because they
were not true in their hearts at firft: they fet vp a profeflion of repentance with
caualm ends, and through hypocrifie beguilcd themfelves and others.

Secondly, if men finde that they have beene rightly formed in the wombe
and birth of their change, then there are other directions for them to obferue,
throughout their lives, that they might continue in this holy walking with
God and his Saints. Wouldst thou be sure not to fall away? Then looke to
these things.

1. Be sure thou continue in the careful vfe of the meanes, as the word,
prayer, conference and Sacraments, else know that when once thou giuelst
way to a customarie hardnesse of heart in the vfe of the meanes, or neglect of
them, thou art neere either some great finne or temptation, or some great
judgement.
Verf. 7.  

**Rooted and built vp in him.**

Judgment and apostacy; and therefore concerning the means principally looke to two things, 1. preferue appetite. 2. practive that thou hearest, without omission or delay.

2. If thou discerne any spirituall weakenesse or decay, or feel any combat with the flesh, or the tentations of Satan, be sure thou complaine betimes, and refite at the first, for then the grace of God will be sufficient, and the weapons of our warfare mighte through God: prayer will easilie maister finne at the firft through the victorie in Iefus Chrift.

3. Resolute with thy selfe not to let goe thy assurance, or cast away the confidence of thy hope whatsoever befal thee: or at leaft, not till thou maieft see wonderfull evident reason. It is a maruellous great fault, to call the love of God into question vpon every occasion, whereas men cannot glorifie God more then to live by faith, and to be vnmoveable in it: God takes little delight in a soule that will withdraw it selfe vpon every occasion by vnbeleeue. Are they not strangeth foolish, that will wearie their helmets when there is no flirre, and as soone as they see an aduerarie, or any blowes towards, then to cast away their helmet, and doe it so vlse? Such are weand worse, that fland bragging of our faith and hope in prosperitie and eafe, and when affliction and temptation comes, then most childishely we cast away both faith & hope, and till reafon and fente are fatisfied, we will not be perfwaded.

4. Set perfection before thine eyes, to striue after it; and to this end acquaint thy selfe with the rules of holy life, and consider the examples of such as haue walked therein, and the wofull events that befal the contrary minded, especially thinke much of the great recompence of reward, even the price of our high calling in Iefus Chrift.

5. Take heed of the occasions of falling, such as are spirituall pride, knowne hypocrisy, desire to be rich, discord with the godly, and vaine iangelings, without discretion, neglect of our particular callings, and vngodly company. Hitherto of perfeuerance in life. Now in the next verfe hee intreate of perfeuerance in faith.

Verf. 7. Rooted & built vp in him, & stablified in the faith, as you have been taught.

In these words is both a precept and a rule; a precept, to be rooted, built, stablified: a rule, as ye have been taught. The substance of the precept is but toounfume the rule to increafe more and more, that they might be stablified in the assurance of Gods fauour in Iefus Chrift. Of this stablification I haue at large intreated in the 5. verfe. Onely wee may here againe be instructed and informed.

1. Of the necessity and excellencie of stablification: The Apostle would not thus often peale vpon it, but that hee knew it to be of singular worth in the life of man, and of great necessitie vnto our conflation; besides it implies that people are for the most part slow-hearted herein, and hardly drawn to the vnfained and diligent labour after the stablifying of their faith and assurance.

2. That all this stablification of assurance is not the worke of a day; a great tree is not growne or rooted but successiuely; a great house is not built all at once; we must be every day adding something to Gods worke, that the building of grace may be in due time finished: none are so stablified, but they may grow in faith; none have such great roots, but they may take root yet more: many men striue hard to make their trees grow in branches and leaves, I mean in outward profession in the world, but alas what should this great bulk, and so many branches and leaves doe, vnlesse there were more roots within? Yea many deare children of God mistake wonderfully; they every day
day carry together heapes of precepts for life, but alas poor soules so great a building will not stand, vntil they lay their foundation sure, I mean that they get their faith in Christ (the only sure foundation) more confirmed and establisht.

As ye have beene taught.

Note here the Apostles candor, he doth not arrogate the glory of their establishtment to himselfe, but sendeth them to their Minister, and teacheth them to depend vpon him, to wait vpon the blessing of God vpon his labour, and to acknowledge the good they have, to haue received by his ministerie.

Here divers things may be noted.

1. That the people should labour for a reuerend estimation of the doctrine they receive from their faithfull teachers.

2. That as faith commeth by hearing, so doth the establishtment of faith also.

3. That it is wonderfull dangerous to neglect either the charge of our teachers when they urge vs to alluriance, or the rules by which they guide vs out of the word of God, for the attainment of it; if wee would doe any about it when our teachers call vpon vs, the Lord would be with his ordinance to bleffe it to vs; wee should be afraid to delay, when we are taught how to confirm our soules in faith and grace.

4. The faithfull Ministers doe greatly labour to establisht their hearers in the allurance of Gods favour, and the duties of holy life.

Abounding therein with thanksgiving.

In these words the Apostile shews vp all, wherein his intent is to shew them vp to thankfulness, that as they did thrive in the means or matter of faith and holy life, so they shoulde glorifie God by all possible thankfulness for it; as he would have them abound in faith and holiness, so also in thankfulness to God. This may wonderfully limite our hearts: for if we observe our wretched evil dispositions, we may finde that we are wonderfully bent to the very habit of vnthankfulness: and therefore it is with God many times, that we doe no more thrive in victorious our corruptions, or in the power of divers graces, or in the progress of duties, because we doe not more tenderly and constantly acknowledge the goodness of God we haue had experience of. Oh that it were written vpon our hearts, and graven deepe in our memories, that nothing becomes vs more than to abound in thankfulness; no faire sight then to see the Altar of the Lord couered with the valuable of our lips; never can the offering of a childe of God be fuch, but hee hath exceeding great cause of thankfulness for his happiness in Christ.

Vers. 8. Beware left there be any man that spoile you through philosophie and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.

Hitherto of the exhortation. From this verse to the end of this chapter is contained the dehortation, wherein the Apostile labours to diluade the Coloffians from receiving any corrupt doctrine, or any vaine observations, either borrowed from philosophie, or from humane traditions, or from the abrogated law of Moses.

The dehortation hath three parts.

1. He fetheth downe the matter from which he doth dehort, vers. 8.

2. He giues 7. reasons to strengthen the dehortation, to vers. 16.

3. He concludes against the things from which he dehorts, and that severally, from vers. 16 to the end.

In this verse he dehorts from three things.

1. From
Beware lest any man spoile you.

1. From Philosophie, that is, doctrines taken out of the books of Philosophers, not agreeing to the word of God, which though it had a shew of wisdom, yet indeed was but very deceit.
2. From traditions, i. obseruations and external rites and vaine superstitions, concerning either ordinary life, or else Gods seruice, deuised by men, whether learned or unlearned, and impos'd as necessary upon the consciences of men.
3. From the elements of the world, i. from the ceremonies of Moses now abrogated, and so from Judaïsme.

In general, we see in the Church of God, men must beare the words of dehortation, as well as of exhortation: men are in a strange case, that love to eat poifon, and yet cannot abide to receive any antidote.

Againe, from the coherence wee may note, that the best way to be found against the hurt of corrupt doctrines of traditions, is, to cleaue to the doctrine of the Gospell, as wee grow settled in the assurance of faith, and experienced in the way of a holy life: be cannot be hurt that mindes holinesse and assurance.

Beware.] When we finde these caueats in the Scripture, we must think of them as more then bare notes of attention, for they shew some great euil or deceiuings, and withall it imports, that we of our selves are inclined to fall, as in this place, this [Beware] imports, that men naturally are inclined to falsehood more then truth, to euill more then good, to wife men more then the wise God, to traditions more then the written word, to their owne deuices more then Gods precepts, to faffe teachers more then the true Apostles, to ceremonies more then the weightie things of the Law.

Any man.] See here the vanitie and levitie of mans nature: many men either by word or example cannot reduce vnto order or vnto truth, yet any man may feduice vnto finne and error. All sorts of men may be fountains of euill, but in case of returning, an obdurate sinner or superstitious person is usuallie wiser then sullen men that can give a reason.

Spoile you.] This word is various in signification; it signifieth as sometake it, to make bare, or to prey vpon, or to circumuent, or to deceuie, or to drie away as a prey, or to leade away bond and captiue, or as here, to spoile: it is to d.Unicode, or to carry away as a spoile; for the word expressed in this word, wee may note,

1. That a Christian flands in danger of a combat, and if hee looke not to himselfe, may be spoile and carried captiue: for the word seemes to be a militarie word, and to imports a battell.

2. That there are worse losses may befall vs, then the loss of goods or children: a man is never worse spoiled then when his soule suffers spirituall losses. lobes losses by the Sabæans was great, yet theirs were greater. 1. That lost the good feed fowne in their hearts; 2. That had thofe things taken away that sometimes they had in spirituall things; 3. That lost their first loue; 4. That lost the kingdom of God in losing the means of the kingdom; 5. That lost what they had wrought. 6. That lost the presence of God; 7. That lost vprightneffe and sinceritie. 8. That lost the taste of the powers of the life to come; 9. That lost the royes of their salvation. And lastly, much more theirs that lofe their crowne.

3. We may here fee, that corrupt opinions may marre all, and spoile the soule, and make it into a miferable prey to euill men and angels.

4. That matters, that seeme small things and trifles, may spoile the soule, and bring it into a miferable bondage, such as those traditions might seeme to be.

Tov.] This word noteth the persons spoiled, and so gives vs occasion to obserue 2. things.
1. That we may be in the sheepfold of Christ, and yet not be safe, Thou, yea you Christians. The Deuill can fetch booties euens out of the Temple of Christ.

2. When hee faith you, not yours, it shewes that howsoeuer it be true, that most an end falle teachers leeke theirs, not them, that is, seeke gaine, not the foules of the people; yet it sometimes falls out, that euens the moft dangerous and damned seducers may be free from seeking greafe things for themselues. It is not any justification to the Popish Priests, nor proofe of the goodneffe of their caufe, that they can deny their owne preferments and libertie on earth, to winne Profelytes to their religion. There have always beene some euens in the worft professions of men, that have at leaft seemed outwardly to care for nothing but the foules of the people.

Through Philosophie.] This is the first kinde of corruption here condemne.

But is Philosophie naught, and here rejected?

It is not simply condemned, but in some respects: namely, as it doth not containe itselfe within his bounds, or is not to the glory of God: or as it is vaine deceite. So that vaine deceite may be here added interpretatively: it explains the fencfe.

But how came Philosophie to be vaine deceite?

It is vaine deceite foure wayes. 1. When it propoundeth and teacheth deuillish things, as the Philosophie of the Pagans did. As in their Magics, when they taught the diuers kindes of Southsayinges, conturings, calling of nativities, and a great part of Judicial Astrologie. 2. When the places and opinions of Philosophers that are falle, are justified as true: As their doctrine of the worlds eternity, or the foules mortality, or the worship of Angels, or their Stoicalle fate and definittion, or their vilde opinions about the chief good.

3. When the principles of philosophie, that in the ordinary course of nature are in themselues true, are abused to denie things propounded in the Gospell. Aboynature: As those maximes, that of nothing nothing is made: And that of a priuation to a habit there is no regression, and that a Virgin cannot conceiue. The first is brought against the creation of God, whereas it is true of the second cawse only. So the second is brought against the resurrection, whereas it is true only in the ordinary course of nature. 4. When the truest and best things in philosophie are urg'd, as necessary to salvation, and imposed as meet to be joyned with the Gospell.

Philosophie may yet be vifed, so as the be content to be a fervant, not a miiftreffe. If when Gods word reveales any thing absurd in her, that then shee will humble her felfe, and acknowledge her blindness, and bee admonified by divine light. And on the other side, men may be corrupted with philosophie, and that diuers wayes. 1. If men see any part of philosophie that is deuillish, as too many doe. 2. If men neglect the studie of the Scriptures, and spend their time oney in those humane studies. 3. When men measure all doctrine by humane reason and philosophicall positions. 4. When men depend not vpon God, but vpon fcond caufes. 5. When men trie to yowe men confciences with the plausible words of men wisdome. Hence alfo we may note, that falle doctrine may be supported with great appearance of wisdom and learning, as was the corruption of thofe falle teachers. Wee may not think that Papiffts are foolees, and can fay nothing for their religion: but if the Lord should let vs fall into their hands to trie vs, we must expect from diuers of them great shews of learning & colours of truth.

Thus of Philosophie.

After ther traditions of men. 1 The word Tradition hath beene vifed 3, wayes. Sometimes to exprefs the doctrine of Gods fervants by authoritie from God, delivered to the Church by liuely voice, but afterward committed to Scriptures.
Verl. 8. After the Traditions of men.

ture: so the doctrine of Christ, and the Apollos, and of the Patriarches before
the Law, was first delivered by tradition. Sometimes to signify such opinions as are in Scripture, but not expressed: they are there, but not spoken therein, that is, are drawn by consequence or impliedly. Sometimes to express such observations, as were never any way written in the word, but altogether unwritten in the Scripture, as being devised merely by men. So it is taken ordinarily, and so traditions are to be condemned.

There is another distinction about traditions, and that is this. 1. Some things are founded upon Scripture, and did always tend to further godliness, and are therefore Apostolical, and to be observed: as all the doctrines of the word, and the publick assemblies of prayer and preaching. 2. Some things were founded in Scripture, and were sometimes profitable, but now are out of all needfull use: and therefore though they be Apostolical, yet they be not, as the tradition of abiding from things sacrificed to idols, and strangled and bloud. 3. Some things have no foundation in the word, yet may further piece, if vied without superstition, and therefore not vnlawfull, as the obseruation of the Feast of the Nativity of Christ, and such like. 4. Some things have no foundation in Scripture, nor doe at all further piece, but are either light or vnneceffary, or repugnant to the word, those are simply vnlawfull.

Traditions were both in the Church of the Jews, and in the Churches of the Gentiles; the Iewish traditions were called the traditions of the Elders, not because they were enioyed them by their Sanadrim or Colledge of Elders, but because they were brought in by their fathers after the captivity, the most of them after the rising of the feet of the Pharisaies. For among them was that distinction of the Law written, and the Law by word of mouth: this Law by word of mouth is the Cabalistical Theologie, a Diuinite so greatly in request amongst the Pharisaies, but how well our Saviour Christ liked those traditions may appear, Matth. 15.

The traditions in the Churches of the Gentiles may be considered two ways. 1. As they were in the times of the Primitive Church. 2. As they were in the times after, under Antichrift.

In the Primitive Church they had by degrees one after another a great number of traditions: such as these: To stand and pray every Sabbath from Easter to Whitmonide; The signe of the Cross; To pray towards the East; the anointing of the baptized with oil; the canonicall houres; Lent and divers kinds of fasts; the mixing of water with wine; the addition of divers orders in the Church, as Canons, Exorcists, Olliaries, &c. Holidays; to sing Psalmes at Easter, but not in Lent, and such like.

Now if any ask what we are to think of those and the like traditions then in use, I answer: 1. That the Church had power to appoint traditions in indifferent rites, so that the rules of the Apostles for indifferent things were observed, as that they were not offensive, nor against order, or decency, or edification. As to appoint the time and place of publick prayer, to set downe the forme of it, to tell how often the Sacraments should be administered, &c.

2. We must understand that the word Traditions vfed by the Fathers, did not alwayes signify those and such like things devised by men, but sometimes they did meanethereby such things as were warranted by Scripture, though not expressly. As the baptizing of Infants, the obseruation of the Sabbath, &c.

3. There were some Traditions in some Churches, in the first hundred of yeeres, that were directly impious, as the Invocation of Saints, and Images.

4. Some other things were then vfed that were not euery way impious in their
their own nature, and yet not greatly justifiable in their vse, and such were
diuers of the aforemed obseruations.

5. Tho diuers things at the first brought into the Church with good in-
tents and to good purpose, afterwards grew into abuse: as for example; In
the Primitive order of Monkes.

6. The worser traditions were brought in by false teachers, and too perti-
naciously obserued by the people, the Fathers bewailing it, and sometimes
complaining of it.

7. The Fathers themselues in some things shewed leuite and unconstan-
tie of judgement: sometimes to please the people, approving things; and
againe, sometimes (landing upon the sole perfection of the Scriptures).

Lastly, it cannot well be denied, but that the libertie taken in the Primi-
tuitive times to bring in traditions, opened a doore to Antichrift.

Now concerning the traditions in Popery under Antichrift, their doctrine
is abominable, for they say that the word of God is either written or un-
written; and they say their unwritten verities are necessarie as well as Scripture,
yet that they are of equall authority with Scripture. And those traditions
they would thus exalt, are for numbermany, for nature childish, unprofitable,
impious and idolatrous. But that we may be fully settled against their impi-
uous doctrine of traditions, wee may profitably record in our memories these
Lay 3. 20. 2 Tim. 3. 16. Ier. 19. 5. Col, 1. 28. Luk. 16. 29. I Cor. 1. 5. 6. 7.

Ob. But oue Saviour told his Disciples, I have many things to say unto you,
but ye cannot heare them now, but the spirit when he is come shall leade you into all
truths. Ergo, it seems there are diuers truths of Christ which were not revealed
in Scripture, but by the spirit vnto you by tradition after.

Sol. This may be vnderstood of the gifts of the Apostles, and of the effects
thereof, and of not of doctrine: for of doctrine hee had saide in the chapter be-
fore, All things that I have heard of my Father, I have made knowne unto you.
2. If it were vnderstood of doctrine, yet he doth not promise to leade them in
to any newe truths, but into the old, and those Christ had already opened,
which should be brought to their minde, and they made more fully to vnder-
stand them. For so his faith of the Comforter in the 14. chapter, He shall teach
you all things, and bring all things to your remembrance, whatsoever I have said unto
you. 3. Be it he had not revealed all as yet, what did hee therefore never re-
uelle it? Why, the very text is against it, for he said, I have yet many things to
say unto you, therefore he did say them, namely after his resurrection. 4. Let
it be noted that he faith, ye cannot heare them now: the things he had to say they
could not then heare, why should we thinke that they could not then heare
these sacred traditions, as the anointing and Christening of bels and such like?
Lastly, let them prove it to vs that those toys are the things Christ promised
to vnto vs, and then they say somewhat.

Ob. But in the 20. of lohn he faith, There were many things which were not
written which Iesus did. As for. Hee faith that the things which are written are
to this end written, that we might beleue, and beleuing might have eternall life, so
that what is needfull to faith and eternall life is written. 2. Hee faith there
were other things not written, hee faith other things, not things differing from
these: other things in number, not in substance or nature, much leffe contrary
things.

Ob. But the Theffalonians are charged to hold the traditions they had been
taught. Sol. The Scriptures were not then all written. 2. The Apostle
vnderstands not traditions as the Papills doe. For in the same place hee cal-
leth the things written in Scripture, Traditions, as well as thole that were not
yet written.

To
To conclude this discourse concerning traditions, we must further understand, that the traditions in any Church though they be things indifferent in their own nature, become unlawful, if they be such as be taxed in these eight rules.

1. If they be contrary to the rules of the Apostles concerning such things ecclesiastically indifferent. 2. If they be urged and visited with superstition. 3. Or as any parts of God's worship. 4. Or with opinion of merit. 5. Or as necessary for salvation. 6. Or if they be equalled with the Law of God, or the weightie things of the Law, neglected, and those more urged. 7. If they be light and childish. Lastly, if by their multitude they darken and obscure the glory of Christ in his ordinances. Thus of the second thing.

The third thing from which be doth desist is the Rudiments of the world.

The Rudiments of the world.

By the Rudiments of the world be meaneth the lawes of Moses, especially concerning meats, washings, holidays, garments, and such like ceremonial observations.

Those lawes were called Rudiments or Elements, as some thinke, because the lawes and false Apostles held them as needfull as the foure elements of the world; or else because in their first institution they did dignifie the most choice and fundamental principles of the Gospell, that were necessary for all to know that would be saved; but it is most likely they are called so by a Grammarical relation to the Abecedaries, that as little children beginne at the Alphabet, and so goe on to higher studies, so did the Lord give those lawes, as the A. B. C. of the Jews, to be their Pedagogue, in the infancy of the Church.

Now they might be said to be of the world, because they were externall and subject to the light and senle; and because they consisted of a glory that was more worldly then spiritual, and because worldly men doe more stand upon that which is externall.

To the drift of the Apostle to dissuade from the observance of those rites, because now the Law of Moses was abrogated. Abrogation is a plausible doctrine in popular eftates, Proclamation concerning immunities from tributes and taxes, or concerning Ionomic, that is, indifferent libertie for all to be competitors for honors, or free for profits of a common wealth; those were wont to be wonderfull gracious to the multitude: and such is the doctrine of abrogation in Diuinitie; yet because it may be abused by Epicures, it is to be more carefully opened.

The Law may be said to be abrogated divers ways. 1. When it is antiquated or obsolete, so as men are neither bound to dute nor punishment: and thus the ceremonies are abrogated. 2. When the punishment is changed, only the obedience still remaining in force, as in the law of health. 3. It is abrogated to the guilty, when the punishment is transferred on another, so as the law cannot exercise her force upon the guilty person. 4. It is abrogated, when it is weakened and enuerated by transgressors: so to break the Law is to lose or dissolve the Law; thus wicked men by their liues abrogate it.

Quest. But is the whole Law of Moses abrogated? Ans. No, for though Moses be said to give place to Christ, that doth not import a change of the Law, but of the Law-giver. Moses gave three kindes of Lawes, Morall, Judiciall, Ceremoniall.

For the Morall Law, it may in some sort be said to be abrogated, as in respect of the curse and malediction, as it did worke anger and made execrable: for so there is no condemnation to them which are in Christ Jesus, in as much as the Law-giver is abrogated.
as the law of the spirit of life hath freed them from the law of sin and death. 2. In respect of the inexorable rigour and perfection of it: for we are not now under the law, but under grace. 3. In some sense it is abrogated in respect of justification: for now it is no more required of the godly, that they should seek justification by the law, but by Jesus Christ. Again, we must differing gifts of the perfections: for the law still lieth on the neck of the unregenerate, but in the former respects is abrogated to the faithful, for against them there is no law, but the law is given to the unrighteous.

Now for the judicial laws of Moses, they were as it were civil laws, concerning Magistrates, Inheritance, order and procefs of Judgments, contracts, marriage, bondage, divorce, vows, swearing, and trespass between man and man.

These judicial laws must be considered two ways. 1. As they bind the Jews as they were men, that is, in a common and general right, and so those laws are perpetual in the nature and equity of them. 2. As they bound the Jews as they were Jews, in a particular, national, or singular right: and thus where the reason of a law is particular, the law is so, and bindeth not other people, but as it may fit their Common-weals.

The Ceremonial laws did concern sacrifices, and sacraments, and other holy things, and ritual obseruations. Diuines have a saying, that the judicial laws are dead, but the Ceremonials are deadly. That the Ceremonies are abrogated, was signified by the renting of the veil of the Temple, yea the Temple itself is defroied, as will more fully appeare when I come to the 15. verfe.

And thus of the rudiments of the world. Hitherunto also of the matter of the dehortation. Thereasons follow.

And not after Christ.] These words contain the first reason against philosophie, traditions and ceremonies: they are not after Christ, and therefore to be avoided, lest our soules be spoiled. These things were not after Christ, 1. because they no way tended to the furtherance of heauen and reconciliation with God, which in Christ we should principally looke to. 2. Because they were no way warranted, or approved, or commanded by Christ: Christ when he came imposed no such things. 3. Because they doe now no way leade vs after Christ, but from him rather, inasmuch as we rest in those works done, and neglect the commandement of God. Lastly, they feed the humours of carnall men, and draw away mens minds from the spiritual worship of God in Christ.

Hence we may note an answer to that question, whether the Gentiles may not be saue without Christ by philosophie? The Apostle determines that the soule is spoiled by philosophie, if it be not after Christ.

Again, hence we may learne a note of triall concerning the truth of religions: that religion which is not after Christ, is a false religion: for this is a foundation, that euerlafting happinesse must be expected from Christ alone.

Lastly, here we may note, that sinnes against Christ will be accounted for, though they were not forbidden in the moral law. We haue now another law in the Gospell, so as whatsoever is not after Christ is a great transgression: neither may we think that we sinne not against Christ but only by traditions and ceremonies: for there are many other ways of offending against him, as, To live without Christ and communion with him. To be an enemie to the cross of Christ. To make the doctrine of redemption an occasion of libertinisme to the flesh. To live after the lusts of men, and not after the will of Christ. To harden our hearts against the doctrine of reconciliation. To hold false opinions concerning the person or office of Christ. To pervert the Gospell of Jesus Christ. To persecute or desipte Christ in his members. To triumph in the merit of our owne works. To deny him before men. To reproach

Page 34

Rom. 6. 14.

Not after Christ.

Chap. 2.

Gal. 5. 23.
1 Tim. 1. 9.

How the Judicial laws are abrogated.

a Eph. 2. 12.
b Phil. 3. 18.
c 1 Pet. 3. 16.
d 1 Pet. 4. 12.
e 2 Cor. 5. 20.
f Gal. 1. 7.
g Math.
h Rom. 10. 3-4.
i Matt. 10. 33.
reproach the servants of Christ. Not to beleue the report of his messengers. Not to imitate his graces. To offend one of Christ's little ones. To make diuision or schisme. Not to discerne his body in the Sacrament. To build againe things destroyed. To breake our vowes. To fall away from the doctrine of Christ. To grieve the spirit of Christ. To be beguil'd from the simplicitie that is in Christ Jesus. To caft away their confidence. Or to fashion our selues to the lusts of our ignorance.

Thus of the first reason.

**Vers. 9. In him dwelleth all the fulnesse of the Godhead.**

These words containe the second reason: and it stands thus; If in Christ there be all divine fulnesse & sufficiencie, then there needs no supply from humane inventions; either for doctrine, or worship, or manners: but in Christ there dwells all fulnesse even from the ocean of all perfection, and therefore let no man spoile you through philosophie, traditions, or ceremonies, &c.

For the explication of the Minor, wee may conceive of the words of the text thus: There is in Christ all fulnesse of wisdom as the Prophet of the Church, therefore there needs no philosophie. 2. There is all fulnesse of merit in Christ's satisfaction as Priest of the Church, therefore there needs no expiating ceremonies. 3. There is all fulnesse of power and efficacie in Christ as King of the Church, therefore there is no need that wee should helpe him with inventing traditions to uphold the hyes or godlineffe of Chriftians, or any way to further the ordinances of Christ.

This verse contains in it selfe an excellent proposition concerning Christ, viz. That the Godhead is in the body; that is, in the humane nature of Christ, and this is amplified, 1. by the manner of presence, in him dwelleth there. 2. by the measure, in all fulnesse.

The word Corporally hath bene diuerely interpreted. Corporally, that is, truly and indeed. Corporally, that is, not in shew or shadowe only, but compleatly, in comparison of the shadowes of the law, or prefiguring signes. He dwelleth not in Christ as he did in the Temple. Corporally, that is, according to the flesh. Corporally, in respect of the manner of his presence, not as he is in all creatures by efficacie or power, nor as he is in the Saints by his grace, nor as he is in the blefled by glory, but corporally, that is, by union with the person of the word: but I think it is safest and plainest, to take it in the third sense, viz, corporally, that is, in his humane nature.

Christ is commended in the praife of his relation 1, to the Godhead, in this verse, 2, to Saints and Angels, ver. 10.

*In him, notes his person; Godhead, expresseth his diuine nature; corporally, imports his humane nature; and dwelleth in all union of the natures.*

The summe of all is, that in as much as the Lord hath saued vs by his wonderfull salvation in Christ, and in that our Saviour was true God as well as man, as being the second person in Trinitie, therefore we should wholly rely upon him, and not distract our thoughts, or faith, or services, with either philosophie, or traditions, or ceremonies, supposing that our salvation should be any ways furthered by thofe. Now in that the holy Ghost is so carefull to teach the diuinities of Christ, wee should also learne to be affected with the wonderfull of God, that hath design'd the second person in Trinitie to be our mediator: Thinke of it often, and weigh with your selfe the glory of God's wonderfull fulnesse herein; who is fitter to reftore the world then he that made it? Incarnation is a millione; now it was not fitt he should be fent by another, that was not of another, as the Father was not. It is wonderfull fuitable that the naturall fonne should make fones by adoption. Who fitter to reftore the image

**Why our Saviour was the second person in the Trinitie, and no other.**

In him the Godhead dwells bodily.

Chap. 2.

of the Father lost in vs, then hee that was the eternall image of the Father 1. Who was fitter to break open the fountain of Gods love, then hee that was the fontne of his love 2. 1 he personall word became the enunciative word, to declare vnto vs his Fathers nature and will: he that is the middle person in the Trinity, is fitteft to be the middle man, or mediatour betweene God and man.

Is our Saviour God then? then he is eternall, omnipresent, omniscient, and omnipotent 3.

The consideration of the diuinitie of Christ, may and ought wonderfully to comfort vs against the greatneffe of our finnes and Gods wrath, remembering that the Lord Jehoush is he that is our righteousnesse 1, and iudification from all our finnes: as also against the greatneffe of the enemies and aduerfaies of our soules, and the truth or true grace of Christ in vs. Our Saviour is the mightie God, and therefore can and will easily subdue all our enemies vnder our feet: besides, hereby we are assured of the supply of all our wants, seeing he that hath all the fulnesse of God in him, hath vndertaken to fill all things in the Church 1. And as this may comfort, so it should instruct: why should we not come willingly at the time of assembly 1, seeing we serue the God of heaven, and haue all our service done in the name of the Sonne of God, and preferred by his mediation to the Father? And further shall we not account vnbeleeue to be a monstrous sinne, considering how little caufe wee haue to feare or doubt? But especiallie shall we not learn humility of him, that being in the forme of God humbled himselfe for our sakes to takke upon him the forme of a man, and to be subiect to the very death 2. Lastly, shall we not learne hence the hatefulnesse of sinne, and the odious filth of it? Wee may commit sinne, but God must remit it, and become a sufficient propitiation for sainne.

Corporally.

Quest. How can the whole divine nature be said to be in the humane, seeing the one is infinite, the other finitie?

Answer. 1. It is no more then to affirme, that the humane nature is visitated to the divine in the fulnesse of it. Or 2. That it is incorporate, or made flesh, incarnate, or hath a body ioyned to it. Or else 3. Let it be branched in the habitation in the flesh of Christ: yet it followeth not that therefore it is there included. For it is so in the flesh whole, that without the flesh it is every where. For the diuinitie is not only immensitie that it can be every where, but also most simple, that it can be and be every where whole, as the soule in the body, and the light is in the Sunne, and yet not included there, yet truly and whole there.

Quest. But since this text plainly affirmes that Christ had a body, and so by Synecdoche, a true humane nature, it may be here enquired whether his humane nature was like ours, and the rather since the Godhead did dwell in him bodily.

Answer. That this may be cleerely resolved, wee must know that what is saide in this verfe notwithstanding, Christ in his humane nature was like vnto us. But for evidence, I shew briefely in what he was like, and then in what he was not like. He was like 1. in that he tooke a true body, not fantasfical. 2. He tooke a true humane body, and not a celestiall body, and he was endued with a reasonable soule. 3. Hee had the essentiaall faculties of both. 4. He had the very infirmities of our nature, I meaneth such as were not infall. Now Christ was unlike vs in body, in soule, in both: in body: 1. In his conception there was a difference; for we are of Adam, and by Adam, but he was of Adam, and not by Adam, for he was not begotten, but made: and so originall sinne was auided, and some thinke his very body had all the parts at the first conception.
ception formed, 2. His body was not corruptible, it law no corruption. In foule he differed two waies. 1. In that it was without sinne, 2. In that it was indued with gifts above men and Angels. In both there was difference. For 1. They subsisted from the beginning in the divine nature, and did not make a person of themeselves. 2. They are admitted into the grace of adoration, so as now Christ-man is worshipped though not properly, as he is man.

Thus of the nature of Christ: the union of them followeth, in a double consideration. 1. Of the manner, in the word dwell. 2. Of the measure in all finnes.

Dwell || There are two kindes of unions in Christ. 1. Of the soule and body. 2. Of both those with the person of the word, the latter is here meant.

There are 2. questions about union in Theologie, that are wonderfull full of dificultie. 1. The union of three persons in one nature. 2. The union of two natures in one person. This latter is in Christ, he is begotten as God, created in respect of his soule, and borne in respect of his body.

There are diuers unions. 1. Substantiall in the Trinitie. 2. Naturall in soule and body. 3. Carnall in man and wife. 4. Mystical in Christ and the Church. 5. Personall in Christ, for in him as soule and body are one man, so God and man are one Christ.

It is much easier to tell how this union in Christ is not then to tell how it is. Negatiuely thus.

Things are united three waies: Some things are compounded and made one, yet the things united are not changed, mingled, or confounded, but remaine perfect: as many stones united in one building. 2. Some things united are perfect, but yet changed and not what they were: as the body of a man made of the union of the foure elements. 3. Some things remaine whole and not changed but vnperfect of themselues, as the soule and body of themselues apart. Now this union of Christ is not after any of these waies. Again the this union in Christ is. 1. Not by bare affilliance or presence. 2. Not by habituall union, either by affection, as friends are one, or by grace, as the Saints are one with God. 3. Not by worthinesse, or authority. 4. Not by harmonie or consent of will: or opinion: as the Angels are one with God, and the Saints shall. 5. Not by joint authority: as two Confuls are one. 6. Not by homonumie or giving of the same name to each nature. 7. Not of pleasure only, as if it were so only because God would have it so. Lastly, Not by bare inhabitation, for the word is made flesh. And therefore though the holy Ghost set the similitude of dwelling here, to note the continual residence of the divine nature in the humane, yet that similitude doth not express this union clearely. For the householder and the house cannot be fisly called one.

The effects of this union may be considerd either as they are in Christ or to vs ward.

In Christ, from this union flowes.

1. The predication of the things of each nature, to the person and that truely and really, as when his bloud is said to be the bloud of the Sonne of God, &c.

2. The inriching of the humane nature with admirable gifts, as great as could possiblly be in a created nature, in respect of which he came the neerest vnto God of any that euer was or could be. Nay if all the goodness of man and Angels were conferred on one creature, yet it were not comparable to that that is in one Christ.

These gifts in Christ they were either naturall or supernaturall, by naturall gifts I meaneth such as these: in the minde, the beft wit or memorie and fuch like faculties, better then euer were in any man: 1 except not Adam himselfe.
In the body, most faire forme and a diuine face: his very countenance did exprue a diuinitie in him. The very temperament also of his body was such as nothing could be better tempered or more excellent, as being formed by the holy Ghost.

His supernatural gifts were either in body or minde: in body, as that hee could with his eye pierce the heauens and see there what he would: for Stephen could see into heauen as is recorded Acts. 7, much more must we believe of our Saviour, for in Stephen there was but a small parcel of diuine light. Now I say, those gifts were aboue nature in Christ, but yet not against nature, in minde there was in him exceeding holines, goodnesse, wisdome, and all the gifts of the spirit.

But all these supernatural gifts both in soule and body must be considered in Christ two waies, 1. In the state of humiliation. 2. In the state of exaltation. Such gifts as he received in the state of humiliation, were properly the effects of this union, the other were given in respect of his obedience vnto death.

Of the first fort I propound these, 1. In the whole soule so great holines, as can be imagined to befall a creature. 2. In the minde, most exquiste wisdome. 3. In the heart, such bowls of charitie, loue, and compatiion, as was never in any man or Angell, in the whole man, wonderfull power.

Now amongst all these only consider of his wisdome and power.

There was a twofold wisdome in Christ, to create, and that was onely in his diuine nature, and create, and that was in his humane. This created wisdome in Christ was threefold, 1. Knowledge by immediate vision. 2. Knowledge by heavenly habits infused. 3. Knowledge gotten by experience. By the first knowledge he knoweth immediately the word or God, to which his humane nature is united, and in God as in a glasse he sees all other things. Thus he sees God face to face, and this is a certaine created light in the soule by participation of diuine light.

Concerning this first fort of knowledge in Christ, strange things are saied by Diuines, but the summe of all is this: 1. That the soule of Christ by this created light and vision sees God, and that first, Whole: secondly, Perfectly. 2. That in this vision he sees all things.

Observe. Then might some one say the knowledge of Christ in his humane nature is made equal to his diuine.

Solem. Not to. For first, though he see God whole yet hee seeth him not wholly, that is, not so much as can be seene by God himselfe, though more then any creature can attaine vnto. 2. Though hee know the things that are and shall be, yet, he knowes not such things as shall not be, and yet God can doe them. 3. What he doth know by this finite light, he knowes not so plainly as the word doth. 4. If he seeth not things at one view or altogether, but one thing after another. Thus of his immediate or blest knowledge.

The second kinde of knowledge is habitual and infused knowledge. By this knowledge, hee knowes all that can be knowne of man or Angels, yea of all of them together, of this he speaks Esay. 11. 3. There are foure wordes to expresse it, wisdome, understanding, knowledge, and counsel: by the first hee understandeth celestiall & diuine things; by the second things separate from matter, as the Angels; by the third things natural; and by the last things to be done. But this knowledge is much inferior to the former, for thus hee knowes not the diuine essence. Of experimental knowledge the holy Ghost spake Luk. 2, 52, when hee said Jesus increaseth in wisdome, and that must needs be in such knowledge as hee got by obseruation by degrees in the world. Thus of the wisdome of Christ.

Concerning the power of Christ many things are controuerted in other Churches:
Churches: and I have spoken of it before, more than men of wrangling natures and corrupt and envious minds did well take, though no more than what is ordinary in the writings of learned men: I shall not need therefore to say much of it in this place. The power of Christ is twofold, increase and create. Increased power, is the power of his divine nature, and so he is omnipotent. Created power is an admirable force in the humane nature of Christ, above man or Angels, to accomplish that which it is directed. By his divine power, Christ worketh divine things, and by his humane power, he worketh humane things, thus is he powerfull above all creatures, in understanding, memory, will, and in acting whatsoever the Law of God can will.

Hitherto of the power of Christ: and so of the gifts in the state of humiliation.

In the state of exaltation, there befell Christ 4. things. 1. a wonderfull excellency of glory. 2. the grace of adoration with the divine nature. 3. the power of administration of all things in heaven and earth. 4. a judicarie power, viz. to be the judge of the whole world.

Thus of the second effect.

The third effect of this union in Christ, was his mediatorship, as remaining perfect God he became man, so without any mutation of himselfe, he is by this union become perfect mediator betwixt God and man, the true high Priest, and the only head of the Church.

The fourth and last effect of this union, is the communion of the effects: there are divers operations of both natures; yet they meet in one work done: the worker is the person, the fountains of operation, are the two natures according to their properties: the actions are some proper to the divine nature, some to the humane, yet the outward fact or thing effected is the worke of both natures.

Thus of the effects of this union in Christ.

Now the effects that flow to vs from hence, are either in Christ for vs, or in vs by Christ. In Christ for vs, there are two effects, expiation and reconciliation to the father. In vs by Christ are three effects, justification, sanctification and glorification.

In all fulnesse.

The ubiqutaries doe abuse this place, for they allege that this place proves, that the essentiall properties of the divine nature are communicated really to the humane, and so they say Christ is in his humane nature omnipotent, everywhere present and omnipotent: this they fall upon to establish his real presence in the sacrament. But that this place cannot fit their turnes, may appeare by these reasons, 1. He faith, in whom, that is, in which person the Godhead dwells &c. now it is not doubted by any, but that the person of Christ is omnipotent, everywhere present &c. 2. Be it, in which body the Godhead dwells &c. yet this proves nothing for them, for so hee dwells in the Saints, and yet they do not say, they are everywhere present. 3. When he faith, all fulnes, this fulnes notes the essence as well as the properties: now I hope they will not say the essence is wholly communicated to the body of Christ. 4. All fulnesse imports all attributes as well as some, now all attributes are not communicated: as for example, the body of Christ was not eternal. Lastly, the same was cleared before, the fulnes of the Godhead is there as the light is in the sunne.

From the consideration of all which doctrine, we may see cause to be abased and confounded in our fulnes, that we should not more admire the wonderful glory of the person of Christ: and for the time to come, wee should heartily strive with God by prayer, and the vse of all good means, that hee would be pleased to renewe his some in vs, and shew this rich mysterie of God manifested in the flesh. Lastly, this should conforme vs in the faith of all the good
good things promised in the Messiah, seeing hence we know how infinitely complete he is in himself. Thus of the 9. verse.

**Vers. 10** And ye are complete in him who is the head of all principalities and power.

The third reason of the dehoration is taken from our perfection in Christ: we need not go to traditions, or philosophie, or ceremonies, seeing we are so complete in ourselves as we are in Christ.

Observe in the first words, 1. the persons, ye. 2. the time, are. 3. the benefit communicated, complete. 4. the author, Christ. 5. the limitation, in him. In general we may observe, that Christ doth derive of his fulness to his members, of his fulness have we all received grace for grace; out of his fulness he filleth all in all: he ascended farre above all heavens that he might fill all things.

Now if any ask, wherein Christians are complete, or what it is Christ doth derive viuo to Christians out of his fulness? I answer, hee maketh them complete, or filleth them out of his fulnes, with knowledge, grace and truth, peace, power, joy, and righteousness. 6. strength against temptations and death, abundance of blessings in the Gospel, and he suppleth all their necessities out of the riches of his glory; but especially they are complete in the imputation of his most perfect righteousness.

Thus of the Author and the benefit. Where he faith, ye are complete, he teacheth them that there must be a particular application of this fulnesse of Christ. Though there be water enough in the sea, or in the river or fountain, yet it helps not vs, unless it be derived to vs by conduits, &c. though there be food for enough in the market, yet we are not filled with it, unless it be bought and drest and taken by vs.

Now for the time, when he faith, ye are complete, he sheweth that it is not enough that mens hearts have beene full of Christ, but they must bee so full.

**Quest.** How can they be said to be already filled and complete in Christ, seeing many things for their perfection are not yet gien, and there is a difference of fulnes in the children of God? Ans. That this point may be more clearly undervalued, I consider of this compleatnesse more exactly, both in what it is, and what it ought to be, for they may be said to be complete, in that they ought to labour after it.

The faithful are compleat or incompleat rather, either comparatively or positively: comparatively in this sense, because they are in the absolute effect that any kind of people are in; and farre more happy then all the world beside, for the earth is cursed to all other men, they felicite they would desire cannot be had, or if it were, yet the wrath of God for their finnes, lyeth like fire in the mids of all, and who knowes when it will burne? how can there be any compleatnesse in their estate, seeing the vngeratated heart cannot be filled, and the things they can get, ferue but for the flesh and bodily life? thus they are comparatively compleat. Now positively they are so 4. waies.

1. In respect of the fulnesse of the body mystical, it is a glorious well compacted compleat body; and to the Church is the fulnesse of Christ. 2. In respect of justification, and that 2. waies: for every child of God hath whole Christ given him, and his whole righteousness imputed; and besides he hath forgivenesse of all sorts of finnes, original, actual, of infirmity or presumption, &c. 3. In respect of sanctification. 4. In respect of glorification.

Now for glory, we must understand, that though they are not yet in heaven, yet they have it in respect of promise, and in hope, and in the means, and in the beginning of it: and for sanctification and grace, it must be con-

— And ye are compleat in him.
The head of principalitie and power.

Now the strong Christians compleante of the compleatness of the weak Christians may be considered negatively: and so they are not compleat, that are not full of knowledge, that cannot bear hard saying, that hath not a plerophorie of assurance, that is not filled with contentation, that cannot live by faith, or is not filled with the fruits of righteousness.

The last thing is the limitation, in him.

In him] Nothing will be had by Christ till we be in Christ, I. 10b. 5. 20.

Things are laid to be in Christ in respect of creation, all things were created in him. 1. 2. In respect of prerogation, all things consist in him. 3. In respect of the mystical union, and to the Church onely in him.

In him we are elected, in him the rightousnesse of God is revealed from heaven, in him all promises are yea and amen, in him we are made rich, in him Jews and Gentiles are made one, in him the building is coupled together and grows, in him we have life.

Now men may know whether they be in Christ, if they examine themselves whether they bee new creatures or no, and whether they have the spirit of Christ, and whether they lose the appearing of Christ, whether the world hateth them, whether they love the brethren, and whether they walk in the light in all desire of holy conversation.

Who is the head of all principalitie and power] It is true that Magistrates be in great place on earth and have principalitie and power, and may be so called sufficiently, but that is not meant here. These principalities and powers are the Angells, and those words contain the fourth reason: Christ is the head of Angells, therefore whatsoever they have they have it from Christ, and therefore, what should we doe to go to Angells to helpe vs, when Christ the head is given to be our Mediator?

The Angells are diversely called in Scripture: they are called spirites to express their nature, and Angells to express their office, as meffengers sent of God: they are called fetones of God & they are called Cherubims from the forme they appeared, viz. like yoythes: they are called Seraphims for their order, and fierceenesse in the execution of God anger: they be called stars of the morning from their brightnesse of nature: they are called watchmen, they are in heauen as a watch-tower, and they keep the world: they are called flaming fire, because God with their helpe to destroy the wicked: here they are called principalitie and powers, which are words of greatest excellencie amongst men, and are said here to shadow out the glory of those heauenly creatures. Angells are most spiritual creatures without bodies: they move like the wind at pleasure, easily without molestation, and in an unperceivable time: and for their number, I am not of their fond opinion that think they are meant in the parable of the 99 sheeps, as if they were infinite beyond the number of mankinde: yet without question, their number is exceeding great.
great and almost incomprehensible, and cannot be known of vs in this world. They wonderfully excell in knowledge, and that natural, and supernatural, and experimental. But to speake a little more expressly, I confider in the Angels, 1. What they are in themselves, here called principalities and powers. 2. What they are in relation to Chrift, who is said here to bee their head. 3. What they be in reference to the body of Chrift.

The Angels in themselves are principalities, for their excellence of nature and estate. They are called powers for their wonderfull force they have over other creatures at Gods appointment. The words doe not import any hierarchie among the Angels, for howsoever we are not to think there is any A-taxis among those glorious creatures; so it hath beene bold presumption in those either Jews or Scholomen or Papists that have travelled in it to describe a fantastical number of orders amongst them. For their excellence of nature, as they are here called principalities, so else where they are called, swarres of the morning, sonses of God, yea Gods. And for their power it is exceeding great over the creatures: as when an Angell could destroy all the first borne of Egypt, and to overthowe so many thousand in Senacharibs armie: an Angell let Peter out of prison, an Angell caried Philip in an infant, they can strangely winde themselfes into mens imaginations, so as they can appear to men in their dreams. As euill Angels can suggett tentations, so do good Angels holy motions. They have power over the Deuils to refraine them, but worke miracles they cannot but by the power of God, the Angell in the 8. of Iobs could moue the waters, but hee could not of himselfe cure the sicke. Thus of Angels in themselves.

In relation to Chrift so they are implied to be of the body, and Chrift to be their head. Now we may not maruell at it that Chrift should be the head of Angels, for there be divers distinct benefits which Angels from thence do receive, which by naturall creation they had not. Its a benefit that they are vouchsafed a place in the myficall body vnder Chrift that they might be received, as it were into the new order in Chrift. 2. A peace is made betweene them and man in Chrift. 3. The rooms of Angels are supplied by the elect, the society of Angels being much maimed by their fall. 4. They are refreshed with singular joy for the conversion of the elect; besides the enlarging of their knowledge, that they are vouchsafed the understanding of the secrets of the Gospell. 5. They receive from Chrift confirming grace, and so assurance that they shall never fall; which is their chief benefite. 6. Their obedience in it owne nature is vnperfect, though not finfull, and therefore may need to be couered by Chrits perfection.

Thus of the relation to Chrift. Now if any ask what relation they have to the body of Chrift, and what they doe unto it: I anfwer, by propounding both what service they do to the body, and in what manner. For the first, they are like Masters and Tutors to whom the great King of heauen sends out his children to nurse. God out of the rabble of beft men doth adopt children to himselfe and after commit them to be kept by those most noble citizens of heauen; Besides they execute judgement upon the enemies of the Church. They attend vs at the hour of death and carry our foules to heauen. They shall gather our bodies together at the last day. Lastly for the accomplishment of all designments for our good they stand always looking on the face of God to receive commandements. Now for the manner in the old Testament they are reported to have sometimes appeared vsnto men, somtimes in their dreames, somtimes in visions, the Prophets being raisved, into an extasie, without true bodies, but not without the forme of bodies. Sometimes they appeared in true bodies; either such as were for the time created of nothing, or else formed for the service of some prexisting matter, or else they
Circumcised with circumcision without hands.

they used the bodies of some living creatures: for if the Devil could speak in the Serpent, why might not some good Angel vie other Creatures: as some think the Angel spake in Balaams Ass. But for this kind of declaring themselves to men in the new Testament it is ceas'd, especially since the primitive times; so as now we cannot describe how the Angels doe performe their service to the Church.

Now for the use of the whole, as much Christ is the head of principalities and powers, we may comfort our selves divers wises. If Christ fill the Angels, how much more can he out of his fulnlete fill vs, in the supply of all our wants; againe, shall we not rejoice in the grace here is done to vs, in that wee are united into communion with Angels under our head? yea and that such glorious creatures, are appointed to be our attendants, why should wee fear when Christ and his Angels will be so ready about vs? further this may also instruct vs, we need be not ashamed of Christs service, seeing the very Angels follow him and depend upon him. A prince that kept great princes to be his domestical servants, were like to be much sought for to preferment of such as would follow him? Oh how should we long after Christ who is head over such glorious creatures as the Angels are?

Vers. II. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the fleshe by the circumcision of Christ.

Here is the fift reason, and is peculiarly addressed against those Christianians of the Jews which joyned the Law with the Gospell as necessarie to salvation. By circumcision they were initiat'd to the Law of Moses: and if circumcision can adde nothing to vs nor perfect vs any way in Christ, then neither can the Law itself. We haue that in Christ of which circumcision, and the law were signes, we are circumcised in the spirit and therefore neede not to be circumcised in the fleshe, and in Christ we haue the accomplishment of what was shadowed in the law.

Might some one say the consequence is strange: we are circumcised in spirit therefore we need not be circumcised in the flesh. Why Abraham was circumcised in spirit as well as we, yet he needed to be circumcised also in the flesh. For anfwer hereunto, we must know that in the time of the old Testament this consequence was of no force: yet now in the new it is exceeding strong. For now we have not onely accomplished what was signifi'd by circumcision, but Christ hath appointed another signe in stead of it, viz. Baptisme, especially this is cleare amongst the Gentiles, which never were circumcised in the flesh.

Verse 11. Uniform. The circumcision made without hands, or part of it, 1. The circumcision made with hands. 2. The circumcision made without hands. a. The external, in the flesh. b. The internal, in the spirit, by Christ.

Concerning circumcision made in the flesh, there is an obseruation of a fourfold name, 2. There was a time wherein it was not, viz. from the creation till Abrahams daies. 2. There was a time wherein it was necessary, viz. from Abraham till Christ. 3. There was a time wherein it was tolerable, viz. for some few yeares after Christ. 4. There was a time wherein it was intolerable, and utterly unlawful, viz. since the Apostles times to the end of the world.

Circumcision had a double signification, for partly it looked to Christ, and partly to the members of Christ. As it looked to Christ it signifi'd 1. That they should have a Sauiour that was circumcised, that is free from all finne. 2. That
Circumcision made with hands.

The end of circumcision.

d Gal 5. 5. 6.

c Rom. 4. 11. 14.

Why it was abolished.

The end why circumcision was appointed were, 1. To teach them by signifycation the things before mentioned. 2. To be as a sacrament initiatory to let them into the Church. 3. To be a partition wall between them and the Gentiles, and as fetters to restrain them from society with them. 4. To bind them to keep the whole Law. 5. To be a seal both of the righteousnesse of faith and of their right and possession of the Land of Canaan as a type of heaven.

There were three forts of citizens in the old Church of the Jews; Israelites, profelites and religious men. Israelites were of the seed of Abraham, those were bound to circumcision necessarily. Profelites were Gentiles converted to the Jewish religion; those for the strengthening of their faith did subject themselves also to circumcision and the ceremonial law. Now there were certain religious men of the Gentiles converted, and embraced the covenant of God, but were not subject to circumcision: such were Naaman, and the Eunuch and others.

Now this circumcision after the coming of Christ was abolished. 1. Because all effusion of blood must cease when Christ's blood was shed. 2. The partition wall was now taken downe, and therefore there needed no signe of difference. 3. The priesthood was changed, and therefore the rites belonging to it also. Obiell. But Christ himselfe is said to be the Minifter of circumcision. Solvit. That was true, 1. As hee was giv'n to the lewes by expiation to performe what was promised to their fathers. 2. Hee was a minister not of the Law (which he abolished and fulfilled in his coming) but of the Jewes among whom he was conuerted: for he preached not to the Gentiles. He was a minister of circumcision, that is, he was a Preacher among the Jewes, as Peter was the Apostle of circumcision. Thus of circumcision made with hands.

Now concerning circumcision made without hands, 5. things in this verse may be noted. 1. The persons circumcised. 2. The time are. 3. The manner negatively set downe, without hands. 4. The forme of it, putting off the body of fimos of the fieso. 5. The efficient cause, the circumcision of Christ.

In generall we may note that the case of the Gentiles is not worse then the Jewes, we want sacrifices, types, oracles, circumcision &c. but wee have the thing signified; before the law they had the shadow, under the Law they had the image, after the law we have the body.

Queft. But what should bee the reason that the holy Ghost in this place and in divers others with such hard phrafaes and darke kindes of speech?

Ans. The Lord of himfelfe in many places of Scripture doth vfe allegories or darke sayings. 1. Thera by to execute vpon wicked men a strange and secret curse: He speaks to them in parables. 2. The maiellie of the matter sometimes denieth to be expreft in more ordinarie terms. 3. In allegories
Circumcision without hands.

Vcr. 11.

Circumcision without hands is.

What circumcision without hands is.

Heb. 2. 3.

1 Heb. 2. 3.

m Dan. 12. 3.

n Heb. 2. 3.

o Psal. 2. 3.

1 King. 9. 11.


Character of grace, wrought by the word upon the members of Christ, upon their receiving into the mystical body, by which corruption of nature is wounded, beloved fons cast away with sorrow, and the sinner received into an everlasting communion with God and his Saints. Now that there is such a work as this in every child of God, is apparent by these places of Scripture, Deut. 10. 16. & 30. 6. Jer. 4. 4. Rom. 2. 6, and this text.

The first thing here to be considered is the persons both in themselves, ye, and in their relation to Christ, in whom, and to other gifts mentioned before, and imported in the word also.

They are those graces we hear to be in Christ's members, we must look to it, that they be in vs: it was no comfort to the Colossians that others were circumcised with circumcision without hands, unless it might be truly so said of them also. Which refues for great reproofe of many that neglect the power of all doctrine, which is the application of it to themselfes. But this comes to passe either for want of faith, or through prejudice, or the slumbering of the spirit, or the love of secret sinne; yea many lose the power of the doctrine, by wandering obfervation how it may suit unto others.

In whom] Circumcision without hands is onely found in such as are actually in Christ, they only wound corruption of nature, and cast away beloved sinnes with sorrow, this is the difference betweene temporaie faith and justifying faith. There are three sorts of hearers in the Citty, Some wholly profane, such as will mend nothing, nor like to heare of mending. Some openly sincere, professing constantly this circumcision without hands. A third sort, partaking of the properties of both the former: for they agree with the bent in these things: 1. In the love of the ministerie and Ministers that preach faithfully. 2. In the tale of the powers of the life to come, finding the word often of singular power, so as they receive it with joy and great admiration. 3. In the defence of the truth they seeme as forward as any: these are necer the kingdom of God, as the Scribe was: these are more then halfe perswaded, as Arippa was: these are fired with desire many times to know what to doe to be saved, as the young man in the Gospell was: but alas all this brings them within the compass of none of Gods promisses: and if they looke not to it, fearfull apostacie will be the end of all this, and they may prove most spirefull adeuoures of the same ministerie they admired, and proud contemners of the same meritorie, with which themselves were often smitten, and so their latter end be ten times worfe then their beginning.

Queft. But what doe these men want, or what are their defects, that they should not be right for all this, having such great affection to the word, yea even when it is most sincerely taught?

Ans. Alas there are divers things too apparent in their estate. For first, they joyn not themselves with such as feare God in fellowship in the Gospell. 2. They thonne by all means the crosse for rightouſnesse fake. 3. They re-
Circumcision without hands.

Chap. 2.

If it be not all God's commandments: there are some sins they will not leave: there are some corruptions they are so engaged vnto, that they will at no hand leave them. 4. Some of them forfake not the very sins they seem to detest and sometimes to cry out against; they cry out vpon swearing, and yet (vile beasts as they are) they will swear still; yea and that most fearfully, yea after many remores of conscience for it. 5. They will not be persuaded to vfe all Gods ordinances: indeed they heare constantly, and to any mans thinking, with great attention, but they pray not in their families, they will not vfe the helpe of conference, they read not the Scriptures with any order or conscience, &c. 6. You see they are not carefull of their companie, they neither humne the appearance nor the occasions of euill, they gie not out over their going, nor their refort vnto vngodly companie. They have not beene truely humbled by godly sorrow for their sinne. Lastly, they have sinceritie in refpect of persons; in some they like it, in others they do not like it. They love not all the Saints.

Also] This also leads vs to the former priuiledges in Christ, and imports that the circumcision without hands here mentioned is to bee accounted a marvellous grace of God, and worthy: for our judging of our felues, frees vs from the condemnation of the world; and our daies of mortification, are as it were the wedding daies of the soule; and godly sorrow is accompanied with the spirit of prayer; and a fountaine of grace is opened, when our hearts are opened with true contition. Thus of the persons.

Are] This word designes the time of this spirituall circumcision; the time for the putting away and cutting off of our beloved sinnes in this life, it must be now done or never done. besides till this be done, we can feel no profit or benefit for Christ.

Quest. The Jews in the Law did know directly when they should be circumcised in the flesh: may not we also gette at the time of the circumcision without hands, when God would haue vs go about it, beyond which time it may not be deferred without singular danger? Answ. There is a time and it may be knowne, and it is wonderful dangerous to stand out that time: in general, the time to humble our felues by mortification for our sinnes, and so to set about this spirituall circumcision, is, when God grants vs the means of falution: more specially when we are prefled with Gods judgements; or when the mouthes of Gods servants are in a speciall manner opened vnto vs, and their hearts made large: or when God difpeneth other graces, as temporary faith, loue to the word, and joy, etc. or when we are smitten with the axe of Gods word, and remorfe for sinnes wrought in vs: or when hearing hath kindled in vs a desire and thirst after the best things; or lastly, when we first set out to make profession of our being in Christ.

Quest. But may not any man repent at any time. Answ. No. 1. A man may carrie so long till he commit the sinne against the holy Ghost. 2. Men that go not so farre, may yet by obfolute impenitencie provoke God to cast them into a reprobatefence. We fee by experience that the most men that pretend to mend afters, yet doe not, but troops of men that forget God go into hell.

Obieit. But the Scripture fayth, At what time fovere a finne repenteth him of his sinne from the botome of his heart, God will forgive him, &c. Solvit. 1. Marke the words, they have a limitation, thou must repent from the botome of thy heart, or else they comfort not thee. 2. For the extent of the time, in so many precise words; the text in Ezekiel is not at what time fovere, but in the day that a finner repenteth, which is not fo vniuerfall, but that it may admit the exceptions before, and though some men may and do repent at their latter end, yet neither all nor the mift.
The body of sinnes of the flesh.

Verse. I. The body of sinnes of the flesh. Sol. Shall one example make thee presume why thou maist know that worlds of people when they came to die did not repent as he did: why shouldst thou not thou more fear the example of so many not repenting? 2. Thou readest that the other Theepe upon the same crossie died without repentance. Thou must know that an ordinarie rule cannot be drawn from an extraordinarie instance: his conversion was miraculous, one of the wonders wrought by Christ in his death. Christ made Peter walk on the sea, will he make thee do so? will he for thy pleasure darken the sune, or shake the earth, or cleave the rocks? &c. Thus of the time.

Without hands 2. Things may here be noted.

1. That, that is not circumcision which is outward, made with the hands of man, but that is true circumcision which is inward. Hence there is two sorts of Israelites: the one is a carnall Israelite, one outward: the other is a true Israelite, for he is one inward in his spirit. As it was then so it is now, the carnall Israelite hath the name of Israel, and the signe of true circumcision; as then the circumcision in the flesh, so now baptism: and besides they profess to be the seed of Abraham, and they speak faiere of God and heauen. 2. But what are the principall defects of the carnall Israelite? Aym. 1. Hee relles in the worke done, hee beares himselfe vpon the external worke of holines: he faured God, for he was at Church: he is regenerated, for he was baptised, he hath praid to God, for he stretched out his hands. 2. His praise is of men and not of God. 3. He wholly neglects the power of godlinessse and the exercises thereof. 4. He is disorderd in his life laden with iniquitie. 5. He is seneleffe or incorrigible under publicke judgements. 6. He visibly oppoeth and perfueth him that is borne after the spirit.

2. We may note herethat God is not tied to meanes, hee can worke without hands. What is then the efface of wicked men? no hands of men or Angels can make them happier, it is a worke done without hands. Oh how honourable is the worke of mortification of a sinner? it was a glorious worke to make those huge heauen, and this greatie earth without hands: such is the glory of our spirituall circumcision: we see also here how little beholding the kingdome of Christ is to this world: their hands will not be gotten to fer it vp, God must doe it without hands. Lastly wee should leamne in all effaces to live by faith and reft vpon God, whether in affliction or temptation or mortification of sinne, though we see not meanes, yet let this comfort vs God can helpes without hands. And thus of the instrument of circumcision, as it is here fet downe negatively.

Putting off the body of the sinnes of the flesh. 1. Here is the forme of this circumcision without hands: it lies in the mortification of the body of sinnes that are in the flesh. Where note 1. thematter to be mortified, the body of sinnes. 2. The manner, it must be put off.

The flesh 1. The flesh is one of the three great enemies of God and mans salvation. As it is treacherous, so it is tyrannical, it will not be pleased vnlesse iraigne. A most secret enemie for the first at the fountain and poiseneth all, most fallly theles the Deuill, and permitteth to fet vp his holds and fortifications in the minds of men: and is never quiet till it bring the soule into actuall high treason againg God. It is the flesh that causeth whoredomes, murder, drunkennesse, and all disorders. She opposeth all the waies of goodnes, both by obstecting against them, and by making evil present, the sauours not the things of God, nor can underfstand them. It is shee that makes the Law impossible tous: what with her waite of ignorance, and the flownesse and hardness the diffueth vpon our hearts and spirits, it makes the fer-
uice of God to seeme almost alwaies usill unto vs. Yea if thee get into her throne the dare exalt herselfe against God, and judge even God himselfe, and his will, counsell, providence, and peace ; her very vsedome is enmity against God. And so infectiously vile is she, that the diffuseth her poison to our very posterity, so as we beget a very race of rebels : and in all this, he fortieth herself by all advantages, from euill example, or by riches, and worldly greatness, or carnall vsedome, or successe in sinning, yea rather then the will be subdued or much pursu'd, she will entrench herself vnder the very colours of Christ, making her pretence of following him in words, that she may the more securely follow her owne lusts in deed. This she doth, and thus spoileth the image of God in vs, and makes vs most filthy and lothsome, and so opens the doore of our soule unto Satan, that our hearts are made a very lie for vncleane spirits to dwell in, and thus she will doe if she be not mortified, till the bring men to hell and eternall condemnation there.

Now for the taming of the flesh God hath taken divers excellent courses, 1. He hath laid a necessitie of mortalitie vpon it, all flesh must know it is but grasse. 2. To crotch the glory of the fleshly, the Lord of purpose when hee chuseth heires of salvation, will not take many of those the flesh commends for mightinesse, or noblenesse, or vsedome, or the like. 3. God hath set a standing curse vpon the chief things desired by the flesh, so as they cannot be vfed, but with a kinde of experience of their vanitie, and loathing, and vexation of the spirit. 4. He hath enacted terrible decrees against such as walk after the flesh, and giues proclamation that he will certainly judge men for all the practices of the flesh. 5. He placeth his spirit within vs to luff against the flesh. 6. He sent his sonne to take the limitation of finnes full flesh, that in the flesh he might subdue the flesh. Lastly, he hath shewed vs waies, what we must doe that we might tame and subdue the flesh : as when hee told vs, first, that we must be sober, that is, moderate in meate and drink, and recreation and apparell, and what else may hamper the flesh. 2. That we must put no confidence in the flesh. 3. That we must mortifie it, by confession of sinne, and godly sorrow, with strong cries calling vpon God for helpe against it. 4. That we must search the records of Gods promises, and by faith lay hold vpon him. For till we can shew a better draught of happinesse then the flesh doth, we doe in vaine go about to charm it. 5. We must silence it: not suffer it to obiect; or excuse, or extenuate, or deny.

Hitherto in generall of the flesh and the mortification of it. Now more specially we must consider here, 1. the matter to be mortified, viz. the body of sinnes. 2. The manner, in the words put off.

Sinnes | Two things may be here noted; the one is implied, the other is express: that which is implied is, that God doth not require this circumsicion in other things but only in sinnes. 1. Regeneration doth not oppose the flesh in the substance of it: we are not required to cut off any parts of the body, nor to destroy any faculties of the soule; and the same I say of the complection or constitution of the body, it doth not require the melancholy man should be made fanguine. 2. This circumsicion reacheth not to the naturall desires of the flesh, I mean such as are needfull to the being of nature, as to eare, sleepe &c. 3. Nor to the mor rall proiects. 4. Nor to the remainders of spirituall light, as sparkles of Gods Image. 5. Nor to the outward necessity helps of life, as hoarde, land, friends, &c. 6. Nor to reten the inhibitions and disorders of our soules : for this spirituall circumsicion will not cure mens bodiess, but only sanctifies mens minde.

Againe, we should learne of God here how to deal with our enemies: he distinguishede
The dilluimgthe betweene nature and the finne of nature: so should we; we should oppose their finnes, but love their persons.

The second thing here to be noted, is, that our finnes are from the flesh: yea if the flesh did not by defect, action, approbation or consent, give way to finne, the Deuill and the world could fallen no finne vpon vs. Diuers persons should be informed herein: when they fall into grievous euill, they cry out of their ill lucke, or of ill counsell, or ill company, or of the Deuill; but they should indeed cry out of their owne ill nature, for the rest could not have hurt them, but by the wickednede of their owne disposition: and we should all grow fulelious of the flesh and his motions, reasons, desires, &c: and in time to mortifie her with all her lust.

Bodie of finnes] He faith not onely that there are finnes in the flesh, but a body of finnes: that is, a huge maile or lume of finnes, linked together as the members of our bodie are. The fins of the fleshly may be called a body in divers respects.

1. In respect of that harmonie and vnion of finnes one with another in praetice, so as if one finne be praetified, many will accompany it: as in Adams finne, the finne was to eat the forbidden fruit: but that would not be alone, but was attended with doubting of Gods word, with faith in the deuill, with molt inordinate pride or desire to be like God, with discontentment with their present condition, with vile ingratitude, with apostacie from all righteuousettie, with prophanation of the sacrament, with wilfull murther of all their posteritie, and euill concupiscence. Cain was angry that God did not accept his prophan sacrifice: but would this finne be alone? no, for there follows it the hatred of his brother, the falling of his countenance, the rejecting of Gods admonition, coloured hypocritie, murther, and blasphemie. When desire of gaine infects the hearts of Trades-men, we see by experience, it will not be alone, a number of transgressions grows with it, as loue of the world more then God, neglect of sinceritie in the vie of Gods ordinances, swearing, breach of Sabbath, rigorous dealing with inferiours, vnnmercifullnes to the poore, selling by false weights and measure, vstitie, if not otherwise yet in selling time, deceit, lying, oppression by ingrossing of wares or incroaching vpon the trades of others.

2. In respect of vnion in continuance after they are committed, thy finnes committed vanisht not, but by adding finne vnto finne, thou makest vp a very body of finne, and so in Gods sight they stand compacted together as the very limbs of a monster.

3. These finnes may be called a body, because they are committed by the body, as the extranam means of them.

4. The maile of finne in the fleshly man may be called a body of finnes, for that it hath many things like vnsto the body of man: or many comparisions may be taken from the body of a man to express the finnes of the flesh. As the body of man is a faire substance made of bafe matter: so finne in it selfe is molle vile, though it be coloured ouer by the deuill or the world with the faire proportion of profit or pleaure. And as ther be many members in the body, so are there in the finne of the fleshly man: as some members in the body are outward, some inward, so are our fins. As men would be athamed of their bodies, were it not for their clothing, especially if there be any deformitie: so would men of their finnes, were it not for their great places, or faire excuses, and wretched shifts they haue to hide their deformitie. And as the body of the prisoner in a dungeon is alike a true body, with his that sitter on the throne: so finnes that are secret, that are never so closely committed, are finnes, as well as such as are openly done. As his body is a true body, that yet wants a legge or an arm: so it is in some, though they be not mur-
<table>
<thead>
<tr>
<th>Uses.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Put off sinne. Chap. 2.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>How sinne must be put off.</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Things in mortification.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>What the flesh doth in the godly.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>When sinne is put off.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Sinne is put off fine waies.</th>
</tr>
</thead>
</table>

therers or adulterers, yet they may have a bodie of sinne in them. As the natural bodie cannot lieue, if you take away foode and clothing: so neither would sinne, if we did not loue it, approve it, defend it, excuse it, and if wee take away carnall reason, and ill company. And as the bodie of Princes is better clad, then the bodyes of poore men, yet it is alike, a bodie of clay and corruption: so are the sinnes of great men, though men doe not speake so openly of them.

Now for the of all. First, here we may see a difference between the sinnes of the regenerate, and the sinnes of the unregenerate: in the godly after calling, there is not a bodie of sinnes, the child of sinnes scattered, sinne is not in his full strength, he doth not give his members to unrighteousness.

Secondly, here men may try the truth of their repentance, that is not true repentance, that mortifies some one or few sinnes, but that which mortifieth a whole bodie of sinnes.

Thirdly, this shewes the greatness of Gods mercies, that can forgive or take away a whole body of sinnes and trangressions.

Lastly, this may be a great comfort to afflicted consciences, that cry out of the multitude of their sinnes: if thy sinnes were as many as the hairs of thy body, and as strong as the body of Goliath; yet the Lord can forgive, and true repentance will pull them downe. This is the matter to be mortified, the manner follows. *Put off* Sinne must be put off as the beggar puts off his raggs, and as the Mafter puts off his falle servaunt, and as the porter puts off his burden, and as the husband puts off his-vi(tuous wife; and as the serpent puts off his skin.

There are foure things in mortification diflinct. The first is the dislike of sinne: the second is the confession of sinne: the third is the godly sorrow for sinne: the fourth is forsaking of sinne, this last is here meant, by putting off of sinne: and this the Lord stands vpon, as a thing he will never dispence with the want of it: as these placesthey, Prove, 28.13. E E fay 55. 8. E E fay 1. 16. 17. Psal. 199. 9. Ephes. 4. 22. &c. 1 Pet. 4. 1, 2, 3, 4. Ezech. 18. 33. and there are exceeding comfortabe promises made to such as are upright in the desire and deuoure hereof, Prove, 28. 13. E E fay 55. 8. &c 27. 9. Joel 2. 12, 13. E E fay 1. 18.

*Quest.* But can the flesh be so mortified, and sinne so put off, that it shall cease to be any more in this life? *Answ.* No, for even in the children of God, the flesh will raise infirmities, it will let the vnderstanding, it will be framing euill thoughts, it will lust against the spirit, it will not alwaies allow what good is done, or to be done; it will prevent euill, when good is to be done; it will rebel against the law of the minde, yea sometimes the soule of the poore sinner is led captiue for a time, by his imperious fleth.

Q. But how can it then be said to be put away? *Answ.* Sinne is put away, first if it reigne not, nor hold a constant dominion ovre us: it may be put away even when it leads vs captive, if it be an unwilling captiuitie, if the power of it feeme vnto vs, as a most base servitude. It is put away, if men take no care to fulfil the lusts of it. Secondly, if there bee a constant cumbar in some degree against it: if we finde a striving, and constant fighting against the corruptions of our nature: if we pray against it, judge our felues for it, and mourne over it, with an vnfeigned desire to forsake it: this desire to be put off, is on true degree of forsaking of sinne.

That this may yet be better vnderstood, we must know that sinne is put off five waies even in this life. 1. Sacramentally, in the signe, covenant, and seale, that is in baptisme. 2. In the guilt of it, though not in the act of it, thus God puts off, by not imputing. 3. In all too, by incovation, though not perfectly. 4. Perfectly, though not in vs, yet in Christ our head it is already put away, in
Ver. 11. By the circumcision of Christ.

his person, though not in ours. 5. It is put away in hope, in that we do by hope wait for an absolute and full redemption from all sinne and miferie. Thus of the forme of this circumcision the efficient cause followes.

By the circumcision of Christ. There is a twofold circumcision of Christ. First, that which he suffered in himselfe. Secondly, that which he worked in vs, the vertue of the first is a great cause of the second.

Quef. But why was Christ circumcised, seeing there was no cause of circumcision in Christ; for nothing could be signified by it, seeing he was the Mesias himselfe, perfect God and man, nor was there any impurity in him, the amputation whereof should thereby be signified, he was a Lame without spot, a high Priest separate from sinners, the covenant of the promised fee was in him fulfilled, and he came to abolish circumcision: and lastly, is he that circumcision the hearts of others?

Answ. 1. Christ was circumcised, whereby to shew himselfe to be true man. 2. Thereby to honour the institution of circumcision, as he had done other parts of the law. 3. That the Jews might not caull and say, they would not receive an uncircumcised Christ. 4. To commend the vertue of obedience by his example. 5. That he might beare the burthens of them, that being under the law, were not able to beare the burthens of the law: God by this signe as by an initiating rite, did subiect him to the law, he thereby professing himselfe a servant to the Law to make vs free. 6. He was circumcised and baptized to signifie his union with both Churches, both of the old and new Testament, and that he came of swaine to make one. 7. To ratifie and sanctifie the circumcision of the Fathers, as his baptism now sanctifieth ours. 8. To signifie the cleansing of our nature, especially by bearing of the imputation of our impurities. 9. He did in his circumcision begin to satisfy God, by those first fruits of his blood, it was as an earnest or pledge of his blood, to be more plentifully powred out: it was a part of his humiliation, and of the price of our finnes. Lastly, he was circumcised, that our hearts, by the vertue of it, might be circumcised: for as his death killeth sinne in vs, and his resurrection raiseth vs vp to newnesse of life, so doth his circumcision, circumcise our hearts.

Hence we may gather comfort against the difficulties of mortification, for Christ will be pleased to derive vertue from his owne circumcision: yea it is a pledge to allure vs, that as certainly as he was circumcised himselfe, so he will see to it, that our hearts be circumcised: if we will cast our selues vpon him, and by faith come vnto him, there is no sinne so linked, but in Christ we may have some delerance from it. On the other side, it shewes the miserie of all such, as live in the love of their sinnes, and minde not mortification: this shewes they are not in Christ yet, for they cannot be in Christ, except they be circumcised. Lastly, it may serue for instraction at once to all that hope for freedom in Jesus Christ, to shew the profe of their interest by their circumcition spirittually; and to speake distinctly of it, we must understand that the Lord, that requires this circumcision of vs, extends his precept, both to the heart, and the eares, and the tongue: and contrariwise complaineth of uncircumcised both heart, and eares, and lips: in the heart we must especially looke to the circumcision, or mortification, 1. of ignorance, 2. of wicked thought, 3. of immoderate care, 4. prophanenes in Gods service, in a wretched securitie, or a neglect of inward worship, 5. disordered affections, as lust, anger, filtpition, 6. discontent with our estate, 7. vnbeleeue. Now for our eares, they must be circumcised, 1. in the vnpreparation, or want of attention in hearing the word, 2. in receiuing tales, 3. in communicating with the finnes of others, by a willing hearing of their wickednesse. Lastly, looke to the circumcision of the tongue, and that in the care to avoid, 1. the polluting of

Y 2

Gods
In the former verse the Apostle hath laid downe the first reason, & directed it principally against Judaisme: we have spirittual circuimcision in Christ, and therefore we neede not carnall circuimcision, and so by consequent none of the ceremoniall law. Now in this verse he meeteth with objections.

Ob: 1. The reason feemeth not to follow, they were spirittually circuimcised, therefore needed not the outward, for so was Abraham, yet he received outward circuimcision. Anfw. The reason is of no force now in the new Testament, because Christ hath appointed another sacrament in stead of it, for we are buried with Christ by baptism.

Ob: 2. But was not circuimcision a more liuely signe? Anfw. It was not; which he sheweth to be true, both in respect of mortification, and in respect of viuification, baptism liuely representing and sealings unto both.

Queft. But haue all that are baptised, these things signified by baptism? Anfw. They are offered to all, but they are enjoyed onely by such as haue faith in the operation of God.

Queft. But how may our faith be supported in believing those things shadowed out in baptisme? Anfw. Two waies: Firft, if we consider Gods operation: Secondly, if we consider Christ's resurrection. This is the brieuer order and dependance of this verse; so that here he intreats of baptisme, both by the effects, and by the causes: the effects are spirittual buriall, and spirittual resurrection: the causes are three, faith, the operation of God, and the resurrection of Iesus Christ.

Buried together with him. Three things may be here noted: 1. the buriall of Christ. 2. the buriall of the Christian. 3. the union of both. For the firft, that Christ was buried, was signified by the Evanellift, and fore-signified by Iohn as a type, and fore-prophesied of by Esay the Prophet: he was buried in Ierusalem, the place where the dying sacrifices had given warning of his death, but it was without the Citie, both to answer the type, Levit. 16. and to signifie that his sufferings belonged to Gentiles, as well as to Iews: He was buried in Calvarie, the place commonly appointed for condemned men (and not in Hebron, where some thinke Adam was buried) to note that his death was to be availeable for the condemned men of Adam, as well as for Adam himselfe. He was buried in another mans grave, to signifie that he died for other mens sinnnes.

Now for the second, viz. the buriall of Christians; they may be laid to be buried euene whiles they live (for the buriall of the body he cannot meane here) in divers respects.

1. In respect of disgrace and reproch: the throats of wicked men are often an open sepulchre, into which if the names of the godly fall, they are buried for the extremitie of disgrace and reproch with which they couer them.

2. In respect of abnegation, or the deniall of the loue and care for earthly things: and so we are buried to the world, when like dead men we care not for it, but devote our selves to the contemplation of heavenly things.

3. In respect of mortification of our sinnnes: the scripture by divers metaphors expresseth the divers degrees of mortification. For firft there is the wounding
wounding of sinne, when the sinner is pricked with remorse by the law. Secondly, the condemning of sinne, when the sinner keeping a spiritual affiwe, both examine, confesse, and judge himselfe guilty before the Lord. Thirdly, the crucifying of sinnes, when the sinner racks his owne soule by godly forrow, driving in the needles of Gods threatnings, with acknowledgment of his owne deferts, and restraining his flesh through a spirituall reuenge, not caring to expose himselfe to the shame of the world, so that in Christ he may finde atonement for his sinnes. Fourthly, the killing of sinne, when the sinner puts off the bodie of sinnes, and forfaketh his euill waiies. Now then after this followeth the laft degree, and that is here the buriall of sinne. Certainly there remains even after true repentance in the very godly, a great deale of hidden corruption of nature, inward wandrings, & distractions, that the sinne, euill propositions against God, or his word, or prudence, or presence, or promises, or people, impatientie secret pride, and sometimmes hypocrifie; a frequent rebellion within against good duties, unthankfulness, frequent ommisions, either of holy duties, or the care of the power of them, hatelines, or anger, impure desires, thoughts of reuenge, besides a great deale of disorder, he may finde in himselfe both at home and abroad. Now it is not enough, nor may he rell in the former repentance, but he must proceed even to the removing of these remainders of corruption: death commonly arising out of the disease of some one part, but buriall covers all. The works of reformation and repentance, many times begins at the care of some few principal sinnes: but we must never be quiet, till we bury the whole old man with his works; so that in one sense, the buriall of sinnes, is nothing else, but the progresse of mortification. Againe, after we have forfaken our sinnes, to bury them, is to keep a diligent watch over our nature, and to take downe our flesh, yea sometimes with restraining of lawfull delights or pleasures. Further the buriall of sinne, it may import our care, after we have left our sinnes, to remove them out of sight; both out of Gods sight, by suing out our pardon, and out of the sight of our concciences, by quieting them in the application of the blood of Chrift, and the promises of grace, and out of the sight of others (so farre as our sinnes were scandalous also) by shewing forth our repentance, and care to avoid all appearance and occasions of like finning. Great is the glory and hapinnesse of Chriftians, that have attained to this buriall of sinne, for these sere God in a neere acquaintance with him, these haue overcome the world, these can stand before death and judgement unappalled, these are mighty in the power of Gods ordinance, these know the secrets of the kingly dome of God, these are without the reach of the Law, and feel not the fling of crosstes, these are had in singular honour with God, and the holy Angels of heaven, and the providence of God is visiblie eminent towards thee. Now for the third, might some one say, what hath the Chriftians buriall to doe with Chrift, how is there any relation between them? An. Our spirituall buriall in the progresse of mortification depends upon Chrifts divers waiues. 1. In that he hath required and made gracious promises to it. 2. In that the efficacie of the meanes by which it is wrought, comes from Chrift. 3. In that it is accepted of God onely for Chrift, and through his interceflion. 4. In respect of example, he was buried as well as we. But chiefly in respect of vertue, our buriall of sinne is wrought by a vertue arising from Christs buriall in the graue.
Buried with him. Chap. 2.

<table>
<thead>
<tr>
<th>Diffimilitude in two things.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Note this rule</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Similitudes.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>How many wales Christ raiseth men vp.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>A fourfold resurrection.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>The resurrection of graces.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>A resurrection of 13 graces in a childe of God.</th>
</tr>
</thead>
</table>

trouble them; and the heart is often grieved and grieved with tears and terrible doubts, or else they are quickly overgrown with a spirit of slumber.

Secondly, for instruction, to be careful to bury our sins: but here take heed of the diffimilitude, for in some things the comparison cannot hold: as here in two things: for first when we bury the bodies of our friends, we bury them in hope they shall rise again. And secondly, we mourn because we must part with them: but both these must be denied here. It is the property of the wicked, to part with their sins with sorrow, because they must leave them: or else with hope that at length they may return to them again. But for all such as fear God be otherwise minded: especially let vs learn from this comparison of burial to advantage ourselves in what we may in mortification: if the matter be buried, we know all his servants will attend the funeral: so is it with vs in the mortification of sins; if we light upon the matter fins and drag them to the grave, we shall be sure of all the attendants, they will follow to the funeral. The Jews manner was to bury with odours: so should we, our odours and sweet smelling prayers offered vp in the mediation of Christ. And howfeuer this work may seeme difficult, yet God many times strangely relieues our infirmities. After Izabella was cast downe and dead, they had not been long within, but sending out to bury her, they found nothing but the skull and her feets, and the palme of her hands: so many times would it be with vs, if we call downe the Izabellae our sins, when we come to finish our mortification, we may by the strange helpe of God finde the bodie of the matter gone we know not how, so as we shall not be troubled, vnlesse it be with some skull or feete, or palme of sinne. But certainly though this kinde of buriall be somewhat difficult, yet it is the true buriall place of Kings: the most noble funeral that can be.

Thus of the first effect. The second is in the next words.

**In whom ye are raised vp together** | Christ is said to raise men vp divers waies.
--- | ---
1. When he awaketh men out of their naturall Lathargie, or spirituall sleepliness and securitie in matters of religion, thus Ephes. 5.14.
2. When he bringeth forth the minde of man out of the dungeons of ignorance, and sheweth them the light, Esay 60.1, 2.
3. When he cures men of discouragements and discomforthes under their croffes, Psal. 41.10, 6.
4. When he recovers the Church from securitie or relapses either ordinarie or extraordinarie, Cant. 2.
10. 1 11.
5. When he cures men of discouragements and discomforts under their croftes, Psal. 118.
6. When he encourages men to holy duties, Cant. 7, 11, but principally there is a fourfold resurrection.
7. The first is of desperate crostes, Esay 26.19.
8. The second is the lifting of men vp to some especiall callings in the Church, Matth. 11.
9. The third is the resurrection of our bodies at the last day, and the last is the resurrection of the soule vnto holy graces and dutie: this is called the first resurrection, and is meant here in this place, and Rom. 6, 4.
10. But most vniuely we say there is a twofold resurrection: the one from the corruption of the flesh, the other from the corruption of sinne: this latter is here meant, and this beongeth to vitification.

Now this first resurrection must be considered, either in its selfe, or in the union or relation of it. In it selfe, and so there is a double resurrection. First, the resurrection of graces: secondly, the resurrection of duties. For the first, there are certaine graces, which are not in the heart of man by nature, which by the mighty power of Christ, are wrought in the hearts of such as are truly converted, and are actually the members of Christ: As first a holy inquiry after God, Hos. 3.5. Ier. 50.4. Secondly, a holy wisdom in spirituall things, Iam. 3.17. Thirdly, a lively faith in the favour of God in Christ. Fourthly, a holy delight, and meditation in the word of God, Psal. 119, 10, 11, 128, and 27, 4. Fiftly, a lively hope of an eternall inheritance, 1 Pet. 1.3. Sixtly, a holy
a holy love of God's children, 1 Thes. 3.14. such as is required Ro. 12.9,10,11.
Seventhly, godly sorrow for sinne, 2 Cor. 7.10. Eightly, unspeakable and
glorious joy even in affliction, Rom. 5.2.
Ninthly, a holy contempt of the world, and sinne, and sinnefull persons, Psal. 15.4.
Tenthly, a holy reverence and fear of God and his goodnes, Hos. 3.5.
Eleventhly, a holy zeal and ferventie of affections, especially in the service and
worship of God. Twelfthly, a holy love even of enemies. And lastly, a holy
desire to be dissolved, and to be with Christ.
Nor 2.
Thus and Their

For the matter, they have respect to all God's commandements*, and do inde-
our after inward holinesse, as well as outward: besides they live by faith in
some measure, which is a way of holinesse altogether unknowne in the prac-
tice of wicked men. And for the means of holinesse, the godly have a rec-
ourse to a threefold fountain of sanctity with such a sincerity and con-
fancie, as no wicked man can attainee: viz. the word payer, and the Sabbath.
And for the end of their obedience, their praise is of God, and not of men: hav-
ing a maie respect alwayes to exercise themselves, so as they may have a
conscience void of offences, towards God, or towards men. Thus of ho-
linesse of life in generall.

Now in respect of piety to God, it is a very resurrection through the power of
Christ, to bring a man to acknowledge God, and his truth, and glory, a-
gainst reason, profit, or pleasure: to make a man walk with God, setting the
Lord alwaies before him: to bring the will of man to a holy subiection to God's
will, in crosses, temptations, wants, &c: but especially to create in man that
sincerity of worshipping God in spirit and truth without hypocritie.

And as for righteousness, in that part of it, that concerns either men
owne foules, or the foules of others, how is all the unregenerate mankinde
dead? Is it the worke of a godly man only to serve the brethren by love: only
the members of Christ; can in their calling, denie profit and pleafure, and
make the particular calling serve the generall: but especially in the combat
against concupiscence, only the godly doe make conscience of it.

And howsoever in the matter of holy duties, there are strange imperfec-
tions in the very godly, yet their desire, prayer, purpose, and indevouer is, to
approve themselves to God herein, and they do attainee to it, in some comfor-
table beginnings, and they go on with a holy increase, both of strength and
defire. Whereas it is evident by divers Scriptures, that wicked men are dead
men in the former respects, as would appeare if we should examine particular-
ly: for they feke for God*. They respect not the word of God ariight: nor
can they love the brethren. Though they be smitten, yet they will not sorrow after
God*. And for the most part, they are lukewarmes without true zeal*. Their

x Jer. 6.10.
y John 19.19.
z Jer. 5.2.
a Revel. 3.
mindes are couered with a vail. b They are without hope c. Neither haue all these men faith d. And for the want of holy duties, it vffually seems euill vnto them to ferue the Lord. They are strangers from the life of God e. They call not upon the name of God f with a pure heart: neither take they heed of Gods sabbaths. But it were too long to runne to particulars in matters of duty, seeing the Scripture every where points out the ill lines of all wicked men.

In whom] Doct. The vertue by which Christianes are raiued is from Christ. 

Queft. But what is there in Christ which distinctly causeth this resurrection in the Christian, or plucketh vp his heart to the care of holy graces or duties?

Answ. 1. The vertue of Christ. 2. The spirit of Christ. 3. The example of Christ. 4. The intercession of Christ. 5. The loving invitations and allurements of Christ. And 6. The resurrection of Christ. And lastly, the second comming of Christ is like a loadstone to plucke vp the desires and affections of Christianes vnto the studie of heavenly things.

Thus the doctrine of the Christianes resurrection.

1. Hence may presumptuous secure wilfull sinners gather secret terror and anguish; where is thy spiritual burial in this life? where is the first resurrection? It is most certaine, if this worke, this strange worke, be not wrought in thee, thou art in the power of the second death, without God, without Christ, without hope. And herethou mayest see the vanitie of all thy shifts; for doth thou say, thou feest no such wretchednesse in thy sinnefull course? why this doctrine tells thou art dead whiles thou liuest: and how canst thou disperse thine owne wretchednesse? doth thou thinke that this will ferue thy turne, that thou intendest to mend hereafter? consider what is here implied, the worke of true amendment, is a true, but spiritual resurrection. Tis then like that resurrection, that shall be of our bodies: and thou knowest when God shall raise our bodies, at the last day, when the trump shall blow, it will be a scly pretence to say, Oh let me alone now, I will rise hereafter. So is it with thee; the trumpet of grace now bloweth, Christ is now comming in the spirit, the dead in sinne must now be raiued, Christs voice still reacheth vnto thee, now if thou confirme thy selfe in that spiritual grace of sinne, doft thou thinke thou haue reason to beleue, that Christ will tarry thy leisure, and to put off till thou appoint the time?

2. Here is singular comfort for such of Gods children as are afflicted in spirit, especially about the greatnesse of the power of sinne, and the difficulties of well-doing: they should here consider, not only that it is Christis worke to make them holy, but that he is pleased to resembel it to the resurrection of the bodie: and can it be a harder thing to put downe thy sinne, or to quicke thee in all well-doing, then to raise thy body out of the dust of the earth? Neither ought their terrors to amaze them: for it is Christs manner, to bring vs downe to the grave, that he may raise vs vp: the fear of hell now afflicteth thee, that thou maist not be hurt hereafter. Befides, sinne doth so cleave to vs, that it will almost kill vs, before we kill it. Obiell. But I doe not see, either the graces, or duties mentioned, to be wrought in this resurrection.

Answ. 1. There may be grace, though thou see it not. 2. If one fauing grace be in a mans heart, it is a signe the relf be there, though not so easly discerned.

7. The spiritual age of a Christian must be distinguished, they must not thinke that the graces of Gods spirit, or the power of holy duties, will appeare so frehly, or so strongly in thee, whiles thou art but an infant in grace, as they will doe when thou commest to be of riper yares. Laitly, thy indewor in Christ and desire, is accepted and taken for the deed: what graces thou unfeinly desired, and constantly vsest the means to attaine, thou haft; so the sinne thou striuest against, thou haft not.

Thus
Thus of these effects, as they are in themselves: now as they are in their signe, which is here called baptism.

*By baptism* Baptism is a holy memoriall of Christ baptised in the feas of God's wrath for vs. It is a badge of distinction from unbelieuers. It is a certaine initiating rite by which we enter into the visible Church. It is a seale of the righteounes of faith. It is a signe to teach vs by representation, both our deliverance and sanctification.

**Quesst.** But what hath baptism to doe here with our mortification, and viuification, or spirituall buriall and resurrection? *Ans.** Baptism stands in a threefold relation, or respect vnto them. 1. In signification, baptism doth represent them vnto vs, setting out our dying to sinne, and rising to newnesse of life. 2. By seale, for baptism is a seale of God's couenant, assuring vs that in Christ, we shall be buried to our sinnes, and raised vp with him. 3. It is a band, it ties vs to the desires and iudgues, after the beginning and finishing of thee.

There are many other benefits signified and assured vnto vs by baptism, then these here mentiont: Baptism doth signify & seale vnto vs, 1. Our deliverance from the feas of God's wrath. 2. The resurrection of our bodies. 3. Our communion with the whole Trinitie. 4. Our adoption. 5. Our communion with the Saints. 6. Remission of all sinnes.

Baptism is available for these respectes: when we amend our lives, and confesse our sinnes, and gladly receive the word, and lay hold upon the promises of grace, especially when the conscience maketh request vnto God, for the application and fruition of the things signified by baptism. Hitherto of the effects. The causes follow. 1. Faith. 2. The operation of God. 3. Chrift's resurrection.

**Through the faith of the operation of God** The faith that is mighty through God, to make baptism effectuall, and to raise vs vp after the buriall of sinne, is neither historical, nor temporary, nor of miracles, but that which is in scriptures called the faith of God's elect, and by Diuines justifying faith. Nor is it enough to bring hither the perswauation of God's mercy in Chrift, which is the first and chief respect of justifying faith: but we must beleue the power of God in the particular successe of the means for effecting both of mortification and viuification, which as I suppose is here meant, where he calleth it the faith of the operation of God. *Quesst.* But thow vs how faith hath to doe in baptism or in sanctification. *Ans.** In baptism faith is needfull, not onely the faith of explication, but also the faith of application: for we are bound not onely to beleue that those things there shadowed out, are so as they import, but that also they are fulfilled, not onely to the faithfull in generall, but to my owne soule in particular.

And for sanctification, faith must needs be of great vpe: for without faith, nothing we do, can please God. And by faith Chrift's lines in vs. It quencheth the fiery dartes of the devil. It lightneth our darkness. It purifieth the heart. It overcometh the world. It breedeth and consumeth. And love to God's children. It maketh the Scripture available to salvation. And lastly, our prayers to be such, as God cannot denie. *Quesst.* How may we attaine to it, to beleue that baptism doth signifie and assure these things to vs? 

*Ans.** 1. Labour to express that which on thy part is required, that is, set vp the confession of thy sinnes and amendment of thy life. 2. Then goe vnto God, and let thy conscience make request for the answer of the spirit of adoption, by which the Lord may allure thee, that in the mediation of Iesus Chrift thy baptism is giuen to thee, as a particular seale of God's couenant and grace.

*Quesst.* But how may I doe to be assured, that my sinnes shall be subdued, and
and that I shall be raised vp in holy graces and duties? Ans. 1. Acquaint thy selfe with Gods promises of this kind, and grow skilfull in them. 2. Cry strongly to God for the testimoni of Iesu in thy heart, that by his spirit hee would settethe thee in this perswasion. 3. Waite vpon the word and prayer till God doe effect it. 4. Strengthen thy selfe, both by the experience of others, as also with due obseruation of success in the subduing of any sinne, or the exercise of any graces or duties.

The vses may be diuers. First for information; we may here see how vain the common faith of the common Protestant is: shew me thy faith by thy fruits: how canst thou beleue aright, and yet thy finnes not mortified, and thy heart and life unvancified? Again, we see we have not comfort of our baptism, till the power of holinesse in some measure appear in our liues.

Secondly, for instruction: we should all examine our selves: whether we haue faith or no; and whiles we have means of assurance, make use of all advantages to settle our hearts in the faith: and to this end we should deliver vp our soules to be nursed vp in the words of faith and wholesome doctrine.

Lastly, we might here be greatly comforted, if we had true faith: we see God can denie nothing vnto faith: it should be ovs, in the sacraments, in mortification, and in graces and duties; according to our faith.

Of the operation of God] The doctrine of Gods power and working, is of singular use in the Church: great is the interest of Gods servants in his power, and therefore great cause they haue to rely vpon it. The elect only can reason from Gods power to the effect: he is able to doe it, therefore he will doe it: but then these threethings must be noted.

1. They must be beleauers, that looke for this pruiledge. 2. They must bring a particular faith, to draw out this power of God into operation. 3. It will not be set a worke about every thing, but such things for which there is promis or meece examples in the scriptures.

* Now it is a matter of singular weight, to know in what things we may haue warrant to beeare our selves vpon the power of God: The power of God is engaged for operation in four things for the benefit of the faithfull. First, in their afflictions. Secondly, in their temptations. Thirdly, in the difficulties of holy life. Fourthly, in his ordinances.

In afflictions, God hath bound himselfe to shew his power. 1. In givings strength to endure them. 2. In moderating the afflictions to their strength. 3. In guiding them to the right ends. 4. In deliverance out of them. If we looke vpon the enemies of the godly in particular, God shews his power, 1. In restraining or displaunting them. 2. In rewarding and overthrowing them.

So likewise in temptations, the power of God though it be secret, yet it is wonderful in disolving the works of the deuill, and in vpholding his servants, and destroying the strong holds, and fortifications of Saran.

Thirdly, in the difficulties of holy life, the Lord vseth his power, 1. In making his servants able to walke in his waies, both by givings them power and strength, and by relieuing and renewing their strength daily, and renewing it. 2. In keeping them from euill. 3. In establisshing them that they may perfecue and hold out.

Lastly, Gods operation is wonderful in the vse of his ordinances; and this is that which is meant in this place. In respect of this the Psalmist faith, Godis greatly to be rencerenced in the assembly, by all them that are round about him: O Lord God of hosts, who is a strong God like unto thee? Thus the Lord is mighty through the ministerie of his servants. Thus the Lord performeth the counsell of his messengers, his word returneth not to him in vaine: yea his ordinances are his power vnto saluation: they are all mighty through God. Thus it
it is in particular in the sacraments: though for their outward shew they do not promise much, yet by the marvellous operation of God, they are available in effect for all that is promised in them, only if we could get this faith in this operation of God here mentioned.

The use of all is, First for information: we may here take notice of the difference betweene hypocrites and the godly: in matter of godliness, they can know nothing but the forme of it, the other haue experience of the singular power of God in all the passages of holy life, both in the use of the meanes, and in his preferuation.

Secondly, for instruction, we should observe and seeke eu: the working of the Lord: and daily effect of power ought to God, and pray for the experience of it, and that he woulde establish that where he bath wrought in us.

Again, it may teach vs not to despise the weake Christian, for the Lord is able through his operation to make him stand. And it should encourage vs all to the works of righteousness, seeing Gods operation is forready to be found, and for heresafter in the use of the meanes our faith should be in the power of God. Thus of the operation of God.

Through the resurrection of Jesus Christ Many are the benefits which we reap from the resurrection of Jesus Christ. As first, the resurrection of our bodies. Secondly, the accomplishment of the promises made unto the Fathers. Thirdly, justification and forgiveness of sines. Fourthly, a secret venue unto the ordinances of God. Fifthly, regeneration. Sixthly, lively hope of an immortal inheritance. Seventhly, the power of vitification and railing of vs vp to new obedience. And this last is acknowledged in this place.

And you being dead in your sines, and the uncircumcision of the flesh, hath he quickeued together with him, forgiving you all your trespasses.

The sixt reason of the dehortation is contained in this verse, and it stands thus: That which cannot helpe vs when we are in miserie, nor further us to happiness when we want it, is not to be followed nor restled upon: but such things are philosophy, traditions, and ceremonies, they cannot heal the corruption of our natures, nor raise vs out of the granes of sinne, nor any way procure vs the pardon of our transgressions: or thus, If in Christ we be delivered from the power of our sinnes by his quickening grace, and from the guilt of them, by the free pardon which is to be had by his meanes, then we need not goe any whither else, neither to philosophie nor traditions, &c. but so it is, and so the very Colossians found it in their case, as the words of the text expresse, Ergo.

The words in themselves expresse the twofold estate of Chrisillians in this world, what they are by nature in their vnregenerate estate, and what they are by grace in the estate of grace.

In the estate of corruption two things are true of them, and are true of all men. 1. They were dead in actuall sinnes. 2. They were then in the uncircumcision of the flesh, and likewise dead in it. In their estate of grace he puts them in minde of two benefits. 1. Regeneration. 2. Remission of sinnes.

Thus of the coherence and order of the words.

Divers things may be noted in the generall.

1. We may from hence be informed of the fruites of philosophie, traditions, or ceremonies of Moses: they cannot make a miserable man happy, they cannot infue the least spark of spiritual life into any.

2. We see the Apostle thinks it meet to put men often in minde of their
A fourefold death.  

**Death to sin, for sinne, and in sinne.**

What spiritual death in sin is.

The swarmes of sinnes in vnrregenerate men.

**Dead in sinnes.**

The Colossians were dead spiritually: there is a death to sinne, and a death for sinne, and a death in sinne: a death to sinne, and so the godly die by mortification: a death for sinne, and so malefactors die by execution: and a death in sinne, and so every natural man kills himselfe by enliuing his sinne.

The spiritual death in sinne is an unutterable losse of the life of God, by which the sinner is senfelesse, and careless in extremity of misery, vnto his owne everlasting ruine, if the Lord prevent it not by regeneration. Now that men are in this case by nature, the Scriptures prove, Eph. 2. 1, 2. Math. 8. 2. 1ob. 8. 25. Rom. 8. 10. Luk. 15. 32. Renel. 3. 2. Ind. 12. 1 Tim. 5. 6. Neither let any deceiue themselues, about their estate, for a man may be dead in sinne, and yet be alive in the flesh: ye saue thou maieft be a wise man in the flesh; or a prince of this world; ye saue thou maieft haue a name that thou liuest spiritually; and yet be starkely dead.

Now this spiritual senfelesnes is called a death, because it is a pruision of spiritual life from the soule, as the natural death is from the body. 2. because it tends to eternall death.

The vse may be fourefold. 1. For information: No wonder wicked men can come and goe from the word of God, and not be touched, alas they are dead men: and so is it with them in respect of the judgements of God: alas if thou couldst rowle a mountaine vpon a dead man, he would not feel, so
Ver. 13. The Circumcision of the Fles.

is with a man dead in sinne; and further we may heere observe, that to live yea to die quietly, is no signe of a man in a happy case: for if this death in sin be not cured, thousands of people may die quietly, because they die senselessly; they feel no more of the feare of hell, or judgement, or Gods anger, then if they were already dead in their bodies, they would feel outward extremities: I know that God many times can lay terror upon the flesh of wicked men, and make their spirits drink in, of the bitter anguish arising from the fervency of Gods burning displeasure: but I say if God let them alone, visibly the most would die in a wretched senselessly, and inconsideration, being neither able nor willing to entertaine the thoughts of what must presently and necessarily befall them.

2. This may seue for confirmation; and fo 1. of the Papists about their freewill. How can there be this freewill in a dead soule? we are dead in sinne, and therefore of ourselues moue not vnto life, till God quicken vs by his word and spirite. 2. Of the carnall Protestant, that heares himselfe so strongly upon his supposed covenant with death and hell, his agreement must be dissolved, nay his very security imports his unavoidable destruction, if it be not removed by the power of Christ.

3. For instruction, art thou a man that hearest this, that haft liued all thy time without remorse for thy sinnes, and neuer yet entertained the care of reformation of thy life, be heere warned of thy miserie, let it bee enough thou haft been dead in sinne; doe not lie still rotting in the graces of iniquity, but rise so loome as thou hearest the trumpeter of the Gospell, the voice of Christ founding in thine ears, and piercing thy heart.

4. Lastly, here is consolation implied vnto weak Christian, if thou canst feele thy miserie, and struggle in any meature, of true constancie, against the corruption of nature, and the transgressions of thy heart and life, thou art not dead: there is some breath of life in thee, there is motion and therefore life. Thus of their actual sinnes.

Their miserie in respect of original sinne, is express in these words, And in the circumcision of the flesh.

These words be diversely interpreted; sometoth, In the circumcision of the flesh, that is, in the flesh which is circumcision, that is a thing hateful vnto God. Some make these words to bee the signe of their death in sinne: if hee would say, your very circumcision that is in your flesh (which are Gentiles) is a token that you are strangers from the life of God. Some thus; And you haue bee quickned, which were dead in respect of your sinnes and carnall life, which ye live in the circumcision, that is, in your estate of Gentiles. Some make these words expreffe the cause of their death in sinne: Thus in the circumcision of the flesh, that is, for your fleshly vices which caused that death in sinne. But I thinke with those that understand by the flesh original sinne, and by the circumcision, their miserie in respect of it, implied in the allusion to the circumcision literally taken.

Original sinne is called flesh, because the flesh is the instrument by which it is propagated. 2. Because it is the subject in which it is. 3. Because it is the end it draws vnto, viz. to satisfy the flesh and to seek fleshly things.

This original sinne here called flesh, is a spiritual kind of disese, gall, euen and poyson, which daily diffused it selfe throughout the whole man, and inflafteth it: though this be not the whole nature of the sinne; for to speake distinctly, in original sinne there are three things. 1. The guiltynesse of Adams fact, derived vnto vs by iust imputation. 2. The want of that original justice was in vs in the creation. 3. The depravation and corrupt distillation of our natures.

Here the word vs circumcision imports our miserie in respect of our very corruption.
corruption of nature, for it imports 1. That we are hateful to God, children of wrath. 2. That we have no portion in the heavenly Canaan. 3. That we have no fellowship in the communion of Saints. 4. That we have no part in the promised Messiah, for all these were shadowed out by the want of circumcision in the time of the Law.

The verses follow First, from hence we may enforce our selves in divers things; as first we may see, why the faire works of wicked men, as their almes, prayers, tears, sacrifices, prophesying, preaching, fasting, and professing, are not accepted of God: for the fountaine is poisoned, the flesh infects all; it puts to, either ill ends, or ill effects, or ill means, besides that, it keeps the person still loathsome to God. Oh what cause have ciuill honest men to know, that though they come to Church, and pay every man his owne, and bee no drunkards nor adulterers &c. yet their case cannot be good, for though they lived never so honestly outwardly, yet the very vncircumcision of the flesh, makes them miserable; the inward corruption of nature is an abomination to God, who searcheth the heart and reins: yea, what cause have all men to be humbled and abased in themselves, considering how unclean a beginning they haue; how can men bee so quiet, and yet be so diseased, with so filthy a leprosie, as is original sinne? if this diseafe were in the body as it is in the foule, how would men lament their diftresse?

Hence also we may see what a woeful estate all wicked men are in, that take care for the lusts of this leprous flese, and sow to it. What should I say? may we not see hence the necessity of regeneration? assuredly except we be borne againe, we can never enter into the kingdom of heaven: this impure poisoned nature of ours, may not enter into God's holy place.

Secondly, we may here discern the fountaine of all actual transgressions: when we fall into euill courses, wee must not cry out of our ill fortune, or of ill company, or of the Deuill only, but especially we must lay the fault upon our ill natures, twas thy wicked disposition made thee so to sinne.

Lastly, from hence we may learn to know our selves, and accordingly to keep a narrow watch over our wretched natures, and daily strive and struggle against this infectious corruption and disease that hanges to fall upon vs: yea, we should by confession and contrition endeavour the daily crucifying of our wicked flese, with the lusts thereof; condemning our selves by a daily verdict and sentence, as we are men according to the flese, so suffering in the flese that we may cease from sinne: yea, wee should learnen constantly to deny our selves, and to give way to the reafons, or objections, or desires, or excuses, or delays of the flese: yea, and to this end we shoulde be willing to suffer afflictions, and to endure any hardnesse rather then the flese should preval in vs.

You hath bee quickned] Hitherto of mans miserie and the state of corruption: now of Gods mercy in the state of grace. In two things are their happiness heere described. 1. In their quickning. 2. In their forgiveness.

We are quickned two waies. 1. In Chrift. 2. In our selves; when our head Chrift Iesus was raised from the graue, we were quickned in him. In our selves we were quickned three waies. 1. Sacramentally, in baptism. 2. By inchoation in our conversion. 3. Perfectly, by hope of perfection in heaven, by baptism, by conversion, by hope. The quickning he heere speaketh of, is the quickning of conversion, when we are begotten to God.

This life is called, the life of God, the life of grace, the life of Iesus, the life of immortalitie.

It is begotten in vs by the whole Trinity, the Father calleth up these generation; the Sonne giveth this life, so doth the Spirit quicken also.

* The means by which we are quickned is ordinarily onely the word, and that preached also, which is therefore called the word of life.
The necessity of this quickening is such as without it we cannot possibly enter into the kingdom of heaven, Joh. 3:5.

They that are thus quickened and converted, are filled by ducers names or titles, they are called the holy seed & the children of the most high, the brood of immortalitie, that follow Christ in the regeneration, and the heirs of eternall life.

Many are the singular prerogatives of such as are converted and quickened in Christ; godliness in general hath the promises of this life and the life to come. In speciall, if God be great is the honour of their birth, greater then if they were born of the greatest breed of men. These prolong the days of Christ upon earth, being begotten by the travell of his soule. They are sweetly comforted and tenderly v'd in the healing of all their sorrowes, Jer. 31. 25. Hos. 14. 5. Eph. 57. 15. 16. & 61. 1. 2. 3. Micha. 7. 18. Ezek. 11. 19. Eph. 50. 4. Aet. 3. 19. 3. All their sinnes are forgiven, as the coherence shewes, and these Scriptures further conforme, Eph. 4.4. 22. Ephes. 1. 7. 6. Rom. 3. 25. 1 Cor. 6. 11. Heb. 8. 12. 1. Joh. 1. 7. 4. They are in great account with God. They are delivered from this present evil world: even from bondage vnder the custome of it; from the practile of the vices of it, from the fellowship with the men of it, and from the plagues that belong vnto it. They are blessed with the seades of all spiritual blessings in heavenly things. They are happy in their heavenly relations, to God, to left the mediator, to the Angels of God, to the spirits of them, and to the faithfull every where. They have a full possession of all the means of salvation, Eph. 12. 3. & 65. 15. 23. and 56. 1 Cor. 3. 21. 22. 23. Eph. 55. 6. 9. They have great promises of comfort, audience, protection, and deliuerance out of all their troubles, Eph. 4.5. 6. Rom. 8. 17. &c. 2 Cor. 1. 3. 4. Eph. 41. 12. & 42. 15. & 49. 14. 10. The spirit of God is powred vpon them, to allure them of Gods loving presence. To bring them forth into libertie. To enlighten them. To sanctifie them. To make intercession, and that by making them pray. And by producing mighty successe in prayer. And to make them fruitfull both in graces and duties. And to seeke their scale, and earnest of the inheritance purchased. Lastly, they have a suffr of a most glorious inheritance, referred for them in heaven, prepared from the foundation of the world.

Now if any enamoured with these privileges ask we how may we know whether we are converted and quickned or not? Answere, it may be known by divers signes: of these signes some agree to the weake Christitian, and some to the strong Christitian. The first signe, that vsually breaks out in a convert is affection of conscience, which is such an inward pricking in the heart, as causeth him voluntarily to remember his evil ways, and judge himself daily for it, mourning for his sinful life, & confounded in himselfe for his vices, which were not good. The second is affection to the word; such an affection it is as easie as the word above all treasure, and longs daily after it; it makes them flie as the due to Gods house, and as doves to the windowes: yea, their affections to it are such as heauen suffers violence. They feel a saumour of life in the word; Chriists words to them are spirit and life. Yea, such is their affection to the word, they can be content to receive it with patience, and much affliition. And if they obtaine a sanctification of God, they will entretaine their owne daylie sanctification by it. They will practise the word and be exercised by it.

The third signe that discourses itselfe in them, is their love to such as feare God's, which they shew by their admiration of them, and by their delight in their fellowship, and by a willing communicacion to them in all ready service, and well doing.

The fourth signe is their ceasing from sinne, even their daily endeavour to
And you have been quickned.

Chap. 2.


Three sorts of men greedily transgress against this doctrine.

1. The careless that freeze in their dreasses, and consider not whether God will doe good or evill. 2. The inconstant, whole righteousness is as the morning dew, that by flashes and fits only think of turning to God. 3. The profane 


m. Phil. 4:6. 4:7. n. 1 Cor. 16:10. o. 2 Cor. 1:14. o. 1 Heb. 10:24. 25, 26.

Anf. And for our carriage towards others, 1. we should for ever in all places, acknowledge such as are born againe of God. Secondly, we should exhort one another, and provoke one another to love and good works, and not forake the fellowship of the Saints: praying one for another, that God would fulfill the good
For given you all your trespasses.

First for the meaning of the words, the word forgiving as it is in the original, signifies to acquit them gratis, and as a free gift of his grace, to send them the newses of their pardon: the word rendered trespasses, usually is understood of actual sins. But yet we must not think, that original sin is not forgiven, for either it is a Synecdoche, and so one sort of sins is named in stead of all; or else he speaks according to the feeling of many of the godly, who, even after forgiveness are marvellously troubled with the feeling, and the wicked proceeding to daily sin.

4. That it is a singular happiness to obtain of God the forgiving of our sins.

5. That if we were vfed according to our deserts, God must never forgive us, it is his free grace. The fentre of all may be first for great reproofs of the general carelessness of the most men, that will take no pains at all to get the pardon of their sins, but wholly neglect the seeking of the assurance of it. Now this monstrous neglect of so admirable a benefit comes first from ignorance: men know not their woful misery in respect of their sins. 2. From the hardness of men's hearts, and their hearts in this point of neglect of remission of sins are hardened both by the effectual working of Satan, and by the example of the carelessness of the multitude, and by the entertaining of false opinions about it, as that it need not be sought, or cannot be known, or hereafter will be time enough to inquire: or else men are conceited in false acquittances; either they rev in this, that Christ died for them, or that God makes promises of forgiveness in Scripture, or that their civil course of life, or their works of mercy, or piety, will make God amends &c. Again, this neglect ariseth from the forgetfulness of men latter end, if men knew the time of the day of the Lord, they would get their pardon confirmed if it were possible, least it should come upon them a great deal of displeasure. Lastly, this comes from the love of sin, men are loath to leave their sins, and therefore not carefully to seek forgiveness of them.

2. Here is a confusion of merit of workes, for if we pay the debt, then it is not forgiven us; and if it be forgiven us, then certainly we pay it not: besides the word notes that it is freely done, as hath been shewed before.

3. Shall we not be stirred vp to seeke forgiveness of sinnes? Quinf. What should we doe that we might be confirmed in the assurance to obtaine forgiveness of sinnes? Verse. 1. Thou must forgive men their trespasses. 2. Thou must acknowledge thy sinnes. 3. Thou must pray, and get others to pray for the forgiveness of thy sinnes. 4. Thou must often receive the sacrament of the Lords supper, for this is Gods scale of forgiveness of sinnes. 5. Thou must bewail the sinnes, and bewe the winnele of the spirit of adoption in the intercession of Iesus Christ, till those unspeakableoyes of the holy Ghost fall vpon thee, and seale thee vp vnto the day of redemption. And thus fare of the thirteenth verse.

T

His verse and the next containe the seuenth reason of the dehoration, it is laid down in this verse and amplified in the next. The argument may stand thus: If the ceremonies were a chrographes, or hand-writing against vs, when they were in force, and if now Christ have cancelled that writing, then we ought not to seie them againe, but such they were, for they were a hand-writing against vs, and Christ hath removed them by fastening them vpon the crosse, therefore we ought not to requie them againe: or thus, if the debt be paid and the obligation cancelled, then is it a fond course to cause the obligation wilfully to be of force againe.

Hand-writing] This hand-writing is by divers diuerely referred, for some think it is to be referred to the covenant with Adam; all mankinde in him was bound to God, this obligation he brake and so the forfeiture, lay till vp on our neckes till Christ paid the debt, and cancelled the obligation. Some referre it to the law of Moses in generall, and say the people did binde themselves vnto it, Exod. 1.4. by the rites therevied. This bond was forfeited by the lawes and lay vpon them. Some referre it to the morall law in speciall, and therein we did enter into bond which was called the covenant of works: the rigor and curse of this law lieth vpon all mankinde, and when God sices out this bond men are carried to prifon, even to the prifon of hell. Some referre it to the conscience of men, and say that an euill conscience is a chrographes, a gift of debt, and it accuseth by ordinances, that is, it taketh conclusions from the law of God to arreft, or condemn the sinner. But most usually it is referred to the ceremoniall law, by some of them men did enter into bond, as by circumcision, so faith the Apostle, he that is circumcised is bound to keepe the whole law, Gal. 5.5. By others of them men made bills of debt, circumcision confeffeth corruption of nature by propagation. The washings were open confessions of the foulenes of our liues, in the sacrifices men subscribed to their owne death and damnation: for they confessed they had deferred to die in stead of the beast.

The words may be true of all, but most principally of the ceremoniall law. In generall he here intreateth of deliverance from the ceremonies of Moses, then, two things may in particular benoted, 1. What the ceremonies were in themselues. 2. The manner or meanes how the Church was dicharged of them. For the first, if we require what they were? They were, for honor, ordinances of God. 2. for vs, hand-writings. 3. for effect they were against vs, or contrarie to vs.

Ordinances] Some read for ordinances, some read by ordinances, some with ordinances, and some of ordinances. They that read for ordinances, lay the hand-writing was for ordinances, that is, either in favor of the decrees that were a...
gainst vs, or for the better suffering of the keeping of the ordinances; it was by ordinances viz. evangelical, for they say the decrees of Christ did enuacuate the laws of Moses. They that read with ordinances, say that the hand-writing was the debt of death which Christ took away with the ordinance; that is the external rites and rudiments of Moses. But I think the sense is clearer as it is here rendered of ordinances.

And so the point to be observed is, that the ceremonies imposed upon the Jews were God's ordinances, which may shew vs that God did take upon him the right to bind the conscience of men, by ceremonies. 2. Seeing Christians are freed from them by God himself, therefore the Apostle would have them stand to their libertie. 3. This should exalt the praise of the moral law; if they were bound to observe the very ceremonies because they were God's ordinances, then much more should we bee careful to keep the moral.

Hand-writing. This word notes their use, because men are by nature wonderfully slow to acknowledge their misery; therefore the Lord in all ages did drive men under their hands as it were openly, to make profession of their own sin, guiltiness and fall, that so justice might be cleared: Therefore the sacrifices required presently after the fall; and baptism now is of like nature to shew us our natural uncleannesse, that need to be washed.

Against us. In effect they were against vs. The ceremonies were against vs, that is against the Jews. 1. As they were bills of debt. 2. As they told the long suffering wife that her husband was long after to come. 3. As they proclaimed God infinitely hating sinne, so as he must have atonement in bloud and that daily. 4. As they were transgressed in respect of the right manner of obferuing them.

Now though these ceremonies belong not to vs Christians, yet we are in the same debt by nature, that they were, though we have not that way of expressing our debt.

Qu. But how could that which God commanded them to do be against them? Answ. Many waies, 1. When they failed in the matter, as when they offered strange fire or sacrificed their sinnes. 2. When they did anger God by omissions, or delays, as when Moses trifled out the circumcision of his sonne. 3. When they did it for wrong ends, as when the whore would sacrifice to colour her whoredomes, Pro. 5. or when men did think thereby to make amends for their sinnes, 1. Cor. 7. or when they vfed them for the hurt of Gods children, as Balaam vfed his sacrifice. 4. When they mingle their own inventions with God's ordinances; and their fear towards God was taught by the precepts of men. 5. When they did vfe them, as a burden, and it was a wearinesse to them. Lastly, when they that vfed them were wicked men, and did vfe them without knowledge, or faith, or repentance for their sinnes, or the care of the due manner, as many places of Scripture shew. And thus may the very law of God be against vs still, as well as against them.

The vse of all this chiefly may be to shew, the misery of every impenitent sinner, his sinnes are upon record, there is the hand-writing against him, let him look upon sacrificing Jews, & there he may behold man daily in effect saying thus. Thus must it be done to the man that repenteth not of his sins, the obligation lies forfeited, and the Lord may call upon him for his debt of 10000 talents when he hath not a farthing to pay, and then he will be cast into prison.

Again when he faith [vs] he shewes that this is the estate of all men by nature, there was a hand-writing against the very Apostle himselfe, and such as were in the visible Church, therefore he faith against vs. Thus of what the ceremonies
The hand-writing cancelled.

ceremonies were in themselves, now of the discharge from them, there two things may be noted, 1. The manner, Christ put them out, took them away, fastened them. 2. The means, viz. the Cross. The summe is, that Christ Iesus by his sufferings on the Cross, paid our debts, and freed vs from the hand-writing that was against vs; the anger of God conceived against vs, for the forfeiture, was the con by the blood of Christ appeas " and forgive-nesse of finnes and debts, therein merited. And by the blood of Iesus, the faithfull overcome the deuils, that had power to destroy, by reason of the forfeiture; and because none of the former agreements would ferve by rea-son of mans weake-nesse, therefore God makes a new covenant, and feales it by the blood of Christ upon the Cross, and if we would bee assured of our releafe, in particular, Christ, for the forfeiture in Paradise, we receive an attornement in the blood of Christ; And he that from the curse in Paradise had power over death, was now by Christ destroyed. And for the law of Mofes, we are by Christ delivered both from the rigor of it, and from the curse of it, his own sacrifice being the propitiatorie, to still the erie of the Law, and to hide it from the eyes of Gods iustice; and as for the writing of the conscience, the blood of Christ cleanseth it from dead workes; and quieteth it in the declaration of forgivenes; and it maketh intercession for finne after calling to keep it quiet; and as for the ceremoniall hand-writings, they were both fulfilled and abolished in the sacrifice of Christ on the crosse, he himselfe saying, It was finished. And therefore to assure vs, of our saftie, from these forfeitures, he veth those divers phrases, of putting out, taking out of the way, and fastening it to the crosse.

The vfe of all is, 1. For information; wee may see what a case finnes sets vs in by nature, and how rarefull the nature of finne is: if wee have any thing to doe with God, why our finnes lie like so many blocks in our way, and Christ Iesus only can lift them out of the way; and can our vretched hearts delight in finne, seeing they nailed Christ to the Cross? It is an easie thing to rent an obligation amongst men, but it was not so easie, to get ourse cancelled, it could be rent in no place, but on the Cross, Christ Iesus himselfe must be fastned to the tree, that he might fasten our cancelled hand-writing therto: and if God spared not his owne Sonne, when he came about this businesse of cancelling the hand-writing, what thinke we shall be the eafe of all wicked men, that die in their finnes, and must suffer the whole forfeiture to fall on their neckes? if what Christ endured on the Cross were so painfull, they must not thinke to escape. Hence also we may see what wonderfull power wee have to loue the Lord Iesus, that hath done all this for vs, Oh how precious should his memorie be amongst vs? Finally, here the faithfull should gather singular comfort against the law, finne, death and hell, seeing here they may be informed all these were nailed upon the crosse, and Christ hath openly declared that he hath cancelled whatsoever might be to them against vs, for any forfeiture or deuert of ours whatsoever; And shall not wee take heed of running in debt againe, by finning, after the sprinkling of the blood of Iesus Christ? or shall we wretchedly binde our selves to the law againe, by plea-ding our iustification before God by the worke of the law?

V. R. 15. And having spoiled principallities and powers, bee made a shew of them openly, Triumphing over them iust.
Ver. 15. He spoyled principalities and powers.

from the ceremonial Law, as is before declared) mightily conquered by Christ, and therefore to renew againe the ceremonies, was to renew the bond, and to stand still in danger of the Diuels executions.

The words are a most portly and deep allegorie, and they carry newes of a remarkable victorie: the battell was fierce, cruel, prodigiouely difficult, bloody on the best side, and if Christ had beene a little less then he was, there had been no remedie, nor hope. The battell was first fought betweene Sathan and man, with a depth of fraud and cruelty, and hellish invisible spight: the day was lost, man with the wofull issue of the conquest, was either call downe wallowing in bloud, or scattered with pursuing cruelie: no sooner sprouting in the life of nature, but smitten with the venom of spirituall infection, plagued with the bondage of more then cruel servitude, not pitied, not helped: more forfeiture laid upon him then he could finde words to acknowledge. Now one man commeth into the field in the right of millions, (that could not stand in their owne quarrell) challengeth the victors, with singular compassion calleth backe the scattered, raiseth a mighty expectation, exposteth himselfe to the danger, with incredible fury is encountred, one with millions or legions of Diuels of incomprehensible rage, and long beaten experience, and the infinite anger of God was kindled against this one man as a furtive for the rest. Now in this text is a report of the happie successe of the battell; newes of a most victorious conquest: the Diuels spoyled, the Elect restored, with vnutterable hymnes attend the conquest; the wretched spirits are in chains, exposed to infinite shame, and dragged after the chariot of triumph, as hee ascended into the new Jerusalem.

In generall two things may be observed: First, that Christ is God; he was brought in before, quickning pardoning, filling, circumcising the heart, now heere spoyling the Diuels, and triumphing over them.

2. We may heere comfort our selves with this, that the Diuell shall never have successe against Christ, and his kingdom, God hath cursed all his wayes: and yet we finde by experience, the Diuell will not give over, though he hath never to ill successe from day to day: which may awaken many wicked men, who are herein like the Diuell, no ill successe can make them give over their ill courses. Againe, would wee not bee spoyled and crossed in the successe of that we take in hand, and be made like the Diuell in ill successe, then let vs take heed of his qualities, be not like him in cruelty, in fraud, in lying, in accusing, or envying the children of God: For if thou be thou art sure with the Diuell, to be accursed and rebuked of God.

Now for the particular opening of these words, we must understand that they have beene three wayes interpreted. First, some Papists say this battell was fought in hell, when Christ fetched the Fathers out of Limbus; This interpretation I reject, not only as a fond conceit obducted upon the world, but because the most popish writers could see no such thing in this place, but expound it otherwise.

Secondly, some Orthodox writers say this battell and triumph was both begun and ended before Christs death. The Diuels encountred Christ two wayes upon the croffe: visibly and invisibly. Visibly, by inspiring wicked men with vile provocationes to vex him, and molest him; as the impudent thieves, the Rules of the Jews, and the souldiers. Invisibly, the Diuels themselves, with all might, fury, malice, and sleight encountered him upon the croffe, in the sight of God and the holy Angels.

The victorie is described in this verse, and it is sayd first he spoyled them, which is diuerely read and referred; For some understand it, he spoyled the Deiuls: some of the Fathers put in a word, and read it, after hee had spoyled himselfe
blessed of his flesh, and to it is a companion borrowed from wrestlers, or runners, that first put off all might hinder them; and so Christ that he might overcome, first laid down his flesh upon the cross. And where the text faith, he made a shew of them openly, the Holy Ghost alludeth to the trophies of great victors: their manner was, in the place where they did overcome, either to cut downe the armes of great trees, and thereupon hanged the spoyles or weapons of the vanquilled: or else they built some flately pillars, and there painted or wrote upon the conquest with other monuments of victorie; So did Christ openly shew the Diuels, openly before God, Angels, and the world hee defeareth them, and by a new way, by suffering, gave occasion to all to see the shaking of the hellish kingdom; where he is laid to triumph over them, therein is an allusion to the third degree of victorie, they were wont to lead their captiues after the chariot of triumph into the Cittie with great pompe; thus did Christ to the wicked spirits, either upon the cross, or in his resurrection.

Queft. But might some one say, what appearance was there of any victorie when Christ suffered? Answ. Great every way: for if wee observe it in every branch of the processe, there is evident signes of victorie: For doe they attach him? why first the officers are smitten to the ground with a very word, and Judas the cheefe leader is made to goe and hang himselfe: the care of Matcham was miraculously cured; and they are suffered, to doe no iot more then will fulfill the Scriptures: Will they arraigne him in the Conclivity? why there sits a high Priest that was made whether hee would or no to propheticke of Christs death for the people; and Christ casts a spirit of giddinesse upon the witnesses, so as their testimonies could not agree: yea, he there foretells them of his most glorious and terrible second comming in the clouds of heaven, and then miraculously recouers Peter a lapid sinner, Will they arraigne him in the common hall? why there he overcomes by patience, no indignities could stir him, and the Judges, wife from a dreame gives warning that he was a just man, yea the judge himselfe was compelled to pronounce him innocent. Will they have him to the cross? there are wonders of victorie, a theef without meanings sauced, the vaile of the Temple rent, signes in heauen and earth, and a title of victorie supercribed by his very aduersaries, This is the King of the Jews: besides his incorruption in the grave, and glorious resurrection, and visible attencion to heauen.

All this being considered, where is the ignominie of the cross? seeing the Deiuls erected a cross for themueselves, when they plotted to crucifie Christ? And why should we be afraid of sufferings, seeing the cross is Christs triumph, and let vs resolute ali to overcome by sufferings. Tis an excellent and lostie praise to overcome by suffering.

Lastly, let vs never judge of Christ or Chriftians by their outward shew: great things may be done in the kingdom of Christ, which are not discerned by carnall reason: Here we see a great adoe, trophies, triumphes, yet the world rooke no notice of it: fo is there incomparable glory even in this world in the soules and liues of Chriftians, which the blind multitude never takes notice of. And thus much of the second interpretation.

The third and last interpretation, is of those that limit not the time of this victorie to the cross, but confider it generally, and in fleede of the words [upon the same crosse] read [in himselfe] and thus doe the moft Interpreters new and old read it; And so this victorie is underrood not so much of what Christ did attaine in his person, as what he doth in vs: by the conversion of sinners, by the Gospell, his daily spoiles principallities and powers, and triumphs over them, &c. and so these words are a consequent of the putting out of the hand-writing mentioned in the former verfe.
Four things are in these words to be considered: who, whom, what, and by what means. For the first, it is the second Adam that undertakes this battle, he that is God and man, he of whom the prophecies ranne, he that by a voice from heaven at his baptism was acknowledged the only champion, as he that lent the challenge by his forerunner John Baptist, he is that toyed Satan in many Monomachies, this is he that now comes forth in the Gospel into the several ages of the Church to toy these principalities and powers.

Now for the second, the toyed are called principalities and powers.

Principalities and Powers. These terms are given to the good Angels, Eph. 6:12, and to great Magistrates and Princes on earth, Eph. 1:23. In effect they are given to Christ, 1 Cor. 9:6, 7. But usually they are restrained to evil angels, and so they are called either considering them as they were before their fall, or as it is usually conceived, it notes their estate even since their fall.

The two words note two things: in the evil Angels, Excellencies and Abilities; Excellencies, so they are principalities; Abilities, so they are powers. Their excellencies are two waies to be considered, 1. In themselves. 2. Their sovereignty over the world. In themselves and their own nature, ever since their horrible fall, they are creatures of wonderfull knowledge, swiftnesse, discerning, and such like.

In respect of the unregenerate world they have a principality: hence was called worldly rulers, the prince of this world, yea and the god of this world. We may observe here in the holy Ghost a wonderful pattern of candour, he praiseth what is praise-worthy even in his enemies; and it may wonderfully comfort Gods children in their acceptance with God, for if God can yeeld these titles and acknowledge that is yet good in the very Devils, sure then it cannot be he should not like what he findes good in his owne Saints, though they haue many wantes and finnes, seeing they sinne not of malicious wickednes, as the Devils doe.

As they are called principalities, so for their abilities and force of working, they are called powers. The wonderfull power the diuels have may be considered either in the world or in the Church.

In the first race of men before the flood, how soone had they drawne away Cain's race into apostaties, and not long after Sethes, till they had chaft the light of sincerity within the walls of one house, and not all found there neither? After the flood, the world is no sooner fled, but together with the building of Babel, a most dreadful confusion was wrought by the Devils, even the beginning of a generall falling away into gentilitisme and idolatrie (which will never be utterly recovered againe while the world stands) all the families making apostaties in the beginning of the Babylonish Monarchie, and such an apostatie, as they continued in for many hundred yeeres in the generalitie of them: so as there was onely a little light left in the race of Sem.

Now leaving the whole world lying under this powerfull wickednesse, come to Abraham, (a brand taken out of the fire of the Chaldeans) in whom the light shined with great glory, see the power of theses wicked spirits over his race: the Ishmailes went quickly off to gentilitisme: then the Edomites were easily gained after: then in Egypt the light that remained was almost put out, the bondage of the Israelites being as great in foule, as it was in bodie.

In Moses time the light was diffused in that people all abroad againe, and a kingdom of Priests was raised up to God: this light held with various encrease and decreaces, till the captivity, after which time it waxed dimmer and dimmer, till Christ the Day-flare arose, and filled heauen and earth with the brightnesse of his comming.

After in the very first hundreds of yeeres, thesecursed spirits not onely per-
Secuted religion by incredible tyranny, but infected it with the tares of strange errors, and prodigious superstitions and heresies, till all grew together in one body in Antichrist.

Under Antichrist all sincerity was againe almost universally put out, the face of religion corrupted, and idolatry brought into the Churches, yeeres. Lastly, in our owne dayes when the prophesies were accomplished, & the everlasting Gospel published againe, alas yet consider the state of the world; one part of the world lieth in Paganisme, another in Turkisme, another in Judaism, another in Papisme; and in all these foure thefe wicked spirits raigne, and hold the world captive at their pleasure.

Come we to the visible assemblies, of the true Churches of Iesus Christ, & consider there their power, how mightily it extends, for there they have secret Atheists, Church-papits, perfons excommunicate, witches, & such like diabolical practitlers, Hypocrizes, Apostates, the vnmercifull, troopes of the ignorant, besides the warmes of vicious liuers, and prophane persons, such as are swearers, drunkards, filthy perfons of all kindes, liers, liuters, raylers, & such like workers of iniquitie.

It is true, worlds of men feele not this power of theirs: but alas this warre is spiritual, these enemiees are inuincible, their sleights are of infinite depth, their foules are already in their posession, and all is covered with grosse darknesse, and done in a spiritual night, and wicked men are like dead men in their invisible cources, senseftle and secure.

Thevfe is to shew the miserie of all impenitent sinners, though they go in braue clothes, dwell in faire houses, poflested of large reuenues, abound in all pleasures of life &c., yet alas, alas; for their woefull estate with all this: Oh the Diuels, the Diuels, are their masters, and rule over them as effectually, as euer did tyrant over his slave: Oh if men have ears let them heare, & wake and stand vp from the dead, and not dare to continue in so woefull a condition, and let the righteous leape and sing for true joy of heart, whatsoever their outward estate bee in the world; Oh let them praise the rich grace of God, that hath translated them out of this kingdom of darkness, and given them a lot among the Saints.

The third thing is the victory, expressed in three degrees.

He spoyleth them: This is to be under[food in the behalfe of the faithfull, for whose sake, he hath and doth daily fincte them with his great sword. He re- proueth them and rebukest them; he caufeth them downe like lightsome: He breaks their head: yea and sometimes redeemeth them downe under the feete of his Saints: making them in many tentations and tribulations more then conquerors; puling downe their strong holds, which they had within, when they compass the righteous with their tentations, hee ever openeth a doore for issue, and delivereth the righteous, sending succour, and making his seruants often to lead Sathan captiue.

He spoyleth them by taking from them the soules of the righteous, which they poflested as their booty: he spoileth them by loosing the worke of Sasan: he spoileth them by taking from them altogether the power they had over death, so farre as concerneth the righteous. He hath so farre spoileth them, that they are not only judged by the word of the Saints in this life, but the Saints shall also fit vp them, to judge them at the last day.

And all this may serv[e for constant comfort into all the godly, each word being a well of consolation if we wisely apply it. And withall it may encourage them against the remainder of the power of euill spirits; it is true, they accuse still, they bend the word they can still, they will illeale the seede still, they will raise trouble and oppositions still, they low tares still, they will bee calling their snares still, they buffer them by tentations still: but yet the
fame God and our Lord Jesus Christ that hath thus farre subdued them, will prosper his owne woorke, and make vs stand in all the emill dayes, to as wee will put on the whole armour of God.

Now whereas he faith he hath spoiled him, it is true of the time past, 1. In the person of Christ himselfe. 2. In the merit of our victorie. 3. In our sanctification, hee is perfectly foiled. 4. In our sanctification, hee is spoiled by inchoation.

And made a shew of them openly.] These words contain the second degree of victorie, and are true in a double lene : For first hee hath made a shew of them, in that he hath discovered them and made them known to the Church. This is a dragging of them out of their cels of darkness in the light of obser-vation, by shewing their natures and practises, by vnmasking them to the view of the soule : thus are they displayed in the doctrine of the Gospell, and the foules of the righteous behold this detection of Satan from day to day by the word, with as much admiration as euer the Romans did behold any great rebell, or barbarous rebell or monster, subdued, and in triumph brought into Rome. Neither may this detection of Satan seeme to be the leall part of Christs victorie : for it is certaine it is a worke that eill men or eill angels never knewe but vanquished. There is a hot opposition in all places before Satan will abide this.

Secondly, he made a shew of them, that is, as some thinke, he made them to be for examples, and that thre wayes. 1. In shame, making detestation to be their portion. 2. In confusion, and an inexplicable kind of aifonimation, and benummednes, and blindnes. 3. In torments and punishments. 2 Pet. 4. 5. Ind. 9.

The vs may be for increase of consolation : wee see Christ will never ceafe till he hath finished this victorie. Why shoud wee see then fail through vnbe-leefe, or faint in the refijing of the deuill ? The Lord will more and more make a shew of them, and give vs increase of experience of the power of his word and prudence herein. Here also mens waywardnee may be reproved, that cannot abide to heare talke of the deuill or his course : this is but a worke of Satan in them to hinder their salvation, for to make an open shew of them is one part of Christs victorie.

The word rendered openly signifies sometimes eminently, b sometimes without authoritie, c sometimes with confidence, and vndaunted resolution, with allurance or plerophorie, d sometimes with plainenesse and cuidence, e sometimes with libertie f. But I reft in the word openly hereved.

And triumphed over them.] Here is the third part of the victorie. This triumph was first begunne in the resurrection and ascension of Christ §. 2. It was continued in the publication of the Gospell, (which is newes of victorie) and in the life of Christians : for what is the life of every Christian, but the shew of a brand taken out of the fire, or of a foule preferred out of darkness ? The foule is mounted in the chariot of the word, praiser and holy liuing ; this chariot is followed with the applaufe of Angels, and the approbation of the Saints ; the place is in the new Ierusalem on earth, in the temple of their God. The chariot is drawne with white steedes, sincere teachers ; it is prouoked and driven on by the spirit of God : and the effect of all is a heart inspired with heavenly joyes and refreshings. 3. As it begun in Christ, and is continued in the life of a Christian, so this triumph shall be perfected in death, and consum-mate in the resurrection to the eternal dissoluction and confusion of all wicked men and deuils.

Now for vs of this ; what iujt caufe is there to take vp bitter lamentations for the wonderfull frowardnee of the natures of the most men, who had rather be miserable and ferue the deuill still, then be made glorious by con-

(A a) quell
Let no man condemn you in meat or drinke.  

Let no man therefore condemn you in meat or drink, or in respect of an holiday, or of the new Moone, or of the Sabbath days.

17. Which are but a shadow of things to come, but the body is in Christ.

Likewise of the seven reasons of the dehortation. The conclusion follows in these words and the rest to the end of the chapter: and it hath three branches. For 1. he concludes against Judaisme in these words. 2. Against philosophie, ver. 18. 3. Against traditions, ver. 20, to the end.

In these words is contained both the conclusion itself, ver. 16. and the reason, ver. 17. and the drift is to shew that the ceremonies of Moses are abolished; and therefore they should not receive them, or hold them selves bound vnoot them. This was foretold Dan. 9. 17. it was signified by the renting of the vail; and these ceremonies were solemnly and publickly laid downe, in the first Councill which was held by the Apostles at Jerusalem, Acts 15. And they were then so laid downe, that the Apostle after giues order to the Church that these ceremonies should never be vfed, nor any other deuices, but such as might be to edification, order and decencie, and were without offence.

The ceremonies named in the text, are the difference of meats and drinks, and the obseruation of times, concerning which hee writes more sharply, Gal. 3, 11, 13. 14. 10. 5, 9. 6, 12.

In the Law there were three sorts of meats that legally were required: 1. The meat offerings. 2. The shew bread. 3. The cleane beafts. The meat offering was a type of Christ our nourishment. The shew bread was a type of the Church in her myuellous vision. And the cleane beasts (knowne by chewing the cud, and diuiding the hoofe) were types of the Chriftians both meditation and discretion, in the means of his holy conuerlacion. And for the confirmation of this place, the Apostle elsewhere
elsewhere shewes evidently that the difference of meats is taken away, 1 Tim. 4. 1. 2. 3. 4.

The difference of times in the Law is here said to be threefold; of dayes, of moneths, of Sabbaths.

Interpret of an holy day.] The original and most translations word for word have it thus; in part of an holiday; but in durers fenes; some fay in part of an holiday, that is, in partition of a fettuall day from a not fettuall day, as well in dayes, as in moneths, or Sabbaths. Some fay, in part, for they could not obferue all ceremonies, being abfent from Jerusalem. Therefore the Apostle would have them to receive none at all; seeing they could not receive them all. Some fay in part of an holiday, that is, in that part of them which concerns dayes, &c. But it is more plainly as it is here rendered.

Or of the new moone.] They did obferue the Calends, or first dayes of every moneth.

Or of Sabbath dayes.] There were durers forts of Sabbaths, of dayes, of yeeres, or fewe of yeeres. The Sabbaths of dayes were either morall, viz. the feuenthe day, which God did chufe; or ceremomiall: the ceremoniall Sabbaths were either more folemne, such as were the three great feasts, Paffeover, Pentecote, & tabernacles; or leffe folemne, such as were the feasts of blowing the trumpets, and the feast of expiation. The Sabbath of yeeres was euery feuenthe yeere. The Sabbath of fewe of yeeres was the Iubile, which returned euery fiftie yeeres. We fee here then that the Apostle shewes that we are delivered from the bondage of the obferuation as before of meats, fo now of Sabbaths.

Object. But is the Sabbath day that was morall abrogated? Sol. No; the Apostle speakes here of the ceremoniall Law, not of the morall; and of ceremoniall Sabbath, not of the morall Sabbath; the word is in the plural number.

The manner of propounding the conclusion is to be obserued.

Let no man condemne you.] These words may be referred either to Gods children, or to falle teachers. In the first fense it is thus: Let none condemne you, that is, do not shew such love to these ceremonies hereafter, that thereby you incurre all the blame and confude of Gods children. And if they bee referred to falle teachers, then it is thus: let no man what foever perwade you that you are condemnd, or judged of God for omitting the obseruation of the ceremonies: care not for their confesnes, neuer trouble your confences about it.

Which are shadows of things to come.] Here the Apostle with full fale drives into the hauen, by flutting vp with this vnausible argument. These ceremonies are but shadows of that substance which now we have, and therefore it is a foolifh thing to ftrive about the shadow when we have the substance.

Ceremonies were shadowes in durers respects. 1. In repect of certaine of significacion: the shadow is a fure signe of the body; so was this of Chrift to come. 2. In repect of caufation: the body caufeth the shadow, fo is Chrift the caufe of all ceremonies. 3. In repect of the obscuritie of significacion: a shadow is darke, so were the ceremonies. 4. In repect of ceffation: a shadow is quickly gone, so were the ceremonies, they were not to laft for any long time. Lastly, they were shadowes as they were types, fo the lambe was a shadow of Chrift, and the Arke of the Church, &c. They were shadowes not given to iuftifie, but to shew iuftification by Chrift.

It is added, of things to come] to kepe off the blow from our Sacraments, which are no shadowes of things to come, but of things past.

But the body is in Chrift.] The words are dierfully interpreted: some referre the words to the next verfe, but without reafon: some fupplie a word body, and reade, but the body is the body of Chrift: but the plain meaning is, that

(A a 2)
Let no man beare rule over you. Chap. 2.

1. That they attribute that to themselves, which is proper to God, namely, to beare rule ouer the confciences of men in matters of religion, though they pretend to bring in those things, because they would have men thinke humbly of themselves. 2. That they thruf them in for oracles, not things they haue seene and heard, but devised of themselves. 3. That those things were founded on no other foundation then the opinions of men immoderately pleasing themselves in their owne devices. 4. That this course tends to the high derogation of the honour of Christ, who only defiers all glory, and by whom alone all the fruits of the Church are dispatched. The men then that ergethefe things are, 1. Hypocrites, they pretend one thing, and intend another. 2. They are ignornant persons. 3. They are proud and infolent in self-conceit. 4. They are prophane without Christ.

The Apollite makes foure obseruations vpon these that bring in this wor-ship of Angels. 1. That they attribute that to themselves, which is proper to God, namely, to beare rule ouer the confciences of men in matters of religion, though they pretend to bring in those things, because they would have men thinke humbly of themselves. 2. That they thruf them in for oracles, not things they haue seene and heard, but devised of themselves. 3. That those things were founded on no other foundation then the opinions of men immoderately pleasing themselves in their owne devices. 4. That this course tends to the high derogation of the honour of Christ, who only defiers all glory, and by whom alone all the fruits of the Church are dispatched. The men then that ergethefe things are, 1. Hypocrites, they pretend one thing, and intend another. 2. They are ignornant persons. 3. They are proud and infolent in self-conceit. 4. They are prophane without Christ.

Let no man beare rule over you. The original word hath troubled Interpreters, but is for the most part rendred, either beare rule ouer you, and so play the part of a Juge or rector; or else, defraud you of your prize: it is granted by all, to be a word taken from the manners in theolympiads or other-where, who runne for prizes: among whom there was one they caled Brabemers, that is, one that by appointment did fit as juge, and gaue the prize to the winner.

If it be taken in the first fene, viz., let no man beare rule over you; then the A-ppoltes meaning is to warne them for the reasons aboue rehearsed, and here-with adioyned, not to suffer their teachers to lord it ouer them in their confciences; as before he had charged them, not to let them carry away their soules as a prey verf. 18. or to condemn them verf. 19. This may teach the Minifters of the Gofpell, to know and keepe their bounds, and the people likewise, not to suffer any to beare rule ouer their confciences, with their owne deuices. It condemnes also the hellifh pride and imperiousneffe of the popi-clipgie, in playing the judges ouer mens confciences at their owne pleasures: seeing we have no Juge nor Law-giver but only Iefus Christ to whom the Fa-ther hath giuen all power.

Quest. But have the Minifters of the Gofpell power vpon obseruation of the runners to be as Judges to affigne the crowne to them that runne well? Ans. They have, and therefore are called the dippers of Gods secrets, and watch-men, and overseers: but yet they must be true Minifters, and they must giue judgement by warrant from the word.
Ver. 18. Let no man defraud you of your prize.

Let no man defraud you of your prize. That is seeing you have begun to run so well, and have run so long, let no man now beguile you of your prize, the crown of glory.

The Church is like a field, the race is Christian religion, the runners are Christians: the feet are faith, and loute; the goal or mark is death in Christ, the βασιλείαν ερήμου or prize is the possession of eternal life. Now the doctrine hence implied is.

Doth. That men may run and come near to the goal, and yet lose the prize. Many runners yet one obtainseth 2. Many receive the grace of God in vain 3. Many come near the kingdom of God with the Scribe, and yet lose it. Many lose what they have wrought 4. Hence that exhortation, let no man take away your crown 5.

The runner may be first for reproofs of such as do wronge (either the judges or lidders by) by a wrong applause, such as give away the honours of God's children to such as newer runne in the race, or not right, and give the titles of the Church and Christianitie to wicked men: but especially this reproovth those men that have running well 6 for a time, suffer themselues to be hindered, and so lose the prize. Many are the waises the Deuill hath to hinder men in running: sometimes by raisong vp aduersaries 7, and outward molestations 8; sometimes he calls shame in their way, and names of reproach 9; sometimes he incheets tentations 10; sometimes he leaves them 11 by keeping them in bondage, to the defence or loue of some lesser superflitious or smaller sins, as the world accounts; sometimes he hindereth them by the domeliall enemies the sinne that banegeth so fast 12 on m; sometimes he calls men into a dead sleepe, and they lie all along in the middle of the race.

2. This may serve for instruction to teach vs with all heedfulnes to looke to our felues: after we set out in the race of Christian profession, that no man take our crown; and to this end we must confide, both what to shunne, and what to follow. If we would not lose our crown, we must shunne, 1. The sinne that banegeth so fast 2. Prophane babblings and oppositions of science falsifie so called 3. Scandal 4. The profits and pleasures of the world, so as our hearts be not set upon them 5. Selfe-loue and truft in our owne judgement, when we thinke our felues wise enough to order our race without advice 6. Vncertaine running. Now for the second, that wee may runn successfully, divers rules must be obserued, 1. We must watchfullie flop the beginnings of sinne, and when we see our felues beginne to bale, we must seeke an healing, lest we be turned out of the way 2. We must follow peace with all men, so farre as may stand with godinesse 3. Wee must keepe the faith. 4. We must labour for the love of the appearing of Christ. 5. Wee must continue and resolute not to give over till we have finished our course. Thefe three rules may be gathered out of 2 Tim. 4. 8. 9. 6. Wee must pray that the Gospell may runne more freely 7 for that like a mighty wind helpe wonderfullly in the race. 7. Wee must order riches so as they bee no hinderances 8. We must seeke the advise of the best that can be had for skill or experience 9. We must faithfully discharge the duties of our calling a. Wee must so resolute upon the race, that we labour to be vndaunted and every way resolved against all afflictions and trials whatsoever, that may befall vs, accounting it all Happinesse to fulfill our course with joy b, arming our selues with this minde that we will take up our cross, and endure any hardship e.

At their pleasures.] This is added as an aggravation; the word notes they did it not ignorantly, or by frailtie, but they did wrong the confidence of men, with defire-willingly, wilfully; it doth greatly increace the guilt of sinne, when men doe it willingly and wilfully, where men do it because they will do it. So some men go to law because they will go to law d, so some will be great e, lione

(A a 3)
Some will doe the lusts of their father, the Devil. Thus are men daily doing the wills of the flesh. The like waywardness may be obserued in the negative. Men will not be gathered; Men will not come to the wedding. In some things they willingly knew them not. & it is charged upon the idle they will not worke. Hence those conditionall speeches, if ye will receive it, & if any man will make his foule his own.

The vse may be for terror to stubborn offenders. God takes notice of it that they finne at their pleasures, they finne because they will finne, and therefore let them be assured he will be forward with the forward, and therefore he will have his will upon them universally. Hence those threatnings, & he will take account, he will quicken whom he will, he will give to the last as to the first; It shall not bee after the will of the flesh, the spirit shall blow where he will, the mysterie shall be made knowne to whom bee will, & he will not have sacrifice.

Secondly, comfort is here implied; for if there be so much infection in a will to finne, then there is hope God will accept a will to bee and doe good, he will accept of the will in prayer, and the will to refit corruption of nature, and of the will to live honestly. 

Hitherto the Apostle hath charged them generally, now in the words that follow, he inforceth his speech more particularly, both for matter, pointing out Angell-worship, as the doctrine he would conclude against, and for manner noting four things in those that brought in that worship. 1. That they brought it in hypocritically, pretending humbleness of mind. 2. That they did it ignorantly, assuming themselves in things they never saw. 3. That they did it proudly, rashly puffing vp &c. 4. That they did it dangerouly, not holding the head, &c.

Worshipping of Angells] The maine matter the Apostle fliues to beate downe, is the worshippe of Angels: as a philosophicall dreame, as a superstitition that defrauds men of heauen, as an hypocritical and ignorant worship, charging them to be proud and fleshly persons that vse it; yea he auoucheth they cannot hold the head which is Christ, if they mainetaine or practife such a worship. All these reasons are in the text and coherence against it.

Which may serue for contention of Papists, who at this day still mainaine it, not only without commandement or any approved example in scripture, but directly against the prohibition of the Scriptures, as in this place, and so Reuel. 19. the Angell forbids to doe it.

The Papists offend in their doctrine about Saints and Angells three waies. 1. In giuing vnto them what may be attributed onely to Christ and to God, 2. In adoring them. 3. In innocuating and praying to them; and all three contrarie to Scripture.

For the first, they attribute vnto them, 1. Intercession. 2. The knowledge of all things that concernes; they rob Christ of his intercession, and God of his omnipotence; now in all this wee have a faire word of God to trust to. For, for intercession it is plaine, we have none in heauen with him; there is one mediator betwixt God and man, the man Christ; we offer up spiritual sacrifices acceptable to God by Jesus Christ; Let us therefore, faith the Apostle, by him offer the sacrifices of praise always. Note the words, by him and always. And whereas they object the Angell, Reuel 8. that offered the prayers of the Saints; we answer, that Angell was Christ, who only hath the golden censer, and who onely is mee to bring incense to offer upon the golden altar; the endeaviour of Peter for their good after his decease, was performed while he liued, as is apparent by comparing the 13. verse, with the 15. of 2. Pet. 1.

And whereas they give the knowledge of all things vnto them, they rob God of his glory, who onely is the knower of the hearts of men, 2. Chron. 6. 30. and
and it is granted I say 63. 16. that Abraham knew them not, and Israel was ignorant of them. And whereas they object that Abraham in the 16. of Luke, is said to know that they had Moses and the Prophets bookes, we answer that that is spoken parabolically not historically; they may as well say that Lazarus had fingers, and Dives a tongue, &c. but were they granted, yet it followeth not, that because the doctrine of the Church was revealed unto him, therefore he knew all things.

The second thing they give is adoration, contrary to the flat prohibition of the Angel himself, in the Revelation, who chargeth worship me not, Rev. 19. 10. and without all example in Scripture, or the least tillable of warrant for it; besides we see here Angel-worship in express words condemned.

The third thing is invocation, praying to them, whichlikewise is contrary to scripture, for how shall we call on them in whom we have not blessed; and we are exhorted to go boldly to the throne of grace, without the help of any Diety, to obtain mercy and sure grace to help in time of need, for Christ is the propitiation for the sinners of the whole world; why then should we give his glory to any other? and invocation is a part of the forbidden worship of Angels, as well as adoration.

In humblenes of minde.] It was the practife of Satan and pretence of false Teachers, to thrust in this corruption of Angel-worship under this colour, that it tended to keepe men in humilitie, and to make men to know their duties to the great majesty of God, and to acknowledge their gratitude to the Angels for their service: this hath beene the Devils wont to hide foule sins vnder faire pretences, and vnder the colours of vertue.

This may referre notably for the contusion of the Papists, about their Saint and Angell-worship; for is not this their smoothest pretence, to tell vs by comparison, that men will not go to great Princes directly with their suites, but will use the mediation of some Courtiers, and so they say they must doe to God. This you see was the old deceit in the primitive Church, and therefore worthily we may say to the people, let none of the popish rabble defraud you, through humblenesse of minde.

Againe, is the Deuill a named to shew sinne in his owne colours? doth hee make it vnder the colour of vertue? Then where shall those monsters appear that declare their sinnes as Sedome, and are not ashamed of open villaines and filthineffe? Such are they that will constantly to the alchoufe, and never be ashamed of it: such are our damned Swearinges: such are those filthy perfons, that know they are knowne to liue in whoredome, and yet never bluh air, nor learne to repent: such are thee in this Citie that liue in open contention, who dare not against apparant right to maintaine continual suits and wranglings, though they know all men detest almost the very sight of them for their wicked prophanesse, and vniust contentions: yet though the hand of God be apparently upon them, and they know not how soon the Lord may turn them into hell. Such also are the open and wilfull Sabbath breakers, and many more of all sorts of presumptuous offenders.

Againe, if vice masked in vertues colours can so pleafe, and allure men, how much should vertue it selfe rauish vs? If counterfeit humilitie can be so plausible, how should true humilitie winne to the admiration and imitation of it?

Laftly, this may warne men to auoide counterfeit gestures, and all pretended infinuating thewes of devotion, such as are open lifting vp of the eyes to heauen, sighing and all pretended tricks that are vsed onely to pretend what is not. And thus of their hypocritie, their ignorance followes.

Advancing themselves in things they never saw.] Two things are here to bee noted. First, Their ignorance in things they never saw. And secondly, vaine
vaine-glorious selfe-liking, which the word expresseth.

For the first, there are some things cannot be seene with mortall eyes, while we are on earth; as the nature of God, Angells, and what is done in heauen. 2. There are some things, we ought not to see though we might and therefore he praiseth Lord turns away mine eyes from seeing vanity. 3. There are some things wee may and ought to see, as the glory of God in his works.

There is a contrarie waywardnesse in the nature of wicked men; sometimmes, men are wilfull and will not be persuaded, even in the things which yet they see; sometimmes, men are slasse hearted and will not bee remoued in opinions about things which they never saw, and so here.

Ignorance is of divers kindes. There is a natural ignorance, and that is of two forts. For there is an ignorance of meer negation, and so Chrikt knew not the day of judgement, so it is no sinne in an Husbandman, if hee be ignorant of Astronomic or Philicke, &c. There is a natural ignorance which is of corrupt disposition: as to be blinde in our judgement in spiritual things from our birth; this is finnefull, but not here meant.

There is a profitable ignorance, and that is likeiswise of two forts. For it is either profitable absolutely and simply, or but only in some respects. It had bene simply profitable and good for the Iews, if they had neuer knowne the falsi- ons of the Gentiles; so it had bene good for Sampson if he had neuer knowne Dalilab. But it had bene profitable for the Pharises but in some respects, not to haue seene or to haue had so much knowledge. So the Apostle Peter faith it had bene good for Apostates if they had neuer knowne the way of truth, &c.

There is a willing ignorance, and that is of two forts, of frailitie, or of presumption. Offalittie, when men neglect the meanes by which they should know, either in part or in some respects. Thus men faile that see a wide doore set open for comfort and direction, and yet through carelesnes, or willing slackage, neglect great riches of knowledge, which might have bene attained if they had made use of opportunities. Presumpituous ignorance, is when men not wittingly only but wilfully contemne true knowledge, They will none of the knowledge of Gods maies.

Prelumpituous ignorance, is likewise of two forts. 1. When men refuse to know Gods revealed will needfull to their salvation. 2. When men wilfully imbrace fancies, & superflitious in opinion, especially in such things as they neither doe nor can understand, and such is the ignorance here condemned. But the maine doctrine is, That it is a great sinne and a hateful vice to be rash and aduenturous, to venture upon opinions in matters of Religion, either that concerne worship or practive, where men are not first well informed in judgment by true grounds of knowledge. Hence men are aduised to take heed how they heare, and to trie the spirits, and to be wise to sobrieitie, and to beware of fables. This condemns the frantic making of opinions without all warrant of the word, in the Papistes, that so confidentely tell vs of the roomes in hell, and of the Queene of heauen, and how many orders there be of Ang- els, &c. And withall it may restringe such as profess the feare of God, and reformation of life, to be well aduised in their opinions, and not pitch resolu- tely upon opinions, in things the word doth not warrant. Blinde zeal hath no more allowance then superstition hath to coin opinions to yse mens confidences withall.

Advancing himselfe.] The word signifies to take possession, and go proudly,
Verl. i. 8. Rashly puffed up.

proudly, and to search hidden things with deep insight: as it is here applied, it may note in their fiine threethings. 1. A deep insight or out-reaching into a thing beyond ordinary knowledge. 2. A mighty approbation, or very poshling of a mans selfe in a peculiar content ariling from his own invention, 3. An external advauncing or vaine-glorious priding of a mans selfe in his fancy. There is a strange corruption in the nature of all forts of men, a secret inclination to deuices, and reaches both in opinion and life; the Scripture giues warning of the doctrines of men, of opposition of science, of the deepness of Satan, of transformation in euill Ministers, into Ministers of light, &c. And thus are men in their practise; though they commit the fame foule euils they condemn in others, yet they have such deuices with which they please themselves, that they are called counsels, and they are said to feeke deepes to hide their counsels, &c. They have their turning of deuices. Every man almost thinkes he hath some conceit which others have not, &c. such as these: Either they may doe it though others might not, or the manner is different, or the issue will not be alike, or he will repent at such a time when he hath tried so farre, or he will make amends, or it shall not be knowne, or God is mercifull, or his fault is not so great as others, or the Scripture doth not condemn it in expresse words. These and such like conceits in themselves are dull and sillie. But where the love of sinne hath warmed the heart, and the deuill hath put life into them, it is incredible to conceive, how miserably pertinacious men will feele themselves to be; and doe men approve of their owne deuices, that viously there is no error or sinne so vile, but men can bleffe themselves against any terror or threatening; and if men finde their deuices to have any entertainment, they will advance themselves wonderfully, and not only dwell in great thoughts of themselves, but outwardly vaine-glory will ouer-spreade their carriage, words, and actions.

The consideration hereof should teach vs to trust more in God, and lette in men, and to labour for plaineness of heart and simplicitie, and to long to heare God speake, and shew vs the secrets of his wildeome, and to suspect our selves when we feele a selfe-like or an inclination to boast of our deuice: especially wee should pray that the Lord would keepe vs from desire of vaine-glory, and accordingly we should endeavour to doe nothing through strife or vaine-glory, but rather set our glory and boasting in knowing God, and in the crosse of Christ, and in the hope of the glory of the sonnes of God, daily examining our selves, and proving our owne works, lest we thinke ourselves something when we are nothing. Thus of their ignorance.

Rashly puffed up. These words are a taxacion of their dwelling pride, describ’d 1. by the nature of it, puffed up. 2. by the effect, in vaine, or rashly. 3. by the cause, in the minde of their flesh.

Puffed up. What is pride but a winde? a winde to fill, and a winde to torment. Men may bee spiritually swelled both in life and opinion. There is a swelling for abundance of riches, there is a swelling behaviour in mens carriages, there is a swelling in sinne, but here is a swelling for opinions. Oh that we could learn to abhorre pride and swelling, by considering how much the Lord abhorreth it, as many Scriptures shew, Proverb. 8. 13. and 16.5. 19. Job 40. 6. Hab. 2. 5. Mal. 4. 1. and many such like, Oh that we could be in love with a meek and quiet spirit in the hid man of the heart. But let vs observe the effects of pride.

Rashly. The word is rash, and it signifies either rashly, or in vaine. Sure it is a great fault to be rash, light, sudden, in opinion or practise. It is a great fault to be rash in reproving, in praising, in dispraising, or taking or mistaking doctrine, in judging or cenfuring; and we should pray that the Lord would giue vs a stayed spiritt, and a minde not easily hurried into distemper.
If we reade it in vaine, it notes fitly that pride alwayes is in vaine. In vaine I say, first, in respect of God who resifteth it. Lam. 4.7. Luk. 1.51. Secondly, in respect of other men who will not regard it, Prov. 11.2. Psal. 101.5. Thirdly, in respect of themelfes, who inherit nothing by it but follie, Proverb. 14.18. 

Chap. 5. Some faine Pride rerpefts. 

In the minde of the flefe. Here hee thewes hence all this fuffe and swelling comes, it came from the minde of the flefe, even from the faireft part of the foule. The minde of the flefe is that aunmcm, that sharpneffe of wit, that perpifiac that is in men, and fo we may fee that wit, sharpnes of underfanding, carnall reafon, is in vaine, (whatfoever men fauour of themelues) a meere puffle of winde, a very vanitie, whether it be in opinion or in life; the very wifdomfe of the flefe is enmity with God, our owne very mindes are fo defiled and corrupt. Which should teach vs to gird up the loynes of our mindes, and raffeine that false conceit might arise from the pride of our owne mindes or carnall reafon, we fould (as the A poftle thewes) become fooles, that we might be truly wife. 

Againe, it should teach vs not to relyp upon the wifdomfe of men, nor to thinke of any above what is written, or be puffed vp one against another. 

Thus of the third thing.

Vers. 19. And not holding the head whereof all the body furnifhed and knit together by ioyns and bands, increafefeth with the increase of God.

These words note the fourth thing, viz. their danger; they did it not only hypocrificallly, and ignorantly, and prougly, but also dangefourly. Their danger is both laid downe and amplified in this verfe; it is laid downe in these words, not holding the head; and amplified by a digeflion into the praiifes of the myfticall body of Iefus Chrift for the vnion and increase thereof.

Holding the head. These words shew that they that beleue and praifte such things, are themelfes out of Chrift, and by this kinde of worship they draw men from Chrift. Fourfe things may from hence be obferved.

1. That Angell-worship razeth the foundation, fo that the Churches that praife it fall from Chrift, and are not the true Churches of Chrift; and this euidently proues the Church of Rome to be no true Church, becaufe besides many other hesities and idolattries, they mainaine the worshipping of Saints and Angells.

2. That hypocrifie, ignorance, and pride, are insepaiable companions of apostatice from Chrift.

3. That there is a difference betwenee finne and finne, error and error; every finne or every error doth not cut vs off from Chrift; there be some fins be finnes of infirmity; some finnes be such as there remains no more facri
di ence for them; there bee some ceremonies may bee borne withall; some ceremonies that abolifh from Chrift; there be some errors of meere frailtie and ignorance; some errors that altogether corrupt the minde, and make men defirle of the truth. And therefore we should learne with all difcerning to put a difference.

4. That it is an utter miferie not to be ioyned vnto Chrift, which imports a singular feeblesnes in the hearts of men, that cannot be filled with all heed
nufeness to make sure their vnion with Chrift.

Head. The dreame of Catharismus, that the Pope sould be here meant, is to bee scorned, not confufed. The words note the relation that is betwenee Chrift and the Church.
The creature stands in relation to Christ: 1. More generally in existence, and so all things are in him, Col. 1.16. More specially in union, and so man only is ioni'd to Christ: but this union is threefold, for it is either natural, or sacramental, or mystical. In the union of nature all men are ioni'd to Christ: In the union of Sacrament or signe all in the visible Church are ioni'd to Christ: In the mystical union in one body, only the faithful are ioni'd to Christ. And this is here meant.

And fo we have here occasion againe to take notice of this truth, that the Church of Christ is ioni'd unto Christ in a more earnest union, even to Christ as her head. The doctrine hath beene largely handled in the former chapter: only from the renewing of the meditation of it, we may gather both comfort and instruction; comfort, if we consider the love, presence, sympathy, influence, and communication of dignity with which Christ doth honor us as our head: instruction also, for this may teach vs to be careful to obey Christ willingly, as the member dought the head, and to carry our selves so godly and discreetly, that we dishonor not our head.

From which  
all the body &c.] Hitherto of the danger as it is laid downe: now followeth the aggravation by a digression into the praifes of the Church the mystical body of Christ. In generall three things may be obferved.

1. That by nature we are wonderfull blinde in the contemplation of the glory of the mystical body of Christ, and therefore wee had need to be often put in minde of it.

2. That one way to fer our the fearfulneffe of finne, is by the faireneffe of the blessings loft by it; the faireneffe of the body of Christ shewes the fouleneffe of lumpes of prophaneness and apostacie.

3. Digressions are not alwaies and absolutely vnlawfull: Gods spirit sometimes drawes aside the doctrine, to satisfie some foule which the teacher knoweth not; and sparingly vfed it quickenth attention. But I forbear to pleade much for it, because though God may force it, yet man should not frame it: and it is a most happy abilitie to speake punctually, directly to the point.

But in particular in these words the Church which is the body of Christ is praifed for foure things. 1. For her originall or dependance upon Christ, of whom. 2. For ornament, furnished. 3. For vnion, which is amplified, 1. by the parts, knitt together, 2. by the means, ioni's and bands. 4. For her growth, increaseth with the increase of God.

Of whom.] Doth. All the praife of the Church is from her head, for of her selfe she is blacke, she is but the daughter of Pharaoh, she was in her bleed when Christ first found her, she needed to be washed from her spots and wrinkles, and therefore wee should denie our selves, and doe all in the name of Christ, who is our praife.

All the body.] Doth. The care of Christ extends it selfe to every member as well as any: obserue these praifes in Scripture. Every one that asketh, every one that heareth these words, every one that confesseth Christ, every one that is wearie and beanie laden, every one that the Father hath given him, every one that calleth on the name of God, and the like.

Use is first for comfort: let not the Ethiopian say, I am a drye tree, or the flange say, The Lord hath separateth me from his people. Nor let the foot say, I am not the eye, &c. And secondly, wee must leaerne of Christ to extend our loue also to all Saints.

Body.] It were to no purpose to tell that there are divers bodies, terrestrial, celestiall, naturall, spirituall, a body of finne, a body of death: it is Christ's body is here spoken of: Christ hath a body natural, and a body sacramental, and a body mystical; tis the mystical body is here meant. The mystical bo-
die of Christ is the company of faithful men, who by an unutterable union are everlastingly united to Christ, though they are dispersed up and down the world, yet in a spiritual relation they are as near to each other as the members of the body are; if we be faithful, there can be no separation from Christ and Christians, whatsoever become of us in our outward estate.

This body of Christ is commended for three things, ornament, union, and growth: and well are all put together, for not one can be without the other, especially the first and the third cannot be without the second. It is no wonder Christians cannot grow nor be furnished, if they be not knit to Christ; they may be near the body, but not of the body. There is great difference between our best garments, and our meanest members: the worst member of the body will grow, yet the best raiment though it fit never so near will not: so is it between wicked men professing Christ, and the godly that are members of Christ indeed.

Of these three, union is of the essence of the body, the other two are adjuncts, the one needful to the being, the other to the well-being of the Church. First therefore of this union.

This union is two ways here set forth: 1. That it is, in these words, knit together. 2. How it is, in these words; by ions and bands.

Knit together.] The faithfull are knit together, 1. with Christ, 2. with Christians.

Great is the glory of Christians knit to Christ, for from that union with him flow many excellent privileges: such are these.

1. The communication of names: the body is called sometimes by the name of the head, viz. Christ: and the head by the name of the body, viz. Israel. 2. The influence of the verity of the death and resurrection of Christ. 3. The inhabitation of the spirit of Christ. 4. Intercession. 5. The communication of the secrets of Christ. 6. The testimonies of Jesus Christ. 7. Expiation as he is the sacrifice, and pacifier offered for vs. 8. Consolation in affliction. 9. Power against temptations. 10. The anointing or power of office to bee Prophets, Kings, and Priests, unto God.

11. Uninfallable grace, not in respect of persons, that it reacheth to all the members only, but in respect of parts, that hee being the fullness that filleth all in all things. 12. Sympathy in all miseries. 13. The sanctification of all occurreens in life or death. 14. The resurrection of the body, both for matter, and priority. Lastly, the opening of heaven, a leaf whereof is granted and sealed and earnest given in this life. Thus of union with Christ.

From their knitting with Christians also arise excellent advantages and privileges; for hereby they have right to the external privileges of Sion: they stand in relation to all Saints, they receive the benefit of the preeters of the whole body, and from the knowne Saints they have the light of example, fellowship in the Gospell, outward blessings for their sake, almighty in the fight against the world, sympathy in afflictions, the profit of spiritual mercy, counsel, consolation, admonition, &c., and lastly a part in their lot.

By ions and bands.] The meaning is, that Gods servants are tied together by as neere, certaine, and sure meane, as any member in the body can bee joined to the rest by ions and bands.

We are tied to Christ both by his spirit, and by faith, and hope, and holy desires; we are tied to the Church, in one spirit, in one head, in the freedom and vfe of his ordinances, the word and Sacraments, in affection, in subordination of callings, and in the covenant of grace, and in the same lot of inheritance.

The vses of all follow. First, if we bee thus tied to Christ by ions and bands, then they are to be exalted as like it to well to be still chained in
the bonds of iniquity, and seek not this holy union, let them take heed they be not referred viptos everlasting bonds. But especially the meditation hereof should work in vs a hatred of fornication, and that filthy coupling with an harlot, and we should take heed of offending, wounding or wronging the brethren, for thereby men sinne against Christ himselfe to whom they are united, and it should separate vs from sinners, and cause vs to strive to shew our felues new creatures, and to seeke those things that are aboue where our head and Saviour is. Here also is great comfort, for our union with Christ may assure vs that we shall not be destitute of any heauenly gift, needfull for this life or the appearing of Christ, for present sanctification or future preperation, for God is faithfull who hath called vs to this fellowship with his name. And seeing we are tied with such ioyns and bands, who shall separate us from the love of Christ.

Againse, are we united to Christians and knit together as fellow members? then we should be faithful in the use of our owne gifts, and diligent in our callings for the common good, to all well-doing, to doe it with love, sincerity, and brotherly affections, yielding honour to the places and gifts of others, with all vprightneffe, diligence, and respect of Gods glory, with hope, patience, prayer, with mercy, sympathetic and humilitie. Thus of union: ornament followeth.

Furnifshed] The Church is furnifshed with unsearchable riches, with all sorts of spiritual blessings in heauenly things, she is cleansed by the blood of Christ, Christ is her wisdom, righteousness, and sanctification, and redemption, shee is not destitute of any heauenly gift, and this he tooke order for when he ascended on high, and led captivity captaine. Oh then that the love of Christ could constraint us, and that the spirit of Christ would lightene vs to fee the riches of our calling, and the glorious inheritance of the Saints? Thus of ornament: growth followeth.

Increasing with the increase of God] Growth is a maruellous glory to Christians.

The body of Christ groweth, 1. In the number of parts or members, men being added daily to the Church, 2. In the powerfull use of the means of saluation. 3. In grace, as knowledge, and the like. 4. In prattife of holy duties. 5. In the strengthe of Christ.

There are many sorts of the growth of grace and holinesse in Christians, some are secret, some open: the secret are, 1. Want of the true grace. 2. A profession advanced for ill ends, inward hypocritie. 3. Errors and wicked opinions, either concerning the doctrine of godlinesse, or the prattife of it. 4. Want of knowledge how to performe holy duties, and faith to beleue Gods acceptation. 5. Strong affections. 6. Spiritual pride. 7. Loue of ease, or loathnesse to endure, either the labour or the trouble of the power of godlinesse. 8. Want of internall order, in digestinge the comforts or directions of God, and vsettedness in assurance. And lastly, some secret corruptions which they fauour and will not forgo.

The open and externall lets are, 1. Want of publike powerfull meanes. 2. Difcord with the members of Christ. 3. Neglect of private meanes. 4. Want of order of life. 5. Unfaithfulness in other bonds. 6. Secret detractors and backbiters. 7. VnGodly company. 8. Lying without a particular calling, or not diligently in it. 9. Worldliness, as in Demas. Laffly, refilling of counsell and admonition.

There are divers lustes even in this text which may perfwade vs to strive after increase. 1. It will be a signe thou art farre from fundamentall errors, in opinion or worship, and from pride and hypocritie. 2. Thou hauest do it for thine heads sake, dillhonor not thine head by thy not increasing. 3. In-
If ye be dead with Christ.

Chap. 2.

If ye be dead with Christ.

It is the increasing of God in our respects.

Three things that make men grow.

creaf for the good and glory of the body. Lastly, it is the increasing of God, and so it is fourwaies. 1. In respect of kinde, it is not a thriuing in estate or temporall things, but in the things of God. 2. As he is the efficient caufe of it, God only is the author of all holy increase. 3. In regard of the worth of the matter, it is a divine thing to increase. 4. In respect of the end, it tends to God's glory.

That we may increase we must looke to three things: 1. That wee often purge our hearts by godly sorrow, and humiliation for our finnes. 2. That we loue brotherly fellowship. 3. That we willingly renounce our felves to the miniftrey of the Gospell, to be subiect, and obey it in all things.

And thus farre of the conclusion against Philofophie, the laft branch of the conclusion follows.

V E R S. 20. Wherefore if we be dead with Christ from the ordinances of the world, why as though yee lived in the world are ye burdened with traditions.

21. As touch not, take not, handle not.

22. Which all perſiſh with the vſing, and are after the commandments and doctrines of men.

23. Which things indeed have a fhew of wifdomne in voluntarie religion, and humblenesse of minde, and not fparing the bodie, which are things of no value, yet they appere to flaming of the fiefo.

IN these words is contained the third branch of the conclusion, and it is inforfed againft traditions: here I obfere both the manner of propounding, and the matter. For the firſt, it is to be obferved, that whereas he condemned the former by way of aduife, he condemnes these by bitter and tart expofulation, why are you burdened with traditions, as if he should say, were there not a singularly prouneſfe of nature to corruption, could they be fo blinded, as to suffer false Teachers, to impose traditions upon them?

In the matter consider firſt what he condemnes, viz traditions explicated in the kindes, ver. 21. 2. The reafons why he condemnes them and thefe are fie. Firſt, yee are dead with Christ, and therefore yee ought not to be fubject to traditions, of the force of this reafon afterwards. 2. You are dead from the rudiments of the world, that is, from the ceremoniall laws of Mofes, which yet were as rudiments or wayes of instructing the world in the principlies of the kingdom of God, and thence much more should you now give over traditions. 3. They are burthens, and the greater by how much the leffe fene you haue of them. 4. The matter of them is light, and vaine, and idle, ver. 21. 5. They are all corruptible, and perifh with the vſing. 6. They are after the counts and doctrines of men, ver. 22. 6b. But there seemeth to be a depth in these traditions. Sol. v. 23. He confefeth that they have a fhew of wifdomne, and that in three things. 1. In voluntarie religion. 2. In humblenesse of minde. 3. In not fparing the bodie, which hee confures two wayes.

1. It is but a fhew or flouriſh, no true fubftance, either of worship or fancritie. 2. It with-holds the honour due to the body.

Now that the whole may be better underſtood, we must diligently consider what he meaneth by tradition, which will appeare if it be conſidered negatively, with comparison with the two former.

1. They are not things required by Scripture any way: For all fuch were condemned under the firſt kinde, viz. ceremonies, which though now abrogated, were once required.

2. They are not fuch rites besides Scripture, as are practised with opinion of
of worship, for they are condemned under the second kind, viz. philosophy.

So then the traditions here condemned, are such rites, customs, or observances, as men binde their consciences to, to obserue or prafde in the ciuill life of man. Besides the inlaance in the text, such are the observation of euill daies, or hours to be borne in, or to marry in, or to set out on a journey in; the rules obserued about infants unbaptized, as that they must not be wathched, or they must lye in a sieue, or such like about women that lye in. Such is the not marrying with kinred at the font, as they call it; such are the observation of lignes of ill lucke, or of death gathered from the crying of birds, or the running of beafts; such is praying at the lighting of candles, and the burning of candles over the dead corps, or the naming of children with names that agree to men and women, to make them live the longer; such is, not burying on the north side of the Church, and the like filthy trayl, with which simple people abound more then is ordinarily obserued.

Thus of the general.

Wherefore if yee be dead with Christ? In these words divers things may be obserued.

1. Here we see the necessity of our union with Christ, the Apostle will not a done withit, he remembreth it still.

2. When he faith, if yee be dead, it implies that men may make a faire shew, and profle long, and live in true visible Churches, and yet it is a question whether they be in Christ or no, if yee be dead with Christ.

3. Note here the praise of a mortified life, for when he faith, if yee be dead in Christ, it importes that to be so, is an excellent condition: to be truly mortified with Christ, is a rare happinesse; to die with Christ, is better then to live with the world.

4. Penitent sinners have life and death, joyes and sorrowes &c, common with Christ.

5. In specialy they have death common with Christ. They die with Christ, 1. Because Christs death was theirs: when Christ died they died, because his death was for their sakes, and for their benefit. 2. Because when their bodies die they die in union with Christ. 3. Because the victory of Christs death is derived to their soules: whence flowers, death to the law, that is, a release from the rigour and curse of it. 2. Death to finne, that is, a power to mortifie finne, conveyed in the ordinances of Christ, and applied by the spirit of Christ. 3. The presence of Christ in all the duties of mortification, though they be done never so secretly, yet Christ is with them.

The wa may be both for tryall and comfort. For tryall, art thou not dead with Christ in respect of the mortification of thy corruptions? then art thou not in Christ. For comfort to the mortified, thou art in Christ, and he will never leaue thee nor forsake thee, till he hath raised thy body and cured thy soule. Thus of the words in themselves; they are also to be considered as they are here vised against traditions, and so they are two waies.

Christ is dead, and in his death yee are freed from all bondage of soule to any thing but the will of God, and therefore 'tis a dishonour to Christs death and the freedom purchased in it, to make our soules seruants to traditions.

2. You are dead with Christ, that is, you are mortified persons, and these things are too light for any graue and penitent persons, to take vp his thoughts or cares about them; fleshly persons are only capable of this trash, mortified persons without teaching suspecket them.

Thus of the first reason.

From the rudiments of the world] The second reason stands thus; if by the death of Christ yee be freed from the ceremonies of Mofes, which were then rudiments, or as it were the first grounds of instruction, then much more are...
From the rudiments of the world.

Chap. 2.

you freed from traditions, which are but beggery observations, that no body can tell whence they came, or what good they doe. This should be of force to preuaile with vs against the multitudes of idle traditions that raigne amongst the people.

Why as though yee linned in the world are yee burthened &c.]

Quest. Do not the faithfull live in the world, that he faith with such a falt interrogation, as though yee linned in the world?

Ans. They live in the world corporally, yet not in the world in respect of their profession of spiritual and celeffial life: so Chrifs kingdom was not of this world. 2. In respect of subiection to all the frame of rites and obseruations of the world: they live not as men that are tyed and vowed to the servicie of the world in whatsoever obseruations it shall propound,

Burthened] Traditions are a grievous burthen to the foule, and the worse; the leffe they are felt: Men will not willingly suffer vnufift impositions in their free-holds in the world, nor should men suffer the world to impose burthens upon their foules.

The word also notes the audacious liberty of the impofers; before they pestred the Church with the ceremonies of Moses, then they corrupted Gods worship with philosophicall dreams, such as was the worship of Angels, now they proceed further, they clogge the ciuill life of man and his private affaires with impcrious obseruations.

Thus of the third reafon.

As touch not, take not, handle not] These words must be vnderstood to be verted mimetic, in a kind of forme; see the wicked subtilite of the Deuill, he turns himselfe into all forms to ruine vs: Once he destroyed the world by tempting man to eat, now he goeth about to prey on mens foules with refraining them from eating.

Some obferue that the hafte of the words without copulatives, notes their eagernesse in preffing these things, and perfwading men to the care of them; sure it is, men of corrupt minde are more eager about these then about weightier affaires.

Some learned, render touch not, by eat not, and to note a gradation. First, they would not have them eat, then not so much as take, and when they had gotten them to that, then not fo much as to handle: Ambrofe runnes against the freame of all Interpreters, to vnderstand these words to be the commandement of the Apostle. Thus of the fourth reafon.

Which all perish with the vying.] These words are two waies interpreted.

1. They bring deftruction to the verses, they are a doctrine of diuels, and make men the children of hell. This is true, but not the truth of this place.

2. They are of a perifhable nature, and therefore ought not to load their confciences with necessitie of oberving them.

This is the nature of all outward things, they perish with the vying, all is va-nitie, the glory of the flefh is but as the flower of the field, vanity, or most doth corrupt them, even crownes are corrupctible. Here we fee a cleare difference between earthly things, and spiritual: Earthly things not onely in the abufe, but in the very use, are either worse out or leffe regarded, or haue leffe vigor, faire-nesse, power, &c, but cleane contrary with spiritual things: why should we not then moderate our love to these outward things? why should we not striue to vse this world as if we used it not, no more trust ing in a certaine riches? This should also fit vs vp to the care of spiritual graces and duties, that neuer perish, that we may attaine that uncorrupctible crowne of righteousnes, which God will give to all that love his appearing: The very daily perifhing of foodde and rayment, are types of thine owne perifhing alfo. Thus of the fifth reafon.

And are after the commandements and doctines of men.] The reason stands thus,
Ver. 20. 21. Are after the commandements of men.

thus, whatsoever hath no better warrant then the commandement and doctrines of men, is to be reected as a but then some tradition: But these things are such, therefore why are yeæ burthened? See the wretched disposition of mens natures, how ready men are to prescribe, and how easie men are to be led on in these foolish vanities. But are the commandments of God so easily obeyed? Are the doctrines of Gods word so willingly imbraced? Alas, alas, mens examples, or counsell will easily passe for lawes, but the Lord is as if he were not worthy to be heard in the practice of the mot. Thus of the six reasons.

Now followes the objections. Though these things were not commanded in the word, yet they were wisely deuised by our fathers, and therefore are to be obeyed. Sel. 23. The Apostle grants that there were three things alledged to approve the discretion of the founders of these things, and intrench in one kind, viz. abstinence or falling, for that he confesteth that had a shew of voluntary, not coacted or forced religion. 2. Of humbleness of minde. 3. Of the taming of the body; but when he hath granted this, he doth dafh all as it were with thunder and lightning, when he faith: 1. This was but a shew of wisdom. 2. This sparing did with hold the honour due unto the body.

O bferue here that it is a faire propertie to vfe candor and ingenious inquiry after the truth, and willingly to acknowledge what they see in the reasons of the adversaries, we see the Apostle fairly yelds: the full of the reasons, not mangling them, but setting them out distinctly, and then confutes them. It were happy if there were this faire dealing in all reasonings publike and private, in print or by word of mouth, in all that profess to loue the truth especially.

Shew of wisdom] There is a wisdom only in appearance, and in mens account in name onely. Some men haue wisdome, other haue the praire of widsome. But in matters of conscience and religion, it is dangerous for man to lift vp himselfe in his widsome, or to admit the varnish of carnall reason. The wisdome worldly men are not alwaies the holieste, and most religious men. Oh that there were an heart in vs, indeed to acknowledge and to seeke the true wisdom that is from above.

The colours call’d upon their traditions were three. 1. Voluntarie religion. 2. Humbleness of minde. 3. The taming of the body: All these as base varnish, to smeeere ouer mens insolent wickedness, are here rejected. Which may confirme vs in the detestation of popery, even in that wherein it makes the greatest shew: What are their workes of supererogation, their vowe of single life, their canonical obedience, their wilfull poorety, and the like, wh can be paid or shewed in their praire, which was not pretended for these traditions? The Apostle here gives warning, let not men be deceived, these faire pretences of our Papists, are but the old objections of the false Apostles; new varnished ouer againe by the Pope, and his vassals: Oh that our reducèd multitude would consider this? then would they not be thus led to hell with their faire shewes.

The last thing in this verfe is the Apostles reason against these colours. They haue it not in estimation to satisifie the body or flesh.] That is, they yield not due honour to the body: the body of man is to be honoured, for first the sonne of God (as the Fathers say) made it with his owne hands, in the like nesse of the body he assumèd. 2. The soule a diviñæ thing is kept in it, and helped by it in great imployments. 3. The sonne of God took the body of a man into the vnite of his person. 4. He redeemed the body by his bloud, and feedes it with the sacramentall body. 5. The body is the temple of the Holy Ghost. 6. It is conserate to God in baptisme. 7. It is a part of the mysticall body of Christ. Lastly, it shall be gloriously raised at the last day.

Then
They have not the bodie in estimation.

Then let men know, they must give account that dishonor their bodies, and if these superstitious persons must reckon for it, that punish their bodies without commandement from God, where shall these beasts appeare that sinne against their bodies by gluttony, and drunkennesse, and lust, and whoredome, and cruelty, and murther? Oh the condemnation that abides these impenitent men, that glory in their shame, and minde onely to fulfill the lusts of the flesh.

Thus of the dehortation.

Thus also of matters of faith.

Thus also of the second Chapter.
THE LOGICAL ANALYSIS OF
the third Chapter.

Itherto the Apostle hath intreated of matters of faith: now hee intreateth in these two Chapters of matters of life: prescribing rules for conversation.

These rules are either generall or particular. The generall are from verfe 1. to 18. The particular are from v. 18 of this Chapter to v. 2. of the fourth Chapter.

The generall rules concerne, first, the meditation of heavenly things, v. 1. to 5. secondly, the mortification of vice, verf. 5. to 10.

thirdly, the renovation of life, v. 10. to 18.

The exhortation to the care and study of heavenly things is propounded, v. 1. illustrated, v. 2. confirmed by reasons. verf. 3.4.

In the proposition of this exhortation to the studie of heavenly things, two things are to be obserued: 1. the duty required, seeke those things that are aboue. 2. the reasons, which are foure. 1. Ye are rifen with Chrift. 2. These things are aboue. 3. Chrift is aboue. 4. Chrift is exalted there and fits at Gods right hand.

This exhortation is illustrated, v. 2. First by repitition in these words, set your affections on things which are aboue. Secondly, by the contrarie, and not on things that are on earth.

The confirmation is fet downe by two motius: the one from the condition of the faithfull in this world: the other from their glorie in the end of the world.

In this world two things shoulde incite them. 1. Their distresse, they are dead. 2. Their hiding of the happinesse they haue, their life is hid with Chrift in God, v. 3.

In the end of the world: they shall appeare in glory when Chrift shall appeare, v. 4. Thus of the meditation of heavenly things.

The mortification of euill followes; and so he intreates, first of the mortification of vices that concerne our selves most, verf. 5. 6. 7. Secondly, of the mortification of injuries, v. 8. 9.

In the first there is both the matter to be mortified, & the reasons. In the first there is two things: 1. the proposition of mortification (B b 4)
The Analysi.

tion, Mortife therefore your members that are on earth. 2. The catalogue of vices to be mortified, which are either against the feuenth Commandement, fornication, uncleanness, inordinate affection: or against the tenth Commandement, euill concuipidence: or against the first Commandement, covetousnesse which is Idolatrie.

The reasons are taken, first from the euill effect, which is the wrath of God, amplified by the persons on whom it falls, the children of diſobedience, v. 6. Secondly, from experience, in which yee also walked when ye lined in them, v. 7.

Thus of the mortification of vices.

The mortification of injuries followes: where obſerue, 1. the exhortation it selfe. 2. the reasons of it.

In the exhortation there is two things: 1. The charge in generall, put away all these things. 2. The catalogue of injuries to be put away, are either the finnes of the heart, or the finnes of the tongue: the finnes of the heart, are anger, wrath, malice: the finnes of the tongue, are cursed speaking, filthy speaking, lying.

The reasons are three: Firſt, Ye haue put off the old man and his worke, v. 9. Secondly, Ye are renuued, which is explicated by shewing that this new birth is in generall, the putting on of the new man: in particular, it is the renuing of the minde with knowledge, and of the whole man, with the image of Chriſt, v. 10. Thirdly, God is no accepter of persons, without grace he will respect none, and with it he will disregard none, for with him there is neither Gracian nor Lew, circumcision nor vn circumcision, Barbarian, Scythian, bond, free. Chriſt is all in all things, v. 11.

Hitherto of the second thing needfull to holy life: viz. the mortification of vices. The third followes, viz. the exercife of holy graces and duties, from v. 12. to 18. and here the rules concerne either the matter of holinesse, v. 12. to 16. or the means of holinesse, v. 16. or the end of holinesse, v. 17.

For the firſt he giues in charge nine graces: but firſt propofeth three motiues. 1. the election of God, as theelect of God. 2. their sanctification, holy. 3. the love of God to them, and beloved.

The graces are of three sorts: some of them have their greatest praiſe in prosperitie, viz. mercy, kindnesse, meeknes, humblenes of minde: some of them concern the times of aduerſitie principally, viz. long suffering and clemencie in forbearing and forgiving, v. 12. 13.

Some of these graces ought to rainge at all times, & these are three. Firſt, Loue, which is set out both by the dignitie of it, above all put on loue: and by the vfe of it, it is the bond of perfectnesse, v. 14.

Secondly, Peace, amplified by the author, of God: by the power of it, let it rule: and by the heat of it, in your hearts. to which he exhorts by two reasons: 1. from their vocation, to which ye are called: 2. from their mutuall relation, as members of one body, v. 15.

The third is thankfulnes or amiablenesse, v. 15.

Thus of the matter of holinesse.

The meanes followes, which is the word.
The Analysis.

The exhortation to the use of the word, 1. concerns the word in general. 2. the Psalms in special. For the first he propounds three things: 1. the author of it, the word of Christ. 2. the manner of entertaining the word, let it dwell in you plentifully in all wisdom. 3. the end or use it should be put to, viz. to teach in what we know not, and to admonish in what we do not.

The second part concerns the Psalms in particular, where he sets down the sorts, Psalms, Hymns, and Spiritual songs: and the right manner of singing of Psalms, singing with grace in your hearts to the Lord. Thus of the means of holiness, v. 16.

The third thing is the end, which is considered two ways: First, as the end of intention, that we aim at, and so he exerts it in these words, whatsoever you do in word or deed, do all in the name of the Lord Jesus. 2. as the end of consummation, that finisheth our workes, and so they must give thanks to God even the Father by him.

And thus of the rules of holy life, that concern all men as they are Christians.

Now follow particular rules fitted for particular callings, and that in the family. In the family there are three couples: Wives and Husbands, Children and Parents, Servants and Masters, and to these he gives rules distinctly.

First, the Wives duties is laid down and enlarged: laid down in these words, Wives be subject to your Husbands: enlarged, first by a reason, it is comely. 2. a limitation, in the Lord, v. 18.

Secondly, The Husbands duty is propounded, 1. by exhortation, Husbands love your Wives. 2. by dehortation, be not bitter to them, v. 19.

Thirdly, The duty of children, is laid down, in these words, Children obey your Parents: and amplified, 1. by the extent, in all things. 2. by a reason, for this is well pleasing to the Lord, v. 20.

Fourthly, The duty of Parents is express by dehortation, in these words, Parents provoke not your children to anger: and confirmed by a reason taken from the ill effect, lest they be discouraged.

Fifthly, In setting down the duty of Servants, there is first the exhortation, v. 22. 23. the reasons, v. 24. 25. The exhortation is both briefly laid down in these words, Servants be obedient to them that are your Masters: and explicated; 1. by precepts about their obedience. 2. the manner how they must obey.

The precepts are two: one restrains Masters, they are their servants but according to the flesh: the other extends the duty of servants, they must obey in all things.

The manner how they must obey is set down, first negatively, not with eye-service, not as men-pleasers: secondly, affirmatively, and so they must obey, 1. With singleness of heart. 2. With fear of God. 3. Heartily as to the Lord.

The reasons are two: first, from the certaine hope of reward from God, v. 24. Secondly, from the certaine vengeance of God upon them that doe wrong.
Verse 1. If ye then be risen with Christ, seek those things which are above, where Christ sits at the right hand of God.

Verse 2. Set your affections on things which are above, and not on things which are on the earth.

Verse 3. For ye are dead, and your life is hid with Christ in God.

Verse 4. When Christ who is our life shall appear, then shall ye also appear with him in glory.

THE METAPHRASE
upon the third Chapter.

Itherto you have been taught, exhorted, and exhorted in matters that concern faith and opinions. Now it followeth that I should stirre you in such things as concern your carriage both general as you are Christians, and particular as you are of several conditions of life. And the first thing you should be careful of in the right order of your lives, is to raise up your thoughts and affections to the study and contemplation of heavenly things: for hereby you doe effectually prove that you are risen up in the first resurrection with Jesus Christ. And heavenly things are above, and therefore for their worthiness fitting your contemplation: and for their difficulty, they cannot be reached without seeking, and diligent study, and inquiry. Besides is not Christ above, your Head and Saviour, and where should your hearts be, but where your treasure is? yea where Christ is there in singular glory, advanced above all men and Angels; next in glory and power to God himselfe: so then how should your mindes runne upon him? and to contemplate of these things is to ascend after him.

And when I exhort you to seeke the things that are above, my meaning is that you should study about them, and with all wisedome raise up not your thoughts only, but your affections also to the love of heavenly things; and this you cannot doe unless you withdraw your affections from things on earth, whether they bee traditions, or worldly things, or the works of the flesh.

Now there are excellent reasons by which I may briefly stir you up hereunto; both from the consideration of your present estate in this world, and from the meditation of your future condition in the day of Christ. In this world two things should much move you. First, that ye are but dead men: for both you profess the forsaking of the world, and the world accounts of you but as dead men: and your affections drowne and overwhelme you many times. Secondly, the spiritual happinesse which you have, which is the life of your life, is hid alwaies from wicked men, who have no judgement in or discerning in spiritual things: and sometimes by the violence of temptation, your senses disperse not your owne happinesse. Yet be not discouraged, it was so with Christ while he lived; and though it be hid, yet is it hid with God, it is in him, it is in his power, and he will preferre it.

But especially if you think of the comming of Jesus Christ you should be stirred to the love and study of heavenly things: for then shall there be
The Metaphrase.

be an end of all earthly felicities, then shall men make accounts of all their actions and studies, then will not riches awaite in that day of wrath, then will the incomparable gaine and glory of godliness be discovered: Oh the invaluable dignity of heavenly minded Christians in that day! And thus of the meditation of heavenly things.

The second maine part of my exhortation shall concern the mortification both of vices and crimes. First, I would hence observe those special sins which are most hateful to God in your former course of life, and then have beene most prone to. When I say, mortifie, I meane that you should use all them means indefinitely that serve to kill the power and practise of those sins, never giving over confession and godly sorrow till you finde the power of them abated and deaded. And this I would have you doe not only in outward sins, but any saine, though they were as deare to you as the very members of your bodies, yet must you cut them off. Now some of the saines that I would have you studious to avoid or mortifie are these: first, looke to the filthinesse condemned in the seventh Commandement, not onely avoide whoredome, but all kindes of wicked stily filthineses and vnicleanesse; yea toke to that internall burning or the flames of lust within, that habituall effeminateneffe, and pasions of lust: and more then all this see that you make conscience of euill thoughts, and that contemplative wickedneses, which may be in your minde without consent of the will to prauffice it: for euene those thoughts are filthy in God's sight. Now the last saine I will name is contentiousnes, which is a kind of vile idolatry in God's sight.

For these and such like saines, bring downe the searefull judgements of God upon the offenders; and they wonderfully vex God: and besides to live in these sins, and love them, and continue in them, is a manifest signe, that they are but wicked men, children of disobedience, whatsoever they seeme to be, or what they be, or profession soever they make.

And the rather should you be so ever carfull to keepe your selves from these euils, and the like, or speedily to subdue them, or for sake them, seeing you have felt by experience in your unregenerate estate what it is to have saine like a monster to live and reigne in the heart or life.

You must also make conscience of inuries dealing with others, and that not onely of the grosse acts of inuries, but of doing wrong in your very words, yea in the pasions of your heart; yea to approue that now ye walke not in saine, but your uprightness, by putting away euery thing that might tend to the inuries of others. To express my meaning I will instance in durers sins, the unregenerate would make no conscience of. And first in the heart there is inward fretting, and that passion that discomfits it selfe by outward signes, and that inveterate anger called malice: these you must make conscience of. Besides in the tongue there are three vices you must also avoide, viz. cursed speaking, filthy speaking, and lying.

There are three weightie considerations should move you therunto. First, when you repent of sin, you professe to put off the old man and his works; this old man is the old Tempter of your natures, and his works are such as these fore-mentioned passions, and disemperes in the tongue.

Secondly, you are now in the state of grace, you are new men, and there-
fore must not live after the old manner: you are renewed in knowledge to
discrimine these things to be evil, and therefore ought to shew it in your pra-
cishe: and you are renewed after the image of Christ, now there was
no guile found in his mouth, nor any of these wretched perturbations in his
heart, and therefore how suitable hence they be to the harmony of the most
men, yet for that reason you must keep your felues farre from them.

Thirdly, God is impartially righteous and just, if men will not be re-
formed of those old corruptions be cares not for them, though they were
Jewes, circumcised, free; and contrariwise if men strive after that hol-
lineffe, they see in Christ, and mortifie these corruptions that abound
in the world, he will accept them though they were Grecians, Scythians,
bouen. Thus of the second maine thing needfull to holy life, viz: the
mortification of vices and injuries.

The third thing you must be carefull of is the exercise of holy graces and
duties: and here I shall put you in minde of three things: the matter, the
means, and the end. For the first there are nine graces should principally
be remembered in your practise: and that you may be quickned thereunto,
be much in the meditation of three things, 1. God's election. 2. Your
owne sanctification. 3. The love of God to you.

The graces are, 1. Tenderness in all sorts of injuries. 2. Curtey.
3. True and hearty humility and lowlineffe. 4. Quienetness and meeknes,
and tranquillity of heart. 5. Long-suffering in respect of crosses.

And firdly, Clemencie, which stands in two things, in forbearing, and
forgiving. Forbearing in respect of wrongs and infirmities, and forgiving
freely one another. And this forgiving must be extended to every man,
and it must be as Christ forgave us, and that is though they be our inferiors;
though they have done us great wrong, and so we forget aswell as forgive.

But secondly, above all other be sure you clothe your felues with love, for
this will knit us together perfectly, and by this all the Saints, and all the
graces of the Saints tend unto perfection.

Eighthly, Get the peace, that peace I mean that God only gives, and let
it rule and prevaile with you, and if you cannot be at peace in your life, yet
let it be in your hearts still, how unreasonable soever men be, and the ra-
ther should you be carefull hereof, both because you are called of God to
it, and besides you are all members of the same body. Lastly, add unto
all these, amiableness and thankfulnes one to another. And thus of the
matter of holinesse.

Now I must also stirre you up to a due respect of the meanes of holines,
which is the word. And so both the word in general, and the Psalms in
speciall. For the word in general, you must remember it is the word of
Christ, both as the subject, and the cause of it: and you should never
be satisfied till you grow familiar and plentiful in it, through the daily
use of it, both in your hearts and houses also, and that with all judgement
and discretion; not seeking or using it, coldly, perverely, carnally, or in-
directionly: and this word you must impoy both to teach you and one
another, what you know not, and to admonish you and other for what you
do not. And in speciall be carefull of the Psalms, remembering that
they also are the word of Christ, and the rather considering the ex-
quisite
The Metaphrase.

quite a variety of sweet matter in them, but in singing observe these rules: First, exercise the graces of the heart according to the matter of the Psalms. Secondly, do it with attention and understanding. Thirdly, respect God's glory in it and his holy presence.

Lastly, be careful of the end of all your actions, both that all be done to the glory of God in Christ, (as I say both in word and deed) beginning with calling on the name of Christ, and ending with the sacrifice of thanksgiving, which must be offered unto God in the mediation of Christ as well as your prayers. Thus I have briefly laid before you the rules that concern holiness as you are Christians in the general.

Now it think it meet to propose some duties that are more particular: and I will only instance in the family: and there I begin with Wives, whose word is, be subject, an epitome of their duty, and a thing God most stands upon, and which Women most fail in. And great reason, for here lieth the true comeliness and beauty of a Wife, is not in her face and garments, but in her submission to her Husband. And the rather should you be subject, because God hath provided, you shall not be pressed, but in the Lord, not in any thing against the word.

Now for Husbands their word is love, as that God most stands upon and they most fail in. And in particular I give them warning to look to one vice above many, and that is, that they be not bitter to their Wives.

And for children their word is obedience, and that must know that God so injures it, that he will have it done throughly, they must obey in all things, and submit their wills and desires to their Parents. For this is a thing that will not only keep and increase their Parents love to them, but it is also wondrous well-pleasing to God himself.

Parents also must take heed they sin not against their children, not only by too much indulgence, but also by provoking them, and that not only to sin, but to passion, by unserioust precepts, or transgressions and discourtesies, or hard usage, or immoderate correction; and that as for other reasons do they be discouraged either from love of well-doing, or of obeying them.

That are Servants must also with great care attend your duties; your word also is obedience: and the rather because your Masters have authority but only over your fleas, not over your consciences; but in your obedience see to it, it be in all things that concern the subjection of the outward man. But let not your service be only when your Masters look on, or fitted only to please men, but obey even in the singleness of your hearts, as in God's presence, where you should fear to disoblige.

Neither let what you do be done out of a faintheartedness, but from the heart with all willingness, as doing therein service to God, and not to men only.

Knowing infallibly that if men would not reward you for your pains and faithfulness, yet God will, who will not use you as servants, but provide for you as sons and heirs to him. For in all this labor God accounts you as the servants of Christ, and will reward all as if all had bin done to him.

And contrariwise he that doth wrong be he Master or Servant shall receive of the Lord for the wrong that be hath done: for God is no accepter of persons.

CERTAINE
CERTAINE OF THE 
choicest and chiefest points handled 
in the third Chapter.

Threefold resurrection. 
How a man may know whether he be risen with Christ. 
Tis as easy to revive a dead man, as persuade a carnall man. 
Eight sorts of things that are above. 
A fourfold presence of Christ. 
Of Christs sitting at the right hand of the Father. 
Three benefits come by tender affections. 

Three sorts of things called things on earth. 
Eight reasons in general to dissuade from afflicting earthly things. 
Salomons reasons against the love of earthly things. 
Christs reasons. 
The faithfull are dead three waies. 
The life of Christians is hid in divers respects, 
Who may say Christ is their life. 
Of the appearing of Christ. 
Six appeareings of Christ. 

Threefold judgement. 
Who shall judge, who shall be judged, where the judgement shall be, and when. 
The signes of the second comming of Christ. 
The forme of the last judgement: the preparation of the Judge: the citation, resurrection, collection, and separation of the judged: the law and evidence by which men shall be judged: and the sentence, and the fine consequents of the judgment, with the vses. 

What we must doe that we might be assured of the glory of heaven. 
How long we must continue our sorrowes in mortification. 
Why sines are called members. 
Reasons against whoredome. 
Seven kindes of uncleannesse besides whoredome. 
Remedies against uncleannesse. 
The causes and occasions of lust. 

What contentious is, and the effects of it. 
36.37. the signes of it. 
38. remedies against it. 
Gods wrath upon unclean persons. 
Justice in God considered faire waies. 
The fearsfulness of Gods wrath fit out. 
The signes of Gods wrath: the meanes to pacifie Gods anger: and how we may know that God is pacified. 
The marks of a childe of disobedience. 
Difference between Gods anger towards the godly and the wicked. 
The profit of remembering our natural miserie.
Chiefe notes.

A soarefald life.
How we may know when some is alive, and when it is dead.
A man never truly repenteth till he be sure he is to be rid of all sinne. and motiues.
Anger, indifferent, laudable, vitiuous. Degrees of vicious anger: reasons and remedies against it.
Malice, and the degrees and kindes of it. Reasons and remedies against it.
Of blaspheme: the kindes of it: and reasons against it.
Against filthy speaking.
Of lying: reasons against it, and questions answered.
What the old man signifieth: and why corruption is called the man, and why the old man, 63. 64. and what the workes of the old man are. the old man is put off six waies.
The necessitie of the new birth.
Of the renovation of the creature in fourer things: and of the obedience in three things.
Rules for attaining of true knowledge.
Of the image of God in Chrift, in the Angels, and in man, 68. with their difference at large.
How Chrift is all in all, and the comfort of it.
The kindes and signes of election.
How many waies the elect are holy.
Five properties of Gods love.
The kindes of mercy.
Motives to mercy. Rules how to fow mercy.
True Christian curtesie.
What humbleness of minde is negatiuely and affirmatiuely.
Motives to humility of minde, and of divers sorts of pride.
Of Christian meeknesse.
Of Long suffering.
Of forbearance, the kindes, and motiues, and rules for the practife of it.
Of forgiving: divers questions.
To forgive as Chrift forgiveth: hath five things in it.
How love is abone all vertues.
The forts and signes of love.
Love is the bond of perfection these waies.
Of Peace: it is threefold.
How it is of God: and what it rules: and what we must doe to get it.
What is required in performing thankfulness to men, and what in receivinge it.
The Scripture is the word of Chrift in fourer respects.
Men sone against the word six waies.
Women must seeke knowledge as well as men.
The use of Scripture in our bonifes.
The wife use of the word.
What we must doe that the word may dwell plentifuly in us: and how we may know it doth.
Whom may admonife or be admonifhed. Rules to be obserued in admonifion.
What meant by Psalmes, hymnes, and spirituall songs: and rules in singing of Psalms.
Into the goodnes of the action, the goodnes of the end is required.
Things are done in the name of Chrift fourer waies.
Six reasons why Gods children should be more carefull of their words and deeds then others.
Of giving thanks to God.
Of the government of a familie, the authoritie, antiquitie, and utilitie of it. 107,108
Four things in a holy living together in a familie. 108
Six things in household piety. 108
Fine things required in the labours of a familie. 109
The dutie of Wives. 110,111,112,113
Why subiection is rather named in the Wives dutie. 111
Fine things in the Wives subiection. 112
Six waies Wives must honour their Husband. 112
Four waies Wives frame their Husband. 112
Fine waies Wives show faithfulness. 112
Six waies Wives shew feare. 112
Six rules for Wives workes. 112,113
What Wives are not bound to. 113
What they must doe that they may performe subiection. 113
The Wives comelinesse in three things. 114
Husbands shew their love four waies. 116
Six waies Husbands honor their Wives. 116
Seaven reasons why men must love their Wives. 117
Husbands objections answered. 117
Causes why men love not their Wives. 117
Of bitter Husbands. 118
Four rules for curing this bitternesse. 118
The dutie of children. 121
Childrens objections answered. 122
Reasons of their obedience. 123
The dutie of Parents. 124,125
How Parents provoke their Children. 126
Servants dutie. 128,129,130, &c.
Fine faults in Servants. 128
Four things in the manner of Servants obedience. 129
Six waies to know singleness of heart. 132
Twelve signes of a single hearted man. 133
Eight signes of a single hearted Servant. 133
Of the feare of God in Servants. 134
What Masters must doe to get the feare of God into their Servants. 134
Eight objections of Servants answered. 135

CHAP.
CHAPTER III.

VERSE I.

If ye then be risen with Christ, seek those things that are above, where Christ sits at the right hand of God.

Thus unto of Christian doctrine, now followeth Christian life. The Apollos hath before discoursed of matters of faith: now he intends to entreat of matters of life: and to prescribe rules of conversation. And these rules belong either to our general calling as we are Christians, or to our particular callings, as we are people of such or such condition or state of life.

The general rules are set down from the first verse of this Chapter to the eighteenth, and the particular rules begin at the seventeenth verse, and continue till the twentieth verse of the next Chapter.

The rules of the first kind may be referred to three heads, for either they concern, first, the meditation of heavenly things, or secondly, the mortification of vice, or thirdly, the renovation of life. The meditation of heavenly things is urged from verse 1 to the fifteenth verse; the mortification of vice is urged from verse 15 to the eighth. Renovation of life is generally laid down in verses 10, 11, and more specially opened in verse 12 to the eighteenth.

The exhortation to the care and study of heavenly things is thus digested: First it is expounded in verse 1. Secondly, it is illustrated in verse 2. Thirdly, it is confirmed by motives and reason, verses 3 and 4. And thus for the order of the whole Chapter, and the general frame of this first part.

Before I open the words more particularly there are diverse things may be noted from the coherence and dependance of these words, with the Chapter before, and the matter following in this Chapter.

From the coherence with the former Chapter, I observe these things. First, that there can be no holiness of life without faith: and therefore the Apostle first instructeth them in matters of faith. It is a true rule, whatsoever is not of faith, is sin, and may be extended further, then things indifferent, while we are out of God's favour, and know not our reconciliation and justification in Christ, our best actions are but false names. For without faith it is impossible to please God.

Secondly, that the terrestrial blissfulness of man is in respect of sinne, two ways principally assaulted. First, with errors in opinion. Secondly, with corruptions in manners. And against both, we should learn from the Apostle in the latter part of the former Chapter, and the first part of this; to be armed...
armed and furnished with holy directions and meditations,

Thirdly, that these men that are so superfluously carnal, and so zealously forward for ceremonies, and the traditions, and obseruations of men, whatsoever they protest, or pretend, or seeme to be, are indeed void of true devotion, and fervent affection to heavenly things.

Fourthly, that hee that is by faith made a new creature, must resolve to be at Gods appointment for his whole carriage in his general and particular calling.

Thus of the coherence with the former Chapters. From the order of doctrine in this Chapter two things may be noted.

First, that before a man can be good in his particular calling, hee must first be good in his general: thou mayst bee painfull and diliuer, but thou canst not be every way a faithful and sound hearted husband, wife, servant, child, &c. till thou bee a good man or good woman, in respect of grace and godliness. And therefore wee should first seek the righteousness of Gods Kingdom, and it may serve for direction, vnto such as chuse wvies, or servants, or the like: if they bee not faithful to God, how canst thou bee assured they will proove faithful to thee? moreover, wouldst thou have thy servants or children to bee amended, then bring them to the powerful preaching of the word, and call upon them to get into the fellowship of the godly, that they may learne to bee good abroad in matters of religion, and then thou mayst hope to finde them by prove and daily experience, truly and faithfully in thy bininelle. Finally, this reproveth both the sinfulner and folly of many carnall parents and masters, they neuer care for their servants doe their worke, though they altogether neglect Gods worke. And many times they restrain their servants and children, and will not let them hear sermons, or come into godly company, as if that were the way to make them idle and carelesse; whereas we see the cleane contrary to be true.

Secondly, that men are neuer likely to hold out and proove sound in the reformation and new obedience of their liues, till they fall in love with heavenly things, and grow in some measure weary of the world and the things thereof.

Thus of the generall obseruations from the twofold coherence. Now followeth the particular opening of the words.

In the propofition of the exhortation to the studie of heavenly things, layed downe in this verse, two things are to be considered; first, what: or the duty required, viz. seeketh those things which are above? Secondly, why: or the reasons to enforce the dutie, and they are foure. Firstly, we are risen with Christ in the first resurrection. Secondly, the things are abstract, and not obtained without seeking or studie. Thirdly, Christ is absolute in his bodily presence. Fourthly, Christ sits at the right hand of God, exalted in the glory of his father, each of these strongly conclude the exhortation, as will further appeare in the particular handling of them.

If see be risen with Christ.]

There may bee conceiued to bee a threefold resurrection of a Christian.

The first is sacramental. And thus we rise againe in baptisme. The second is corporall, and so wee shall rise againe in the day of Iesus Christ, in our bodies out of the durt of the earth. The third is spiritual, and so wee must rise in this life, in soule, from the death of sinne, or else we shall neuer bee deliered from the second death of this spiritual resurrection, (called elsewheere the first resurrection) heere entreats. And it is a worke of the spirit of grace, delieving vs from the power of sinne, by which wee are quickned to the heavenly desires and endeaoures of holy life, by the vertue of the resurrection of Iesus Christ, applied vnto vs by faith, in the effectuall use of Gods ordinances.
Verf. 2. The first resurrection.

is a worke by which wee grow conformable to Christ, being rifen againe, by which we be safe of the powers of the life to come, and are borne againe to a lively hope of an eternall and incorruptible inheritance, the earnest of which we have received, and shall shortly receive the whole possession purchased, though for a time we be absent from the Lord. This first resurrection carrieth with it a simultude or resemblance of Christ rying againe, fo as every Christian in this work bears the Image of Christ, and in him Christ riyth before our eyes, not only because the Lord Jesus doth in this gracious worke give us a daily and fresh remembrance of his resurrection, by renewing such fruits of it, but also because he imprinteth a secret kind of heavenly mindedness, the Christian in some weak measure, living as Christ did in the interim betweene his resurrection and ascension, waiting always for his exaltation into heaven.

Now the consideration of this worke is heere vied by the Apostle to persuade unto the meditation of heavenly things: and that fitsly: for if we bee riysh as Christ was, then we must bee minded as hee was: now wee know that after hee was riyen againe, hee was not encumbered with this world, nor did he converse with the men of this world, but liued with the Lord as it were immediately, in a heavenly manner, waiting for Heauen: so shoulde a Christian doe: he shoulde every day bee striving to get vp his heart, by faith and prayer and meditation, and voluntary abnegation, by all meanes begging and seeking the vertue of Christs resurrection, that being enabled to forfake the world an the vnnecessary society with worldly men, he might have his heart and conversation in heaven, everday waiting when the time of his changing should come.

Quest. How may a man know whether he be riyen with Christ? Ans. This question may bee resolued both negatively and affirmatively. For first, they are not riyen with Christ, that are in bondage to traditioins, as the coherence with the latter end of the former chapter shews: nor they that are drowned and made fuciellse with the cares of this life, or the pleasures of voluptuous living, nor they that confirming themselves in a dead presumptuous common hope, plead the abounding of Gods grace, to auoch their continuance in saine. For the Apostle in the Epistle to the Romans vthre a reason taken from our conformity to the resurrection of Christ, to confute this vicious and prophane plea of careellse men. Further, they that worship the Beest (the great Antichrist of Rome) and receive his mark upon their foreheads or their hands, are reckoned among the dead men, that have not their part in this first resurrection. Also the Prophet Esay seemes to say, that such men as will not see Gods high hand of judgement, nor will learn to doe uprightly in the land of uprightness, nor can bee allured to godliness, though mercy be shewed them, are to bee accounted among the dead men that shall not live. Lastly, that are not riyen with Christ that doe not beleue in Christ. Now for the affirmative. They may have comfort in the first resurrection, that have felt a divine power in the voice of Christ, quickening their hearts with effectuall desire and endeavour to rise out of the grave of sinne, and to stand vp from the world of the dead. That are constanly affected with an holy exaltation of the knowledge of Christ crucified and riyen againe (an effectuall knowledge I meane) valuing the meanes and signes of it, above all earthly things. That finde their hearts changed from the cares and delights of this life, to a constant desire of the second comming of Christ, to translate them to the presence of glory in heaven. That shew a daily care to walke in newellse of life, yielding their members as weapons of righteousness, striving to crucifie the old man, and destroy the body of sinne, as they that are alive unto God.

2. Again, in that the Apostle faith, if ye be riyen againe with Christ seek those things that are above, wee may note, that it is as hard a thing to get vp the heart.
As eafe to re- 
sume a dead man asper- 
fiwade a car-

The prepa-
rations of faith 
before a man 
can be capa-
bile of direc-
tions of life.

1. Matt. 6. 33.
2. Eight forts of 
things that are 
above.
3. * 1 Cor. 2. 9.
4. 1 Th. 38. 39.
5. 7.
6. f

Dott.

Eight forts of 
things that are 
above.
* 1 Cor. 2. 9.

Heart of men to the study of heavenly things, as to lift vp a maflie corps out of 
the grave and to inspire it with the desire of life: there is neede of the spirit 
and power of Iesus to doe it. And therefore wee should not wonder to fee 
natural men so heartlesse: nor should we attribute it to any inefficacy in the 
meanes, if carnall men bee not perfwaded: for a man may long perfwade a dead 
man to rife before he will get vp: and it should touch vs with all thank- nalness to acknowledge Gods mercy if he have giuen vs a minde to heavenly 
thinges, to deforme them and delight in them.

Thirdly, in that the faith, if see bee rifen, speaking not onely conditionally 
but doubtfully, it imports that one should bee exceeding careful to search 
and trie whether they have their part as yet in this first resurrection: and 
withall implies, that many a man may seeeme to himselfe and others to bee 
delivered from the kingdome of darknesse, and yet lie buried still in the 
graues of finne.

Seake those things which are above] Here the Apostle enters upon the 
propoition of the first maire exhortation, or rule of new life. Now before I 
bring in the Apostle urging this duty, imagine with thy selfe, how farre 
the Christian (thus now to bee instructed for order of life) hath already 
proceeded by faith: for before a man can be truly capable of direction of life, 
there bee diuer thinges requisite in the preparations of faith. And these thinges 
are necessary to be presupposed. 1. That faith hath plucked him out of the 
world of sinners or dead men: so that hee is already withdrawn from the 
society of the wicked. 2. It hath shewed him Gods favouer and joyned him 
to Christ. 3. It hath shewed him in some measure such thinges in the King-
dome of Christ, as his naturall ear nouer heard, nor his naturall eye nouer 
se, nor his naturall heart nouer conceived. 4. It hath joyned him to the li-
uing Saints: so as he now with great desire & delight conserte with them, 
5. It hath made him to suffer in the field for his sins, and withall hath reaffer-
eth his spirit, and cured him of his dullnesse and solitary sorrowes. 6. It hath 
garnished his soule with new budding graces, and opened for him a fountain 
and spring of grace within him, even in his bowels. 7. It hath raised 
in him a true and constant desire of new obedience of life, with a secret re-
olution not to depart from any thing the Lord shall command, all the days of his 
life.

Now presupposing the Christian to bee thus farre proceeded: the Apostle 
comes in, and to beginne his inflations of manners, hee first chargeth him 
with this rule. Seek those things which are above; teaching vs, that the first maire 
thing to be laboured after in the reducing of our liues into a holy order, is to 
flieue by all meanes to get vp our hearts to a constant seeking and minding 
of heavenly thinges: according to that ferious charge of our Saviour Chirll, 
first seekes the Kingdome of God and the righteounnesse thereof.

That this rule may bee more cleerely understood, and more carefully pra-
ticed, it will bee profitable to consider distinctly, what thinges are above, and 
how they are to be sought. And so the thinges that are above may bee dillin-
guished into eight forts. First, God is above: for hee dwells in the high and holy 
place, and he must be sought, and if you ask what we must seeke in God, I 
answer, we must seek the true knowledge of his nature. Wee must seek his 
favoure and the pacification of his liust anger for our finnes. Wee must seek e his 
face, and presence. We must seeke his honour and glory. And wee must 
seeke his intimation. And if you ask how wee must seek God; I answere, wee 
must seeke God, with acknowledgement of our faults, with weeping and repen-
tance for our finnes, with the desire of our hearts, with prayer and supplica-
tion, with fear of his mercies, with meekness, and in the way of holy life.

Secondly, Christ is above: for hee saith to the Iewes, see are from beneath,
Secke the things that are above.

I am from above, yee are of this world, I am not of this world, and he is the Lord whom every Christian ought to seeke, now Christ is two wayes sought principally, first, in the sincere and constant vs of all his ordinances both publike and private, that by them we might finde his presence of grace on earth, and thus the Church sought him in the Canticles. Secondly, in the desires, prayers, and preparations for our own dissolution and his appearing.

Thirdly, the new Jerusalem is above: for so the Apostle to the Galatians expressly faith 1. Even that heavenly society of glorious spirits in illustrious splendor. And these are to be sought two wayes. 1. By the constant desire of their presence and to bee gathered to them. 2. By the imitation of their graces and vertues which they shewed when they were on earth.

Fourthly, Heaven is above: For it is the price of our calling that is above 5, and the glory of that eternall and immortal call is to bee sought 6, and that site wayes. 1. By prayer for preparation and that daily: for so our Saviour hath taught vs in the second petition of his prayer 7. 2. By seeking the assurance of faith and hope, and the pledges and earnest of it 8. 3. By meditation and contemplation striving to express our desires and sighes after it 9. 4. By carrying our selves, as strangers and pilgrimes in this world, weare our hearts and retiringe our lives from the world, confessing and professing our travailes towards a better countrie that is above 10. 5. By continuing in well doing, striving to live a Citizen-like life here 11, in all things prudent, to finde our works and prayers to Heaven before vs, as our provision and treasur 12.

Fiftly, holy graces are above: for S. Iames faith, Every good giving and enure perfect gift is from above, and commeth downe from the father of light 13. And it is apparent, that they are a part of the Kingdom of Heaven, and they tend to Heaven, and therefore the Prophet Esay calleth the name by the glory 14, and they come downe from Heaven, which also appeare in the particulars. Wise-dome is from above 15, for it is the scale of Godds house, for it is weighi-ness, for it is faith, for it is peace, and joy, and all the rest. And that these are bee sought, many Scriptures evidently prove 16, and if you ask how they are to be sought it is shortly answered, by prayer and the vie of the means, which the Lord hath appointed as holy vessells and instruments, and as it were wonder, to conceiue, conuey, and derive grace vnto vs.

Sixtly, the means of salvation themselfes are things above, for they are called the Kingdom of Heaven 17: and the Kingdom of Heaven is said to bee taken away when the means is taken away 18, and those we must seeke 19, though it cost vs much travaile, if there bee a famine 20, or much cost, if the Lord give vs to finde such pearls of instruction or comfort, in the field of any Church or congregation.

Seventhly, holy duties are many of them from above, for the Wise man faith, the way of life is on high to the prudent, to awaye from hell beneath 21, and that becaue both the will that enioyest them, and the power to doe them, and the successe or effects of them, are all from God above. And therefore the Author, to the Hebrews, when he would discourse of doing of Gods will, quoting the place in the Psalmes, seems to intimate that the truespeech of such duties, is to seeke from above 22, and these good things are to bee sought 23, wee must seeke the old and good way 24, we must seeke Judgement and Righteousness.

Eightly, many of the pruities of Christians are from above, as the righteousnesse of Gods Kingdom 25, for grace of graces 26, deliverance from this present evil world 27 (both in respext of the contagiouns and punishments of the same), all spiritual blessings in heavenly things 28, the revelation of hid mysteries 29, the spirit of the somne 30, the influence of Chrits death and resurrection 31, the word with all the treasur of it 32, and the honour which is above 33, and all these are to bee sought 34.

A a 3
sought. Thus of the particular things that are above and we must seek.

The consideration of all this, may much abuse and humble us, for our deadness of spirit, and egregious flownefl of heart, in these things that so greatly concern us. The Devil! takes more pains in seeking to destroy us, then we either doe take, or are willing to take to save our soules, by seeking those things, all of them so worthy to be sought. The worldly man is more industrious to seek riches, and the ambitious man more to seek honor, and the luxurious man to seek his sport, lust or pleasure, then Chriftians are to seek those things that are above, though never any truly sought but did finde, and never lefle was found, then either the evidence or the possession of a kingdom, and that of God. Nay, nay, how haue every one of vs sought out all ways and all inventions, while we lived in the feruice of the flesh, and had no fruit or wages, but that of which we are now ashamed, and yet are feldome or never weary of such vnprofitable and thamefull labour. But I refrefre the vrging of motive till I come to the next verfe: it followeth.

Where Chrift filleth at the right hand of God] These words containe the latter reasons, and comprehend a principall part of Chrifts exaltation; the meditation whereof is here vfed, to excite vs to the loue of heavenly things, seeing our Saviour Chrift in that entirely loues us, not onely in heauen, but is therein great favour, and honour, and maiesty, and power.

There is a fceure-fold preference of Chrift. For firft, he is euer where as God. Secondly, he is in the hearts of the faithfull only, by his spirit of grace and regeneration. Thirdly, he is by representation in the Sacrament. Fourthly, he is bodily in heauen.

Quest. But is not Chrift with his Church on earth still. Ans. He is as God but not as man. I lay not as man locally, for else he is present in his members that beare the image of his true humane nature, and his very body is present sacramentally: he is present by the imitation of righteousness, and by mystical union:

The right hand of God, hath diverse significations in Scripture: sometines it signifieth the power and helpe of God. Sometimes it notes the Maiesty, and authority, and foueraignty of God. To sit, signifieth to abide or dwell, and to gouerne. Here to fit at Gods right hand comprehends three things. Firft, an exceeding glory above all creatures, even the very Angels. Secondly, full power of government. Thirdly, an equality in maiesty and soueraignty, even with God the father, in his person.

Ob. But Stephen{faith he} law him standing at Gods right hand. Sol. Divers gestures for our capacity are attributed for diverse ends. Firft, hee standes, to shew his watchfull eugeneffle and readineffe to take notice of wrongs to his members, to come to their succours. Secondly, He fits, to note maiellie and soueraignty.

Ob. But to fit at Gods right hand, seemes to import the real communication of divine attributes to the humane nature: fo as in his very body he is euerie where, &c. Sol. It doth not. Chrifts humane nature is here reckoned vnder the name of things above. And besides in the Epiftle to the Ephesians, the Apostle faith expressly, he fits at Gods right hand in heavenly places.

The vfe of Chrifts fitting at Gods right hand follow. And firft it may bee a notable terror to wicked men if they doe but consider that hee whom they daily pierce by their sines, and despfie, by contemning his ordinances, by which he would rule them, is exalted to such glory, that hee hath all power to subdue his enemies under his feet. But suretis it if they will not now feare and repent, the time shall come, when all they that say, this man shall not rule over vs, shall see him sitting at the right hand of the power of God, and comming in the clouds.
Vert. 1. Christ at the right hand of God.

Vert. 2. Set your affections on things which are above, and not on things which are on the earth.

The excorration in the former verse propounded, is in this verse illustrated and expounded; first, by repetition; secondly, by the contrary. The repetition is in these words, set your affections on things which are above. The contrarie from which he doth dehort, is in these words, and not on things which are on earth.

Repetitions in Scripture are not without their vse. For thereby the holy Ghost viously imports our slownesse and dulnesse of capacity in conceiving, and backwardnesse in practice, and besides thereby enforceth both the necessity and the excellency of the matter so repeated. And surely, all three may be applied to this repetition. For the contemplation and desire after heavenly things is a most gracious ornament to a religious life, and without some measure of holy affections, it is vnpossible to getrid of the power of sinne, or to practice with any successe or acceptation the duty of a renewed life: and if in any thing we are backward, or wanting, or decaying, or languishing, it is in this rule here given by the Apostle.

Set your affections! The original word varieht in significatiion. Sometimes it is rendered, to studie; and it is (out of question) our duty to study and contemplate...
Template of heavenly things. Sometimes it signifies, to trie by taling, and it is sure that if carnall people had but once called of the sweetnesse of godlineesse and religious duties; they would not so securely neglect the provision for eternity: but especially they would fee, that they have spoke euili of what they knew not. Sometimes it is translated, to bee wise about a thing, and certainly, a Christian should bee wise in the matters of his religion and profession, and therefore, by forecast and diligence to compasse what may bee gotten of this true treaure, and by serpenteine difference in the manner and circumstances of welldoing, and by slyness in a Christian course, void of passion, rash zeal, and fickle inconstancy, growing more and more skilfull and cunning in the foundness of knowledge, how with more power and spiritual advantage to practive every dutie, or exercise every grace. Sometimes it signifies, to saueour of a thing, and it is true that all the carriage and dealings of Christians should favour of the things above; but take it as it is here rendered. Set your affections and so it manifestly teacheth vs that wee must get not minde or thoughts onely, but found affections to heavenly things, which may both serue for reproofof and comfort: for reproofe, I say, both of the loathsome lukewarmnesse of the most k, and of the dangerous losse of first love in the better fort. For comfort, for it is certaine, if thou canst finde thy heart upright in affections and constant desire after heavenly things, thou mayst bee assured of three things. 1. That God will accept thy will for the deed. He will beare with many wants and weaknesses, where bee a man or woman come to his service with hearts desirous to doe their best, and tenderly affected. 2. That thou art not in danger of falling away: for {Apostle} never discoveres it selfe to hurt vs, or endanger vs, till it hath fallen away our hearts and the care of affections in holy duties. 3. That to that thou hast, more is and shal bee given: as thy affections grow and continue, so doth true knowledge, grace and godliness grow also. And thus of the repetition.

And not on the things that are on earth] from the coherence and general consideration of these words three things may be obserued.

1. That a man cannot both at once seeke and affect earth and heauen: for they are heere disjoyned and opposed, a man cannot serve God and man: men, the love of the world is the enmisse of God: but this is thus to bee under- flood, if the world befought in the first place, and with cheefe affection and care.

2. Nay more, this dehortation implies, that it is hard for a man to deal with the world, but a mans affection will too much runne after it: it is hard to bee much employed about profits and recreations, but a man shall lose them too much. Not that it is lonly unlawfull to vfe the world, but that wee should be very jealous of our selves to watch our owne hearts, that our affections be not set on the world.

3. To be crucified vnto the world, able to neglect and contemne the glory and pleafure of it, is a notable signe, that one is risen with Chrift.

Thus in generall.

The things on earth] The things on earth heere meant by the {Apostle}, are either traditions, mentioned in the former Chapter, or worldly things in themselves lawfull, or the worke of the flesh, simply in themselves unlawfull.

Traditions and mans inuenitions which the {Apostle} hath before taxed, may well bee called things on earth. 1. Because they spring from the earth and earthly minded men, they were never inspired from God, nor deuised by heavenly minded men. 2. Because they hinder them that are devoted to them, from looking vp, or attaining any insight in things that are above.

3. Because
3. Because these by effect make men more earthly and sensuall: but of these in the former chapter.

The works of the flesh, and the corruptions of life to bee sooyed; and not affected, are the third sort of things on earth: but of that also afterwards in the second part of the several duties; especially in the fifth verse, so that the second sort of things on earth remaineth to bee more largely considered, those are profits, honours, pleasures, friends, health, and long life.

There be eight reasons to perswade not to affect earthly things.

The first may be taken from the condition of man on earth. For we are here but pilgrims and strangers, and therefore being but in a strange place, to what purpose should we trouble our selves with more then what will become our present need, and the rather knowing that when we come into our owne country, these things will serve us for no vse. Besides, our present lot being not in those things: but the Kingdom of God and righteousness is our portion, even in this life, all other things are but call upon vs, as additaments.

The second may be taken from the disability of earthly things. For first, they cannot so much as fill or satisfy a mans heart. 2. They cannot fence a man against any of the trials of God, when the house of tentation comes. 3. They cannot all of them redeem one soule.

The third reason may be taken from the inconveniencies that follow the love of earthly things. For, first the case of the world doth make the word, that it can never prosper. 2. They breed excuses and shifts in mens minds and alienate by degrees a mans heart from the viz of the meanes. 3. To seek after the world is to sorrow after the world: for to the most the world is a caufe of much sorrow and vexation. 4. The amity of the world, as the Apostle saith, is the enimie of God, and that both actively and passively: for it both makes vs hate God, and it makes God hate vs. Fifthly, the luft after worldly things fill the world with corruptions and sinners. Sixthly, these earthly things thus sinisterly affected, may one day winne against vs. Seventhly, many a man is damned and gone to hell, for minding earthly things.

The fourth reason may bee taken from the souerainty that God hath over all earthly things: and the power he hath gien to Christ over them, now why should we torment our selves with care about these, seeing they are in Gods hand in Christ, to have them and dispose of them as may bee for his glory and our good.

The fifth reason may be taken from the baseness of the nature of all these things: for they are not only on the earth, but of the earth: and if they bee compared unto the soule of man, for which we ought cheefely to provide, the whole world is not worth one soule: which may appear both by the price of a soule, and the disproportion between the gains of the world and the loss of one soule: it is no profit to winne the whole world and lose a mans own soule: and besides, if the whole world layd on one heape would have beene a sufficient sacrifice for the redemption of the soule, the Lord Iesus would never have abased himselfe to such a furnership. But because there could not be found, neither in heaven nor earth, any other name or nature by which wee could be saved, therefore hee humbled himselfe, and tooke upon him the forme of a servant, and was obedient unto the death, even the death of the cross.

Seventhly, it is somewhat to perswade vs, that our Saviour Christ profefeth

8. general reasons to dissuade from seeking things on earth. 

Eeb. 11. 13.
Not on things on earth.

Chap. 3.

feth, of purpose to hinder and interrupt, our rest and ease in the use of those things: when hee faith, that hee came not to send peace, as knowing that much peace and liking of earthly things was unprofitable for vs.

Lastly, we may be more moved by the consideration of the fleering condition of all earthly things: riches have mnger, and the fashion of this world passeth away; yea, heaven and earth shall passe, the earth with the works thereof shall be burnt vp.

But that we may be the more deeply affected with the contempt of the world, I further add these reasons,

Of Salomon, the wisest of all sinfull men.

Salomon in his booke of Ecclesiastes, is exceeding plentiful, and indeed not without cause: for such is the strength of the rooted love of earthly things in many men, that they had neede to be encountered with an armie of reasons, and if I single out some of the chiefest out of divers chapters, I hope it will appear tedious to none, but such as will hear no reason.

In the first chapter, among other things these may be noted. 1. That after a man hath travelled to get what hee can, how small a portion in comparison of the whole hath hee ached: so as hee may say to himselfe when hee hath done, What now remaineth to mee of all my travell which I have suffered under the same? 2. If a man could get nother so much, yet hee cannot live to enjoy it long. For the elements of which man was made, are more durable then man himselfe: for, one generation passeth and another commeth, but the earth remaineth still. The like may be showed of the water. 3. All things are full of labour: no man can rest one. And certainly, many times earthly things gained, are not the labor spent about them. 4. Earthly things possessed, will not satisfie, The eye will not bee satisfied with seeing, nor the ear with hearing. 5. A man can compasse nothing that is new, for there is nothing new under the same. Is there any thing of which one may say, Behold this is now, and never was before? They have beene already in the old time that was before vs. 6. The Lord in wonderfull wise, and righteousnesse, permits in the nature of man, those cares that they may bee travel to humble and break the heart of man. 7. The better these, will not make a crooked thing straight: they will not mend the pleurer manners of men, a man may bee and continue tedious for all these things, or for ought they will doe vnto him.

In the second chapter we may observe these reasons. First, let a man procure unto himselfe the fullest and fairest use of all sorts of earthly things: pleasure, laughter, great houses, gardens, orchards, waters, fruit-trees, woods, feruants, cattell, silver and gold, treasures and ruricke, yet all these will not deliver a man from saecy, loathing, and vexation of spirit. So as hee may truly say, there is no profit in them. 2. In these things there is one condition to all: it befalleth to the wise man, as it doth to the fool. Let a man excell nother so much, yet within a short time at all will be forgotten. For all that, that now is, in the dayes to come shall all bee forgotten. Fourthly, when thou hast gotten all thou canst together, thou knowest not whether hee shall bee a wise man or a fool, that shall enjoy them after thee. Fifthly, to attain those things men usually spend their dayes in sorrow, trauail and griefe, and their hearts take no rest in the night.

In the third chapter these further reasons may be noted. First, all things are swayed with the winges of their seasons and times. So as nothing is steady, though bee borne, and now plant and build, and laugh, and daunce, and embrace, and fow, and love, and live in peace: yet there will bee a time to plucke vp, and breake downe, and weep, and mourne, and cast away, and
hate, and mourne, and die too. Secondly, though the Lord should set the world in a mans heart, yet hee might spend all his days: and never know the full nature of these things. Thirdly, all things are subject to Gods unavoida-
dible disposing. Let man get what hee can, yet God will have the dispo-
ing of it: and whatsoever God shall doe, it shall abide, to it can no man add, and from it can none diminish. And this God will doe that man may fear him. Fourthly, such is the fate of the children of men, that they may
lofe all they have at the very place of judgement. Fifthly, yea the very fate of mortified men, in the reaon of carnall men, because of these oppressions and uncertainties, seemes little better then the fate of beafls.

In the fourth Chapter note, first that when a man hath fet his heart upon these earthly things, if euer hee lose them, he is filled almoft with unmediable
reares and sorrow, so as hee would praise the dead above the living, and
with he had never been borne. Secondly, they are occasions of a mans enuiues.
Thirdly, the crying of these thinges infuruates many a mans heart: so as wee
may see many a man that hath neither sonne nor daughter, nor brother, and
yet there is no end of his travaile, and he hath not the judgement, to say with
himselfe, for whom doe I travaile, and defraud my selfe of pleasure. Fourthly,
a man may get much with fore travaile, and lue to see himselfe despiled of
him for whom he prouideth them: so as they that hall come after him will
not reioyce in him.

In the fift chapter there are also feaun other reaons. First, these earthly
things leade the greatest men into bondage, by dependance. For the King
cannot content without the tilling of the field. Secondly, hee that loueth siluer shall not be satisfied with siluer, and hee that loueth riches shall bee without the fruit thereof. Thirdly, when goods encrease, they are encreased alfo that eare
them, and what good commeth to the owners thereof, but the beholding of
them with their eyes. Fourthly, many times the fheart sleepeth, when the
marter can get no sleepe. Fifthly, there is an euill ticknelle often feeen under
the funne, that riches are kept for the owners ruine. Sixthly, or else they will
perih while the master looketh on. Seuenthly, but ceraine it is, he can carri
care nothing out of the world when hee goeth, but must leave them where hee
found them.

In the sixt chapter there are these reaons. First, a man may haue all a
bundance and yet not haue a heart to vfe them, and so bee worse then an
unstate fruit. Secondly, what needs all this adoe: for all is but for the mouth,
and nature is content with a little. And therefore to haue a soule so vnstate-
ably greedy of hauing, is a prodigious madness. Thirdly, the hauing of all
these thinges makes not a wife man better then a poore; & what wants a poore
man, if hee know how to carri himselfe with the wife. Fourthly, all cannot
make the ceafe to be mortal. For it is knowen man cannot stire with him that is
stronger then he.

In the seuenth chapter there is this reaon. A man may spend all his
dayes before hee can come foudly to know (after many trialls) what is the
belue to put these earthly thinges to.

And for honour, in the eighth chapter three thinges are worthy noting. First, a man is not Lord of his owne spiritt, to kepe himselfe alue in his honour. Secondly, many men rule to their owne ruine. Thirdly, men after death are quickly forgotten. They that come backe from the holy place remem-
breth them not long. Yea, a man may be quicke forgotten in the City where
he hath done right.

And in the ninth chapter, two reaons more are added. First, no man can
know the love or hatred of God by these thinges. Secondly, they are not
gotten alwayes, by helpe of meanes. For the race is not alwayes to the swift,
not the barreil to the strong, nor riches to men of understanding, nor favour to the wise: which makes the Athieft and Epicure conclude, thattime and chance commeth to all things.

The summe of all that Solomon can say is, vanity of vanities all is vanity. And now that we haue heard Solomon, let vs in the next place heare a greater than Solomon,

Our Saviour Chrift in the fixt of Mathew, divideth the care of earthly things into two forts. For either men are greedily transported with the desire of getting treaures, that is, abundance and superfluities: or else they toyle their hearts with diuifull and diftracting cares, about necessaries, as what they shall eat, and what they shall put on. From the first kind of care, he diuades with foure reafons. First, all treaures are subject either to vanity or violence. Either the moth will eat them, or the thief will steal them. Secondly, these things bewitch and steal away mens hearts. Thirdly, the minding of these things, darketh the eye of the foule, with greater darkness then can be exprefl. Fourthly, a man cannot serve God and riches.

From the second kind of care he dehorteth with eight reafons. First, the life is more worth then meat, and the body than rayment. And if the Lord haue given the greater, why should he not be trufted for the leffe? Secondly, God provideth for the very foules that have not such meanes as man hath: and will he not provide for man? Thirdly, all thy care will not add one cubit to thy stature, but if thou wouldest swell thy heart out, this God only must increase thy strength or health. Fourthly, this care is a signe of little faith. Fiftly, this for Gentiles that know not God nor the covenante of his grace and mercy in Chrift, to seeke after these things. Tis a groffe shame for any Christian to be so heathenish. Sixtly, doth not your heauenly father know all that you need? If he be a father, hath he not will? and if he be in heauen, hath he not power to helpe? Seuenthly, you have a flat promis, that if you feek the kingdom of heauen and the righteousnesse thereof (which should take vp your cheekeful care) all these things without fuch care, fo farre as is needfull shall be caft upon you. Lastly, hath not euerie day his euill? and is not the grieve of the day great enough, why then doth thou diuert thy felfe for to morrow, affure thy felfe the time to come will afford thee matter of grieve and trouble enough, thou needst not disquiet thy felfe beforehand.

The confideration of all this, as it may bee a comfort against all want and croffes about these base earthly things: so it may greatly reprocue thole that burie their talents in the earth, that is, spend all their gifts about earthly matters. But especially wee may hence learne diuers lefions. And first since wee haue heard Solomon's opinion after long discours, that all is vanity, wee should learne of the fame Solomon therefore, to fear God and keepe his commandements for this is the whole of man, and the end of all. Secondly, let the place of the fainted be as a glorious throne exalted. Thirdly, let vs use this world as if we used it not. Let them that reioyce bee as if they reioyced not, and they that weep as if they wept not, and they that buy as though they possessed not. Fourthly, if the Lord giue vs but a little portion in these things, let vs esteem his mercy and liue with contentednesse, refolving that better is a handfull with quietnesse, then two handfulls with labour and vexation of spirit. And fiftly, we may hence be confirmed to take the more liberty to vff these earthly things for our owne joy and refrething, they are none of the things the Lord would haue vs with such a doce keepe: but hee allows vs to eat and drink, and delight our felves with the profite of our labours. Lastly, we should improouethem, and vfe them as meanes to doe what good wee can with them in this life. I know (faith the wife man) thereis nothing good in them, but to reioyce and do good in his life. And to this end we shoule...
Your life is hid.

I

In this verse and the next the exhortation is confirmed by two motives: the one taken from the condition of the faithful in this world, the other taken from the consideration of their estate in the revelation of the glory of Christ in the last day. The first is in this verse, the latter in the next.

There are two things in the condition of the faithful on earth which should make them little to mind earthly things, or desire to continue long in the world.

First, that in respect of distresses, they are as dead men while they live. Secondly, that the happiness they have (which is the life of their lives) doth not appear, but is hid with God in Christ.

For ye are dead.] The faithful are dead three ways while they live: For first they are dead to finne in respect of mortification. Secondly, they are dead to the Law, by the body of Christ, in respect of justification: so as now the faithful doe no longer wait upon the Law for righteousness, but upon a second marriage they have it from him that was raised from the dead for them.

They are dead to the world, and that in three respects. First, in respect of their own voluntary forfaking of the world, and their mortifying of earthly desires, joined with a sense of their own mortality: so was Paul as a man crucified to the world. Secondly, in respect of the world's account of them. For so soon as men get any true grace, and retire themselves from the excesses of the time, they are neglected and forgotten as dead men out of mind. Thirdly, in respect of the multitude of afflictions which doe many times overpower and drown the Christians. It is not vnfruitfull in Scripture to say of men in desperate distresses they are dead men. The Prophet Esay calls the people in captivity dead men, when he faith, Thy dead men shall live. The Apostle Paul faith thus: If we be dead with him, we shall live with him. Which hee seemes to explain in the next verfe thus: If wee suffer with him, wee shall also reign with him. Thus David faith, He was as a broken vessel, forgotten as a dead man out of mind. And in another place he faith, He was brought to the deep of the sea. And in the 88. Psalm hee faith, his foule was full of euills, hee was counted among them that goe downe to the pit, free among the dead, like the flame lying in the grave, yea he was laid in the lowest pit, in the darknesse, in the grave. I spare to alleadge other scriptures.

The verse may be, to teach vs to obserue hence what may befall the best man, so in the consideration of our owne estate, to say within our selves as Tobs did, If I have done wickedly, we are wone to me, and if I have done right conscie, I will not lift up my head, being full of confusion, because I see mine affliction. For though the Lord hath not yet thus overwme him with distress, yet in a much as he may doe it to thee, as well as to others his deare servants, it should cause thee to walke humbly before God, and to learne to die to the world, before the world be dead to thee.

Againe, hath miserie broken in vpon thee, and prouaile ouer thee, so as thou feemeft to be laid in darknesse, as they that have bene dead long agoes? let not thy spirit be in perplexity in thee: no strange thing is befallen thee: Gods children are but dead men in this world. Remember the time past, and meditate of God's works of old: stretch forth thy hand vnto God, and let thy soule desire after
Yet it take as for and Firft, Chrifhans times aP/4/.77. in 1lira £fcy Cor.1.10. ££je 77. 1.3. Firft, Chrifhans hidfrom life of Godhidfrom the world. and Generaly we may burst out with the Psalmit, and fay, How great is the goodness thou hast laid up for them that truft in thee 7? It is great goodness, but yet note that hee faith it is laid vp. Layly, in refpeft of the life of glory the world knowes not Chrifhans: for it doth not yet appeare what they fhall be 8.

Seeing this is fo, that the life of Chrifhans is hid from the world; as it should inferre the Apoftles former exhorlation, it should further reache vs, not to refpect nor care for the judgement, confell, cenfures, &c. of carnall men, in the whole or any part of Chrifhian life: for it is hid from them, and they know not of what they fpake.

Nay in the second place, sometimes the life of a Chriflian may bee hid from Chrifhans alfo themselves, fo as they cannot discern their owne happinesse, espeially in some fits of tentation, and feldome or noother do they fully discern in this world so much as the glory of their prefent estate. David thought he was call out of Gods light 4. And hee more mournfully makes his mone in the 77. Psalme, as if hee were almoft refolute that the Lord would not be mercifull to him. Iacob cries out, My way is hid from the Lord b, and the people somewhat vehemently fay, Verily thou O God hideft thyfelf, O God the Saviour of Israel c. Which should comfort afflicted Chrifhans, if they may here fee that it hath bene an usual diftreffe of Gods deare fervants, to have their life hid in God. And with allit may warne vs, let him that now flaneth in the refrehings of the comforts of Gods prefence, take heed left he fall. But espeially it should quicke vs to a desire to be gone; and to be in heaven, that we might be paff all danger.

But left Chrifhans fhould be discouraged, he addeth two comforts: Firft, it is with Chrifh, Secondly, it is in God.

With Chrifh.] The life of Chrifh alfo was hid while hee liued. For firft the glory of his divinirie was couered as it were with a veile in his fleth, Secondly,
Ver. 4.  

**Christ shall appeare.**

his outward glory of his life amongst men, was obscured by the many croles he sustained for our sines, so as the world did not owne him, and he was without forme, and despised among men. Thirdly, his life was hid in the grave. Fourthly, it was hid in respect of the horrors he felt in his soule, the Lord as it were hiding his louing countenance from him for the time. Fifthly, his glory in heaven is hid from the world, and the Saints on earth have but a glimpse of it. All this may comfort vs, seeing nothing can befall us but what hath befallen our head; and if the world will not acknowledge our glory, and the beautie of the profession of sinceritie, it matters nor, it could not see the excellencie of Christ when he was on earth.

_In God._ Our life is hid in God either in respect of obiect, because it principally consists in the vision of God, or causally as God is the first cause to beget it, and still to preferre it: or else with Christ in God, that is, with Christ who incomprehensibly rests in the bosome of the Father: or lastly, in God, that is, _apud Deum_, in the power of God, to dispose of it at his pleasure. Which should comfort vs, seeing none hath power over our life but God, and reach vs to commend our spirits into his hands.

**Vers. 4. When Christ, who is our life, shall appeare, then shall ye also appeare with him in glory.**

These words contain the second motuie to perswade to the meditation of heavenly things. If men would consider of the certaine and glorious appearance of the Lord Iesus Christ, when he shall come to take account of all the actions of all men, and put an end to all the earthly felicitie which man hath with so many inventions sought; and withall but thinke how va- available all earthly things will be at that day, either to deliver from the terror of the judgement, or the horror of the everlasting miserable will certainly follow (if men be not more carefull to provide for their soules before-hand, by following the studie of better things) but especially if men would consider the great gaine and profit that godliness at that day will bring, and the incomparable glory that all heavenly minded Christians shall then be exalted vnto. The thought of these things daily and truly laid vnto mens hearts would much exerse and thrice up to a constant care of preparing our soules against that day; and would greatly weane vs from the cares and delights in these transtorie and earthly things here below, that will so little auaile the owners in the day of death, and will bee of so little use in that immortal estate vnto which after this judgement the godly shall be translated. So that these words offer two things to be inrected of. Firft, the glorious appearance of Christ. Secondly, the glorious appearance of the Christian in the day of Christ.

But before I enter upon the particular and full discourse of these two glorious appearances, some things may be briefly and generally noted.

1. That the knowledge of those last things is not a curious or vnprofitable knowledge, but contrariwise ought to be searched after, as exceeding vnfull in the life of man.

2. That the doctrine of the glory of Christ and Christians in that last day is now but little knowne or discerned; and that the word _appeare_ importeth so as the fulneste of Christs majestie, or of the Christians glory will not appeare till the very judgement day. The better fort know in part: and the worser fort are so blinded by the deuell, and befotted with sensualitie and the love of earthly things, and withall are so conscious to themselves of the evils they are guilty of, that they have no desire to discern, or to be taught to know the doctrine of Christs comming.

3. Thoae
3: Those words (which is our life) are not to be altogether pasted over; they plainly affirm, that Christ is our life, and this is an honor that the Lord challengeth to himselfe: and therefore hee would be acknowledged to be the way and the truth, so allo be addeth, I am the life, and to this end he came, that men in him might have life. And with great reason is Christ said to be our life, for he formed vs at first when we were not, and quickened vs when we were dead; and hath proffered a better life for vs, and doth preferre vs unto eternal life, and daily renew life and power in the hearts of his people, and will raise our bodies at the last day. The consideration hereof may both teach vs and trie vs: it may teach vs, as to acknowledge that wee have received life from Christ, so to dedicate what remaineth of our life to the honour and service of him, that is the author and fole Lord of our liues; and withall to runne vsnto him for the daily preparation and renewing of life and louelie felfe in vs. And it may trie too: for till we can truly say out of feeling and experience, Christ is the life of our liues, we shall hardly finde reason of comfortable hope in our appearance before him at the last day. And they only may truly professe that Christ is their life, that first can liue by the faith of Christ; accounting themselves to have enough if they may see comfort in Gods promifes made in Christ, and feele the joyfull fruits of Chrills fauour and presence, howsoever it goe with them for outward things. Secondly, that doe continually sacrifice and devote vsnto Christ their belt defires and endeavours, and that with resolution to cleave to his service all the daies of their life. And thirdly, that can beware his absence, or displeasure, as the most bitter crosse: so as they could feel, and out of affection say of such times and such a condition, that the true life of their life was absent or removed from them.

Now I come to the appearance of Christ. I have not here to doe with the appearance of Christ as it is considered in the fore-ordination of God before the foundation of the world; but of the accomplishment of it, and so Christ’s appearance is of diuers kinde: For first, hee hath appeared vsnto the whole world, as the true light that made the world, and lighteth every man that cometh into the world; and thus he appeared in the light of nature. Secondly, he appears to the whole Church, conftituting both of good and bad, by the general light of doctrine and Scripture, but many receive not his testimonie.

Thirdly, he hath appeared corporally, in the daies of his flesh, once in the end of the world, to put away sinne by the sacrifice of himselfe, and to dissolve the worke of the devil. Then was fulfilled that great mysterie, God was manifester in the flesh.

Fourthly, he hath and doth daily appeare in the hearts of all the faithful, by the manifestation of the spirit of grace, whereby hee doth not onely shine, but also dwell in them.

Fifthly, he hath and doth appear in the day of death, by the ministerie of his Angels, to tranlating the blessed soules to their place of peace, rest, and joy. And lastly, he shall appeare in the end of the world in glorious majestie, to judge all men and Angels, and this is the appearance here mentioned.

There is noted to be a threefold judgement. The firt judgement, and that was accomplished on man and Angels at their first fall. Then there is a middle judgement, and so God judgeth the wicked and the righteous every day. And there is a laft judgement, and that is this judgement about which Christ is here said to appeare.

The doctrine of the last judgement is in a manner onely to bee found in the Church. They were darke and vnccertaine things, the Philosopher could see by the light of nature. And the Lords messengers haue in all ages from the first beginning till now, mightily vrged the terror of this day, to awaken the secure world. Henoch prophesied of it, so did Moses, and Daniel, and Salomon, and Daniel, and Joel, and Malachie, so did Christ himselfe.
and Paul, and Peter, and John, and Jude. Neither is the assurance of the judgement to come warranted by the words of God's servants only, but the Lord hath left many works of his own, as pledges that he will once as length for all judge the whole world for sinne. The drowning of the old world, the burning of Sodome, the destruction of Jerusalem, were assured fore-tokens that the Lord would not put vp the infinite iniquities of the world, but will most severely punish for sinne. The pleading of the conscience forreels a judgement to come. The sentence of death pronounced in Paradide, and renewed with such terror on Sinay, did evidently assure that God meant to call men to an account. The leffer judgements in this life are but fore-types of that last and greatest judgement to come. And lastly, the dragging of men out of the world by death is nothing else but an Alarum to Judgement.

Yet as there is a necessary vfe of the knowledge of this dreadful and glorious doctrine, so there is a restraint to be laid vpon vs. This is one of the things wherein we must be wise to sobrieties. We must reprove the itching of our cares, and be content to be ignorant of what is not revealed: this is a doctrine to be inquired into more for vfe of life, then to feed the curiosity of contemplation.

Concerning the Judgement to come, if any ask, Who shall judge? I answer, that in respect of authoritie, the whole infinite shall judge: but in respect of the execution of that authoritie, Christ onely shall judge, and that as man. It is true that the Apostles and the Saints are said to judge the tribes of Israel, and the world: but they only judge as affefors, that is, they shall fit as they were on the bench with our Saviour Christ when he judgeth.

And if any ask in the second place, Whom Christ shall judge? I answer, he shall judge the evil Angels: for they are referred in everlasting chains under darkness, unto the judgement of the great day. He shall judge also the man of sinne, even the great Antichrist, that hath made such havoc in the Church, and seduced the nations with the wine of his fornications: even him shall he consume with the brightness of his coming. He shall judge also all reprobates, men, women and children, of all ages, nations and conditions: for though he shall not know them in respect of approbation, yet he shall judge them, and make them vnder (and he knew their transgressions. Further, he shall judge the very elect, though it shall be with a different judgement: for we must all appear before the tribunal of Christ, that every one may receive the things which are done in his body. Lastly, in some sense it may be said he shall judge the whole world: for the heavens and the earth that now are, are kept (by the word of God) and referred vnto fire against the day of condemnation, and of the destruction of ungodly men. And the Apostle Paul saith, that the fervent desire of the creature (made subject to vanity by man) waiteth for this revelation of the sons of God at the last judgement: for they are subdued vnder hope, and shall at that day by the sentence of Christ be delivered from the bondage of corruption into the glorious libertie of the sons of God.

Thirdly, if any ask where this judgement shall bee, I answer, that seeing the Lord hath not determined it, it is curious to enquire, and more curious to affigne the very place: as some have, that wrote it should be in the valley of Jehoshaphat: or as others would have it, on Mount Sion, whence he ascended. This wee know, it shall be nere the earth, in the clouds of heaven, where Christ's throne shall be set: and further then this we need not enquire.

There have beene also many opinions about the time when it should bee. Some thought, that as the world was six days in creating, and then the Sabbath of rest came: so the world should last 6000 yeeres (reckoning a 1000 yeeres as one day) and then should come the eternal Sabbath. Others ditribute the times thus, 2000 yeeres before the Law, 2000 yeeres under the
the Law, and 6000 yeeres after the Law, and then comes the judgement. Others thought the world would last after Christ so long as it was to the flood from the creation, and that was as they say, 1656. yeeres. Others thought it should be as long to the judgement after Christ; as it was from Moses to Christ, and that should be 1582. yeeres. This experience hath proved false. Other say Christ lived 33. yeeres, and the world should continue for 33. Jubileies after Christ. What can be said of all or the most of these opinions and such like, but even this, that they are the blinde fancies of men? For is there not a plainre- strain laid upon men, in this question, when the Lord Jesus said, 'It is not for you to know the times and seasons, which the Father hath put in his owne power.'

And of that day and hour knoweth no man, no not the Angels of heaven, but my Father only. And the Evangelist S. Mark saith, that the sonne of man himselfe knoweth not the day and hour. Not that simply Christ is ignorant of the time of the last judgement; but he was said not to know, because hee kept it from our knowledge. Or else he knew it not as he was man, or rather in his estate of humiliation, and in his humane nature he did not precisely know it. But that hides not but that in his estate of exaltation, as he is now in heauen, and hath all power and judgement committed unto him, he may & doth fully understand it.

But letting these things passe, the principall things for vs to be informed in as concerning the day of judgement, and this last appearance of our Lord and Saviour Jesus Christ, are these three: first, the signes of his comming. Secondly, how or the forme of the judgement itselfe, when he doth come. And lastly, the oyle we should in the mean while make of the doctrine of the last judgement.

For our better remembrance, the signes of Christs comming to judgement may be briefly reduced into this Catalogue.

Some signes goe before, and are fulfilled before he appeare. Some signes are coniioned with his appeauring. The signes going before, are more remote, or more neere. The more remote signes are these: Firft, the vnuiuerall preaching of the Gospel to all nations, Gentiles as well as Jews. Before the end come, faith our Saviour, This Gospel of the kingdome shall be preached throughout the whole world for a witness to all nations. Secondly, most cruel perfection: Even such tribulatiou as was not from the beginning of the world. Thirdly, a general falling away or apostasie of the Churches in Antichrist. Fourthly, waves and storms of warres, famme, pestilence, and earth-quake in divers places. Fifthly, false Prophets and false Christs, which shall deceive many. The signes more neere, are, Firft the preaching againe of the everlasting Gospel? Secondly, the detection and fall of Antichrist, and the spirituall Babell. Thirdly, the calling of the lewes, after the suffenie of the Gentiles, is come in. Fourthly, cold- nesse and securitie in the world, as in the days of Noah. Fifthly, the shaking of the powers of heauen, the darkening of the Sunne and Moon, and the falling of the stars, &c. The signes conioyned are especially two: Firft, the wailing of all the kindreds of the earth. Secondly, the signe of the sonne of man. Which what it shall be I cannot describe.

And thus wee are come to the very time and execution of the judgement. And therein consider, firft the preparation: secondly, the judgement it selfe: thirdly, the consequents of the judgement.

The preparation is two-fold: Firft, of the Judge: secondly, of the judged. Vnto the preparation of the Judge may be referred these things: Firft, his commissioun, or that singuler power given him of the Father to execute judgement upon all the world: and this shall be then made manifest to all men. Secondly, the cohancing of the humane nature with a most peculiar and unsearchable maieftie and glory, most lively expressing and resembling the forme and brightnesse of the Father. Thirdly, the attendance of thousandth thousands of
of holy Angels, in the perfections of their splendor. Fourthly, the choice of a place in the clouds of heaven where he will sit. Fifthly, the erecting of a most glorious white throne: which what it shall be who can vter? yet without question it shall visibly then appear. And thus of the preparation of the Judge.

The judged shall be prepared four ways. First, by citation. Secondly, by resurrection. Thirdly, by collection. Fourthly, by separation. First, they shall be cited to appear. The world is three times cited: First, by the Prophets and Fathers before Christ. Secondly, by the Apostles and Ministers of the Gospel since Christ. And the last summons is this here meant, which shall be performed by a shout from heaven, and the voice of the last trump: and this shall be the voice of Christ the Angel of God, and ministr'd by Angels. For that it shall be Christ's voice, is plain: The dead shall hear his voice, as his faith in John a. And the Lord himself shall descend from heaven with a shout, with the voice of the Angel, and with the trump of God b. That the ministic of Angels shall be v'd, is manifest by the Evangelist S. Matthew, who reporret Christ's words thus: And he shall send his Angels with a great sound of a trumpet c.

Secondly, upon this voice shall a resurrection follow, which may be two ways considered: First, every man in his own body, whether he hath done good or evil, shall rise, and rife vp out of the grave, or other places of the earth, os sea, or aire d, without any losse of any part, that so every man may in his very body receive what he hath done, whether good or evil. Secondly, the huing shall be all changed in a moment, in the twinkling of an eye, at the last trump e. And this change shall be in stead of death, and a kind of resurrection. Not a change of substance, but of qualities. Our corruptible shall put on incorruption.

Thirdly, then shall the Angels gather and collect, and bring into one place, from the four windes of heaven, that is, from all the four parts of the world, all that are quick or dead, now raifed or changed, elect f or reprobate: and such is their power, that they will be able to drive in the mighty, wicked, vnwillinge, yea though they were never so many millions of them.

Lastly, when they are thus brought together, there shall be made a separation: for the sheepe, Gods elect, shall all be put on Christ's right hand; and the reprobate or goats, shall be compelled to his left hand g. And thus of the preparation. The judgment it self followeth.

In the judgment it selfe I consider three things. First, by what law man shall be tried and judged. Secondly, by what evidence. Thirdly, what the sentence shall be.

For the first, the Gentiles shall be judged by the law of nature. The unbelieuing Christians in the visible Church shall be judged by the word or Law, writ or preached to them: according to that of the Apostle, They that have sinned without the law, shall perish without the law; and they that have sinned under the Law, shall be judged by the Law. And our Saviour faith, He that refuseth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, it shall judge him in the last day. And the faithfull shall be judged by the Gospel, even by all those comforts and promises contained in, or belonging to the covenant of grace, applied to them in this life, and must fully then be confirmed and accomplished. For the sentence at the last day shall bee but a more manifest declaration of that judgement the Lord in this life most an end by his word hath paffed upon man.

For the second, the evidence shall be given principally by the opening of three books. The one is the booke of conscience, and the other the booke of life, and the third the booke of Gods remembrance. The booke of conscience, is that word which is kept within every man, of all sorts of actions. And that
conscience may at that day give in fuller evidence, it is certain that after the resurrection, it shall be almost infinitely extended by the power of God to express this last testimony both in the good and in the evil. The books of life is God's sacred and eternal record of all those persons that were foreordained into life, of all ages and nations. The books of remembrance will exactly express, without all failing or mistaking, all the inclinations, thoughts, affections, words and deeds, with all circumstances, or occasions and whatsoever else may illustrate, either the goodness of good men, or the transgression of the wicked.

For the third. The sentence will be upon either the godly or the wicked. The sentence upon the godly will contain, first, the opening of God's eternal counsel, and his unsearchable love, wherein he hath resolved and begun to declare his will, to bless every one of the Elect. Secondly, a manifestation of all the righteous ones; signed, thought upon, spoken or done, by the godly; and that with such frequency of affection in Christ, that he will see and remember nothing but goodness in good men. Thirdly, a final and general absolving and redeeming of them, from the guilt and power of sin, from the beginning of the world, in Adam or themselves. So as there shall never be either sinne in them, or accusation of sinne against them. Fourthly, ordination to glory, by appointing every one of them to inherit the kingdom prepared for them before the foundation of the world. Contrariwise, the sentence of the wicked shall contain, first, a declaration of God's eternal and just hatred of them. Secondly, a full manifestation and ripping vp, before all men and Angels, of all their sinnes both of nature and action, both against God or men, or their own bodies and soules, secret and open, of whatsoever kind soever. Thirdly, a most terrible denunciation of Gods eternal curse and horrible ordination to thos eternal torments prepared for them, together with the detest and his Angels.

Hitherto of the judgement itself. The consequents of this judgement follow; and they are these: first, the firing of the world, that is, the dissolution of the world by a wonderful fire that shall inclose all, so as the world shall not appear, till it be renewed againe, and come out of that fire as out of a furnace: for as the Apostle Peter faith, The heavens being on fire shall pass away and be dissolved with a noise, and the elements shall melt with heat, and the earth and the works thereof shall be burnt vp. And there shall be new heavens and new earth, that is, as it were a new refined. And the Apostle John faith, the heavens and the earth shall fly away from the face of him that sitteth on the throne.

The second consequent shall be the abating of the wicked to hell, execution being speedily and fearfully done upon them, with all horror and haile by the Angels. The third shall be the libertie of the creatures, I mean the rest of the creatures besides men and Angels. But because this is a point somewhat obscure, I will endeavour in a few words to resolve a doubt or two. Que. First, how are the creatures now in bondage that they shall need then any libertie? Ans. They are in bondage in divers respects. For first they are frail and corruptible, and so in bondage to corruption. Secondly, they are subject to confusions and inconclancy: as may appear by the almost infinit mutations; in the ayre, earth, sea, fire. Thirdly, they are now forced to serve wicked men. The burning flames upon the vniust as well as the just. The heavens makes fruitful with her showers and influence, the field of the wicked as well as the just. The earth is driven to feed and to receive into her bosom, the vnbodily as well as the godly; and this is a bondage. Fourthly, the visible creatures are God's great booke to proclaime the invisible things of God: now they stand always ready and reading too, and men will not learne by them; And so these good matters lofe all
all their labour, and this is a bondage to be tied to reach such as will not learne. Fiftly, the creature is made not only the instrument, but many times the subiect of mans punishment for his sinnes. As the earth is made iron, and the heauens bratfe for mans sake, and this is a great bondage. Sixtly, the creature intends immortallitie, which while it failes of in the dying or expiring of the particulars of every sort, it would supply for the perfection at leaft of the kindes, by a perpetual substitution of new particulars in every kind: and yet loath all this labour, because all things must be dissolved, and must be restored by another way knowne to God, and not now to nature. But especially the creatures may be said to be in bondage, because since the fall, the more illustrious instincts and vigorous of the most of the creatures are darkned, decayed, dulled and dis tempered in them. Oh but might some one say, how can this bondage be ascribed vnto the heauens? Sol. The heauens are not so perfect, but they may admit enlargement of their excellencie. Besides, they suffers now promiscuously to the yee of bad as well as good, neither are the very heauens without their feebleness, and the manifest effects of fainting old age. And therefore by a propoposition they may be said to groane together with the rest of the creatures vnder the common burden and vanitie vnto which they are subdued. It is obserued, that since the dayes of Ptolemy the Sunne runnes nearer the earth by 9976. Germane miles, and therefore the heauens have not kept their first perfection.

Oh. But how can this vanitie or bondage bee in any sense ascribed to the Angels? Sol. There is no necessitie to include the Angels in the number of the groaning creatures: and yet it will bee easie to shew that they suffer a kind of bondage; for they are now made to serve earthly things, men have their Angels to attend on them. And it is thought they have a kinde of regencie or presidencie either ouer nations, or in moving the orbes of heauen. Besides, they are put to inflict punishments on wicked men, as on Sodome. Further, they performe serviece sometimes not attaining their owne ends. And lastly comparatiuely, at least their felicitie in the creation was not so absolute as it shall be in Chrift: for if his comming adde not vnto them a more excellent condition of nature, yet out of all question it adde a fuller measure both of knowledge and ioy.

Que. 2. But what shall the creatures haue in the day of Chrift they have not now? Answ. Fiftly, they shall haue freeome from all the former bondage and vanitie. Secondly, they shall bee delivered into the liberie of the sonnes of God, that is, they shall haue a most excellent estate, when the children of God are glorified. Wherein the Lord shews his sufficie, in that the creature shall haue restitution for what is lost by man. Oh. But shall there bee a resurrection of creatures as well as men? Sol. No, for this restitution shall be made in specie, not in individua. Not to every particular of every kinde or sort, but to the sort or kinde of all creatures: and that shall be done to the creatures then found in their feuerall sorts.

The fourth consequent of the judgement shall be the possession of the glory of Chriftians appointed by the sentence of the judge. But of this afterwards in the end of this verse.

The first consequent of judgement shall be the deliveringe vp of the kingdom to the Father; and to the laying downe of Chrifts office: for when Chrift hath finally and fully subdued Satan, death and wicked men, and hath fully reconciled the elect to God, then will there be no word of any such government in heauen as was on earth. HEE shall not neede any longer to rule them, either by ciuitall Magistrates, or by his need and discipline, or by any other way, which onely did agree to the times of the Churches warfare and pilgrimage: but he shall never cease to live and triumph with them, in all perfection
perfections of happy contentment and glory. Thus of the consequents of judgement. And thus also of the doctrine of Christ's last appearance. The vies follow.

The consideration of the doctrine of the last judgement, may serve for three principal vies. First, for terror. Secondly, for comfort. Thirdly, for instruction.

First, this is justly a wonderfull terrible doctrine to wicked men, that heape vp wrath against this day of wrath, and by their wilfull impenitency provoke this glorious Judge. How can it but be terrible, when the holy Ghost gues warning that the Lord Jesus will then shew himselfe from heauen, with his mighty Angels, in flaming fire, to render vengeance on all those that know not God, and have not obeyed the Gospell? How can it bee but terrible, when wicked men shall be punished with everlafting perdition, from the presence of the Lord, and from the glory of his power? How can it but be terrible, when they shall feel their conscience exquitely griping them, and gnawing upon them, and when they shall see the devils to torment them, and hell to devoure them; when they shall see the world burning about them, and the good Angels forcing them away, and all both men and Angels applauding their Judgement, and knowing all their finnes: they must not thinke that the Judge will deale then as he doth now. Now he judgeth them secretly every day, but it is many times infeinibly, or with lesser plagues; but then he will most openly poure vpoun them the full vials of his wrath. Here are they judged that they may be amended, but there their judgement shall be that they may be confounded: for there will be no place of repentance. Deceiue not thy selfe, Christ will not come the second time as he came the first: hee came then to be judged, but now to judge; hee shall then be scene with terror, that was before looked vpou with contempt: hee shewd his patience in his first comming, but now he will shew his power: he appeared then in the forme of a servant, but now he will appeare in the forme of a King, greater then all Kings. Then hee proffessed not to judge any man, but now he proclaimeth hee will judge all men. It was commonly thought if any man sée God he should die: alas, alas, how then shall these woffull wretches doe that must see him in the vnutterable fiercenes of his irefull indignation? If the powers of heauen shall be shaken at his pleasure, oh how shall the miserable heart of the guiltie finner be rent into 1000 pieces, with vnmedicinable forrowes? If Felix tremble to heare tell of judgement, what will poore Felix doe when he must feele judgement, both in the sentence and execution? If the word of Christ on earth had such power as it had in the garden, to strike stubborn hearted men to the earth, what power (thinke wee) will it haue when hee speakes as the Lord from heauen? When Ezekiel, Daniel, and the Apostle John, and others saw but one Angell, in a letter manifestation of his glory, comming as a Messen-ger of good tidings, they fall downe, and are full of singular feare: if the sight of one Angell bee so terrible, what will the fight of all the thou-sand thousands of Angels be? especially when they come cloathed with all their brightnesse of glory? And if good men that had good consciences were so frighted, what shall become of euill men with their euill consciences? And if the messengers of good tidings doe so amaze, how shall the executioners of a most terrible sentence compasse them about with confusion both of face and heart? If the drowning of the old world, the burning of Sodome, the opening of the earth to swallow vp Dathan and Abiram, and such like judgments, have so much horrore in them; how then can any tongue expresse, or heart now conceive the horror of this day, when all the millions of wicked men shall be delievered vp to those eternall and remediless torments? If it be such a shame to doe penance for one fault, in one congregation, where men will pray
pray for the offender. What a shame will it be when all thy faults shall be discovered before all the whole world, without all hope of pittie or helpe?

Nor is it possible for them to escape this fearfull judgement, the judge will not be vacconitant, nor will he take reward, hewill not be overlaid with confusion of businesse, he will no way be corrupted in judgement. Not to appearis impossible, and to appear is intolerable: here will be no respect of persons, nor will the judge care how it be taken, nor will he be deceived with colours and circumstances. Hee hath carried so long, hee cannot be charged with rashnesse, nor can there be a biding of any particulars from him. Every inclination, thought, desire, word and worke, shall surely come to judgement. And lastly, there can be no impediment to hinder execution.

But here a question may arife, viz. Who are they that are in danger hereof? I answer: All impenitent sinners. But yet there are some kinde of sinners that are expressly named in Scripture, and therefore if thou be any of that number, prevent thine owne ruine by repentance, or else thou shalt certainly perish. I undertake not to reckon all: it shall suffice to mention some of the chief sinners, that Christ will be sure to remember at that day. The Beast, and the false Prophet, and all that worship his image, and renew his markes, shall then be cast alioine into the lake that burneth with fire and brimstone. False teachers which priuily bring in damnable heresies, or speake euill of the way of truth, have their condemnation long since determined and agreed vpon. All Atheists that make a mocke of religion and the comming of Christ, shall have a principal portion of the fierce furie of Christ. All couetous worldlings and gredie rich men shall then be in a wofull cafe: for the very rufh of their cannot gold and flour shall winneffe against them, and shall eat their flesh as it were fire. All mercifull men shall then have judgement without mercy. All whomergers and adulterers, and all that defile the flesh, God will be sure to judge. A fearfull looking for of judgement and violent fire shall deuoure all those Apostates that sone willingly after they have received and acknowledged the truth. How sure doe you suppose shall his punishment be, that doth dispite the spirit of grace by which hee was sanctified? All those that haue troubled Gods servants shall beare their condemnation whosoeuer they be. O man thou art inexcusabe that judgest another man, whereas thou art guiltie thyselfe: for the judgement of God must needs be true against such as commit such things. Especially if men grow matter-like in cenfuring, it will increas to greater condemnation. All goasts, or vntruly Christians, that will not be kept within Gods fence, that is, will not be ruled by Gods ordinances and ministers, shall be separate in that day from Gods shepe, and as a people accursed to be cast into an vanaudable fellowship with the dewill and his angels. All hypocrites, that faie and doe not, or doe all their worke to be seen of men, & take Gods cozenant in their mouthes, and hate to be reformed, how shall they escape the damnation to come? All wicked men with their feant measure, and deceitfull weights, and wicked balances, shall never be justified in the day of the Lord. What shall I faie? It was too long to proceed to reckon all: and it is a short labour to conclude with the Apostle, Nowantons, nor drunkards, nor railers, nor extortioners, nor theues, nor wrathfull persons, nor gluttons, nor idolaters, nor fletters, nor filthy talkers, nor fearfull persons, nor liers, nor any that loue lies, shall be able to stand in the day of Christ, but shall be shut out of the kingdom of heaven, and cast into the lake that burneth with fire and brimstone. And thus of the vse for terror.

Secondly, vpon the meditation of this last judgement divers leasons for our instruction are inforced. First, it should retraigne unccharitable judging and cenfuring one of another for little matters, especially for things indifferent. Who are then that judgest another mans servant? he standeth or falleth to his owne matter.
Chrift shall appeare.

Christ is the Lord of quicke and dead. And therefore why doeth thou condemn thy brother? or why doest thou despise thy brother? for we shall all appear before the judgement seat of Christ. Inasmuch as the Lord Iefus Chrift will judge the secrets of all hearts, and give a juift triall to the actions of all men, why should wee foretell his judgement, or in doubtfull matters 

b 

arrogate to our selues this honour of Chrift? If wee could consider that we shall then every one give accounts unto God for himselfe, wee should finde workes enough to doe to looke to our owne score. Let vs not therefore brethren judge one another any more. Secondly, are there any matters of difference amongvs? Let the Saints judge them and end them: God will be contented to put his caufe to them at the laft day, (for we know the Saints shall judge the world) and therefore why should we refuse their arbitration? Thirdly, it should order and moderate our forrowes for our dead friends. Wee should not sorrow as people without hope, seeing we believe that all that sleepe in Iefus, God will bring with him. Wee shall meet together againe in that day, and afterwards live with the Lord together for euer. And therefore wee should comfort one another with these words. Fourthly, this communon to judgement giveth a dreadfull warning and admonition to the world, even to all men every where to repent. Inasmuch as God hath appointed a day wherein hee will judge the world in righteousnesse, by the man whom he hath appointed, whereof he hath given an assurance in that he raised him from the dead: wee will be very cautious that day come upon vs unawares, before wee have made our peace, and humbled our selues before God, and by vextful repentance turned from all our euiell wayses. It is an unsearchable compaflion that God shewes, when he offers vs this mercy, that if we will judge our selues wee shall not be judged of the Lord in that day. And it will on the other side excesfully incense his wrath, when having such grace offered, wee neglect it, and death and judgement finde our finnes, both unremitted on Gods part, and unrepented on ours. Fiftly, seeing all these things must be dissolved, how should it be vs, and daily quicken our dead and drowzie spirits, to a constant care of all possible holy conversation and godlines; vnlesse we would discover our selues either to be Atheifts, that mocke at the judgement to come, or men giuen to a spirit of slumber, that in soule sleepe it out, and will not consider our latter end.

Seeing wee are all Gods stewards, let vs arme our selues as they that muft then giue accounts of our stewardship. And since wee haue all receiued some of Gods talents and gifts in our several places, let vs be careful to approve our selues to be good seruants and faithfull, such as can returne them with advantage, left the portion of the seruant that hid his masters talents in the earth fall vpon vs. Lastly, since the day of judgement is the day of our full and final redemption, and since he shall come as a theefe in the night, even in the houre that we thinke not; let vs therefore watch, and be ready, alwaies careful and diligent, sighing and groaning, longing and praying, halting to and looking for this glorious appearance and reveluation of our Lord and Sauiour Iefus Chrift.

Thirdly, this may be a singular comfort to all mortified and penitent Christians: they may lift vp their heads, and rejoice with joy vnspakeable and glorious; for the Lord shall then come to be glorified in his Saints, and made marvellous in all thens that beleue. OB. But the terror of the day may amaze a Christian. SOL. There is no sparke of terror in this doctrine to a godly minde. For what should he fear, if he either consider the favour of the Judge, or the manner of the judgement? For the Judge is he that hath beene all this while their advocate, to plead their suits by making intercession for them. And therefore when he comes to fit in judgement, he cannot goe against his owne pleading. He is their brother, and carries a most brotherly affectation; and will hee condemme his owne brethren? He is their head, and hath performed all the offices
of a head vnto them, and can hee then faile them, when they haue most need of him? Nay it is he that hath beene judged for vs on earth, and will hee judge against vs in heauen? What shal I say? He died for vs to shew his undoubted love, euen that he might redeeme vs as a peculiar people to God, and will hee faile vs in the last act, when he should once for all accomplish his redemption for vs? Besides, he hath already promised to acquit vs in that day, and it hath beene often confirmed both in the word, and the Sacraments, and prayeth he hath left many pledges of his love with vs, and therefore it were shamefull vnbeliefe to doubt his terror. What though he be terrible to wicked men? Yet by judging in feueriting he hath not nor cannot lose the goodnesse of his owne mercy: what should we feare him judging in his power, when wee have felt salvation in his name? Besides, the maner of the judgement shal be in all righteousnesse and mercy. Thou shalt not be wronged by false witness, nor shalt thou be judged by common fame or outward appearance: the judge will not be transported with passion or spleene, nor will hee condemn thee to satisfaction the people: and besides there shall bee nothing remembered but what good thou hast wrought or done; and not the least goodnesse but it shall be found to thy honour and praise at that day. And if it were such a favoure to a base subject if the King should take notice of him to love him, and should in an open Parliament before all the Lords and Commons make a long speech in the particular praises of such a subject: what shal it be, when the Lord Jesus in a greater assembly then ever was since the world stood, shal particularly declare Gods everlayling love to thee, and recite the praises (with his owne mouth) of all that hath beene good, in thy thoughts, affections, words or works, throughout all thy life, or in thy death? Especially if thou addest the singular glory he will then adjudge the thee, by an irreocuable sentence. And so wee come to the second appearance, sic, the appearance of Chrißtians in glory. Then shall ye also appear with him in glory.

The glory that shall then be conferred vpon Chrißtians may be considered either in their bodies, or in their soules, or both. The glory of their bodies after the resurrection is threefold: for first they shall be immortal, that is, in such a condition, as they can never die againe, or returne to dust; for this mortal then shall put on immortalitie. Secondly, they shall be incorruptible, that is, not only free from putrefaction, but also from all weakness, both of infinitie and deformitie: for though it be somme in weaknesse, yet it shall be raised in power; though it be somme in dishonour and corruption, yet it shall be raised in honour and incorruption. Thirdly, they shall be spiritual, not that our bodies shall vanish into ghofts or spirits, but because they shall be at that day so admirably glorified and perfected, that by the mighty working of Gods spirit, they shall bee as able to live without sleepe, meat, marriage, or the like, as now the Angels in heauen are: and besides, they shall be so admirably light, and agill, and swift, that they shall be able to goe abroad with inconceivable speed, in the aire or heauen, as now they can goe surely on the earth. The glory vpon the soule, shall bee the wonderfull perfection of Gods image in all the faculties of it. Then shal we know the secrets of heauen and earth. And then shall our memories, will, and affections be after an unexpressible manner, made conformable vnto God. The glory vpon both soule and body shal be those rivers of joyes and pleasures for euermore. And thus shall the man be glorified that feareth the Lord.

The consideration of this glory may serue for divers vses. First let vs all pray vnto God vpon the knees of our hearts, from day to day, that as hee is the father of glory, so he would giue vs the spirit of revelation, that the eyes of our understanding might be inlightened to know in some comfortable measure, and that we might be able with more life and affection to meditate of the

Vet. 1 2 The Thirdly, of the deceitfulness of sinne, and too much employment and care about earthly things. But a Christian that hath so high a callling, and hopes for such a glorious end, should not allow himselfe in that deadnesse of heart, but as he gaineth sense by prayer in other gifts of grace, so should he strive with importunitie and constancie, wrestling with God, without intermission, so as no day should passe him, but he would remember this fruit unto God, till he could get some comfortable ability to meditate of this excelling estate of endlesse glory. Secondly, this should make vs to be patient in tribulations, and without murmuring or grieving, to endure hardships, and temptations in this world: for they are but for a season, though they be noter in manifold or great: and the afflictions of this present life are not worthy of the glory to bee renewed. Though we might be defamed while we looke vpon our crosses, and reproaches, and manifold trials, yet if the Lord let vs have access unto this grace, to be able soundly to thinke of the glory to come, we may stand, and with confidence, vnapalled, and with vnterrorable joy looke vp to the glory we shall shortly enjoy, when the trial of our faith being more precious then the gold that perishes, shall be found unto honour and praise through the revelation of Jesus Christ. Yeaw what were it to lose (not some of our credits, or our goods, but) even our lines, seeing we are sure to finde them againe with more then a hundred fold advantage, at the time when Christ shall come in the glory of his Father, to give unto all men according to their deeds. Besides, we must know that there is no talking of sitting at Christs hand in glory, till we have asked our selves this question, whether we can drink of the cup he drank of, and be baptized with the baptism he is baptized with. And if then we can suffer with him, we shall vaine with him, and shall be glad and rejoice exceeding joy when his glory shall appear, and in the meanes while the spirit of glory and of God shall rest upon you. 

Thirdly, seeing Christs receive Christians into such glory, it should reach vs to receive one another into both our hearts and houses. Why shouldst thou be ashamed or thinke it much, with all loue and bountie, and bowels of affection, to entertaine and welcome the heires of such eternall glory? Oh if thou couldst but now see but for a moment, how Christ doth vfe the foules of the righteous in heauen, or will vfe both body and soule at the last day, thou wouldst for euer honour them whom Christ doth so glorifie, and make them now thy only companions, whom thou shouldstlee see to be appointed to live in such felicitie for euer. 

Forthly, the thought of this glory should win vs to a care to be such as may be capable of it. Q. What must we do that we may have comfort, that we are the men shall partake of this glory, and speede well in the day of Iesus Christ? A. First, Every one that would have his hope, must purge himselfe as Christ is pure: we must be much in the duties of mortification. For no unclean person can enter into the kingdom of glory. And unclean we are all, till we be washed in the blood of Christ by justification, and barthed in teares of true repentance by mortification. It hath beene observed before, that if we would not have the Lord to judge us, we must judge our selves. And if we would not have Christ to take vnto him words againe our souls, we must take vnto vs words against our finnes, to confesse and bewail them in secrect. Secondly, we must labour for the assurance of faith. This faith that is the evidence of the things not seen. This faith shall be found to honour and praise in the revelations of Iesus Christ. It is faith to which the promisse of eternal life is made. Thirdly, we must labour to get vnto our finnes the benefit of a powerfull preaching ministerie, for thereby our hearts may be wonderfully stirred vp to see the glory of finceritie.
cercity on earth, and it will open a wide doore to behold as in a mirror the glory to come with an open face, changing us into the same image from glory to glory by the spirit of God. I say not that this is of absolute necessity as the former are, but it is of wonderfull expediency. Fourthly, we must be circumpect and watchful, in especial manner attending to our owne hearts that wee be not at any time oppressed with the cares of this life, or voluptuous living, if ever we be able to stand in the day of judgement, and escape the fearfull things that are to come: especially we must looke to our felues in these things lest that day come upon vs at vnawares. Fifthly, Doe we look for the mercy of our Lord.I tell vs Christ into eternall life? then we must (as the Apostle Jude thenotheth) edifie our selues in our most holy faith, praying in the holy Ghost, and keepe our selues in the love of God, we must be afraid of whatsoever may estrange the Lord from vs, or any way darken the fenfe of his love. For we may be assured, if we haue his favour and walke before him in the senfe of it, we shall haue glory when wee die. Likewise, praying in the holy Ghost, with confiance and frequency doth maruellously enrich a Chriftian, both with the first fruits of glory, even glorious joy on earth, & with the assurance of auioufneffe of glory in heauen. Sixthly, the Apostle John seemes to say if love be perfect in vs, we shall have boldneffe in the day of judgement. As if he would import, that to be inwardly and affectionately acquainted with Chriftians on earth, is a notable meanes to procure vs gracious entertainment with Chrift in heauen: especially if we perfect our love, and grow to some Chriftian ripenfle in the practice of the duties of love in a profitable fellowship in the Gospell. It is good discretion, to grow as we can with Chriftians, that so wee may winne the favour of Chrift.

Lastly, the Apostle Paul thewes in the second to the Romane, that they that seek glory, and honour, and immortallities, and everlasting life, must be patient in well doing. For they shall be rewarded according to their works. And so every man that doth good, shall be honour and glory, and power, to the least first, and also to the Graciouf. For all that have any tydings of salvation in the Gospell, or looke for that blessed hope and appearing of that glory of the mightie God, must live soberly, righteously and godly in this present world. Without holinesse no man shall see God. And therefore we should be abundant in the worke of the Lord, forasmuch as we know, that our labour shall not be in vain in the Lord. And thus farre of the glorious appearance both of Chrift and Chriftians. And thus also of the first rule of life, namely the meditation of heavenly things.

Vers. 5. Mortifie therefore your members which are on earth, fornication, uncleanness, the inordinate affection, euill concupiscence, and covetousness, which is idoliacie.

These words with those that follow to the tenth verfe, containe the second principal rule of holy life, and that is the mortification of euill. These euills to be mortified are of two sorts, for either they are vices that concerne our felues mort, or else they are injuries, that concerne the hurt of other alfo. Of the mortification of vices he intreats v. 5. 6. 7. of the mortification of injuries he intreats, v. 8. 9.

In the first part vice, the exhortation to the mortifying of vices, I consider first, the matter about which he deales, and the reasons. The matter is in verfe 5. and the reasons v. 6. 7.

In the fifth verfe there are 2. things. First the proposition of mortification, in these words mortifie therefore your members that are on earth. Secondly, a catalogue of vices to be mortified, or the enumeration of certaine speciall sines a Chriftian should be careful to keepe himselfe from, vice, fornication, uncleanness, &c.
The necessity of mortification.

The general consideration of the whole exhortation to mortification, should imprint this deeply in our hearts, that vaine we doe repent of those sins we have been in our natures and lives, and be careful to flee from the corruptions that are in the world, we shall never have comfort that we are accepted with God. We should bring to the particular opening of all the verses, a mind resolved of the general, and to quicken us a little more, to the respect of this doctrine, and to enforce the care of parting with our sins, I will briefly touch by the way some few reasons, why we should be willing to entertain all counsel that might shew us any course to get rid of sin. Firstly, our vices are the fruits of our corrupted nature. They arise not from any noble or divine inclination, but are the effects of base flesh in us. And we should carry the thoughts of it in our minds, when we are inclined or tempted to vice: we should say within our selves, this will proceed not from any thing that might declare great sinners, or true spirit in a man: what is passion, or lust, or covetousness, but the base workes of the filthy degenerated flesh? Secondly, our vices are the only things that defile, and make us loathsome before God and men. This is not meane clothes, nor a deformed body, or a poore house, or homely fare, or any such thing that makes a man truly contemptible; no, no, it is only sin can defile; and bring that which is true contempt. Thirdly, the bond and forfeiture of the law or covenant of works lieth upon the backe of every man that liues in sinne without repentance. For the law is given to the base and disobedient (as the Apostle shewes) to ungodly and sinnes, to whoremongers, and liars, &c. to all that liue in any sinne contrary to wholesome doctrine. Fourthly, are not strange punishments to the workers of iniquitie? is not destruction to the wicked? what portion can they have of God from above? and what inheritance from the almightie, and from a high? the hearts of holy men that have considered the fearfull terrors of God denounced in scripture against the vices of men, have even broke within them, and their bones have shaken for the presence of the Lord, and for his holy word. Firstly, Christ will be a swift witness against all vaine and carelesse men, that being guilty of these vices or the like, make not speed to breake them off by repentance. Lastly, know you not that the unrighteous shall not enter into the kingdom of heaven? be not deceived for these things the wrath of God committeth upon the children of disobedience. Now I come to the words particularly.

Therefore, this word caries this exhortation to something before. If it be referred to our rising with Christ, v. 1, then it notes that we can never have our part in Christ’s resurrection, till we feel the vertue of his death killing sinne in vs. If it be referred to the meditation of heavenly things, then it notes that we can never set our affections on things that are aboue, till we have mortified our members that are on earth. The corruption of our natures and lives are the cause of such disability to contemplate of, or affect heavenly things. And as any are more sinful they are more unable thereby. If the word be referred to the appearance of Christ in the former verse, then it imports that mortification is of great necessity unto our preparation to the last judgement, and will be of great request in the day of Christ.

Mortifie] To mortifie is to kill, or to apply that which will make deade.

The Lord works in matters of grace, in the judgement of flesh and bloud by contraries. Men must be poor, if they would have a kingdom; men must sorrow if they would be comforted. Men must beure if they would be free. And here, men must die if they would live. God’s thoughts are not as mans, but his waies are higher then mans waies, as the heauens are higher then the earth. Which may teach us as to liue by faith, so not to trust the judgement the world or the flesh in the things of God.

But the manifest doctrine from this word is this, that true repentance hath
in the mortification of sinne. And so it implies divers things. First, that we
must not let sinne alone till it die of itself, but we must kill sinne while it
might yet live. It is no repentance to leave sinne when it leaueth vs: or to give it oth-
er when we can commit it no longer. Secondly, that true repentance makes
a great alteration in a man. Thirdly, that it hath in it, paine and sorrow,
men do not to die ordinarily without much paine, and sure it is, sinne hath a
strong heart, it is not soone killed: it is one thing to sleep, another thing to die:
many men with lelles ado get sinne asleep, that it doth not so slumber in them,
but alas there must be more ado to get it dead, by true mortification. Fourthly,
true repentance extinguiheth the power of sinne and the vigour of it. It
makes it like a dead corps, that neither it lieth selfe, nor will be killed; by oc-
casions, persuasions, commandments, or stroaks. It is a wonderfull testimony
of found mortification when we have gotten our old corruption to this passe:
and constancy in prayer and hearing, and daily confession and sorrow for sin
will bring it to be thus with vs, especially if we trie with God and be earnest
with spiritual importance, watching the way of our owne hearts, so wound
inne soone as we see it begin to slumber. Yet I would not bee mistaken, as if
I meant that a Christian could attain such a victory over sinne, that it should
not be in him at all, nor that hee should never be slumbered with the temptations
or enticements, or occasions of evil. But my meaning is, that in some mea-
sure and in the moft sinnes a Christian doth finde it so, and in every sinne his
desire and endeavour is daily to have it so. And his desire is not without some
happy successe, as sinne dyeth or lyeth a dying euerie day.

But here a question may arise: Did not the Apostle grant they were dead
before, and if they were dead to the world, they were without question dead
to sinne also? how then doth he speake to them to mortifie sinne, doth it not
imply they had not beene mortified before? I answer, the Apostle may well
vse this exhortation for divers reasons. First, many of them perhaps were
death but in appearance: they professed mortification but were not mortified.
Secondly, it might be some of them had begun to vse some exercises of morti-
fication, but had not finished their mortification: sure it is, and wee may see
it by daily experience, that many being wonne by the word, and smitten with
remorse, have sometime the pangs of sorrow for their sinnes, but quickly are
a weary of seeking sorrow in secret for sinne: they gleue over, before they
have soundly and sufficiently humbled their soules. But may some one say,
how long should we continue our sorrowes, or how long should we judge our
felues in secret for our sins? I answer, thou must not guise over thy sorrowes,
First, till the body of sinne be destroyed, that is, till that general frame of sinful
nesse be dislodged, till I say thou hast some order in thy heart and life, so as
the most sinnes thou didest before live in, be reformed. Secondly, it was
expedient thou shouldest still seek to humble thy soule, till thou couldst get
as much tenderness in being waying thy sinnes, as thou wert wont to have in
greening for crostles, till thou couldst mourne as freely for piercing Gods
firstimony, as for losing these owne. Thrice, Thirdly, thou must forrow till thou finde
the power of the most beloved and rooted sinnes to bee in some measure weak-
ened and abated. Fourthly, thou dost not well to guise thy sorrowes, till thou finde the firstimony of Jesu in thy hart, that is, till God answr thy mourn-
full requets of pardon, with some joyes in the holy Ghost, and the deawes of
heavenly refreshings. But will some one say, we must lay all aside, and do no-
thing else but sorrow till we can finde all those things? Answ. I mean not that
men should neglect their callings all this while, or that they should care a
outward countenance of forrow before others, or that they should all this
while afflict their hearts with discontentment, or the like. For when the Apo-
istle wils men to pray alwaies, hee means not that they should doe nothing
but pray; but he would have them to keep a strict course of praying every day; and besides, to watch to all the extraordinary occasions or opportunities of prayer, which being done a Christian may be truly said to pray continually, though otherwise he follow his calling diligently. The like fay of sorrowing always. But that I may express my meaning distinctly, I think, till thou canst attain the former things, thou must observe these rules. First, thou must lay aside thy recreations & carnal rejoycings, for this the Apostle James imports, when he faith, Let your laughter be turned into bawdnefs, and your joy into mourning. Secondly, thou must beg forrow at God's hand everie day continually in the times set apart for prayer, till the Lord give thee rest to thy soul by granting the things before mentioned. Thirdly, thou must not neglect the times of special falling and humiliation, if the Lord call thereunto. Lastly, thou must vfe speciall lobriety in the restraint of thy liberty in earthly things, and be watchfull to make vfe of all opportunities of softning thy heart. These things being observed, thou mayst seeme unto men not to sorrow, and mayst follow thy calling seriously, and yet be truly layd to sorrow always. Thus of the second reason why the Apostle exhorts still to mortification.

Thirdly, the dearest and humbleft servants of God, may be called upon to mortifie their members that are on earth, though they have truly & soundly repented of sinne before, by reason of the evils of every day, which daily and often, after calling, break out in their hearts and liues: and for which they must still renew their repentance. For their first repentance onely delivers them from sinnes past: they must renew their mortification, as their corruptions are renewed.

Members.] It is certaine by members on earth, the Apostle meanes sinne, and that filthy. For first, actuall sinnes in relation to original sinne, are as so many members that grow from it. Secondly, by a Metonymie of the subject, sinne may bee called our members, because it is brought into action by the help and service of our members. Thirdly, if the Apostle had spoken to wicked men; hee might well have called sinne their members, because they love sinne as they love their members; and therefore to take away their sinne, is to pull out their eyes, or to cut off their hands or feet, as our Saviour saith, Fourthly, sinnes in the Coloffians, and in all the faithfull, may bee here called members comparativly, with the bodie of sinne mentioned Col. 2. 12. as if the Apostle should fay, the bodie of sinne is already cast off & destroyed in you by your former repentance, but yet there remains some remembrances of sinne, some members of it; these restift: and in this fense we may here note a lively difference betweene sinne in wicked men, and sinne in godly men. For in wicked men there is the whole bodie of sinnes, that is, all their sinnes, unremited and unrepented. But in godly men, the body of sin, even the greater number of their sinnes, they have abandonded: onely some few members of their sins remaine, which every day molest them. But before I passe from these words, two things are further to be noted. First, that he faith, your members. Secondly, he addeth, which are on earth.

Your] The Apostle faith well, your members: for indeedely properly our sinnes are our owne, and nothing else.

Which are on earth] They are also well fayd to bee on earth: because they are signes of the earthly man, and because they tend only to earthly pleasures and contentments, and because men with thefe unremited of, are not admitted into Heaven.

Thus of the generall proposition. Now follows the catalogue of sins to be mortified: before I enter upon the particular consideration of them, some thing may be learned from the Apostles order. First, he teacheth men to reforme their owne personall vices, & then orders them for mortification of injuries.
Vices to other men: sure it is, that every filthy person will bee an injurious person: and still men repent of their lusts, and other such like personal corruptions, they will never cease to be injurious to other men. And ordinarily, men that are notable for malice, or blasphemy; that is, cursed speaking, and such like discourses, as the Apostle after names, they are exceeding vicious persons other ways. Instinct but in such as reproach Gods servants: marke it both in City and Country, who are they that raise and vent all flanders and strange reports, concerning such as preach or professe the Gospell of Iesus Christ in the truth and sincerity of it: if say marke them particularly: for my owne part, in my little observation, I have found them alwaies, either to be Papists, or superstitious persons, or drunkards, or notable whore-masters and filthy persons, or people guilty of other notable crimes: indeed sometimes their abominations are not so commonly and publicly discurted of, because either they are men of greater place, or else their vices are more covered over and gilded with cunning pretences; yet seldom fails it out, but their wickedness is commonly known: and many times Gods children that are vniustly touched, could upon sufficient grounds declare strange abominations in their aduersaries, and this was unto Dauid vitally a strong argument of comfort, that his aduersaries were men whom he knew to be workers of iniquity, and thus much from the order of these catalogues.

The finnes heere reckoned vp, are finnes either against the seuenth commandment, viz. fornication, uncleanesse, inordinate affections; or against the tenth commandment, wilful concipt原先ences; or against the first commandment, covetousnesse, which is idolatry.

First of the finnes against the seuenth commandment: I might heere obserue, in that they are placed in the first, that God would haue Christians to bee especially careful to preserve their chastitie. For this is one thing principal in the will of God concerning our sanctification, that we should abstaine from fornications, and that every one should know how to proffesse his vsell in holinesse and honour. And to this end hath the Lord given vs so many precious promises, that we might resolve to cleanse our selves from all filthiness both of flesh and spirit; now in the handling of these finnes against the seuenth commandment here mention, I will keep this order. First, I will particularly entreat of the nature and effects of each of these three finnes, and generally make vs of all together, and therein shew the remedies against all finnes of uncleanesse.

Fornication] There is fornication in title only, as when Vtualers were called by the name of Harlots. Secondly, there is metaphoricall kindes of fornication, or allegorical; so wicked men are said to be kafards, and the lewes were borne of fornication. Thirdly, there is spirituall fornication: and so Idolatry is fornication, and so vitally tearme, both by the Prophet Hosias, and the Apostle in the Revelacion. Lastly, there is corporall fornication: and that sometimes notes whore-dome in the general, and sometimes it notes that filthiness that is committed actually by unmarried persons: and this latter kinde of filthiness was exceeding common among the Gentiles, in all nations, especially where it was committed, with such as professed to be whores: and so it was an effect of that horrible blindness into which the nationsfell upon their idolatrie. But I suppose it may be here taken for all adulterie and whore-dome. And then I come to the reasons which may be collected against this sinne, out of severall Scriptures: and generally it is worthie the noting, that euuer the more the world lesens the hatefulnesse of this sinne, the more the holy Ghost aggravates it, as here it is set in the foremost, that the first and greatest blows of confession and praiser mightly vpon it. But I come to the particular reasons against fornication.

1. It defiles a man worse then any leprouse: it is filthinesse in a high degree of hatefulnesse.

2. It
It makes a man or woman unmeet and unworthy all Christian society, as the Apostle shewes, if any that is called a brother be a fornicator, with such a one eat not.

It is one of the manifest works of the flesh.

It is so hateful, that it ought not once to be named among Christians.

It brings with it horrible dishonour. If a beast steal to satisfy his soul, because he is hungry, men do not so dissipate himself: but he that committeth adultery with a woman is destitute of understanding: He shall finde a wound and dishonor and his reproach shall never be put away. It is better to be buried in a deep ditch, then to live with a whore.

It vitally makes shipwrecke of innocencie and honesty. A man may at well take fire in his bosome, and his clothes not bee burnet: or goe upon coales and his feet not bee burnet, as goe into his neighbours wife, and be innocent: the strange woman, encreaseth transgressors amongst men. Tis impossible to bee adulterous and honest.

A sinne of which a man or woman can hardly repent, for whoredome and wine, as the Prophet notes, take away their heart. The guests of the strange woman are the moff of them in hell, for the Wiseman further auoucheh, surely her house tendeth to death, and her paths unto the dead.

It will bring Godscurfe upon a mans estate: many a man is brought to a morsefull of bread by it. Yea, it may bring a man into almost all enmities in the midst of the congregation, for fornication is a fire that will devour to destruction, and run out all a mans encrease, and therefore to be accounted a wickednesse and iniquity to be condemned.

This a sinne of which a man may make his house a very flewes: the Lord may inducedly plague his filthinesse, in his terrible wrath, suffering his wife, children, or servants all to defile his house with like abominations.

If it were not otherwise hateful, yet this is sure, it will destroy a mans soule.

Lastly, the Apostle Paul in the first Epistle to the Corinthians, and the sixth chapter, hath divers reasons against this sinne. First, the body was made for the Lord as well as the soule. Secondly, the body shall be raised at the last day to an incorruptible estate. Thirdly, our bodies are the members of Christ. Fourthly, he that committeth himselfe with an Harlot, is one body with an Harlot. Fifthly, this is a sin in a speciall sense against our owne bodies. Sixthly, the body is the temple of the holy Ghost. Finally, the body is bought with a price, and therefore is not our owne.

These reasons should effectually persuade with Christian minde, to abhorre and avoyde this wretched sinne: and those that are guilty of it, should make haste by found repentance to seeke forgiveness, having their soules washed in the blood of Christ: for howsoever for the present they liue securely through the methods of Satan, and the deceitfulness of sinne, yet may they be brought into the midst almost of all enmities before they bee aware. Let them affirme themselves that the end will bee bitter as wormwood, and saue as a two-edged sword, for he that followeth a strange woman, is as an oxet that goeth to the slaughter, and as a foole to the feeces for correction: till a dart strike through his liuer, as a bird hasted to the snare, not knowing that hee is in danger: for if the filthy person could escape all manner of judgement from men, yet it is certaine that whoremongers and adulterers God will judge: but because God for a time holdeth his tongue, therefore they think God is like them: but certainly the time hasted, when the Lord will set all their filthiness in order before them, and if they consider not, hee will seaze upon them when no man shall deliver them: especially they are allured to lose the Kingdome of Heaven, and to feel the smart of Gods eternall wrath, in the lake that burneth with fire and brimstone: neither let them
Ver. 5.  

Fornication, uncleanness, & inordinate affection.

them applaud themselves in their secrecy; for God can detect them, and bring upon them the errors of theshadow of death, when they see they are known, the heavens may declare their wickedness, and the earth rise against them. And the fire not blowne may devoure them.

Neither let any nurse themselves in security in this sinne, under pretence that they purpose to repent hereafter: for they that go to a strange woman seldom returne againe: neither take they hold of the way of life, for whoredome takes away their heart. If they reply that David did commit adultery and yet did returne? I answer, it is true, of many thousand adulterers, one David did returne, but why mayest thou not fear thou shouldst perish with the multitude, did not returne? besides when thou canst shew once Davids exquitif extincte sorrowes and tears, I will believe thee interrest in the application of Davids example.

Uncleanness. By uncleanness here I suppose is meant all externall pollutions or filthinesse, besides whoredome. As first with Devils, and that either sleeping, by filthy dreams, or waking as is reported of some witches. Secondly, with beasts and this is buggery. Thirdly, with men, and that is sodomy. Fourthly, with our owne kindred, and that is incest. Fifthly, with more wiuues then one and that is Polygamy. Sixthly, with ones owne wife, by the intemperate or intempestive use of the marriage bed, as in the time of seperation. Seuenthly, with a man owne wife, as was Onans sinne, or in like filthinesse, though not for the same end. These are the Gentiles walk in the vanity of their minds, their cogitations are darkened, they are strangers from the light of God, through their ignorance and hardness of heart, being for the mott part, fast sleeping, and many of them delincuer up are profane persons, as a course of other finnes and foule vices, which abound in them, these are the shame of our assemblies: and many times visited with secret and horrible Judgements.

*Inordinate affection:* The original word, notes internal vncleanness especially the burning and flaming of luft though it never come to action, or the daily passions of luft, which arise out of such a softnesse or effeminatenesse of mind, as is carried and bred with every occasion, or temptation: this is the lust of concupiscence, and howsoever the world little cares for this, or seeks to keep their hearts pure and clean from it, for they were as good haue a burning fire in them. Secondly, those lusts fight against the soule, they wound and pierce the conscience. Thirdly, the Deuill begins the frame of his worke in thee: hee desires no more liberty, then to be allowed to beget these lusts in the heart. He is not called the father of luft, for nothing: he can by these inordinate thoughts and affections, erect unto himself such strong holds, as nothing but the mighty power of God, can cast downe. Fourthly, the Apostle faith, luft is foolish, and myforme, and drownes men in perdition. Lastly, they hinder the efficacie of the word: that therefore why divers men and women, are ever learning and are never able to come to the knowledge of the truth: even this, they are carried about with divers lusts. Sixthly, they greatly purge upon faith and hope: they hinder or weaken the grace of God brought eu by Jesus Christ: and therefore the Apostle Peter counsels Christians not to fashion themselves according to the lusts of their former ignorance. Seuenthly those monstrous crimes, mentioned in the first to the Romains, grow originally from these lusts.

The vse of all these together, now follow. And first wee may hence feel great cause of thankfulness, if the Lord haue delivereu vs and kept us from these monstrous abominations, and especially if the Lord haue made vs sincere to look to and pray against, and in some happy measure to get victory over those base lusts of the heart and eeuil thoughts: if there were nothing else to break the pride of our natures, this should, to consider seriously what monstrous
monstrous diuellish filthine, Satan hath wroght others to, and if God shoule leave, might bring the best of vs to. But especially this should teach vs to vie all possible remedies against these or any of these uncleanesses.

The remedies are of two sorts. First, for such as have been guilty of any of the former uncleanesses. Secondly, for such as would preserve themselves against them, that they might not be deceived with them. There are two principal remedies for the uncleane person. The first is marriage or the right use of it, if it be in single persons, they must remember the Apostles words, it is better to marry them to burne, and if they be married, they must know, that the lust of their Husbands or wives, is the especiall help to drive away these impure pollutions: for such is the counsell of the holy Ghost in the fift of the Proverbs, to them that are infected with these vicious and predominant inclinations, and if they finde (as it is certain every uncleane person doth finde) want of love to their owne husbands or wives, then must they begge affection of God by daily and earnest prayer. But in the second place, uncleane persons must know that marriage alone will not serve turne, but they must add repentance; for lamentable experience theweth, that marriage without repentance shares not the power of lust. And therefore such as would deliver their soules from the vengeance to come due unto them, for uncleanness whether inward or outward, must seek to God and with many prayers and tears begge pardon: they must be washed from filthinesse by the blood of Christ, and the tears of true repentance. Neither let men deceive themselves, a little fowre will not serve turne for these pollutions, and therefore the Apostle with the word washed, to note the repentance of the Corinthians from these and such like times. Now there can be no washing without water, neither will a droppe or two serve turne.

Secondly, that those that are not guilty may be preferred against uncleanness, these things are of great vice and profit. First, the word of God and the sound knowledge of it; for faith the Lord in the second of Proverbs: If thou wilt receive my words, and hide my commandements within thee; if thou callest after knowledge, and criest for understanding, if thou seestest her as a father, and seekest her as for treasures; then shalt thou understand the fear of the Lord, and knowledge of God. And hereunto agreeeth David: for proposing this question, by what means a young man might cleanse his heart, he answereth, by taking heed to the word. So S. John speaking to the young men, faith, the word of God abideth in you, and ye shall overcome the wicked one.

Secondly, meditation is another preferred way: wouldst thou remove wickedness from thy self, even all the vanities of youth? then thou must remember thy creator in the days of thy youth. Thou must much and often think of the Lord God that made thee, not that thou shouldest wallow in the mire of these filthy pollutions. Besides it is profitable to force thy heart to the often meditation of thine owne mortality: that the thoughts of thy death may be a kind of death to thy lusts; this the Apostle Peter implies, when he saith, as strangers and pilgrims, abstaine from filthy lusts: manifestly importing, that if we did seriously think that we are here but strangers and pilgrims, it would tame the violence of these hateful lusts. Also we should much ponder upon the examples of such as have fainted, and the Lord hath fearfully visited them both for and in their sinne, for all these things came unto them for examples and were written to admonish us upon whom the ends of the world are come.

The third preferred way is daily, earnest and constant prayer unto God against them. And if we seeke the beginning to rise in vs, we should labour for speciall fortowes, even, with griefe of heart, to racke and crucifie them. Lust
will not visibly out of the soul if it get any footing, till it be fixed out with
confession and godly sorrow. And therefore the Apostle with the phrase of
crucifying the lusts of the flesh. And that prayer is a remedy, the Apostles own
practise likewise, for when Satan buffeted him, he prayed unto God, and that phrase,
that he might get the temptation to depart from him 1.

The fourth precept, is to walk in love, I mean Christian love to God's
children, and such a love as hath both affection, and societie, and spiritual
improvement in the furtherance of the Gospel. When the Apostle would
charge the Ephesians to avoid fornication and all uncleanness, he doth first
advise them, and that seriously, to walk in love; as knowing that the exercise of
Christian love breeds such contentment, and delight of holiness, that it
mightly fomenteth the heart against all base lusts whatsoever. For they cannot
stand together: and visly such as are withdrawne by concupiscence, are
likewise withdrawne from all profitable fellowship with God's children.

The first precept, is muchfulness, in the daily observing of the first
motions of lust, and in carefulness in directing the heart into God's presence,
dwelling in our company and directing our thoughts and affections to God,
Thus Solomon, when he would give direction against the whorish woman,
wise, My soul, give me thy heart, and let me seek thy delight in thy ways.

The last precept is to avoid the causes and occasions of lust and un-
leanness. The first is idleness. This was one of the causes of the detestable
uncleanness of Sodom, as the Prophet illustrates thence. And contrariwise
difference in our callings is a notable helpe to keepe out inordinate desires,
and vain thoughts, and commonly persons overtaken with uncleanness abound
with idleness. The second is, falseness of bread, that is, by a没了 doce, ex-
celle in menses and drinks, either for the measure or daintiness of them.
And contrariwise, to be drawne our bodies, either by abstinence, or fornication
in the vie of the creatures, is a notable means to quench and assure those
flames if they be risen, and to keepe them also from that speciall apostasy to
tlope. The third is, the high estimation of earthly things, and the too great liking of
them: for this love secretly brings in lust. Thus the Apostle to Timo-
theus faileth, that the love of many and riches breedeth uncleanness, which in short time
drompt men in perdition. The like may be said of the estimation and too much
viewing of apparell, beautie, &c. The fourth is ignorance and hardnesse of
heart: for thus it was in thoe the Apostle mentions in the fourth to the
Ephesians, that goodness to defile themselves with all sorts of uncleanness and
outrage and increase in them by reason of the innumerable of the heart, and the blind-
nesse and empirinesse of their minds. And on the other side, lust cannot get
such a head, so long as any sound measure of knowledge is stirring in the
minde, or tendernesse remains in the heart; lust defiles both a dark house and
a dark minde. The first is self company, and therefore the holy Ghost
gives this rule to thote that would not be ensnared with the strange woman,
Walketh thou in the way of good men, and keepest the way of the right.

Thus fare the sins of the first ten commandments. The sinne against
the tenth commandment follows.

Emblem of concupiscence. This sinne contains all sorts of unclean
thoughts, and inclina-
tions, and desires, after any kind of pleasure, profit, honour, but especially
lustfull inclinations or thoughts. And it differeth from inordinate affections,
because inordinate affection hath in it principally the burning of lust and a kind
of effeminatnesse, the soul being overcome and enthralled with the power

1 Cor. 15. 35.
of luft, Now I thinke this concupisence notes luft as it is in inclination or euill motion, before it come to that high degree of flaming, or content: and it is well called euill concupisence, for there is a good concupisence, both naturall, and ciuil, and spiritual. Naturally, after meat, sleepe, procreation, &c., Ciuil, which is an ordinate desire after lawfull profits and pleasures. Spirituall, and that is a luft for and after heavenly things. And so the spirit luft against the fielh.

Now that wee may know the Apoftle hath great reason to counsell men to to mortifie euill thoughts, though they never come tocontent, these reasons may shew: First, concupisence in the very inclination and first thoughts is a breeder, it is the mother of all sorts of wickedness, if it be not betimes killed in the conception. The Apoftle James sheweth, that concupisence will bee quickly enticed, yea it will entice and draw away a man, though from without it be allured with no obiect. And when it hath drawn a man aside, it will con- cerve, and breed with very contemptuous pleasures, and when it hath conceived, and lieth in the womb of the minde, and laine there nourisht from time to time, vnleffe God shew the greater mercy, it will bring forth, bring forth I say a birth of some notable eXterrall euill action, and when it hath gone to farre, like an impudent beldame, it will egg on still vsnto the finishing of sinne, by custome in the practife, and so indeed (of it selfe) it will never leave, till it hath brought forth (as a second birth) death, and that both spirituall and eXterrall death, and sometimes a temporall death too. Secondly, if these lufts goe no further then the inward man,yet sinne may rainge euен in these. There may be a world of wickedness in a man, though he never speake filthy words, or commit filthy action. There is a consuming with the very inward luft of the flesh, which may prove a man to be meereely carnall and without grace, as well as outward euill life. Thirdly, this secret concupisence may be a notable hinderance to all holy duties. This was that the Apoftle fo bitterly cries out against in the seuenthe to the Romans: This was it that rebelled fo against the law of his minde: and when hee would doe any good, it would be preuent to hinder it. This is it whereby the flesh makes warre and daily fights against the spirit, tis the lust after other things, that enters into mans heart, and choakes the word, and makes it unfruitful. What is the reason why many pray and speed not? Is it not by reason of their luft, that sinne in their members? Quo. But is there any man that is wholly freed from these? Ans. There is not. Every man hath in him divers kindes of euill thoughts; but yet there is great difference: for then is a mans estate dangerous, when these lufts & euill thoughts are obeyed, sowed, fruished, and cared for. For these are the tarenesse which the power of them in wicked men are express, but so they are not in a child of God, that walkes before God in uprightness. The consideration of all this may breake the hearts of euill honest men; for hence they may see that God means to take account of their inward euill thoughts, and that if very concupisence be not mortified, it may destroy their foules, though they be never so free from outward enormities of life. Paul while he was carnall, was vvereakeable for outward concuration, but when the law shewed him his lufts and euill thoughts, he then saw all was in vaine.

And couetousnesse which is idolatry. Now followeth the sinne against the first commandement: and it is described both in it selfe, and in relation to God. In it selfe it is couetousnesse, and in relation to God, it is idolatrie.

Couetousnesse is a spirituall disease in the heart of man, flowing from nature corrupted, and inorderd by Sathan and the world, inclining the soule to an immoderate and confident (yet vaine) care after earthly things, for our owne private good, to the singular detriment of the soule. Couetousnesse I call a disease: for it is such a pruocation of good, as hath not only want of vertue and

happinnesse,
happinesse, but a portion of evil in it, to be shunned more than any disease.
For as the text saith, it is an evil tikknes. And this disease is spiritual; and therefore it is hard to be cured. No medicine can help it, but the blood of Christ. It is not felt by the most, but hated only in the name of it. The subject where this disease is, is the heart of man. For there is the fear or palace of this vice. And therefore S. Mark h adds couetousneffe to those vices Saint Matthew had said did defile a man. The internal efficient moving cause of this evil is nature corrupted. It is a flame every man had need to look to: for man's nature is stirred with it. It is an unutterable quare, Who will show us any good? and yet I say corrupted nature, for nature oft itself is content with a little: it is corruption that hath bred this disease. The external efficient causes are the diuell flattering, and the world tempting. The forme of this evil is, an inclination to the immoderate and constant care of earthly things. I say inclining the soule to take in the lowest degree of couetousness. For some have their hearts exercised in it; and wholly taken up with it: their eies and their hearts, and their tongues are full of it. Now others are only secretly drawn away with it, and daily infected with the inclinations to it. I add, moderate and constant care, because honest labour or some desire after earthly things are not condemned. Only two things constitute this vice. First, want of moderation, either in the matter: when nothing will be enough to satisfie their haging, or in the measure of the care, when it is a distracting, vexing continual care, that engrosseth in a manner all the thoughts and desires of a man. Secondly, carnal confidence, when man placeth his felicity and chiefest stay and trust in the things he either possesseth or hopeth for. I add, yet another, because the couetous person, beflow never so much care, or attain to never so much fruitesse of his cares, yet as Salomon faith, He that loveth silver, shall not be satysfied with silver. and he that loveth riches, shall be without the fruit thereof. And after all his travauil, his riches may perib while he looks on, or if they were more sure to continue, yet he shall not continue with them himselfe. For as he came forth of his mothers belly, he shall returne naked, to goe as he came, and shall bear nothing away of his labour, which he hath causeth to passe by his hand. In all points as he came, so shall he goe, and then what profit hath he that he hath travaulled for the wind? The obiect of this care and desire is earthly things: for if it were a couetousness or desire of the best things, or spiritual gifts, that were both commended and commandetl. These words, for his owne private good, note the end of the couetous mans care. For if all this care for earthly things were for Gods glory, or the good of the Church, it might be allowed. And I say for his good, because that he proponeth to himselfe, though many times when hee hath gotten much together, the Lord will not let him have the vefo of it. Note the best thing in the description, is the effect of couetousness, and that is the singular detrement of the soule, which may appeare diverely. For first couetousness doth inferasure and befor the minde of man, that it cannot vnderstand. The Prophet Esay faith of those dumbe & greedye dogs, that they might not vnderstand; and he giveth the reason: For (faith he) they all looke to their owne way, everyone for his advantage, and for his owne purpose and profit. And Salomon seemeth to say, that if couetousness be in the heart of a Prince, it will make him delitute vnderstanding. And it is certaine (marke it) worldly minded persons are the most dull and incapable persons in spiritual things, almost of all other sorts of men. For though they would get a little vnderstanding while they are hearing, yet the cares of life presently choakes all. Secondly, couetousnesse pierceth the soule through with many a sorrow. The couetous person is feldome or ever free from one notable vexation or other. His heart is troublesome, and he will trouble his house also: as Salomon faith, be that is greedy of gaines, troublent his owne house. All is continually in a tumult, of haste and hurrie, what with labour,
Chap. 3.

1 Tim. 6.9.

boue and what with passion and contention, the couetous man and his house
hold never live at hearts safe and rest. Thirdly, couetousness and the desire to be rich, bring into the soule a wonderfull number of temptations and noise
lusts, enough to damne him, if he had no other sinnes. Fourthly, it is here added, that couetousness is idolatry: it makes a man an idolater. Mammon is the idol, and the worldling is the Priest that sacrificeth to Mammon. Now the couetous man ferues his mammon with a two-fold worship: for with inward worship, he loues, desires, delights in, and trusts in his wealth; and for his outward service, he spends all his time vpon his idoll, either in gathering, or keeping, or increaing, or honoring it. Lastly, what should I number particulars? Couetousness! why the Apostle faith, it is the root of all euils. For there is almost no kinde of sinne, but the spap of couetousness will nourith it. If the Lord had but the ripping vp of the heart and life of a couetous person, and would describe his visces before vs, oh what swarme of all sorts of euils could the Lord finde out? Well, let vs be assured of this generally, that howsoever couetous persons may colour matters, yet indeed they are wonderfull vicious persons. Neither are their sinnes the fewer or letter, because they disconer them not: for the duff of earthly profits hath put out their eyes, they cannot see nor discern, as was before shewed.

Q. But who is couetous? For all men while they crie out against the sinne, deny that they are couetous. This rare to finde any couetous person that will confess that he is couetous, And therefore for answer hereunto, it will not be amiss out of the word of God to shew the signes of a couetous man.

The first signe of a couetous man, is the desire to have the Sabbath ouer, that hee might be at his worldly affairs. A couetous man thinkes all the time set apart for Gods service exceeding tedious and long; and hee hath a great inward boiling of desire to have such times and employments past. The Sabbath is wonderfull burdensome to a worldly minde, especially if he be restrained from worldly employments. The Prophet Amos brings in the couetous men of his time, saying thus in the discontentment of their hearts, When will the new Moone be gone that wee may fell cornes, and the Sabbath that wee may set forth wheat?

The second signe of couetousness, is oppression and fraud. When men to compeasse gaine, care not how they vex and racke the poore, or such as liue vnder them; or in buying or selling (out of greediness of gaine) circumvent and pill, and defraud others, by customary lying, or false weights, measures, or ballances, or any other fraudulent course: this is a euill couetousness, Vfury also, that is, a desire to increaase riches by interest, is a palpable signe of couetousness, especially in these times, when the inne of Vfury is so unutterably condemned: for if men were not befotted with the loue of riches, they would not dare to liue in such a damned sinne. But I think all men easily know that Vfurers are couetous, and therefore I need not prove it.

The third signe of couetousness, is greedy and distracting care: I meane such a care as doth ouer a mans thoughts, that every day will keep his passiion in a mans soule, and run in his minde continually, both steeping and waking: plodding and carking cares. And this may be discerned by comparing these cares with our care for eternall things. When we have more care for this world then for heaven, we need goe no further, but reprove vpon it, couetousnes hath deceived us. Neither doe I meane that they onely are couetous, that immoderately disquiet themselves with continuall cares for getting of treasures and the superfluities of abundance: for it is sure that couetousness may bee in vs in a high degree, though our cares be but about things that are necessarie, as about the things we must eat or put on: as the comparing of the 15. Verse of Luk. 12. with v. 21, 22. will shew. Now the care for necessaries is not simply for-

biden,
bitten, because we are bound to use the means with diligence and carefulness: but the care that is a signe of couetousnesse may be discerned by the very taresmas the Evangelist S. Luke vneth to describe it by: for in the 22, verfe our Saviour faith, Take not thought for your life, &c. and by taking thought he notes a perplexed inward sorrowfull and fearfull care about life and the things thereof. And verfe 26. he faith, Why take ye thought for the raiment? As if he would have us note that it is a propietie of couetous cares, to be deeply drownned in perplexitie, even about trifles, and small matters: and Surely wee may observe worldly minded people, and one would wonder to see how they vex and disquiet themselves about every meane occasion, especially if there bee the least colour of any profit or losse towards. Againe, our Saviour vpraised them that are caried by vnbeleefe and mistrulfulnesse of God's providence or promise. Lastly, in the 29, verfe our Saviour faith thus: Therefore ask not what yer shall eat, or what yer shall drinke, neither stand in doubt, or as you may see it rendered in the margent, neither make difcoursës in the air: and by these last words he notes another propietie of a couetous person, and that is when he hath his head toffed with cares or fears, either about the compassing of his profits, or preventing of lossetes, &c. he is so full of words and many quetions, what he shall doe, and how he shall avoid fuch and sullen losse, that he hath never done either moaning himselfe, or confulting to no purpose, in things that either cannot be done, or not otherwise, &c. Or it may note this endlesse framing of projects for the compassing of his desires. Thus of the signes. Yet notwithstanding these signes, I must needs confess that couetousnesse is not easily discerned, both because it is an inward distrust in the spirit of a man, and also because there comes to this vice vitally fain'd words, to hide it from the view of others, or subtle thoughts and euafions to blindfold the confidence within; and besides it is the nature of this sinne quickly to darken the discerning of the minde, and therefore I thinke couetousnesse in the most may be well called coloured couetousnesse, it is so on both sides masked.

The vie of all should be to teach vs, as the author to the Hebrews faith, to have our conversation without couetousnesse, and to be content with the things wee have, rellingtedāly upon the promiffe of God, I will not faile thee nor forfake thee. And to this end we should pray as David did, that God would incline our hearts to his testimonies, and not to couetousnesse.

Q. But what are the best remedies or preferuatieus against couetousnesse? An. There are these things among the rest that are of great vie to preferring from couetousnesse, or to weaken the power of it.

The first is that which I mentioned before, viz. prayer to God daily that he would incline our hearts to his testimonies, that so wee might have our mindes drawn away from the cares of couetousnesse.

The second is meditation. And there are divers things which being seriouly thought of, may preuaile against the perplexed cares of couetousnesse. As first example, and that either of godly men, and the holiest Worthies of the Lord, that in all ages have willingly confessed themselves to bee strangers and pilgrims, looking for a City in another County, bauing a foundation, whose builder and maker is God; or else of wicked men: for it is so base a vice, that if thou'd bee found in none but Gentiles, that know neither God's promise nor providence: and sure it is found in none but vngodly men, that are strangers from the covenants of promise. Secondly, the nature of men: for inconsiderate, the soule of man is a celestial thing and divine, and hath nothing from the earth. And the body of man is erected, with a face towards heaven, and the whole earth is vnder man's feet, and hath its name from reading upon it, to
note that man should walk on it with his feet, not dare on it with his heart. Thirdly, the nature of covetousness is it will never be satisfied, and how shall it? If for the desire of the covetous is not natural, but against nature. Natural desires are finite, but unnatural desires find no end, and therefore cannot be filled with the finite things of the world. Besides, earthly things are vain and empty. Now the vellum that is only full of wind is empty still for all that. So is the minde of the covetous. His heart will be no more filled or satisfied with gold then his body with wind. Hereupon it is that a covetous man is always poor, and hath not what he hath, but hath his wealth as the prisoner hath his letters, viz. to inthrall him. Fourthly, the nature, promise, and providence of God. He is a heavenly father. Is he a father? Why then do we doubt of his willingness to help us? And is he a heavenly father? Why then do we question his all-sufficiency to provide what we need? Besides, he is so set on this way, and will he not give us food to preferuatie life? Doth he daily provide for thouhand thousands of fowles, that be safe creatures? and will he not provide for man, whom he created after his own image, and made him Lord of all creatures? Doth he cleath the grasse of the field, which is to day, and to morrow is cut downe? and will he not cloath man? Oh the weakness of our faith! Besides, is not the Lord engaged by promise, never to leave us nor forsake us? Fifthly, the condition of the covetous: All his care cannot add a cubit to his stature. And besides, he is the day, the care of the poor and the stranger meet together in many things. One God made them both, one Sunne lighteth them both, one heauen couers them both, and one grage of earth (all) hold them both. Sixthly, the gaine of godliness: it is better thrift to covet after godliness, for it hath the promises of this life and the life to come. And who can count the gaine of godliness, seeing God is the godly mans portion, and his exceeding great rewarde.

The third preferuatie is the daily practis of pietie. If we would seek the kingdome of God first, both in the first part of our life, and in the first part of every day of our life, as well in our houses as in Gods house, these religious duties constantly performed, would be a great and continual help against worldly cares, they would cleanse our hearts of them, and daily prepare our hearts against them. But how can it be otherwise with a man than it is? They must needs liue and die the drudges of the world, seeing they haue no more care of holy duties at home or abroad: they liue like swine without all care of any thing but rooting in the earth.

The fourth preferuatie is the due preparation for Christs second comming. For when our Saviour Christ had dehorted men from the cares of this life, he adioynes this exhoration: Let your looses be girded about, and your light burning, and ye your selues like unto them that wait for their mafter, when he will returne from the wedding, that when he commeth and knocketh they may open unto him immediately: blessed are those servants whom the Lord when he commeth shall finde making. One great reason why covetous men doe so securely continue in the immoderate cares for this world, is because they doo little thinke of death and judgement. Whereas on the other side Christians doe with some ease withdraw their hearts from the world, when they have inured them-selves to die daily by the constant remembrance of their latter end, and by holding fast the evidence of faith and hope, waiting when Christ will call for them.

The fift preferuatie is to shun the meanes and occasions of covetousness. And to this end it is good not to converse much with covetous persons, or to get our selues libertie to concede the hope of any long prosperitie and rest in the world: and generally we should labour to observe our owne hearts and other mens liues, and what we find to be a meanes to kindle or inflame covetous desires, that we should avoid, and becomes set against it, or mortifie it.
Ver. 6. Wrath of God.

And thus farre of couetousnesse. And thus also of the catalogue of sinnes from which he doth diwade. The reaons follow.

Ver. 7. For the which things sake the wrath of God commeth on the children of disobedience.

Ver. 7. Wherein ye also walked once when ye lived in them.

These words contain two reasons to enforce the exhortation in the former verse. The one is taken from the ciuill effects of the former sinnes, ver. 6. The other is taken from their owne experience, while they liued in the effare of corruption, ver. 7. In laying downe the reason from the effect, two things are to be noted. First, what sinne brings, viz. the wrath of God. Secondly, upon whom, viz. upon the children of disobedience.

Before I come to intreat of the wrath of God apart, I consider of it as it stands in coherence with the former reason. For in these words we are assured that man living and continuing in filthines and couetousnes shall not escape Gods wrath: for they incurre both his hatred and his plagues, both which are signified by the word wrath. And if any ask what plagues filthy persons and couetous persons shall feel: I answer briefly and distinctly, that neither of them shall escape Gods wrath, as the Scriptures plentifully shew. The filthy person brings upon himselfe Gods curse temporally, corporally, spirittually, and eternally: temporally, for wheredome and any kinde of vncleanesse brings vpon men many temporall plagues in their estate, the fire of Gods judgements consuming many times their whole increase, as hath beene shewed before, corporally, for God many times meetes with the sinnes of the body by judgements vpon the body: so that many filthy persons after they have consumed their flesh and their body by loathsome diseases which follow this sinne, in the end lay with the foule young man, Ob how base I hated instruction, and despised correction? Now I am brought almost into all euils in the midst of the assembly, spirittually, for uncleanesse breeds in many areprobate sence, and finall impenitenie. Many also for their filthinesse are pursued with secret and fearfull terrors of conscience, and sometimes phrencre, and desperate perturbations, eternally, for the adulterer destroyeth his owne foule, and is shut out of the kingdome of heaven, as hath beene alfo before declared.

Neither let the couetous person thinke hee shall speed any better: for God hates him wonderfully. And therefore the Prophet Ezekiel faith, that the Lord finites his fisces at the couetous: which is a borrowed phrase, to express molt bitter and sharpe threatnings. Now left the people should object that those were but great words, the Lord would not doe so, they would deale well enough with the Lord: he preventeth it, and faith, Canthy heart endure, or can thine bands be strong in the daies that I shall have to doe with thee? I the Lord have spaken it, and will doe it. Let couetous persons without further enquirie affirme themselves that couetousnesse is a maine cause of all the euils are vpon them or theirs, and besides they may be affermated that all the seruice they doe to God is abhorred, and meere lost labour: It were to no purpose if they would bring him incense from Shoebah, and sweet calamus from a farrre countrie: their burnt offerings would not bee pleasants, nor their sacrifices sweet unto him. Ob. But couetous persons are of molt men so well furnished, that there is not that meanes to bring them to any great hurt. Sol. The Prophet shewes that God can lay a stumbling blocke before them, and father and sonne together may fall vnpon it, and neighbour and friend may perish together. The Lord hath meanes enough when men little thinke of it: to bring downe rebellious sinners. Ob. But wee see couetous persons and wealthy worldlings scape the bent and longfet of many others. Sol. The Prophet Amos faith, the Lord hath sworn by the excellencie of
The wrath of God.

Chap. 3.

Lccluw, wifh neuer forget any of theire worke: Though the Lord may deferre, yet certainly hee will neuer forget: and therefore they are not a lot better for escaping so long. But howsoever they might escape outward judgements, ye they may be infallibly sure they have sinned against their owne soules; and that they shall know in the day of their death: their riches shall not then profit them, when the Lord taketh away their soule: he that is a great oppressor shall not prolong his dayes; for he that getteth riches, and not by right, shall leave them in the midst of his dayes, and at his end shall be a fool. How horriblly then shall that voice be, Than foole this night shall thy soule be taken from thee? And thus farre of these words as they concern the coherence with the former words, Now I consider them as they are in themselues. And first of the wrath of God.

Wrath of God.] It is apparrant that wrath in God belongeth to his justice. And justice may be considered as it flowes from God four wyues.

1. as he is a free Lord of all: and his decrees are iuft. Secondly, as he is God of all: and so the common worke of performing both good and bad, are iuft. Thirdly, as a father in Christ: and so his excellencie, the God of mercies: and thus he is iust in performing his promises, and influing his grace, and in bestowing the justice of his sonne. Fourthly, as judge of the world, and so his justice is not only distributive, but corrective. And unto this justice doth wrath belong.

Angr is properly in God.

Wrath diversely interpreted.


Juftice in God considered four wyues.


Anger is properly in God.

The wrath of God in Scripture is taken sometimes for his iuft decree and purpose to revenge, sometimes for commination or threatening to punish. So some thinke it is to be taken in those words of the Prophet Hosea: I will not doe according to the fierce neffe of my wrath that is, according to my grievous threatenings. Sometimes it is taken for the effects or punishment themselves, as in the Epistle to the Romans, Is God unrighteous which bringeth wrath? it is well rendered, which punisheth.

The wrath of God is distinguished by divers degrees, and so hath divers names: for there is wrath present, and wrath to come. Present wrath, is the anger of God in this present life, and is either impendent or powred out. Wrath impendent, is the anger of God hanging over mens heads, ready to be manifesterd in his judgements: and so wrath hangs in the nature of God, and in the threatenings of his word, and in the possibillities of the creatures. Wrath powred out, is the judgement of God fallen upon men for their sinnes by which they provoked God, and so there was great wrath vpon the people: in the destruction of Jerusalem: and thus he revealed his wrath from heaven vpon the unrighteousnesse of men. Wrath to come, is that fearfull miserie to be declared vpon the soule of the impotent at his death, and vpon soule and body at the day of judgement, in the everlafting perdiction of both.

But that we may be yet more profitably touched with the meditation of this point, I propound six things concerning Gods wrath further to be considered. Fiftly, the fearfulness of it. Secondly, what it is that worketh or brings this wrath vpon vs. Thirdly, the signes to know Gods wrath. Fourthly, the means to pacifie it. Fifthly, the signes of wrath pacified. And lastly, the vies of all.

For the first, The fearfulness and greatnesse of Gods wrath or anger for sinne may appeare three wyues. First, by Scripture. Secondly, by similitude.

Thirdly,
Wrath of God.

Firstly, by example. That God's anger for sin is exceeding terrible and fearful, I will shew by one place of Scripture onely, and that is the first of Naubam the Prophet: for he faith, God is jealous, and the Lord revenges the Lord revenges: where the repetition shews the certainty of it, that God will be as sure to revenge as ever the sinner was to sinne. But this is more confirmed, when he faith, he is the Lord of anger: as if he would import that his anger is his essence, as if he were all made of anger, and that he is the author of all the iuft anger that is in the world. And if the drops of anger in great men haue such terror in it, what is the maine Ocean of anger which is in God himself? And to assure vs yet further of the terror of his wrath, he addeth, The Lord will take vengeance on his adversaries which signifieth that the Lord will account of impenitent sinners as a man accounts of his worst enemies, and therefore the Lord will shew his displeasure to the vtermost of their defects and his justice. And therefore if any doe object that they see it otherwise, for the plagues of wicked men are not so many nor so great as their sinnes, he answered, and faith that the Lord refereth wrath for his enemies: he hath not inflicted them all they shall have, there is the greatest part behinde, the full vials of his fury are not yet poured out. And if any should reply, that they have observed that wicked men have prospered long, and scaped for a great while, without any punishments to speak of, the Prophet answereth that, and faith that the Lord is slow to anger, that is, hee is many times long before he manifests his great displeasure, but he is great in power, that is, hee is of singular fierceness and unrefrangible when he doth enter into judgement, he will not faile, nor be hindered. And if any would hope that God would change his minde, that also is prevented, the Prophet auouching it confidently, that he will not freely cleare the wicked. And this is the more certaine, because of the dreadfull means that the Lord hath to declare his anger. His way is in the whirlwinde, and in the storme, and the clouds are the duff of his feet. The meaning is, that God hath ways to execute his judgement, ways I say that are unrefrangible (for who can fay a whirlwinde?) and terrible like the storme, plagues falling thick and threefold, like the drops of the tempest, and in the means the Lord can runne like a Giant, running fiercely and raisinge the duff with his feet. And to this give all the creatures witness. Here buketh the sea, and it trieth. Before is wasted, and Carmel, and the flour of Lebanon was wasted. The mountains tremble before him, and the hills melt, and the earth is burnt at his sights, yea the world and all that dwell therein. And therefore who can stand before his wrath? or who can abide the fierceness of his wrath? His wrath is poured out like fire, and the rocks are broken by him.

The wrath of God (to shew the exquisit, and intolerable, and remediless pain that wicked men feel when they bear;) is compared to a consuming fire, and to note the infiniteness of it, God himselfe is said to be a consuming fire. Moses also faith that the fire that is kindled in Gods wrath, shall burne to the bottome of hell, and it were able to consume the earth with her increase, and set on fire the foundacion of the mountains. Secondly, by similitude.

Thirdly, who can think the anger of God not to be infinitely terrible, that can but seriously consider these examples and preadintens of it? First, Gods reprobating, or fore damning of millions of men. Secondly, the sinne of Adam, pursu'd with such vengeanceable judgements upon him and his name. Thirdly, the drowning of the old world, the burning of Sodome, the opening of the earth to swallow vp the rebellious, the sea swallowing vp Pharaoh and his host. Fourthly, the forborne efflate of the Gentiles, not looked after for many hundred yeares. Fifthly, the Jewes (sometimes the only people to whom the Lord drew toward) now made a curse, and astonishment, and a hisling throughout the earth. Sixly, the tormentes which Christ himself endeavored, when
when he was but furious for sinners. Seuently, what are warres, famines, pestilences, dyeaes, seditions, heresies, and the infinite molestatons in the life of man, but so many euident prooves of wonderfull anger in God? Eightly, the testimonies of affliected conffences be lively in this point. When but a drop of anger lights vpon the soule of man in this world, how vnable is he to fuffeine his spirit? what flouds of teares flow from his wounded heart? Latly, the burning of the world and the flames of hell shall one day make full proove of Gods anger. And thus of the first point.

For the second wrath is wrought or brought vpon vs foure wyues. First, the Law workes wrath: for being tranfgred, it breeds displeasure, pleads for judgement, records finne, and presents it in Gods light. Secondly, Christ in the minifterie of the word applies wrath, or discours Gods indignation: and so he is said to finite and flay the wicked b. Thirdly, the Magiftrate is a reuaenger in executing Gods wrath c. Fourthly, wrath is brought vpon vs by Gods armie: the creatures are Gods warriours, they fight for the Lord against finnes, and are speedily and unrefitibly armed when God is pleased to raife them.

Thirdly, concerning the signes of Gods anger: wee muft vnderfand that Gods eternall anger towards other men in particular cannot be knowne, nor his temporall anger by any ordinary way of certauntie, except it be extraordinary by reuelation, as to the Prophets or Apoffles. For by outward things we cannot know Gods loue or hatred to particular persons, onely Gods publike anger to publike fates may be knowne, and so may his private anger to our felues in special.

There are three signes to know Gods publike anger. 1. The prediction of his Minifters: as extraordinarily the Prophets from vifion or reuelation did foretell the judgements to enue. And ordinarily wrath may be knowne by the conminations of faithfull Preachers: for when vpon obseruation of threatnings in the Law made to fuch finnes as then abound, they doe with one confent in many places with inflance and confidence give warning of plagues to enue, it is time for the world to awaken: for the Lords secrets are with his fennentz. And he will make good their righteous threatnings. Secondly, The signes in heauen, or earth, or sea: prodigious lights, or signes in the funne, or moone, or comets, or strange births, or the extraordinary raging of the seas, and such like. Thirdly, publike plagues are both signes of wrath present, and withall they give warning of greater wrath to come, if we doe not repent. Such are famine, warre, pestilence, and other raging dieaes, the death of great Princes, and the sudden and common death of the best men, these all foretell euill to come. As wee may know fire, so may we know Gods anger. Wee know fire either by the report of men worthy to be credited; or by the smoke, or by the flame beginning to breake out: and so may difcerne Gods wrath, either by the relation of his Ambaffadors that are faithfull men, or by the smoke of prodigies or wonders in heauen and earth, or elfe by the flame of judgements already begunne. And thus of the signes of Gods publike anger.

The signes of Gods anger to a particular man are such as thefe: First, if a man haue not the marke of a childe of God vpon him: for whom God loues and is not angrie with, they are marked with peculiar graces as indebly as they were marked in Ezechiel with the letter Tau d. Secondly, if he finde himselfe directly under the threatnings of Gods word. Thirdly, if there bee no effectuall working of the spirit of grace in the vfe of the meanes, it is a plaine signe of Gods anger, when a man heares the word powerfully preached, and reades, and prayes, without all affection or life, and is so constantly. For if the Lord were pleased, hee would shew himselfe in the vfe of the meanes of
Wrath of God.

of communion with him. Fourthly, a man may gather something by his croffes: for if he finde a thing in them, that God fights against him in them, so as they pierce, and vex, and disquiet his foule with perplexitie, but especially if hee finde his heart alfo closed with hardneffe, fo as hee doth not call when the Lord bindeth him, this is in all likelihood not onely a signe of wrath, but that the wrath increaseth, this is the rod of indignation. Fifthly, if a man live in some finnes, they are manifest signes of wrath, as perfecution, whereof is, hatred of the brethren, with holding the truth in unrighteousneffe, censuring and uncleaneffe, and generally all finnes contained in any of the catalogues, against which the Lord denounceth his judgements in seuerall Scriptures. Lastly, sometimes Gods anger is felt in the terrors and paine of the confidence, the Lord making some men to feel the edge of his axe, and fighting against them with his terrors. Now wherefoever these are felt by a foule that hath not beene truly humbled for sinne, they are asssured pledges and beginnings of Gods wrath from heauen.

Hitherto of the greatneffe, meanes, and signes of Gods anger. Now of the way to pacifie Gods anger when it is perceived. Gods publike anger is pacified and flaid, first by the prayers and fallings of the righteous: and therefore it is the Prophet Joels counsell, that if they would have the Lord repeat him of the evil, and returne and leave a blessing behind him, they must sanctifie a fast, and call a solemn assembly. Secondly, by the feceuere execution of justice by Magistrates vpon notorious offenders: and thus Phinuchas flaid the plague. Thirdly, by the general repentance of the people: and thus Gods anger towards Nineuie was pacified. Fourthly and especially, by the interceffion of Chrifl intreating for a City or a place. So was Jerusalem delivered out of captivity, as the Prophet Zacharie declares, Zach.1.12.

Concerning the pacifying of Gods anger to particular persons, I will first consider what will not pacifie it, and then what will pacifie it. For the first, no multitude of gifts can deliver thee, and the most mighty helpe cannot cause the Lord to withdraw his anger: it will not assaile thee to come before the Lord with burnt offerings and with calves of a yerle old. The Lord will not be pleased with thousands of rammes, or with ten thousand rivers of oyle. Nor will the fome of thy body make an attonement for the finnes of thy soule. To cri the Lord, Lord, at home, or the Temple of the Lord, the Temple of the Lord abroad, will not a whif abare of his fierce anger: and as little will it assaile to build Churches, mend high wayes, eret Tombes for dead Prophets, or the like workes of labour or colt.

Now for the affirmative, if we speake properly, nothing will quench Gods anger but the blood of Chrifl: For hee is the propitiation for our finnes. Yet in some respects, and as meanes the Lord doth appoint unto vs, that wee might be capable of reconciliation, these things are available: First, the duties of mortification, as confecion of finne, and iudging of our felues, and examining of our hearts and liues. If we acknowledge our finnes, hee is faithfull and just to forgive vs our finnes. And if we iudge our felues, the Lord will give us iudging vs. If disobedient Israel will returne and know his iniquitie, the Lord will not let his wrath fall upon him. Godly sorrow also is very available to quench wrath. If Jerusalem were to returne, her heart, shee shall be saved: the Lord will hear the voice of our weeping. Prayer also is of great vfe and force, for the Lord is a God that heareth prayer. And the Prophet Zaphon fheweth, that if the people can learn a language once to call upon the name of the Lord in the sinceritie of their hearts, hee will not poure upon them that fierce wrath which shall certainly fall upon all the families that call not upon his name.

Secondly, faith in the bloud of Chrifl procureth reconciliation and forgiueneffe of the finnes that are past through the patience of God, especially the worke of faith.
How we may know that God is pacified.

Firstly, we may discern that God is pacified by indulging from the practice of the former rules; for if we do what God requires, we may conclude and inferre, we shall receive what God promiseth. Secondly, it may be perceived by God's promise in the promises: if we find our hearts unlooked, and the passages of the means againe opened, that is a comfortable token, that the Lord is returned. Thirdly, it may bee perceived by the witness of the Spirit of adoption, speaking peace to our consciences, and with unutterable joyes quieting and satisfying our hearts.

The verse followeth. And first the doctrine of God's wrath may greatly humble and astonish impenitent sinners. Is the anger of the Lord kindled against thee? how long then wilt thou be without innocent? Be not a mocker, lest thy bonds increase. Art thou an unclean person, a rioter, a drunkard, an viler, a sweater, a liar, a prophaner of God's Sabbaths, a voluptuous epicure, a carnall worldling, or the like? Be not deceived, nor let any deceive thee with vain words, crying peace, peace, Mountain with vnempered mortar; for abhorred and the wrath of God for these things commeth upon the children of disobedience: and who knoweth the power of his wrath? Secondly, seeing God's wrath is exceeding terrible and fierce, blessed are all they that are deliered from it in Jesus Christ. We should be firr'd vp to constant thankfulness, because the Lord hath forgiven us the punishment of our sins, so as now there is no condemnation to us being in Christ Jesus. Lastly, seeing the Lord's anger is so dreadful, we should all learn to walk before him in all viu'giantness, and fear, and trembling, fending our selues with the breast-plate of faith, and the helmet of hope, being in all things sober and watchful, taking heed to our selues that we be not hardned through the deceitfulness of sinne. And thus of the wrath of God.

The second main thing in this verse to be considered of, is the persons upon whom it falls, viz. the children of disobedience. And by children of disobedience he meaneth generally wicked and vnregenerate men. Now wicked men are of two sorts. Some are clearly out of the Church, and have beene branded in seuerall ages with seuerall tokens of distinction: as now the Infidels, and before, all the vnincircumcised Gentiles. Before the froid they were called fomnes of men. Now others are in the Church, and are children of God, by creation, general vocation, and externall profession: but indeed are wicked and prophaner Ephes. The forrner sort were disobedient men: and the latter are disobedient children. And these disobedient children in the Church are of two sorts: for some will not be tied to live in their fathers house, but that they may the more securely live, and wallow in all filthy abominations, they shunne God's house for the most part, and live without any confecionable subjection to any ministerie. Such was the prodigall sonne, and such are our common swearer, drunkards, and vninclean person: may they goe further, for they speake euill of their fathers house, and slander their owne mothers sons. Now the other sort live in their fathers house, they come to heare, and receive the Sacraments, they are ther at bed and board, but yet they will doe what they list. They will not be persuaded by the word, spirit, or seruants of God: and so they are children of superfluous dissemble: They will not believe their fathers threatnings or promises: and so they are children of incredulity. They will not conforme themselves to their fathers will: and so are called children of disobedience.
Ver. 6.  

Children of disobedience.

Now the estate of both these sorts of disobedient children is, that the fearfull wrath of God is upon them: no father can so plague and call off a wicked sonne, as they are sure to be plagued and call off of God. As they are children of disobedience by their owne stubbornnesse, so are they children of wrath by Gods justice: and if they continue thus, they may prove children of perdition.

2. But how may the children of disobedience be knowne? Ans. We may gather lyes either from the consideration of these words, or from other Scriptures. From these words two ways: first, he is a child of disobedience, that is led and ruled, and hath all his thoughts and affections, and his actions as it were framed and begotten, and nursed vp by the corruption of his nature arising from the disobedience of the first man, or by the temptations of Sathan, the Prince of all darknesse and disobedience. It is one thing to sinne by infirmity, to fall by occasion into a sinne, and another thing to be led and ruled, and to frame ones life and employment after the rules and projectes that are hatched by the flesh or Sathan. To be a child to sinne, that is to be ruled and mastered and led by it, to be as it were at the command of luft and corruption, that is not in a child of God standing in uprightness. Secondly, the word here renders disobedience, imports unteachableness, such a disobedience as is wilfull, when a man sinnes, and will sinne, and will not be persuaded either by Gods word, or Gods spirit, or Gods people, that would aduise or admonish him. To be of an incurable or intreachtable disposition, is a ranke signe of a child of disobedience.

Further, if we marke the coherence, in the second chapter of the Epistle to the Ephesians, ver. 2, compared with the first, we may easily discerne that a child of disobedience is dead in trespasses and sinnes. His soule can lie at rest, though he be guylt of neuer so many sinnes. Call a mountaine on a dead man, and hee will not complaine or aile any thing. And sure it is a notable signe of a child of disobedience, to be guylt of a multitude of sinnes, and yet to be senfelesse under them: to be able to goe from day to day, and weeke to weeke, and moneth to moneth, and yeere to yeere any thing, for any found remorse he findes for his sinne. Especially when men are at that palle that the Prophet Jeremy complained of, that though God strikes them, yet they are not grieved; ye thought the Lord confounds them, they refuse to receive correction, and make their faces harder then a rock, refusing to returne.

2. But may not the wrath of God come upon his owne children? Is God neuer angry with his owne seruants? Ans. God may be angry with his owne people: for when the Prophet David faith, his anger endureth but a moment, hee implieth then that God will be angry. And in the 89. Pfalme, though the Lord faith hee will not take away his goodnesse and his mercy, yet if they keepe not his law, he faileth expressly, he will visit his tranfgression with the rod, and their iniquitie with spires. And thus he is angry with them sometimes for their conuenaunce, sometimes for their careless worship, sometimes for vnworthy receuing, sometimes for their lisse of their first loue, but generally every giotte sinne angers God, by whomsoever it be committed. But yet there is great difference betweene Gods anger towards his owne children, and that wrath that commeth vpon the children of disobedience, and that principally in three things. First, wrath comming vpon the faithfull is not eternal, but temporary and in this life only: for they are delivered from the wrath to come, for there is no condemnation to them that are in Christ Iesus, they are already past from death to life. But so are not wicked men. For God is so angry with them in this life, that his anger may continue for euer, and not be extinguished in their very death. And not only so, but Gods anger with his owne children even in this life is not for all their daies, but only a very short time of their life. For as David faith, his anger endureth but a moment: weeping may endure.
Ch. 3.

**Children of disobedience.**

For I and not meane for a night, but to commeth in the morning. And in another place he faith he will not alwaies chide, neither will he keepe his anger for ever. And the Lord wintefeth by the Prophet Eifay, that he is for feakes but for a small moment, he hideth his face in a little wrath, but he bath mercy with everlasting kindness. When a child of God falleth, he is sure he shall rise, but it is not fo with the vngodly. Secondly, as Gods wrath differ in the continuance, so it differ in the measure: it is milder towards his children, then it is towards the children of disobedience. Which appears to be fo two ways: For first Gods anger as it is manifestly in ourward judgments upon his owne people, is euer proportioned to their strength; he doth not consider what their finne defueres, but what their spirits are able to fullfaine. He will not suffer them to be tempted above that which they are able, but will give issue with the temptation, that they may bee able to bear it. And the Prophet Eifay sheweth that the Lord hath great care left by containing over-long with his people, the spirit should faile, and the soul which he hath made. And the Prophet David sheweth, that God doth not with his people after their sins, nor rewardeth them after their iniquities; but as a father pitteth his children, so the Lord pitteth them that fear him. But now with the wicked it is much otherwise: for the Lord never asks what strength they have to bear it, or how they take it, but what finne they have committed, and how they have defuered it. Besides, the affections of Gods children are sweene with many mercies: for though the Lord be angry for their finne, yet if they will seeke God, and worke righteousness, they may hold out to bear the croffe, for the Lord will meet them in the vsse of the meane, to the great ease and joy of their hearts. Excelfently speakenoth the Prophet Daud vnto the Lord, acknowledging this point, when he faid, Thou anwercst them O Lord our God, thou wast a God but forgavest them, though thou tookefst vengeance of their inventions. And the Prophet Micah seemeth to say, that while Gods people sitt in darkenesse, yet the Lord can be a light vnto them, for their God will beare them. And herein also the Lord refuereth his mercies from the wicked, so as when they fall they have no assurance of rising, nor is the Lord carefull to lighten their darkenesse: I mean they have no promise for it. For if the Lord shew them favour, if they repent not, it will make them more vnexcusable, and their judgement the heavier. Thirdly, it differeth in the end: for the end of Gods wrath on his owne feruants is their good and saluation. They are indemned, that they might not perish with the world. And they are whipped by the Father of spirits, that they may bring forth the quiet fruit of righteousness. In a word, Gods judgements are as medicines to heale them. But on the other side, wicked men are vessels of wrath, and all tendeth to the finning of them to destruction. The Lord comes not to them to trie, but to consume: not to better them, but for their wilfull impitenencie to declare his justice vpon them. All these their differences are notably express by the Prophet Eifay in his 27, and 28, chapter: for he sheweth that the Lord is a carefull and wise husbandman: and the husbandman in nature hath this discretion, that he should not plow all day to sow: so it is with the Lord, he doth not continue still plowing with long furrowes vpon the backes of the righteous. When he hath plowed vp the fallow ground of their hearts, he will not still goe over them, to brake the clods that remaine: but hauing once made himselfe a furrow, he will sow and not plow. And for the second, the Prophet seriously expostulateth with such as should any way incline to thinke that the wicked & the godly were smitten alike. Hath he smitten him (faith the Prophet) as he smote those that smote him? As if he should ask, hath the Lord plagued Israel as he plagued those that were enemies vnto Israel? And then he shewes this difference, that when the Lord came to visit Israel, he conteended with him immeasure, and smote him in his bunches: whereas when God smites at a wicked man, he smites at the root, and after many blows he will continuall
In which finnes yee walked.

<table>
<thead>
<tr>
<th>Verse 7.</th>
<th>In which yee also walked some time when yee lived in them.</th>
</tr>
</thead>
</table>
| These words contain the second reason to enforce the mortification of vice, and it is taken from their own experience: as if he would say, yee have liued a long time in these corruptions and sinnes, and therefore it is sufficient that you have spent the time past in these lusts of the Gentiles, it is high time now to abandon them: besides you should remember the miseries you liued in by reason of sinne, and from thence learn to confirm your selves in a constant course of refitting and striving against the occasions and beginnings of those sinnes. The coherence and the general consideration of the whole verse divers things may be briefly noted. First, that the knowledge and meditation of a mans misery by nature is a good medicine to kill lust and covetousnesse. The Apostle like a wife Phylliant, vseth here the counsell hereunto as a principal part of his direction. For in that he puts them in minde of it, it shewes that they should mind it by themselves much more. For not only it will shew that these sinnes did then abound, but the very thought of such a wofull estate will beat downe & kill by degrees the vittious inclinations of nature vnto such sinnes. Secondly, in that the Colossians can beare it to be told of their sinnes past, it giues vs occasion to take notice of this for a truth: that whereas man hath soundly repented of any sin he can easily beare it, to be touched with the remembrance of it, and with lowliness doth endure the needfull discourse concerning it. It is a notable testimonie that a man hath not truely repented of sinne, when he is so impatient and vnquiet in the mention or remembrance of sinne. If a man have a wounded arm, while it is vncovered, the least touch of it makes a man start and cry out: but when it is whole, you may grape it hard and yet he aileth nothing at all. So it is with our consciences in matters of sinne: They are but in a miserable case that rage, and fret, and reule when the sinnes they have liued in are by publike doctrine disgraced, or threatened. But may some one say, to what end doth the Apostle so often put them in minde of their sinfulnesse and miseries past? I answer, he doth it for great reasons. For the more men thinke of their miseries by nature, the more it quickens both to a sense and admiration of Gods mercy that hath drawne them out of such a wretched estate. Besides it is a notable meanes to keepe a Christian humble, and to make him watchfull over a nature that by lamentable experience hath been so prone to sinne; and it serveth to stir vp Christians to a more eager desire and diligence in ving the meanes to advantage them in knowledge and grace. This is now time, to redeemeth the time, that hath been so long lost. And it will make a childe of God industrious in Gods worke, seeing he hath spent so much time in the feruice of the devill, the world, and the flesh. And further it helps a man to some measure of patience and meeknesse and compassion, in dealing with the sinnes of other men, considering that he himself hath been unwise, disobedient, serving the lusts and desires pleasures, &c. And lastly, (as was before noted) it serveth to kill the daily lusts that may bud and sprout out after calling.

Now concerning the remembering of the sinnes of others, we must know the Apostle had a warrant by his calling and commission to reprove the sinnes of others.
of others. For God's ministers are enjoyned to shew God's people their sinnes: But a like liberty is not lawfull to every private man. Private men may remember others of their estate past, if it may stirre them vp to thankfulness, or if it may further them in humiliation: for new offences, or they may exhort one another, lett any be deceived by sinne, and so for preuention of corruptions vnto which they are by nature prone: or in some speciall cases to cleare God's justice against hard-hearted sinners, otherwise it is a vile and finfull course to be taking into the liues of others: but especially to begraining upon the faults past of penitent sinners. Where God hath pardoned, what hath man to doe to impire? And thus of the coherence and generall consideration of the words.

This verse contains two specialties of their miserie by nature. First, their continuance in sinne, in that he faith, see walked. Secondly, their delight in sinne, in that he faith, see lived in them, that is, it was the life of your life.

In which That is, in which sinnes: and so it teacheth vs, that we should be more troubled for sinne then for crosse. For he doth not faie, in which miseries or judgements, but in which sinnes and corruptions. As any are more spiritual, sin is their greatest sorrow: and as any are more carnall, they are more troubled with crosse.

Yee A man can never be soundly and profitably humbled, till he minde his owne sinnes. The knowledge of sin that is transient is dangerous, as we may see in the Pharise. The more he knowes by the Publican, the prouder he is in himselfe, but the knowledge that is reflectes is profitable. And therefore the Publican that troubled himselfe about his owne sinne, went home more justified than the other. And therefore the Apostle heret tells not of the misery of other men, but expressly guideth them to the consideration of their owne misery. This should teach vs without shifting or delay to search and try our owne ways, and to grow skilfull in recounting the euils of our owne liues. The true knowledge of our selues, is a great step in a holy life. Tis that the most of vs never attaineto. And yet it is of singular vse; it would make vs humble in our selues, compassionate towards others, easie to be admonished, tender-hearted in God's worship, more apt to godly sorrow, and of great ripeness and dexterity of knowledge in cases of conscience.

Also Sinne is a poiyon that owerflowes all sorts of men. This also takes in rich men, and great men, and learned men, and old men, and the cuiller sort of men. There is no estate, calling or condition of men, nor sex, or nation, but they have been infected with this plague. It hath runne over the whole earth. And therefore it should humble rich men, and learned men, and all sorts of men. Looke not at thy wealth, or thy wit, or thy learning, or thy nobilitie, or thy fame amongst men, looke at thy filthy natur: thou hast now, or thou hast had theplague vpon thy soule: and as wife, and learned, and rich, and ciuill, and noble, as thou haue died of this sicknes, and are in hell.

Walked This word notes not onely inclination to sinne, but action: not only words, but praclifie: and in praclifie, not onely a falling by infirmite, but continuance and progress in sinne. To walke in sinne, is to proceede in sinne from one kind to another, and from one sinne to another, and to lie and dwell in sinne. And this is the wretched condition and thraldome of euery one by nature, thus hard is it to giue owr sinne, and were it not for the great mercy of God, thus would all men continue.

Qu. But what should be the reason that men continue so long in sinne, and are so loth to get out of this miserable path? Anf. The soule by nature is dead in sinne: and all flesh is covered with a vaille of blindnes: And Sathan the prince of darknes, workes effectually in the children of disobedience: besides the course and custome of the world, that lies in wickednes, much hardens and
Ver. 7. When yee lined in them.

and confirms the sinner, and the minde and will of the flesh is stubborn.
And with all every wicked man is a great student: He deuifeth and imagineth, and foreseeth how to finde out ways, to let himselfe in a way that is not good. And many times God in his fearfull judgement, delivereth many a man vp to a spirituall lackrage and flumber, and reprobate minde, that bearing he may heare, and not understand, and seeing he may see and not perceiue, burning his heart false, and his cares dull, and his eye closed vp, lest he should be converted and humbled.

The vfe may be to teach vs to enlarge our hearts in the sense of Gods goodness that hath delivered vs from an estate that was in it selfe so fearfull. Especially it may comfort vs against our ininfirmities: that howbeit we faile by occasion, yet by Gods mercy we do not walke in sinne. We procede not from degree to degree, and from sinne to sin: it is a happy time with a Christian, when he geteth victory over his finnes, to as at least by degrees he gets downe the power of them. And on the other side, they are in a woeful estate that have their corruptions growing vp vnpon them both for power and number, and continuance. O woe will be vnto them when the matter shall come and finde them so doing. And thus of the first specialty.

The second is, Ye line in them: That is, yee set the delight of your hearts vpon them. Sinne was the life of your lustes. None many times more lively and in greater iollity, then such as are in greatest danger of Gods wrath: and so curdely vile is mans euill disposition, that as many men are the more full they are the more secure, and full of carnall linenesse. Who more frolickie, then our drunkards, swaggereurs, sweareurs, abominable filthy perfons? Yea, they carry themselves, as if they had found out a life of excellency and contentment above all other men: and yet are buried in the ditches of monstrous wickednes, and are defending twlflly to their owne place, haffing to the vengeance to come. Many times the holieff men are most penfue, and the villeff men, most lively.

Lined] There is a fourefold life of men. The life of nature, the life of corruption, the life of grace, and the life of glory. The first life Adam lined before his fall. The last, the blessed live in heavne. The third, the godly live after their conversion on earth: and the second, is the life of all the vnregenerate. Sin is aliue: It hath a lying being in the vnconverted sinner: It is a monster adhered in the heart of man, by coniunction with Satan, searing his seuerall limbs in the seuerall faculties of the soule. Now it will not be amiable to consider how we may know when this monster is aliue; & when he is dead. Sinne may be knowne to be aliue, first by the flaming desires of the heart and thoughts of the minde, inordinately bent vpon things forbidden. Secondly, by the command and authoritie it holds over all the faculties and powers of the soule, and bodie, vying them as servants and executioners of the lusts of the flesh. Thirdly, by the contentment men place in knowne euils. Fourthly, by customarie practive. And lastly, if this monster by the deceitifull working of Satan should line still for a time, (as many times it doth eu'n in the worse men) yet there is a way to try whether it be a-aliue or no. For being it to the law, and it will presently reuie. Ifit be pricked and pierced with the terrors and reproves of a sound application, it will swel it selfe, by vnquietnesse, and vnruyl dissenterps. And on the other side, is certaine sinne is dead, if thy flaming desires to euill be quenched. Secondly, if the command over the facultie of the soule be ceased. Thirdly, if a man seke and place his chief contentment in spirituall things. Fourthly, if the customarie practive of euill be broken off, and diuolued: and lastly, if the heart will abide the searching and sound application of the law.

In them] So wretchedly is the vnregenerate heart of man compos'd, that he doth
doth not only lye and sinne, but he lyes in sinne, and with sinne, and by sinne too. He lyes in sinne, because he is drowned under the power and guilt of sinne. He lyes with sinne, because he is not a guest only, but a sojourner also with his sinne. Sinne keeps the houle, and the sinne is at bed and boord there. And he lyes by sinne too, for most sinners cannot continue how to lye without them. The letcher cannot lye without his militis, & the vfrurer cannot lye without his gaine, and of the rest. All these are woefull circumstances of euill, and doe marvellously decipher out a foule that feeleth not the life of Jesu Christ in him, and they impart also a further misery. It is easie to commit sinne, but it is not easie to be rid of sinne: a man may also quickly forget his sinne, but he shall not so quickly forgoe his sinne; for howsoever by Gods singular patience, he lyes, for all his sinne, yet by the singular wretchedneffe of his condition, all his sinnes will lye with him, they are not tranfient, but so long as he lyes, his sinne will lye with him: yea it will goe with him too when he dies, if it be not prevented with speedy repentance.

The vfe also of all this may be to teach converted Christians, that are delivered from this wofull misery, so walke as children of the light: having their fruit in all goodneffe and righteousness and truth: having no further fellowship with the unfruitfull works of darknes, feeing all is now made manifest by the light: yea they should strive to expresse as much life of contentment in the works of new life and light, as before they ever felt in the pathes of sinne and darkness, and if wicked men walke on with such vnwearied resolutions and endeavors in such a dangerous estate, how should Christians be flir'd to all possible conftancy in well-doing, feeing they are sure that all that walke vprightly walke safely? Thus of the euenenth verse.

Vers. 8. But now put wee away euery one of these things, anger, wrath, malice, cursed speaking, filthy speaking out of your mouth.

Hitherto of the mortification of vices especially against a mans selfe. Now follows the mortification of sinnes. And therein I consider, first the exhortation it selfe in the eight verfe and a part of the ninth. Secondly, the reasons ver. 9, 10, 11. In the exhortation I consider, first the charge, put away euery one of these things: secondly, the catalogue of injuries to be put away and mortified, anger, wrath, malice, &c.

From the coherence in that the Apostle fastens this branch of the exhortation upon the remembrance of their misery in the former verse, it floweth, that the mediation of our misery, is as good to kill or beat downe the power of rage and strong passions and dilltemperes, as it hath beene flowed to be good to kill lust and courtesynesse. When you see men or women of heady passions and violent affections, fall into affliction of conscience, then imagine they will hurle off their natures, and grow more calm and meeke, but till then fel-dome doe any mend, nor or for any longer time.

Now that in the time of grace: and so it giveth vs occasion to confider that grace yelds no liberty to sinne. Now that thou haft received the true grace of God, there is no time left for passion, fretting, cursed speaking, or filthy speaking, or lying, or any such inuicious evils. Grace inoines vs to take leave of our old affections, and our owne peruerse cources. Many such things as before thy conversion might in some respects beene more borne withall, must now be left: for the converted Christian must live circumspectly, & prudently, watching in all things, and walking wisely both at home and abroad, he must part with his old humors and peruerse qualities, and therefore their condemnation sleepe not, that turne the grace of God into vanitie.

Put away] Sinne is not truely repented of till it be put away. Now sinne is
Put away even all these things. First, by justification, and to God puts away our sins: for when God pardoneth iniquity, he casteth it away and never seeth it or remembereth it more. Secondly, by sanctification, and so we must put away our sins. We must put away or pull downe sinne as the rebell puts downe his weapons, when he seeth the seruice of his Prince, or we must deal with our sinnes as God dealeth with the mighty, that is we must put them downe from their fater : if we cannot destroy them from living, yet we may disturbethem setting, or raininge, or resting in vs, or we must put them away as the wronged husband doth his filthy wife. We must divorce our sinnes that by covenant they should never be ours more. We will never love them, and let them sleep in our bosome, and dwell with vs, and be familiar with our natures, as they have beene. Now we put away sinne three waies; First by confessing them to God. Secondly, by godly sorrow, walking the plaine and filth of them from of our hearts. Thirdly, by renouncing and forsaking the practice of them, all are here intended, but the last principally, and this we must know will not be done with ease, if it be truely and soundly done. The Prophet Micah meanes something, when he faith of the Lord, he will subdue our iniquities, and then after faith, he will cast them away into the depths of the sea. Muft God subdue if he cast away: then man must beware of it, that he must labour seriously the subduing of his sinne before he can haue any comfort or successe in putting them away. Sinnes are like an armie of rebels, that will not be vanquished without some adoe.

All these things: In the orinigall it may be read, all things: it is true that God many times puts his seruants to it, even to denye and put away all things, they must denye themselves, and their credits, yea and their lives too, if neede be; they must deny the world, and their profite and pleasures. Yea they must denye and forfake, and (which is more) rather then Christ and the sincretie of the Gospell, they must hate father and mother, and wife, and children, and brethren and sisters, or else they cannot be Christes disciples. But I restraine the senfe as it is here vnto fins onely. And so it notes that every man that will truly repent, must resolute to part with all fins aswell as one: he must desire and Indeavour to hate and put away every finne, aswell the finnes have beene named, as the finnes are to be named. As we would haue God to receiue vs graciously, and take away all iniquity as well as one, so we must resolute sincerely to put away every finne aswell as one. If the Lord should leave one fin vnforgiven, it might be enough to condemn vs, and so if we leave but one finne, that we have no desire nor will to repent of, that one fin would pleade against vs, that we had not truly repent of the rest. If we mark the true catalogue of finnes, which here followeth, it shewes that we must forfake all forts of finnes aswell as one: For we must forfake and put away inward finnes aswell as outward, for his faith, put away anger and wrath: we must put away lefser finnes aswell as greater, for his faith, put away filthy speaking, aswell as before he had faied, mortifie fornication and vncleannesse. Now that we may be encouraged to this sinceritie in foraking all finne aswell as one, we may consider divers motuies. First, Christ suffered for all finnes aswell as one: and therefore we should armee our selues with the same minde, in suffering in our fielde to cease from sin indefinitely, that is from all fin. Secondly, we would have God grant all our requests and not leave one out. Nay we haue a promise that we shall obtaine whatsoeuer we ask in Christes name, and therefore it is reason, when God calles for the repentance of all our finnes, we should doe it, and not leave one out. Thirdly, Christ is all in all things, and filleth all in all things, and therefore it is as easie for thee if thy heart be right to receive and procure from Christ vertue and strength against every finne aswell as against any finne. This is all fin, even the taking away of every finne, which pleasure or profit foruer.

Put away two waies, First, by justification, and to God puts away our sinnes: for when God pardoneth iniquity, he casteth it away and never seeth it or remembers it more. Secondly, by sanctification, and so we must put away our sinnes. We must put away or pull downe sinne as the rebell puts downe his weapons, when he seeth the seruice of his Prince, or we must deal with our sinnes as God dealeth with the mighty, that is we must put them downe from their fater: if we cannot destroy them from living, yet we may disturbethem setting, or raininge, or resting in vs, or we must put them away as the wronged husband doth his filthy wife. We must divorce our sinnes that by covenant they should never be ours more. We will never love them, and let them sleep in our bosome, and dwell with vs, and be familiar with our natures, as they have beene. Now we put away sinne three waies; First by confessing them to God. Secondly, by godly sorrow, walking the plaine and filth of them from of our hearts. Thirdly, by renouncing and forsaking the practice of them, all are here intended, but the last principally, and this we must know will not be done with ease, if it be truely and soundly done. The Prophet Micah meanes something, when he faith of the Lord, he will subdue our iniquities, and then after faith, he will cast them away into the depths of the sea. Muft God subdue if he cast away: then man must beware of it, that he must labour seriously the subduing of his sinne before he can haue any comfort or successe in putting them away. Sinnes are like an armie of rebels, that will not be vanquished without some adoe.

Put away two waies, First, by justification, and to God puts away our sinnes: for when God pardoneth iniquity, he casteth it away and never seeth it or remembers it more. Secondly, by sanctification, and so we must put away our sinnes. We must put away or pull downe sinne as the rebell puts downe his weapons, when he seeth the seruice of his Prince, or we must deal with our sinnes as God dealeth with the mighty, that is we must put them downe from their fater: if we cannot destroy them from living, yet we may disturbethem setting, or raininge, or resting in vs, or we must put them away as the wronged husband doth his filthy wife. We must divorce our sinnes that by covenant they should never be ours more. We will never love them, and let them sleep in our bosome, and dwell with vs, and be familiar with our natures, as they have beene. Now we put away sinne three waies; First by confessing them to God. Secondly, by godly sorrow, walking the plaine and filth of them from of our hearts. Thirdly, by renouncing and forsaking the practice of them, all are here intended, but the last principally, and this we must know will not be done with ease, if it be truely and soundly done. The Prophet Micah meanes something, when he faith of the Lord, he will subdue our iniquities, and then after faith, he will cast them away into the depths of the sea. Muft God subdue if he cast away: then man must beware of it, that he must labour seriously the subduing of his sinne before he can haue any comfort or successe in putting them away. Sinnes are like an armie of rebels, that will not be vanquished without some adoe.
foever they might bring to vs. When God lookes for signes and marks of
truth and vprightnes, this fruit of true desire to repent, is all fruit: it is wonder-
fully liked of God, and if he may finde this heart and desire in vs, he ac-
counts it in stead of all other things. 5. Christians are made partakers of
every heavenly gift, even every spiritual blessing in heavenly things. Men as
they would put on every grace, so they must put off every sin. Lately, God
will shew vs all his good, he will with-hold from vs nothing that may be good for
us, even till he give vs prove of his glory in every divine attribute. And
why then should not we by serious and found confession strive even to shew
him all our euill, that we might obtaine pardon for them and strength against
them? But if none of these reasons may persuade with vs to be vpright and
lircere, then let vs know, that though we favour and hide and extenuate our
finnes, yet the time will come when all shall be naked and manifest before
God, even all the sinnes that are found upon vs. And therefore it were better
to confess them now, that God might not charge them upon vs then, and to
forake them now, that being washed from them by repentance, and justified
from them by the spirit of the Lord Jesus, we may then be accepted as if wee
had never committed them. 2. But can a Christian put away all his sinnes
in this life? Answer. He may, and I will shew you how by a distribution. 1. Un-
willing defects, as belonging to original sinnes are pardoned the first moment
of conversion. 2. Sinnes of ignorance are removed by general repentance,
and by the daily sacrifice. 3. Sinnes not louted, nor rooted are done away, by
an absolute forlaking of them. He that will continue any longer in sinnes
that bring him no profit nor pleasure, and such euils as he hath power to leave
if he will, if these be not given absolutely over, it is to no purpose for a man to
talk of repentance. 4. Particular sinnes that a man hath greatly louted,
they are put away by serious and distinct labour in prayer, and sensible sorrow
and griefe of heart for them: For leafe then this will not suffice for particular
beloved sinnes. Now lastly, there will remaine certaine remnant of some sins,
that haue rootes in our corrupted dispositions, even after the first repentance.
Now these are said in Gods acceptation to be put away, when a man prays
against them, and mournes over them, and daily judgeth himselfe for them:
so they may be in his nature, & yet be truly, though not perfectly put away.
And thus of the general charge. The catalogue follows. And the sinnes
are either sinnes of the heart, or sinnes of the tongue. The sinnes of the heart
are anger, wrath, malice. The sinnes of the tongue are, blasphemy or cursed
speakings, filthy speaking, and lying. First of the sinnes of the heart.

Anger, wrath. I suppose these words expresse one and the same sinne: it
may be the two words import two degrees of anger. For there is inward fretting
without words or signe: and there is open anger, a signified passion, that
discours it selfe by outward sheves: both are lustfully condemned.

Anger may be considered, 1. as indifferent. 2. as laudable. 3. as a vice.
Anger is a natural passion, and so in selfe neither good nor euill, as it is a
lente with dislike of injurie: So Adam might have conceived anger against
the serpent. The reason of the Stoicks, that condemne anger as a natural
passion, for euill, because it is a perturbation, is without reason. For all per-
turbation is not euill, but vniust perturbation onely: for Christ was angry
and vexed, and grievously troubled, as at the death of Lazarus; and yet he was
without sinne.

Now for the second, anger may be considered as laudable and good: for
that there is such an anger, I will not stand upon the distinction of the schoo-
lemen, that there is anger of scale, and anger of vice: the Scripture manifef-
tly thewes there may be good anger. The Apostle faith, Be angry and sinne not.
And Salomon faith, Anger is better than laughter, and the Evangelist faith,
our Saviour looked about upon them angrily, and Saint Matthew faith, he that is angry with his brother without a cause, as if he would acknowledge a jilt anger, when there was a jilt cause of anger. Now this good anger, is a godly passion of jilt zeal, of juflice, conceived against jilt in our selves or others, that defireth jilt reuenge, to the sauing of the perfon, appealing of Gods anger, or the promoting of the kingdom of Christ. If it is a godly passion. For there are two farts of natural passions: Some are fo euill, they can never be good, as enuie. Some are fo natural, as they may be either good or euill as they agree or difagree with the law of God, and fuch is anger. I lay ift zeal, for I know that every zeal hath not alwaies either good caufe or good effect. I adde againft jilt, becaufe it muft not be our indignation at the perfon. And we may be angry and vexed at our owne finnes, as Paul was, as well as at the finnes of others. And reneuenge alfo is the end of anger: for fo may a Chriftian be reuenged on himfelf as a fruit of godly forrow, as alfo he may defire the jilt reuenge of the Magiftrate upon others, the end muft be to faine the perfon, nor to exprefle our fpleenes, and to appeafe Gods wrath, as Phineas did, and others of Gods fervants: And asly, to promote Chrifs kingdom, by fauing a soule from jilt. But it is vicious anger is here meant.

Vicious anger hath her degrees. For there is 1. the offence, a griefe of the heart, it may be this is that the Apostle hath Eph. 4. 31. and is tranflated; bitternefe. 2. Inflamed anger, or the inward working of this bittereff, or vexation, or offence, or griefe. 3. Outward rage, neither are all men of one fit in their anger. For some are quickly angry, and quickly appeafed: fome are flow to anger, and flow from anger: fome are quickly inflamed, but flowly pacified. The bell is, lowly to kindle and quickly to befatti, but all are naught.

Now concerning vicious anger, I propound two things principally to be considered. 1. Reasons. 2. Remedies againft it. Now for the firit, There are diuer thins might perwaule a Chriftian to make confence of the mortification of anger and frowardnefe. 1. The commandement of God, which is expreffed, Be not hafte in thy spirit to be angry, as Salomon recordeth it in the 7th of Ecclelfaies. 2. The praises the Lord glues to men that can bridle their anger, and the disgraces the Holy Goffellt calls upon impatient perffons, as Proverbs 14. 29. He that is flow to wrath is of great understanding: but he that is hafte of spirit exalteth folly. And againe, Proverbs 19. 11. It is the difeoffion of a man to deferre his anger, it is his glory to paife over a tranfgreffion. And againe, Proverbs 12. 8. A man fhall be commended according to his wisdom, but he that is of a perverse heart fhall be defpifted. And in the place of Ecclelfaies before alledged, he faith, Anger refefeth in the bofsome of fowels. 3. The nature of effill anger. What is anger, but the purie of the vnclene spirit, the madneffe of the soule, the vainit of all faculties, a very beast within the heart of man?

4. The effects of anger: Which may be confidered, either more generally, or more particularly. And the particular euill effects are either internall, or externall. The internall effects are fuch as thefe: 1. It blindes the minde, the juft anger troubles the minde, but vnjuft anger blindes it. 2. It doth to the bowels of pity and mercy, especially from the perffons. A man hath no affections neither for duties of piecy, nor of mercy. 3. It grieues the Spirit of God. 4. It lies in the Dwell into a mans heart. The externall effects are thefe: 1. It will interruft prayer, as the Apostle Peter intimateth, if there be frowardnefe through indifcretion or contempt in the familie, that will interruft prayer, and worke a negligence in Gods worship. And therefore it is one thing the Apostle Paul exprefly requires wee should looke to concerning prayer, namely, That men pray without doubting, so without wrath. 2. It is a
great hinderance to the profit of hearing, and therefore it is one of the Apostle's rules, that if we would profit by the word, we should be slow to wrath.

3. It doth notably shame a man, and discover and blaze abroad his folly, for as Solomon observes, he is that of a basic minded exalted folly: and in the 12. chapter and 16 verse, he faith, a fool saith a day may be known by his anger. 4. Anger disableth a man for society: for it is God's commandment, or advice, that we should make no friendship with an angry man, nor goe with a furious man: and as for other reasons, lest we learn his ways, and receive destination to our own foules. And in general, anger is the doore or gate of vice, and therefore David in the 37 Psalm, faith, Cease from anger, leave off wrath, lest not thy selfe also doe evil, as if he would imply, that to abound in anger, is to abound in sin; and it cannot be, but a man must be guilty of much sinne, that liues in fretting and passion, and inward varlet; and Solomon faith plainly, that a furious man aboundeth in transgressions: besides anger brings God's curse upon a man, as it is in Job, anger fayeth the fool is, it bringeth many times great and sudden judgments, and as Solomon obserues, a man of great wrath shall suffer punishment, and if thou deliver him, yet thou must doe it against. Hence it is, that our Saviour Christ, denounceth judgment both temporall and eternal against vnadvised anger in the fifth of Matthew. And thus of the reasons.

The remedies against anger are of two sorts. 1. there are remedies for anger in our foules. 2. there are remedies for anger in others.

There are diuerst things are good to reprefe and substue and mortifie anger in our foules. 1. From the coherence of these words with the former verse, it appeares, that the serious and frequent meditation of our sin, is a good means to cut downe the power and vnrunyneffe of our passions. 2. Suing knowledge will make a man peaceable, gentle, easy to be intreated: and the true reason why there is so much passion many times in the heart, is, because there is so little knowledge in the head: for passion and folly are twins. Thirdly, to prevent anger, or to reftraigne it, it is good to take heed of medling with the strife that belongs not to us, but carefully to minde and meddle with our owne business, especially we should take heed of medling with foolifh and indiscreet persons, for he that contenteth with the foolifh, whether he rage or laugh there is no rest. Fourthly, we must not giue place to wrath, nor let it haue a vent by fudden, and vnadvised words, or by sufferinge our affections to increase in swelling and desire of revenge: we should silence our passions, and reftone to fulfife and reftraigne our words. Anger fomothered will languifh, but let our will flame vnto further mifchiefe. Fifthly, we should diuer the course of our anger, and fpend the heat of our affections upon our owne sinnes, and it were good to get into our heads a catalogue of some of our chiefeft corruptions, that if we be suddenly tempted to anger, we might prefently thinke of those sinnes, and fpend our zeale upon them. Sixthly, we should confider him that provoketh vs to anger, that he is the instrument of God to try our patience: and that if he doe it willfully it is a brand of his folly. Lastly, the meditation of the passion of Christ is an excellent remedy to kill anger, and to crucifie it. And thus of anger in our foules.

Now the remedies for anger in others are such as these. First, silence, Vnto many natures, a ftrike againe is to put fewell to the fire: For anger is fire, and words are fuel. Secondly, if thy silence will be interpreted to be fullenesse, or contempt (for some thinke they are defpifed, if they be not anfwered) then the next remedy is a soft anfwere. And thirdly, it seems that a gift in fecret, is good to pacifie anger: fo fo Salomon thinke, Pro. 21. 14. But fourthly, if this will not ferue, then it is good to giue place to it, I mean to goe away from the angry perfon, till his anger be ouer. But especially take heed that thou provoke not anger, for the forcing of wrath bringeth out strife, as the churning of milke
Ver. 8.

Malice.

Malice bringeth forth butter, and the wringing of the nofe bringeth forth bloud.

The vfe of all this may be to humble every one of vs. We may lay our hands vpon our mouths, and repent of our foolishnes in our passions &. And we should for hereafter be carefull in all companies, but especially in our families to avoide the customary taines of passion. Peculinate and this daily fretting and chafing, is a cause of much taine and disorder, and a notable let of piety: and an extreme affliction to others that are troubled with it: It is better dwell in the corner of a house top, then with a brawling woman in a wide house.

For a continuall dropping in a rainy day, and a contentious woman are as likp. Thus of anger and wrath: Malice followeth.

Malice is diuerely taken, Sometimes for euill of punishment, or griefe for croffes. Sometimes for wickednes in generall, or the euill habit opposed to vertue.

Sometimes for malice or hatred: and so it is taken Rom. 1. 29. 1 Cor. 5. 8. and so it is to be taken here. And this malice is nothing else but anger inveterate.

Malice hath diuers degrees, For it begins in the base estimation and loathing of the heart: and then it proceeds to a desire, that plods and waits for every opportunity of revenge: and so it is grudge. Afterwards it becomes open, and newes it self, by inflatiion, which is, when a man goes so as he thinkes his neighbour not worthy to be looked upon. Secondly, by it selfe and contention, suits and brawles. Thirdly, by bitterneffe and gall, in confuring and judging.

And lastly, by wilfulneffe, and a resolution not to be intreated.

Against, Malice is varied by the persons in whom it is. There is publike malice and private malice: publike malice is in publike effaces, and is hewed by factions and diuisions. Private malice is varied by the object, for there is a malice in wicked men against Gods seruants: Thus they have hasted them that rebuke in the gate: Thus all the members of Christ are hated of the world: and this hatred of goodness is exceeding ill interpreted of the Lord, he accounts it as manslaughter, and will accordingly judge it.

There is also domestick malice between husband and wife, brethren and sisters, seruants and masters, &c. This domestick grudge or malice is exceeding hateful to God, and hurtfull to the famillie: besides, it is desperate, for a brother against is harder to winne then a strong castle: and the Lord hates all that haue any hand in it: for he that somewhur discord among brethren, is one of the six things the Lord hates.

There is also malice abroad, betwene man and man in controwerusing: and that kind of malice is principally here mentioned. Now this kind of malice is not alwaies open and professed: for he that bateth, as the Wiseman faith, many times dissembleth with his lips, and layeth up deceit within him: there may be feene abominations in his hart, though he speake faire. And in another place, he faith, hatred may be hidden with lying lips: but of what kinde souer it be, it is exceeding naught, and to be avoided. Now concerning this sinne, I further propound two things: 1. reasons, 2. remedies against it, and then I will touch someve of all.

And the first reason may be taken from the vile nature of it. It is a vice so transcendent that it paffeth other vices: it hath been vffually said, that to be angry is humane, but to perfore in anger (which is this malice) is deuillish: and therefore it is reckoned in the first to the Romans, amongst the monstrous taines, which the monstrous Gentiles fell into: besides, to hate and be hatefull, is a dangerous signe of vnregeneracie, even that a man was never truly converted, for he that faith he is in the light and bateth his brother, is in darkness even til now.

Thirdly, it is worthy to be repented of and carefully hunned, even for the ill effeces of it, for it is like leaues, it will fowre and spoyle what soever praffe.
praise-worthy qualities were in a man before: and it is a great let both to the word and prayer; and thence it is that the Apostle Peter exhorts, that if wee would grow by the word in affection and practice, we must then lay aside all malice and envy: and the Apostle James sheweth in his 4th chapter, that many desire, and ask and haue not, and he implies that (among other things) their warring, and fighting, and iangling contentions were the cause of it. But our Saviour Christ is expressly plain, that if mens stomachs be so big, they will not forgive, the Lord will not forgive them, though they be never so importunate: and besides, men that in their passionate grudges, are so haftly to strive, are many times brought to those straits in the end, that they know not what to doe, when they are put to shame by their adversaries. Further, Salomon observes, that men that thinke to hide their grudge and hatred, have their wickednesses many times, shewed before the whole congregation: and they that dig pits in their sight for others, by the iuft providence fall into the same themselves. Few malicious persons prosper; he that by his malice is carried into contentions, knowes not what he doth, for he is as he that leteth out the water: a whole floud of mischief may breake in upon him, that he dreames not of; for he that hateth his brother, as Saint John faith, walketh in darkness, and knowes not whe- ther he goeth, for the darkness of malice hath blinded his eyes. Finally, let such as will not be reconciled, nor agree with the adversaries, quickly, seeke that prison, that is threatened by our Saviour, even the prison of hell, into the which, if they be call, they shall not come out till they have paid the uttermost farthing. And on the other side, it is a fingular praife to be ready and forward to be reconciled, and lay aside malice and discord, and a crowne of reward shall be given to such, as seeke peace and agreement: yea a double crowne, one, because he will be reconciled, and another, because he seekes it, and asketh peace first.

The remedies against malice follow: and they are of two forts. For malice is to be medicined in our owne hearts, or avoided; or it is to be compounded, or prevented in others. Now to take order that malice might not infect vs, these rules are to be obserued. First, we must take heed of the caufes of malice, and they are either within vs or without vs; within vs there is pride, and impatience, and envy, and in some nature a very lust to contend, a kind of pe- tulance, and a very spirit of contradiction, now vnlesse we keep oue or sub- due thefe, it cannot be, but grudge and malicious discords will transport vs. Again, without vs, there is the tale-bearer and corner, and the froward per- son, and the bufie-body, called the man of imaginations, all these must be thun- ned, and avoided, if we would live without malice or contention: for where no wood is, there the fire goeth out, and so where there is no tale-bearer, strife ceafteth. And the like may befaid of contentious and froward persons, for as coales are to burning coales, so is a contentious man to kindle strife. If a man finde himfelfe apt to grudge or strive, it is his beft way, to keep out of the way of froward persons, that may foon fee him. The like counfell must be given concerning the corner; for, faith the Wifeman, cast out the corner and contention fhall goe out: and it is fure, that he that would not be infected with hatred, his beft way will be to hate the bufie-body. Now if this direction will not ferve the turne, then in the second place, thou muft mortifie thy rising malice, and confette it with grief vnto God, till by prayer thou get some victory ouer it. Thirdly, much malice and grudge would be avoided, if we did but obserue that coun- fell; Levit. 19. 17. namely, that when we did conceiue diſlike of any thing in our brother, for which we did feare we should hate him, we should go to him, and reproce him, rebuking him plainly for his feme: many times a fefonable reprofe draws out the poiyon of beginning grudge and malice. Fourthly, it is good to meditate upon the passion of Christ, and of his readiness to for-
giue euuen vpon the croufe great wrongs, & worser enemies: we should lay a ne-
cessitie vpon our iuiues, to be aduised before we would admit contention, or
the resolution to contend, for as Salomon faith, by prade commeth contention, but
with the well aduised is wi fdom e, euuen this wi fdom e to forbear conten tion,
Finally, in the fourth to the Ephesians, the Apo buffe before he faith, Let all but-
terneffe, and wrath, and malice, &c. be put away, had said in the verfe before,
grieve not the holy fpirit of God, whereby ye are sealed to the day of redemption?:
as if he would import, that a man might be induced to put away malice, and
the rest of the vices there named, with great eafe and readinesse, if he would
obey the motions of the fpirit, and bufie him felfe serioiluy about the aflu-
rance of his full and full redemption, daily thinking of the time when he
shall be rid of all wants, and finnes, and wrongs too: if we could oftener thinke
of Gods judgements, and the great day of reuenue and recompence, it would
caufe vs to haue leffe stomac h to be our owne judg es and reuen ings. And if
the fpirit of God might rule vs, our fleshe would haue little heart to bufie it felfe
about the works of malice.

Now for malice in others, it must be considered either as it is to be com-
ounded, or as it is to be auoided: and for the compounding of it, obferue
these rules. First, if thou wilt not doe good for euill, (which yet is required a)
yet for euer, thou render non euill for euill b. Secondly, if thy brother have ought
against thee, fo as thou be pruie to thy felle that thou haft done him any
wrong, or giuen any caufe fo to conceive, then goe thou and fecke reconni-
tation, tender it and ask it of him. Thirdly, if the contention be yet fe-
cret, follow Salomon counfell, lay nothing of it to others, but debate thy caufe
with thy neigbhour him felfe, and discover not thy secretes to another c: peace might
foone be made with many men, if the difcord were not made to publike. Now
for auoiding of contention and malitious difcords, there are diuers rules of
great vfe. I. Meddle not with the fri fe that belong not to thee d. II. Contend
not with foole s: thou shalt never have done if thou meddle with foolish per-
sons, for whether they rage or laugh, there is no rest e. III. Let nothing be done
through vaine-glory f. IV. Speake euill of no man. V. Be courteous and tender-
hearted g. VI. Wrong no man, but follow that which is good both amongst your
fuehes and towards all men h. Laffly, pray for a couering-loue, for hatred stir-
reth vp fri fe, but loue covereth all fume k.

The vfe of all this, may be both for reprooe & for inftuclion. For reprooe of
many men, that are fearefully lowerd with this leauen, they do not onely
let the Sunne goe doune upon their wrath, but they the Sunne goe his whole
course, and can finde no time from the one end of the yeere untill the other, to
compound and lay aside their difcords. Nay fo hath malice feared it felle in
some dogged and spightfull natures; that it fearemth to proclaim, it will never
lofe poteflion, till the deuill the father of malice hath full poftefion both of
foule and body. But let euery godly minde be perfwaded to avoid this
monftrous sinne, yet let vs striue to auoid the very beginning of it, or if na-
ture haue fuch corruption, that for the prefent we cannot get our hearts rid
of all fecret poiyon of dilike, let vs be sure we be but children in malitiousffe:
that is a monftrous wickednesse to haue a head that is exercized to striue, and a
heart that hath a kind of finput full dexterritie, in framing and ploddng for ma-
litious courses. And thus much of malice.

Cur fed sitting ] The word in the originall is παθομας, blaphemie. Now
blaphemie or cursed speaking, it is a finne either against piety, or against righ-
treousnesse. As it is against piety, it is blaphemie to reprooe, or reaon against
the person or nature of God; or against the prouidence and works of God: or
against the worchip of God and the meanes thereof; and so it is cursed speak-
ing and a kind of blaphemie to repine at Gods works m: to reprooe Gods
sabbaths

m I Cor. 10.10.
Curfed speaking.

Chap. 3.

fabboths, or messengers, or his word. Also there is a cursed speaking which is against righteousw, and is the second table: and thus it is cursed speaking, when subjects curse the King: When Malters threaten their servants: When Parents provoke their children: When Husbands are bitter to their Wives: When wiuues brawl and chide with their Husbands: When great men lord it over the poore, and the like. Cursed speaking is either before the face, and so it is first of words; or behind the backe, and so it is backbiting or whispering. It is cursed speaking, to mocke and scorne: it is cursed speaking to judge and cenfure: it is cursed speaking, to slander and disgrace; it is cursed speaking, to be ever complaining in all places. Finally, it is cursed speaking when men speake euill of any man, and there is a special kind of it in speaking euill of godly men, and this properly is blasphemy in the second table, for the Lord for the honor he beares to his people, is pleased to afford the name of blasphemy to their reproaches, as importing, that he takes it as if he were reproched himselfe.

We should all of us take heed of cursed speaking of what kinde soever; for it ariseth of ill caues, as enuiet or malice; and it hath effects, for it is certaine thou wert as good pierce others with a word, as smite them with thy tongue. And therefore a bitter and cursed tongue is often compared in the scripture, to the slinge of adders, and to a sword, yea a sharpe word, to a razor, and to arrows; and the like, besides the burt it doth to thy selfe: for if thou bite and denoue, take heed thou be not denounced. And it is as well with God, thou shouldest be judged and cenfured, that accustomes thy selfe to judge and cenfure: And though thou speake euill never so secretly, yet God doth many times wonderfully discover the flame of it before others; and if man would not judge thee for thy euill tongue, yet it is certaine God will. And it is many times seene that men and women of dis Tempered and spightfull tongues are made a very abomination amongst men, so as all men are weary of them, and shun them. Lastly, scornefull and cursed speaking proues a notable hinderance to the successe of the word, and that these kinde of people might obseue, when they come to hearre they receive not a blessing, and why? but because blessing is to farre from their lips, as they loved cursing fo it commeth to them.

The vse of all may be to exhort vs to put away far from vs a soward mouth and peruerse lips, and that nothing be done through firste, but rather that all things be done without murmuring or reasonings, or brawlings, or reuilings. And herein such as feare God, should strenue to give good example, seeing they are as lights in the midde of crooked and peruerse people. But what are the remedies of cursed speaking? Answ. If we have finned through bitter-nesse, we should obserue two rules: 1. Let thy owne words giue thee, that is, labour by prayer and godly sorrow to beate downe the power of thy peruerse-nesse, without defending, excusing or extenuating of thy frowardnesse. For peruerse-nesse is first in the heart before it can come into the tongue. Now for preventing of euill speaking in others, the only rule is to giue them no occasion, either by words or inuietous and wicked life. Ob. But they will raile and reuile without a cause. Answ. Then obserue these rules: 1. Betake thy selfe to prayer, so did David. 2. It is good oft-times to be as a dese man that heareth not: 3. Be sure thou be carefull thou wrong not the names of others, else though thou be innocent in the things imputed, yet thou art justly scourged with the like euill. 4. The constantte and surest medicine for railing, is a holy continuance in godly conversation: for though for the present it seeme not to profit the railler, yet in time to come it may. I adde also Salomon's rule, namely, with an angry countenanceto drive away a back-
Lye not one to another.

Ver. 9.  
Lye not one to another, seeing that ye have put off the old man with his deeds.

bitting tongue. For that is many times the bellowes to kindle the fire of bitterneffe and fierce speaking.

Filthy speaking. This is an other of the wretched vices of the tongue, to be with all care and conscience avoided by a Christian. And therefore the Apostle in the fifth to the Ephesians also, as well as here assigns it into the Catalogue of vices he would most seriously difsiuade them from: and out of that Chapter, we may gather divers reasons against it. 1. We are dear unto God and therefore should follow him as dear children. Now of all things we never saw any colour of this in God. Angrie speaking indeepe is sometimes for our capacity giuen to God: but never filthy speaking, or any the least glimpse of it. 2. Our love should be as Christ's was. Now his was to profite not to infect, and it was pleasing to God, not hated, as this filth of words most needs be. 3. It is a shame, and vncomminelle, and dishonour to a Christian. 4. If any would object it is but a small matter, the Apostle doone answer, men ought not to be deceived with vaine words for it is sure that because of this and such like things commit the wrath of God upon the children of disobedience. 5. This is a froth of filthyneffe that should onely be found in vntergenerate men that lie in darkneffe, and it is a worke of darkneffe to speak filthy aswell as to doe filthily. 6. If we be children of the light we should shew it by our fearfullneffe to speake or doe anything that were displeasing to God. And we should shew it by reproouing such filthineffe in others: for such filth if it be not reprooued is not regarded, but a Christian reprooue will make manifest in some measure that it is not good nor agreeing to truth and righteousnes, and goodnes. 7. Men are in some degree of a Lethargie that vfe this sin. 8. A Christian ought to walk exactly, strictly, precisely or circumfectly: it is no more then he is bound to doe, to make conscience of the least filthy word aswell as filthy actions, and therein to take notice of Gods will. And thus of the second vice of the tongue.

Reaons against filthy speaking.

Ver. 9.  
Lye not one to another, seeing that ye have put off the old man with his works.

Lye not one to another. This is the last vice in the Catalogue, lying is giuen oftentimes to the dumbe creatures: and so Images lie, and teach lies, and so the wonders of Antichrift are lying wonders. But it is most viously and properly ascribed to man: and so he lies either in nature, or in worke, or in word. In nature, and so the Prophet David faith men of high degree are a lie. In worke, and so men lie either through hypocricie, or deceit. Hypocrisie is lying, whether it be in worship to God, or carriage towards men. Deceit is lying, and therefore the bread of deceit is called bread of lying, Proverb. 20. 17. But most properly a lie is in word, and so there is a lie in doctrine when men teach falshood, or apply truths to wrong persons or for wrong ends. The Deuill is a lying spirit in the mouth of many Teachers. Men lies also in false wittyneffe bearing, so doe they in slaundering and flattering. But most strictly lying is in the report of things vntrue in communicating with men whether at home or abroad.

There are many reasons why a Christian should take heed of lying. First if we consider the cause of lying it is the Deuill, hee is the father of lies. Secondly if we consider the nature of a lie, it is most shamefull and hateful: and therefore the liar denies his lie, because he is ashamed to be taken with it. And our Swaggerers hold the lie so disgracefull that they will revenge it many times with bloud. Riches cannot add so much grace to a man as lying will bring him disgrace, and therefore Salomon faith: A poor man walking in his integrity, is better then a rich man which is a liar. And the Lord vseth to rekeven
Chap. 3.

Lye not one to another.

lye, not one to another.

lying with the most monstrous sinnes, so as we see in the Catalogues of the Reuelation, and in other places of Scripture. Thirdly, on the contrary to {s}peak the truth is to be{w}rightly conforme. A mouth without guile is a mark of Gods redeemed, and the remnant of Israel, as in general, they shall doe no iniquity; so in speciall they will not speake false. Fourthly, in the Epistle to the Ephesians the Apostle reasoneth thus, Put away lying; speake every man truth to his neighbour: for we are members one of another. It were most unnaturall for the head to lie to the hand, or one member to be false to another: so unnaturall is it for Christians to lie one to another. For they are (or professeth to be) members one of another. Fiftly, if we consider the effects or consequents of lying, it is abominable to God, as they doe truly are Gods delights, so lying lipes are abomination to the Lord and a lyars tongue is one of the seven, abominable things which Solomon reckoneth vp. The law also is given to liars among the rest, as the Apostle to Timothy affirmeth. It is one of the sinnes that brings upon a man foule and body, the forfeiture of the law. If lying bee not restrained in time there will get such a habit of lying that thou canst hardly tell any thing but thou wilt mixe some fallethood with it, and that will both increase thy sinne and the guilt of it. Besides thou wilt lose thy credit, so that thou wilt hardly be beleaued if thou speake the truth. Sixly, know that God will enter into judgement with all liars; sometimes by ordinary judgements, sometimes by extraordinarie, as he did with Amaniah and Saphirab. Now the holy Ghost faith, he that speaketh lies shall not escape, but God will destroy them that speake lies. Or if we could escape in this world, yet the lake that burneth with fire and brimstone is prepared for them that speake or lie ones.

The Vfe may be for reproocke and humiliation to such as finde themselves ouer taken with this sinne, especially if it raigne in them, but more especially they are in a cursed condition that seekes lies, and teach their tongues to lie, neither let men please themselves that they can doe it courtely. For liars are for the most part easilie found out, there is among the rest signes of a lyar and in one of the three he usuall discourses himselfe. 1. To vary incontinent. 2. To beareke a false tongue. 3. To lie ones. But let every one that feareth God obey this counsell of the Apostle, to put lying in the Catalogue of sinnes he would daily watch against. And because by nature we are all prone vnto this sinne, we should remember it ever in our prayers to God, that he would remove farre from us vanitie and lies. Before I passe from this vise, there are certaine questions to be answered, as first whether all lying be sinne or no. That this may be understood men vs do divide liues into three forts. There is an officious, and a pernicious, and a lying lyce. All men commende the pernicious lyce, many excuse the lie in iest, and some commend the officious lyce, but the truth is, all are naught. And therefore the Apostle faith, lie not at all, for he speakeoth indefinitely. But it will be objected that the midwives and Rahab and Michasel did lie, but it must be answered, that their zeale and piety was to be praised, but the means they vsed was not to be imitated. If any obiect that the Patriarches vsed lying, they must know that divers speeches of theirs, which to some seeme to bee lies, indeed were not. For Sarah was Abrahams sister, and Iacob was Izaack first borne by dauid dispensation and prophetically, and so Pauls speech about the high Priest may be excused, when he faith he knew not that he was the high Priest. For from the death of Christ the right of the Priesthood ceased. If it bee further objected that of two evils the leaft is to be chosen. I anfwere, that, that rule is to be understood of evils of inconueniencie, not of evils of sinne. Now that it may further appear that it is not lawfull to lie, no though it were to save others from great danger. These reasons may be weighed. Firft we may not do evil that good may come.
The old man and his works.

1. They are the works of the old man: and they hae by profession put off the old man, and so they should doe his works.

2. They are now, in the state of grace; they are new men, and therefore have new manners: they are by the means renewed in knowledge, and therefore ought to grow in practice, even in the mortification of what remains of corruption, they are renewed after the Image of Christ; and Christ's image is the pattern of all holiness, and they must therefore leave those sins, because how like soever they bee to the humors and dispositions of the old men, yet they are not found in the Image of Christ.

3. God is unpersonally righteous and just: if men mind not mortification, he cares not for them, though they were lesser, circumcised, free-men. And contrarywise, if they doe conscientiously strive after the holiness of Christ, and the mortification of sinnes, he will accept them, though they were Gracian, Seythian, bond, &c.

In these words is heedfully to be noted, the matter to be avoided: both the old man and his works.

2. The manner implied in the metaphor (put off) with the time, sense, and the persons. See.

The old man is by some taken to be their old condition of life in the time of Idolatrie; by others, to be their customary and habit in sinne: but it is generally by the most taken to be the corruption of nature, and inborne pravity, that vicious humor and ill disposition that naturally is in every one of vs; it is the image of the first Adam in our hearts.

This corruption is here said to be, the man: because it is seated in every part of man, and because it rules and frames a man, and because it lites in man, so as sinne only seemes to be alive and the man dead, and because God will take notice what the old man signifies.

Why corruption is called the man.

Ver. 9.

come of it. b. 2. Peter was rebuked for dissembling, though it were, as hee conceived, to a good end, even to avoid offence and scandal. c. 3. Nay it is not lawful to him, though it were to defend God's cause, or to prevent his dishonour: therefore Job faith earnestly and in great heat, will ye speake wickedly for God, and take deceitfully for him; will ye accept his person &c. d. If wee might lye to saue others out of danger, then wee might lye to saue our selves also: for we are not more bound to care for the safety of others, then our owne: but wee may not lye to saue our selves, for then Peter had not sinned by denying his Master, keeping his faith and his heart, seeing it was to saue his owne life. Lastly, wee might as well commit fornication with the Moabitcs to draw them to our religion, or steal from rich men to give to the poor, as to lyeto profit.

Quest. But is it not lawful to suppress the truth sometimes?

Ans. Truth is either religious or politick, For religious truth, being asked of our faith, we are ingenuously to profess it. Now politick truth is to be considered, either as it is required in judgment, or as it is to be vied in cases out of judgment. As for the truth before a judge, it may not be concealed, when thou art called to answer the truth: but in private conversing, we are not always bound to reveal all the truth: for the precept, Speak every man the truth; is an affirmative precept, and so both not bind alwayes, and at all times, and in all places. Besides charitable binds vs to conceal and cover many infirmities, and a wise man keeps in some part till afterwards; and besides it is apparent, men are not bound to discover their secret sines to all men. Samuel also is taught to conceal a part of the truth, when he went to anoint David, And thus of the catalogue of injuries.

Seeing you have put off the old man with his works. ] In these words with the verbs that follow to the 12th is contained three reasons to inform the mortification of injuries,

I. They are the works of the old man: and they hae by profession put off the old man, and so they should doe his works.

II. They are now, in the state of grace; they are new men, and therefore have new manners: they are by the means renewed in knowledge, and therefore ought to grow in practice, even in the mortification of what remains of corruption, they are renewed after the Image of Christ; and Christ's image is the pattern of all holiness, and they must therefore leave those sins, because how like soever they bee to the humors and dispositions of the old men, yet they are not found in the Image of Christ.

III. God is unpersonally righteous and just: if men mind not mortification, he cares not for them, though they were lesser, circumcised, free-men. And contrarywise, if they doe conscientiously strive after the holiness of Christ, and the mortification of sins, hee will accept them, though they were Gracian, Seythian, bond, &c.

In these words is heedfully to be noted, the matter to be avoided: both the old man and his works.

Ver. 10.

Ver. 11.

Ff 2
The old man and his works.

Chap. 3.

And why it is called the old man.

1 Cor. 15. 4-5

What are the works of the old man.

b Gal. 5. 22, 23

c John 15. 3.
d John 17. 17.

notice of nothing in the sinner, but his sinne.

2. The old man partly in respect of the first Adam, whose sinne is ours by propagation, and who is called old, to distinguish him from the second Adam: and partly in respect of our state of corruption, which in the renewed estate we change so, that our condition after calling is said to be new, and our disposition before calling said to be old. This corruption may be said to be old also by the effects, for in godly men it waxeth old and withereth more and more daily by the power of Christ in them: and in wicked men, it spends the strength, and vigor, and power of the faculties of the soul, and makes him more and more witherèd and deformed in Gods sight, and withall it haffens old age, and death upon their bodies. Also in some men, sinne may be said to be old in respect of continuance, this is more fearfully: age in any corruption is a most grievous circumstance of aggravation; it is best not to sinne at all, and the next, to get quickly out of it.

Thus of his nature: now of his works. The works of the old man are in general, works of darkness, of iniquitie, of the flesh, vaine, vnfruitfull, corrupt, abominable, deceivable, damnable, and tend to death. And now particularly, if we would know what he doth, and how he is employed, we must understand, that he giveth laws to the members against the law of God and the minde; that he frames objections and lets against all holy duties; that he strives to bring the soul into bondage and captivitie under imperious lusts; that he inflames the desires of the heart against the spirit: that he infects our vaine generation, and workes both sinne and wrath for our pietie; but more especially, his works are either inward or outward: inwardly he works Atheism, impatience, contempt, carnall confidence, hypocrifie: he forges and frames continually, and multiplies euill thoughts: he workes lusts of all sorts, he workes anger, rage, malice, griefe, euill suppositions, and the like. Outwardly, he workes all sorts of disorders, impieties, vnrighteousness, and intemperance. A catalogue of his outward works are set downe, in the Epistle to the Galatians b. He is here in the coherence, described to be courteous, filthy, wrathfull, cursed, and lying: and all these are well called his workes, because he reft not in euill dispositions, but will burst out into action: besides, it is his trade to sin, and they are well called his workes, because they are properly a mans own, for till a man repent he hath nothing his owne but his sin, and it is to be observed that his works indifferently must be put away: as if the holy Ghost would imply, that all his works were nought: for his best workes are infected with the vicioussnes of his person, or else they are not warranted in the word, or they are not finisht, or the end was not good, or the manner not good, or they were wrought too late, or being out of Christ, they were not presented by Christ into God, in whom once they can be accepted.

Thus of the matter to be reformed, the manner follows. Put off

The faithfull are said to put off the old man six vaines. 1. In signification, or sacramentally, and so in baptism. 2. In profession, or outward acknowledgment: and so we profess to leave off the practise of sinne. 3. By justification, and so the guilt of sinne is put off. 4. By relation, and so in our head Christ Jesus he is every way already perfectly put off. 5. By Hope, and so we beleue he shall be wholly remoued at the last day. 6. By Sanification, and so he is put off but in part, and inchoatiuely: the last way is here principally meant.

Now in respect of Sanification, the old man and his works are put away, first, in the word, for so Christians are said to be cleane by the word c. And to be sanctified by the word d. The word, first, begins the worke of reformation, it informs, renues, chafeth away the affections and lusts of sinne, &c. And then secondly, the Christian at home puts him away by profession, and godly forrow, and the diuorce of daily practise of reformation. This is in effect that
that which is signified in the other metaphor, of crucifying the old man: for to crucifie him, is to lift him vp on the crosse of Chrifl, and to naile him with the application of Gods threatening, which caufeth the paines of godly sorrow.

Hauie 1. Can men put off the old man in this life. Anfw. They may by inchoation not perfectly. 2. But when may we haue the comfort of it, that the old man is put off and crucified in vs. Anfw. When he is subdued that he reignes not, for to take the benefit of the word, crucified: to crucifie is not absolutely and outright to kill: and therefore it is faid in the Creede, Chrift was dead, after he had faid, he was crucified, to note a further degree. Now then, as I conclude of it) finne is crucified, when we make our natures smart for it, to repenting of our finne, as we allow no finne: for to crucifie a man, is, to leaue no member free: provided that we be sure, that the old man be fo pierced, that he will die of it, though he be not presently dead.

See] The persons are infinitely fec down, to note that it is a duty required of all forts of men, to put off the old man, and this worke it is required of great men, of learned men, of wife men, of young men, in a word, of all men without exception. The vfe follow.

And firft we may here informe our felves concerning the necelfitie of mortification, there is in us fuch corruption of nature, and fuch works of corruption, as if they be not mortified, they will certainly mortifie vs. Secondly, here may be collected, matter of confutation, and that of Popifh antiquity: for every man carrie that aboue with him, that may proue that a thing may be ancient and yet vile. Thirdly, how can the molt of vs escape, but the reproves of God muft needs fall vpon vs, for euery man looks to the mending of his houfe, and his lands, and his apparell, &c: but who looke to the mending of his nature? euery man hath courage to put away an euill feruant, and an adulterous wife, but where are the people that will reoluately fet vpon the diuorce of finne? men may be deceiued, but the truth of God will remaine unchangeable, if we haue not put off the old man with his deceiueable affectiions and worke, we haue not after all this hearing learned Chrifl as the truth is in him: but when I speake of putting off, I meanne not that finne should be put off, as men put off their garments, with a purpose to put them on againe, after a certaine time.

Vers. 10. And haue put on the new man, which is renewed in knowledge after the image of him that created him.

In this verfe is contained the second reason to inforce mortification, taken from their new efface in grace. The reafon in it felfe intreats of the new birth, and defcribes it by faying what it is. 1. In general, it is the putting on of the new man. 2. In particular, it is the renewing of the minde with knowledge, and of the whole man, after the Image of God and Chrifl.

The maine generall doctrine of the verfe is, that all that are accepted of God in Iefus Chrifl, haue put on the new man, or are made new creatures. And for the further opening of this great point, I confider three things, Firft, the necelfitie of the new birth. 2. What it hath in it. 3. The maner by which it is effecte: and then I come to the vfe.

For the firft, there places of Scripture most evidently prove it is of absolute necelfitie. The Apollo to the Galatians faith, neither circumcision nor uncircumcision availeth anything, but a new creature: and to the Ephesians be he fheweth, that if we be caught as the truth is in Chrifl Iefus, then to put off the old man, and to put on the new, are as the maine principles of all fauing doctrine. And to the Corinthians he faith, If any man be in Chrifl Iefus, let him be a new creature. And our Sauiour Chrifl in the third of John is peremptory, except a man be borne againe, he can never enter into the kingdom of heaven.

The necelfitie of the new birth.

Gal. 6. 15. 1. Eph. 4. 21. 24. 2. Cor. 5. 17. 3. John 3. 5.
Now for the second, Whofoever is a new creature, or hath put on the new man, it is certain he is new. 1. In his nature, 2. In his obedience. He is new in his nature, and that will appear after you try all foure things. For, first, he hath new gifts, as the gifts of knowledge or discerning, the gift of prayer, or as the Prophet calls it, of supplications, the gift of uprightness, or a spirit without guile, yea, the Apostle faith, they were not destitute of any heavenly gift. 2. He hath new delights, for he feels the joyes of the holy Ghost, and that in new things, in which he was never wont to delight before, as in the Law of God, in prayer, in the Sacraments, &c. And also in new persons, for now all his delight is in the excellent ones, that truly fear God, & no more in carnell persons: yet and in new times too, for he was never wont to rejoice in the time of affliction, but now he findes marvellous joy even in tribulation. 3. He hath new followes: also they are not now so much for lustes, shame, sicknesse, or the like, as for finne, or Gods spirituall judgments, or the afflictions of Gods children. 4. He hath new desires also, as after puritie of nature, pardon of finne, softnesse of heart, the presence of God, successe of the meanes, audience in prayer, and the comming of Christ, & the saluation of Israel, & the like.

And as he is new in his nature, so is hee new in his obedience also; and that if we respect either manner, or the matter, or the end: if we respect the manner, or the matter, or the end; if we respect the manner of his doing Gods worke, it is first with consecration of his soule and body to Gods servitue. 2. It is with delight, hee loves to be Gods servant. 3. It is in Christiann simplicitie, and harnemnesse, and godli purenesse, and firenesse. Now fecondly, if wee respect the matter of his obedience, he is exceedingly changed and renued, for now he hath respect not to one or two commandements, but to all Gods commandements, as he would be sanctified throughout, he labours for inward holinesse as well as outward, and as he is altered in his seruice of God, so is he in his calling too: for he walkes more conscionably towards all men, & hath learned to practive his generall calling in his particular. And thirdly, for the ends of his obedience, his praisse is not now of men but of God, his desire is to approve himselfe to God, without respect of the world, how men will take it, and he will constantly profess and practive, though it be against his case, credit, pleasure, or profit.

The third thing propounded was the meanes of the new birth: and howsoever the most men (and affected, yet the truth of God is certaine and unchangeable, the ordinarie outward means to convert a soule to God, or make vs new creatures, is the word preached, we are borne againe by this immortal seed of the word, as the Apostle Peter faith: and the Apostle Paul is peremptorie in the Epistle to the Romanes, how can a man beleue except it be by hearing of the word preached: the inward meanes is the spirit of Christ: which in respect of his working herein is called the spirit of revelation, of glory, of love, of power, and of a sound minde.

The vses follow. And first all Gods servants that have felt the power of the word renewing them, may greatly rejoice in the mercies of God to them, and the rather if they further consider the pruiledge of their new estate, for are thou a new creature, then thou hast the benefit of a new covenant, thou hast a new name upon thee, and a new spirit within thee, to comfort thee, to direct thee, to confirm thee, and to make intercession for thee: thou hast new aliance, a new Father, even God the Father: and new kindred with all the Saints both lewes and Gentiles: a new Prince and Ministrer, even Jesus Christ: new attendants, the very Angels of God: new wages and new workes: a new commandement, the rigor and curse of the Law being taken away: new food euen Manna from heauen, the word of life: new signes and helpe, to guide thee in
Renewed in knowledge.

Ver. 10. Knowledge is a chief part of the new grace of a Christian, without it the mind cannot be good; it is a singular gift of God, to the elect, to reveal unto them the mysteries of the Kingdom; it is the beginning of eternal life on earth; but we must understand that this knowledge here meant, is neither natural, nor sensual, nor civil, nor moral, nor histrionically, nor a general Theological knowledge, but a religious (using knowledge), it is a knowledge by which a Christian sees in a mirror, hee stands and wonders; it is a knowledge that will transform a man; it is the experimental knowledge of the vortue of Christ's death and resurrection; it is a knowledge will keep a man from the evil way; it is a knowledge will encounter every thought and affection that exalts itself against the obedience of Christ; it is a knowledge that is pure, then peaceable, gentle, easy to be intreated; full of mercy and good fruits, without judging and without hypocrisy. The vfe is, to reach vs, that as we would be assured we are new creatures, so we should labour to be polished of sound knowledge, and to this end, 1. We must stand vp from the world, and drow from wicked society; else Christ will never give vs light. 2. We must consecrate our selves to holy life and seek the fear of God, for that is the beginning of this wisdom. 3. We must dente our carnal wisdomed and become fools that we may be wise. 4. Wee must walke with the wife. 5. We must begge of God a lowly and a humble heart, for with the lowly is knowledge. Lastly, wee must study the Scripture, and attend upon daily hearing and reading, for they are the onely fountaines of true knowledge and wisdomed.

Renewed] The knowledge of the faithfull in this life, even after calling needs to be daily renewed. For sience makes a breach both in the heart and minde. And Satan plants daily temptations and obiects against the doctin of God, against which the minde needs new flore of prouision, out of the word, for defence. And our affections are wonderfull apt to loose fence and feeling, and then there is no other way to recover fence but by renewing contemplation. And besides in affumt as faith and repentance must be daily re- nued, therefore also must examination of life, and meditation of Gods pro-
mife and grace, be renued alfo. Fially we know but in part and fucciflue, and therefore ought continually to be growing and adding to the meafure of the knowledge received.

This may ferve, 1, for information. For here we may know the neceffity of daily teaching, since we neede daily to bee renued in knowledge. 2. For great reproofs of that negligence is evey where to be found, in omiflion of hearing or reading the Scripture, or vilifying other priuate helpers for knowledge. 3. For inftruction, for it should teach vs to be constant in the ufe of all the helps God hath commanded or afforded vs. And wee should bee infirmities in others, since our owne knowledge is vnperfift. And wee should leaue to be wife to fobriety, and not thinke our felues able to judge of evey doctrine or worke of God. The Lord hath laide a reftraint vpon vs; and in this life we cannot attaine a full knowledge, and therefore we fhould repreffe the itching curiofitie of our natures, thiffing after forbidden knowledge. Lastly, we fhould refolve of the neede we have to be admonifhed, inftructed, directed, or rebuked, and therefore rejoyce in it, if any will fhew vs that mercif to fmite vs with rebukes, or guide vs in the way.

After the Image of him that created him.

Gods Image is in Chrift, in the Angels, and in man; Chrift is the Image of God in two refpects, because he is the eternall Sonne, begotten of his Subftance: and therefore called the charafter of his person or Subftance 1. The Image of the imprefible God 2. and fo hath moft perfift the nature of the father in him. 2. Because he was manifefled in the fleshe, for in Chrift, made visible by the fleshe, the perfection and as it were the face of the Father is now fene. And therefore our Saviour faith, he that feeth mee hath fene the Fa- ther 3, for the fulneffe of the godhead which was in the Sonne being united and as it were imprinted on the fleshe bodily 4, he did refemble and as it were exprefs his owne and his fathers nature after diuers manners, and by diuers worke, or actions.

The Angels are Gods Image, and therefore called the Sonnes of God, because they refemble him, as they are spiritual, and incorporeal, and immor- tall Substances. And fecondly as they are created holy, iuft, and full of all wifedome and divine perfecftions in their kinde.

Among the visible creatures man onely bears the Image of God. And fo he doth, 1. By creation. 2. By regeneration. He was created in it. And then falling from God by finne, hee recovers the renuing of the Image of God, by grace and effectuall calling in Iefus Chrift, that this may bee more fully vnderftood, we muft know that man is the Image of God, either con- fidered more stringly as a superiour, or more generally as man. As a Superior man is said to be Gods Image in Scripture two waies chieflly, 1. As a husband and fo in the familie the Apostle calls him, the Image and glory of God. 2. As a Magiftrate, and fo Princes and Rulers are called Gods on earth, but neither of thefe are meant here. For this Image of God her here mentioned, is that likeneffe of God, which by the spirit of grace is wrought in evey one of the faithful after their calling.

Howoeuer the perfitt vnderftanding of Gods Image, belongs to God himfelfe and to the vifion of heauen, yet in some meafure we may conceive of it, as it is revealed in the word, and imprinted in the nature and obedience of man. Two things I principally propound to be here confidered more diftinftly, 1. Wherein man is the Image of God, 2. The differences of the Image of God in man, either from that which is in Chrift, and the Angels, or as it is to be confidered in the feuerall effeates of man, and then I come to the ufe of all.

For the firft, man is faid to beare the fimilitude of God, or to haue in or
upon him the Image of God in 5. respects. First, in that in conceiving of God man begets a kind of Image in his minde. For whatsoever we think of, there ariseth in the minde some likenesse of it, now if wee conceive of God amisse, then we commit horrible Idolatry, and whatsoever service is done to the likenessee so conceiued is done to an Idoll. But now when Christians taught out of the word, conceive of God according to the descriptions of the word, that is not after the likenessee of any creature, but in a way of apprehending of God in the humane nature of Christ, or otherwise according to his nature or properties, in some true measure, this idea or forme of God, as I may so call it, in the minde of the faithfull is a kinde of the Image of God. For to conceive a likenessee of God is not vnlawfull, but to conceive him to bee like any creature in heaven and earth that is prohibited and vnlawfull. Secondly Man is after the Image of God in his substance, and therefore we are well enough said to be Gods offspring. Now man is Gods Image both in his soule and in his body. The soule is the Image of God, as it is spiriruall and simple, and as it is inuivable, and as it is immortal, and as it is an vnderstanding essence having power to know all fort of things, and to will freely. And some thinke it is Gods Image as there is in it a portraiture as it were of the Trinity, for as there is in God distinct persons and yet euery person hath the whole essence, so there is in the soule distinct faculties, and yet euery facultie hath in it the whole soule, yea is the whole soule. Now that the body also is Gods Image these reasons may proue. 1. Man is said to be made after Gods Image in the first creation. Man I say, not the soule of Man onely. 2. Gods Image was in Christs body: for he faith, hos that seeeth me seeeth the Father. He faith not hee that seeeth my soule, nor indeed could the soule bee seen. 3. When the Lord prohibited the shedding of mans bloud, he yeeldeth this reason, for in the Image of God made he man, now it is manifest the soule cannot be killed, therefore mans body is after Gods Image. Now that God hath any body, but in three respects. 1. As mans body is a little world, and fo the example of the world which was in God from all eternity, is as it were briefly and summarily express by God in mans body. 2. There is none of our members almost but they are attributed to God in Scripture, and fo there is a double vse of our members, the one that they might serve the offices of the soule, and the other that they might be as it were certaine types or resemblances of some of the perfections of God. 3. Because the gifts of the minde do caufe the body to shine as the candle doth the horne in the lanthorne.

Thirdly, man is after Gods Image in the qualities of the soule: such as are wifedome, lorne, zeal, patience, meeknesse, and the rest: for in these he resemblth in some manner those glorious and blessed attributes of God. 4. Man is after Gods Image, in respect of sanctity of actions, in that hee is holy as he is holy, and in that hee resemblth God in his worke, as in loving and hating where God lornes and hates, and in knowing and approving of things as God approveth or knowes of them, it is plainly man resembls God in loving and hewing kindnesse to his enemies but generally by holinesse of cariage man doth resembl God, I meane in the creation did so, and by grace the faithfull beginne to do so. Lastly man beares the Image of God in his soueraignty of dominion, and that both ouer himselfe and as he is Gods viceroyer gent over the living creatures and the earth, and thus of the first point. Now for the differences of Gods Image, first that Image of God in man and the Image of God in Christ differs in two things. 1. Christ was the substantiall Image of the father, as he was God, and we are his image but by similitude. 2. Christ as man by reason of the peronal union is filled with almost infinite perfections above measure which are in no man else besides.

Againe it differs from the Image of God in Angels in three respects. 1. Because
cause they excell in nature, for they are wholly spiritual, and in action, they perform God's will with greater glory and power. 2. They are free from all humane necessities ever since their creation. 3. They enjoy the vision of glory in the presence of glory in heaven, in a manner peculiar to their place and nature.

Now for the differences of the image of God in man according to the different states of man, we must know the image of God according to the threefold estate of man, is likewise threefold. 1. There is the image of nature, which Adam had. 2. The Image of grace, which the Saints now have. And thirdly, the Image of glory, which the blessed have in heaven.

The Image of God in Adam had distinct specialties, Adam was a perfect Divine, and a perfect Philosopher, even in an instant, he knew the nature of all things in the infant of his creation, which now is attained unto with extreme labour, and singular weakness. 2. He had an immortal nature, free from infirmities, diseases, death. 3. He should have propagated an immortal seed, after the image of God, whereas now grace will not be propagated. 4. His obedience was charged with the obseruation of the tree of life and of good and evil,

The image of grace hath these specialties; 1. Faith. 2. Godly sorrow. 3. The cohabitation of the flesh. 4. A feebleness and defect in the measure of grace. 5. A peculiar kind of inhabitation of the spirit of Christ.

Lastly, the image of glory hath these differences; a freedome like the Angels from all terrene necessities. 2. An utter abolishing of the sinful flesh, and of the very natural disposition to die. 3. A full perfection of all graces. 4. A loss of faith and sorrow, and all the works of repentance. 5. A speciall inutterable communion with God and good Angels in glory.

The consideration of this doctrine of God's image, should serve, to teach us to love and admire all that fear God, since the Lord hath graced them with this honour to be like God: it is a greater favour, then if they had resembled the noblest Princes that ever were on earth, no all the carnall men on earth in all their glory, cannot reach to that perfection of excellency, that is in one of the poorest of God's servants. 2. Since the seat of this glorious resemblance of God is in the heart, it should teach us especially to know to our hearts, and keep them with all diligence, even to be conscionably careful to see to it, what thoughts and affections are lodged there: the dross desires no more advantage, then to have libertie to erect in the heart houlds for evil thoughts and tenable desires. 3. If it should be our glory to be fashioned after the image of God, then it condemns the abominable securitie of the most men. that are so mindlese of the repair of the loss of this diuine gift, and in need thereof with so much care fashion themselves after this world, or after the lusts of their own and old Ignorance, or after the wills and humors of men. 3. How are we bound vnto God for this unsearchable loue, that is pleased to restore vnto vs this diuine gift through the Gospel of Jesus Christ.

Thus in general of God's image.

But before I passe from these words, there is further to be considered, first, the forme of speeche, in that he faileth not, his Image, but after his Image. 2. The efficient cause, noted in those words, of him that created him. For the first, wee must understand, that to say, man is the Image of God, and man is after the image of God, is not all one; for man is fai'd to be the Image of God, because he is truly so; and hee is fai'd to be after his Image, because he is not perfectly so; Christ only refembls God in full perfection.

Now for the efficient cause of God's Image, he is described here by a Periphrasis, that created him. Man was two waies created; first in respect of being, and so God created him. 2. In respect of new being, and so Christ created.
red him; neither of these senses can be well excluded. And if the words be
understood of the first creation, then these things may be referred; that A-
dam was not to be considered as a singular man, but as he sullained the person
of all mankind, else how could we be said to be created after God's image?
and as in him we received this image, so by him we lost it. 2. That the interest
we have now to creation, is not sufficient to salvation: and therefore they are
groslly deceived, that think God must needs saue them, because hee made
them. 3. That the Lord would have the doctrine of the worke of Creation
to be remembered, and much thought upon by converted Christians: and the
rather because it serves for great use in our regeneration. For it furthers both
repentance and faith, and therefore in diuers places of Scripture, where the
holy Ghost intreats of doctrine, of repentance, and faith, the word Create
is metaphorically vied, to affure vs that God will performe his promise, though
it were as hard a worke as to create all things at first. Thus he hath promised
to create a cleane heart, and to create the fruite of the lips to be peace, and to create
upon every place of Mount Sion, and upon the assemblies thereof, a cloudie and
smoake by day, and the joining of a flaming fire by night; that upon all the glory may
be a defence, and to create light, and deliverance out of afflictions. Besides the
doctrine of the creation, teacheth vs the fear of that dreadfull majestie, that
was able to worke so wonderfully, and it inforceth humility, by shewing
that we are made of the dust in respect of our bodies, and that our foules were
given vs of God, with all the gifts we have in our minds: as also by givin vs
occasion to consider the image of God that we have lost: and thus of creation
as it is referred to God.

Secondly, it may be referred to Christ, and so be understood of our regen-
eration, which is as it were a re-creation, or a new creation: and in this sense
it shewes that we should conforme our selfes to the like image of him that doth
regenerate vs by his word and spirit. But may some one say, is there any dif-
dference betwixt the image of God in vs, and the image of Christ in vs? I an-
swer, that to be fashioned after the image of Christ, hath two things in it more
then is properly in conformity to God's image, for wee must be like him in
sufferings, And secondly, in the impressions of the vertue of his death and
resurrection. And thus of the tenth Verse.

Vers. 11. Where is neither Gracian, nor Jew, circumcised nor uncircumcised,
Barbarian, Scythian; bond, free, but Christ is all in all things.

His Verse may containe another reason to persuade to mortification and
holy life. And the reason may be taken from the great respect God hath
of true grace in Christ, and the little love or care he hath for any thing else, a
Barbarian, a Scythian, a bond-man, if he haue grace shall be accepted: whereas
a Gracian, a Jew, a free-man, without grace, is without respect with God,
Christ is all. It may be the Apostle here meets with the false Apostles, that so
much urged the obseruation of Jewish rites, & stand so much upon it to diuert
the people from the found care of reformation of life, by filling their heads
with questiones and vaine wrangling about the law, whereas the Apostle
shewes men may be absolute and compleat in these outward observances, and
yet their circumcision availes them nothing before God. Here are then evidently
two things in this verse: first, what it is God flands nor upon. 2. What
it is, is all in all with him.

Where there is neither Gracian nor Jew, circumcised nor uncircumcised, Bar-
barian, nor Scythian, bond nor free. Out of these words these two things may be
obtained.
I. That nothing without Christ can make vs truly happy. The image of God, or felicitie of man, stands not in birth, freedome, natural parts, or outward obseruations, for he is not a *few that is one outwardly*, nor is that liberty that is onely in the flesh, nor is that willeth that is onely in learned men, such as were the Græcians. *Dues was a rich man, Goliad was a strong man, Abishpothell was a wise man, Abalon was a faire man, Efau was circumcised, and Cain was well borne, and yet all these are in hell.*

II. That in Christ there is no difference, all is one, whether thou be poor or rich, *Iewer or Gentile, bond or free, male or female*; with God there is no respect of persons. In the power of his ordinances (as by name) in the preching of the Gospell, he extends his mercy both to Iewes and Gentiles b: so in the dispising of his gifts, he beattles knowledge and other graces, vpon people of all sorts, and for acception, whether heearth him and doth right conforme, he is accepted, of what nation or stake ouer hee be d, and all this will more fully appeare, when he shall judge every man without respect of persons, according to his works, at the last day e.

The consideration hereof may teach vs divers things. 1. To feare God and for sake our finnes, since hee is a God so terrible, that will not be witheld with outward respects f. 2. Not to stand vpon outward birth or greatnesse in the world, not to pride our selues in our wits, or reft our selues vpon our outward seruing of God: for the Lord accepts not the persons of Princes, nor regardeth the rich, more then the poore, or the learned more then the unlearned, for they are all the worke of his hands g. 3. To be industrious in well doing, seeing he that doth good shall be accepted, whether he be bond or free, Græcian, Barbarian, one or other h: for the fame God is Lord over all, and rich vnto all that call vpon him, and endeavoure by well doing, to approve themselves in his sight. 4. Not to despise poore Christians, seeing God accepts of them, and hath made them rich in faith, and heirs of a kmgdom e. 5. Not to give titles to men i, and by servile flatterie or feares, to bee so much taken vp, with their mere outward praiers, or places. Latly, Magistrates in the administration of justice, should reemble this absolute benefice of God, so as no respect of persons, poore or rich, friends or foes, strangers or home-borne should carry them besides the just regard of the cause m.

*But Christ is all in all.* 

And so he is, 1. In respect of the union of the mystical body, as it is hee in whom every one that is a new creature is considered to be and consist. Every convert, is created in Christ Jesus n. 2. In respect of sufficiencie, a man needs no more then Christ, hee onely may suffice, the whole compleatnesse of saluation is in Christ. 3. In respect of efficacie: if wee looke vpon the benefits conferred vpon all Christians by Christ, he makes a amends for all wants, he is in fleed of liberty to the seruante, and in fleed of birth and honour to the Scitherian and Barbarian, he is the substance of all shadowes, to the uncircumcised: what shall I saie, he is righteousness o, & riches p, and wisdom q, sanctification, and freedome r, and a recompence t to Christians, yea in him all things are theirs, and as the pledge of all they have received the spirit of the same into their hearts u.

The use of all this may be divers, 1. Ynto vs therefore there should bee one Lord, even the Lord Jesus Christ v. 2. All sorts of men should strive by all means to fet out and shew Christ only. Ministers should teach Christ only. Magistrates should chiefly intend the glory of Christ: may all sorts of men should seek Christ, in choosing callings, wites, seruants, places of abode, &c. Christ should be all in all with vs, yea in those wee have to deal withall, wee should beare with many wants and weaknesse, so they have Christ, for that is all
Christ is all in all.

all in all 3. We should learn to bee satisfied with Christ, though we want health, or liberty, or wealth, or worldly friends, or great wis, or strong memories, &c. Christ makes amends for all, he is enough: if the Lord have given vs Christ, he hath done enough for vs, though it be sure that with him hee will giue vs all things also. 4. This may greatly reprove the wonderful full stupidity of men, that are so taken vp with admiration of these outward promises, when as we see how all is vaine without Christ, what shall it profit a man if he had all honour and riches, and countenance of friends, and the pleasures of life, if when he came into Gods sight hee might have no acceptance for his soule? If Christ bee all things, then without Christ all things else are nothing, but especially this doctrine furnes for singular comfort to Gods children in all their distresses, and that will better appeare if we consider the particulars.

For first, are they afflicted in conscience, under the sense of Gods anger, and their owne finnes? Why, he is the propitiation for their finnes, a hee is the end of the Law for them, yea all that the Law can require of them. 1. Hee will be their witness and their testimony. Hee giues them promises and faith to beleue them, and it is his bloud that perfectly cures and eleventh them from all their wounds and finnes b. Secondly, are they distrest under the power of Sathanes temptations, or accusations: why, he sitteth as the right hand of God, to see that nothing be laid to their charge, he maketh intercession for them, and for the flings of this oul serpent, hee is a continuall brazen serpent, d they may but looke vp on him and be healed. Yea hee was tempted himselfe that hee might suffer them that are tempted, e and his power dwelleth in them, to be manifested in their weakeenesse, and hee came into the world of purpose, to dolfloue the worke of the Deuill. 8 Thirdly, are they dismaide with the fenes of their owne weakeenesse and ignorances? why, they have such an high Priest as is toucht with their infirmities, b and knowes how to have compassion on the ignorant, i hee will not breake the bruised reed, nor quench the smoking flaxke k. Fourthly, are they pressied with outward troubles? Why, Christ is the merit of their deliverance from this present eiuill world, 1 hee is the sanctification of their croffe, so as all shall works together for the best to them that love God m, yea hee will be their consolation, so that as their sufferings abounds, his comfort shall abound alfo, n or if he doe not deliever, then hee makes a supply, by giuing them better things, out of the riches of his glory. He is a husband to the widow, and a father to the fatherlesse, and as the shadow of the rokke in a weare land, o to them that are perfecuted and driuen to and fro, by the hot rage of euill men. Lastly, are they in the feare, or in the danger of death? Why, Christ is all in all here also, for he hath over come death for them, p he hath opened the way to bea-men, q he hath destroyed him that had power over death, r hee hath freed them from the wrath to come, s hee hath begoten in them a lively hope of a happy issue from the passage of death, he is the first borne of the dead, t and hee will be the resurrection and the life vnto them u. What shall I say, but conclude with the Aposle, Christ is in life and death advantage v, only that Christ may be all in all to vs, we must heare him, we must beleue in him, wee must deny our fules, and take vp our croffe and follow him, and finally we must liue to him, and die in him.

And thus of this eleuenth verle, and so of the second part of the general exhortation.
Ver. 12, 13. Therefore as the elect of God holy and beloved, put on bowels of mercy, kindness, humbleness of mind, meekness, long-suffering.

Forbearing one another and forgiving one another, if any have a quarrel against another: even as Christ forgave you, so also do you.

There are three things requisite to holy life. First, the meditation of heavenly things. Secondly, the mortification of vices. Thirdly, the exercise of holy graces and duties. Of the first the Apostle hath intreated from verse 1 to verse 5. Of the second from verse the 5. hitherto. Now in these words, and those that follow to the 18. verse we see treat of the third, for he gives rules for the obedience of the new man, and those rules are more special, or more general. The more special rules are from the 11. verse to the sixteenth. The more general rules are in the 16. & 17. ver: the one concerning the means of holy life, v. 16. and the other concerning the end of holy life, v. 17.

The special rules give in charge the exercise of nine graces, and in the setting down of these rules I observe. 1. The Motives to persuade to the observance of them, and they are three: the one taken from their election, the other from their sanctification; the third from the love of God to them. And these are briefly thrust together in a parenthesis in the beginning of the twelfth verse. 2. The manner how they be charged with these graces, & that is noted in the metaphor put on. 3. The graces themselves, and they are in number nine. Some of them have their greatest praise in prosperity principally, as mercy, kindness, meekness, humbleness of mind; some of them concern the times of adversity principally; as long-suffering and meekness in forgiving. Some indifferently belong to all times, as love, peace, thankfulness, or amenableness, ver. 14. 15.

Now from the coherence imported in the word (therefore) divers things may be noted,

1. In that he prescribes the mortification of vices, before the exercise of graces, it shews that till vice be mortified, grace will not grow nor prosper, the true reason why many men thrive no better in the gift of God's spirit, is because they are so little and so slight in confessing and bewailing of their corruptions of heart and life.

2. In that he refs not in the reformation of vices, but prescribes also rules of new obedience, it shews that it is not enough to leave sin, but we must be exercised in doing good. It will not serve turne for the husbandman, that his fruit trees beare no euill fruit, but hee will cut them downe if they bring not forth good fruit, barrenness is cause great enough of hewing downe.

3. Men that are truly renewed after the Image of Christ are willing to be appointed and prescribed, for the attaining and exercise of every holy needful grace and duty, he that hath true experience of the beginning of any true grace, hath a true desire, and a willing endeavour, and a just affimation of all grace. For as he that repents of one sinne loues no sin, so he that travails in the birth of any grace desires all grace, so farre as in conscience he knowes them to be required of God, and in some degree, except it be in the time of violent temptations, or that the losse of the means occasion any deadness or faintness, in the desires of the heart, or that there be a relapse into some presumptuous sinne after calling.

4. If this (therefore) carry vs to the former verse, then we are informed, that our endeavour after mercy, meekness, patience, love, peace or the rest, will never want acceptance with God. And withall wee may take comfort if we would
would seriously fret about the practice of these, though we saw many lers, and doubts, and difficulties; yet Christ will be all in all to help us, and give good success.

Thus the coherence. The motives follow, and first of Election.

Election] Gods servants are Gods elect, and that both in respect of election before time, and also in respect of election in time, for the Lord hath in his eternal counsell chosen them in Christ, to the obtaining of salvation to the praise of his grace. And besides at some time in their life, the Lord doth select, and separate them, from out of the world, and worldly courtesies, to prevent sinning them by the spirit.

The doctrine of Election hath both consolation and instruction in it, it is full of comfort, if we consider the privileges of Gods chosen, even though great favours he shews them, when he begins once to discover his everlasting choice of them, the Lord doth ever after aouoch them for his peculiar people, to make them high in praise and in honour. The men of their stripe shall surely perish and come to nothing. The Lord will help them and comfort them in all things, he will be a wall of fire round about them, and the glory in the midst of them, the Lord will own them as his portion that he hath taken to himselfe out of the whole earth. He will vist them as his friends, hee will bear their prayers, and communicat his secrets vnto them. But who can count their privileges, no tongue of men or Angels are able to doe it, which since it is so, we should take vnto vs continually the words of the Psalmist, and say every one of vs, Remember me, Lord with the favour of thy people, and visit mee with thy salvation, that I may see the felicity of thy choisen, and rejoice in the joy of thy people, and glory with thy inheritance. Especially wee should labour to make our calling and election sure, for then we shall be safe, in as much as thereby an entrance is ministr’d vnto vs, into the kingdom of Jesus Christ.

Now if any shall ask who they are that may be sure of their election? I anfwer, Firit with the Apostle Paul, They that receive the Gospell in power and much affurance, with joy in the holy Ghost though it should bee with much affliction. And with the Apostle Peter, such as to whom God hath given precious promises, and such as live the corruptions of the world through lust, that joyne vetric with their faith, and knowledge, and temperance, & patience, & godlineffe, and brotherly kindneffe and loue. Lastly if wee be comforted in our election, we should then labour to inflame our hearts out of the sense of this everlasting goodness of God, even to set vp the Lord, and to fear him and walke in his waies, and particularly by the Apostles direction to be very careful of these holy graces that follow.

Thus the first Motiue.

Holie] They are holy divers waies, For they are holy, 1. in the head, 2. in their lames. 3. In their Sacraments, in respect of which they are sacramentally holy. 4. By imputation. 5. By hope, of that consummate holinesse in heaven. 6. In their calling, so they are Saints by calling. 7. As they are Temples of the holy Ghost, But the holinesse of sanctification is here meant, and so they are holy by imputation.

Holinesse is essentiaall to a childe of God, Gods elect are holy, this is every where proued in Scripture, I will not stand upon it, only for infraction, let us from hence observe. That if ever we would have comfort of our election, we must labour to be holy, and that both in body and in spirit, we see they are here ioyned and we must not separate them, But may some one say, seeing no man is without his thousands of finnes, and ininfirmitiies, what must we doe that we may have comfort, that we are holy in Gods account, being so many waies faulcie in our natures and actions? For anfwer we hereunto, we must know that there be foure things which if man do attaine vnto, though
he hath otherwise many infirmities, yet he is holy in God's account, yea in the holiness of sanctification. The first is this, if a man can so farre forth subdue his corruptions, that some raignes not in him; so long as it is in him but as a rebel, it doth not frustrate his comfort in his sanctification. 2. If a mans prayers, desires, and endeavors be respect all God's commandments as well as one; justice as well as piety, holy times as well as holy things, inward obedience as well as outward, secret obedience as well as open, avoiding lesser sinnes as well as greater. 3. If a man be sincere in the use of the means that make a man holy, preparing his heart to seek God in them, esteems them as his appointed food, mourning for want of success desired, endeavouring to profit by every ordinance of God, and that at all times as well as sometimes, at home as well as at Church. Lastly if a man can finde comfort in the pardon of his sinnes, he needs not doubt of his acceptation to be holy.

Beloved. 1 In this word is lodged the third Motive, which is taken from God's love, as if the Apostle would affirm that if Christians did seriously consider what it is to be loved of God, they would finde full encouragement to all grace and duty: now this may be better opened, if wee consider but the properties of God's love, wherein it wonderfully excels. As first, if God love thee it is with a free love, he stands not upon thy defect or worthinesse. Again, he loves first, he loves before he be loved, he loved vs when wee hated him, he chose vs when we did not chuse him. 3. God's love is wonderful tender, which will appeare if wee consider that he is, not only gracious, but merciful, slow to anger, of much kindness, and repentaeth him of the end. 4. God's love is natural, not forced, and therefore he is said to quiet himself in his love, and himself loueth mercy. Lastly, his love is an everlasting love, where be loueth, he loueth to the end. And therefore we should labour to know the love of God to our selues, even to be particularly affured that we are Gods beloved or else this could not be a motive to holinesse, as here it is. And besides the meditation of God's love to vs should incourage vs against all crosse, for God will give his beloved rest, They shall be blessed, and it shal be well with them. They shall be delivered, for he will helpe with his right hand. But especially it should hearten vs against the scornes of the world, and the hate of wicked men: if God love vs, it mattereth not greatly who hate vs: And in especiall, the meditation of this love of God should teach vs to tire our selues with these worthy graces, as so many ornaments, for thus should the beloved of God be decked. And doth the Lord love vs, and shall not we striue to newe our love to him against? Even by louing his word, glory, children, preference and commandements. Lastly, we may here learne how to loue: for God loues, first those that are holy. Secondly, those whom he had chosen: so it shoulde bee with vs; first we should chufe for holinesse, and then loue for our choice. This may teach the people how to loue their Magistrates and Ministers, and so wisees and seruants. And contrariwise.

Thus of the motives, the manner follows.

Put on] viz, as men doe their garments, it is true that these graces for the worth of them are royall, and so must be put on as the King doth his crowne, or the Prince elected his robes; it is also true that for safety these graces are as armour to defend vs against the allurements of the world, or the reproches of euill men, and so may be put on as the soilder doth his armor. Besides these graces are required in vs as the ornaments of a renued estate, and so are to be put on as the new baptiz'd was said to put on his new garments. But I thinke the metaphor is taken generally from the putting on of rayment.

Divers things may be here noted. 1. It is apperent that these graces are not natural, the shadows and pictures of them may bee in natural men. And what wicked men can get is but by the restraining spirit, or by reason of natu-
Bowels of Mercy.

1. From the Coherence I note two things concerning mercy. First that it is not natural, we are exhorted to put it on, namely we are hatefull and spare one another: which should teach us to observe and discern the defects of our hearts herein, and by prayer and fasting to strive with God for the repair of our natures, and in all wrongs from wicked men, to be righteous and meek, doing good to all men, as it is said, 'to the upright, and to the kind, and to the reverence of guests, and to the fear of God. For mercy is mercy.' Thus the manner in which the enumeration of the graces should follow.

2. We may note here, that mercy is not the doore of virtue. It stands in the forefront, and leads in and out all the rest, it lets in humility, meekness, patience, &c.

Now in these words themselves I observe three things.

1. That mercy is of more sorts than one, therefore he faith mercies, one mercy will not serve the turne; bee that that true mercy hath many mercies, or wants of the mercy: many miseries in mans life needs many sorts of mercy.

There is mercy corporall, and mercy spiritual, it is corporall mercy to lend, to give, to visit, to cloath, to feed, to protect from violence: hospitality to strangers, and the burial of the dead are also corporal mercies. Spiritual mercies are not all of a sort, for we may say mercy sometimes in things wherein no man can help, as by praying unto God for help: now in things wherein man can help, the mercy to be showed respects either the ignorance or other diffreces of other men. The mercy to the ignorant is either instruction in the things they should know, or counsel in the things they should do. Now his other diffreces arise either from his actions, or from his passions: his actions are either against thee, and so thy mercy is to forgive, or against others, and so thy mercy is to admonish or correct. Thy mercy towards him, in respect of his passions or sufferings, is either in words and so it is consolation, or in deeds, and so it is confirmation. What shall I say? there is the mercy of the Minister, and the mercy of the Magistrate, and also the mercy of the private man.

2. Mercies, notes that it is not enough to be merciful once or seldom, but we must be much in the workes of mercy; seldom mercy will be no better accepted with God, then seldom prayer; we are bound to watch to the opportu-
Bowels of Mercy.

Chap. 3.

Rutitie of mercy: and we shall reap not only according to the matter, but according to the measure of mercy.

3. It is not enough to be merciful, but we must put on the bowels of mercies, and this hath in it divers things. For it imports:

1. That our mercies must be from the heart, not in hypocrisy or for a show, it must be true and unvaine mercy.

2. That there should be in vs the affections of mercy, [we should love mercy, and shew it with all cheerefulness and zeale.]

3. That there should be a Sympathie and fellow-feeling in the distresses of others. These bowels were in Christ, in Moses and Paul.

4. That our mercy should be extended to the highest degree wee can get our hearts to; That was import by the phrase of pouring out our soules to the needy.

The vfe of this doctrine of mercy may be first for instruction, to teach vs to make conscience of this holy grace, and to be sure we be alwaies clad with it according to the occasions and opportunities of mercy. And to this end we should labour to stirre vp our soules by the meditation of the motions vnto mercy, such as these. God hath commanded it. They are our owne flesh, that need our mercy. Our heavenly Father is merciful, yea his mercy is above all his works. Yea he is Father of all mercies. Mercy will prove that we are righteous, and blest, and that the love of God is in vs, and that our profession of religion is sincere, and that our knowledge is from above, and that wee are true neighbours and the right Samaritans. God wonderfully accepts of mercy above many other things, and accounts what is that way done, to be done to himselfe. Besides, what is mercifully bestowed is fast kept, the surest chest to keepe our goods in, is the bosome of the poore, the house of the widdow, and the mouthes of the orphans. What shall I say? mercy rewards our owne soules, affures vs of forgiveness of finnes, makes the heart cheerfull and fedfast, it shewes vs life, righteousnesse, and glory; and we shall reap after the measure of mercies, both in this life, and at the last day.

Onely in hewing mercy we must looke to divers rules, it must bee holy mercy, not foolish pitty, as magistrates must not spare where God will punish, for this is euery where a monftrous wickednesse in carelesse magistrates, under the pretence of mercy they spare the punishment of drunkenesse, whoredome, but especially bowels, and the profanation of the Sabbath. It is a wonder that many Magistrates should ever go to heaven, they are guiltie of so much bloud and wickednesse, by not executing the judgemenent of God, and the King, vpon such villaines. And it is not mercie vnder pretence of house-keeping to entreate disordered persons, swaggars, drunkards, swearers, gamesters, and the like, he that will shew mercy must have a good eye to consider where, and to whom, and how he shewes mercy, the true mercifull man doth measure his affaires by judgemenent. Thy mercy must bee feedy mercie, thou must not say go and come againe to morow, if thou canst doe it now. It must be of goods well gotten, God hates robbery for burnt offering. We must looke to our ends, for mercy is lost that is shewed to win the praise of men, or for any other carnall respect.

2. The consideration of the doctrine of mercy may serue for the greater, proofe of the want of mercy in men, and that monftrous vnmercifullnes that every where abounds amongst men, we may complain that mercifull men are persifled, or if mercy get into the hearts of some it is like the morning dew, it is quickly dried vp. But the world is full of vsurie and cruelitie, and oppression, the world hath almost as many wild beasts & monsters, as it hath Land Lords, in divers places. And shall nothing be said thince we in the day of Christ to vnmercifull...

vanmerciful full ministers, and Church Governors also. Oh the blood-guielines of many monsters rather then Ministers that feed not, or with whilefood, the soules of the people. And is there not tubing of Minc, and Cummin, and Amsis, while the weightier things of the Law are let alone? It is no mercy to spare idle and scandalous, and Idoll-hearths, What should I speak of particulars? there is vanmercifulness even in the lender, there is no borrowing vnletheth. Will be a servant to him that lendeth. Oh what summes of money are spent upon hauntes, houndes, cockes, beares, players, whores, (for I may well joyne them together) gaming, drinking, apparell, feasting, &c. which should be profitably spent upon the necessities of the poore. But let men repent of their vannmercifulness, for the curse of God is upon them, and the Lord takes the wrong as done vnto himselfe, their cry shall not be heard, nor their failing nor sacrifice accepted, and God will forgive their soules, and judgment mercifull shall beo to them that shew no mercy.

Thirdly, this doctrine is exceeding comfortable too, for here is implied great comfort to all Gods children, for if God require such tender mercy in me, he will certainly shew mercy himselfe. And againe, poor men may be much encouraged to consider how careful God is of them, and how much mercy he requireth to be shewed them; yea it is a comfort to them if they bee godly poore, that there being so many kinds of mercy, they may shew mercy themselves, even to their richell benefactors, by spiritual mercy. And this also must needs be comfortable to mercifull men, for as God requires mercy, so it is sure he will reward mercy.

Thus of mercy.

Kindness] The word is curtefie or goodnes, comitas. It is sure the Lord requireth this Christian curtefie, or goodnesse of disposition and carriage in every counte; and kindness is one of the things wee should approoue our selves by. Now Christian curtefie or goodnesse hath it thes things. 1. It saultes willingly. 2. It is faire and amiable in conversing, nor harth, fallen, crabbed, intractable, clownish, desperates, scornful, hard to please, curthful, or flately. 3. In matters of offence, it is saiel to be intreated, kind to enemies, it qualifieth the speeches of the angry with good interpretations, & sometimes it yeelds to their affections, it will sometimes part with right for peace sake, it will forgive. 4. In the prais or happiness of others it is without envy. 5. It is saiel to liberality and prevents. 6. It loues brotherly fellowship.

The vfe may bee both to humble and to teach. Certainly the failings of the best of vs may much abaseus, and the knowledge of it that God requires it should teach vs to make conscience of it by prayer and holy charity with our natures to endeavour to expressse this fairenesse and kinde conversing, since religion requires curtefie as well as piety, wee should labour to be vnreproachable therein also, especially wee should put on this vertue in vsing meanes to winne others to the truth.

Here also we may fee the vanity of their aspershon that say religion will make men floicall and vnicill.

Yet least any should mistake, we must know that curtefie hath not in it the honouring of euill men, or the rejoicing at the euills of any man, or a promiscous respect of all both good and bad alike, no nor of all good alike in the measure of manifestation, nor hath it an opennes in vnnaudied communicating of secrets to all, nor a lightnesse of familiarity in contracting an inward friend ship, without due respect of the disposition and conversacion of the partie.

Thus of kindnesse.

Humbleness of minde.] I shal not need to shew that humilitie, or this humblenesse of mind is required. For it is plaine in the text, but rather I would consider
consider what it is, and then make vile of it. And first, I consider of it negatively, by heaving what it is not. It is not illimiting: arising out of the ignorance of a man's place or gifts, nor is it any careless disregard of a man's self, nor every abating of a man's self, for wicked men to compare their ends can humble themselves to help. Nor is it a will-worship when a man by voluntary religion layeth hard things upon his body; thus it was not humility, to forbear touching, tainting, handling, or upon pretence of vnworthiness to employ the King's fones, to bring in mediation of Angels or Saints, as inferiors in the court. Nor is it complementsall curtsey, for wee see that may be in greater exactness in men, and yet monstrons pride and malice be lodged in mens hearts. Nor is it any counterfeit submission, as when some men sorne to refuse offices, and yet free afterward when they go without them, or else refuse of purpose to be the more importuned. Nor is it humble of mind to be (with fretting) complaining of our wants, out of emulation of others; nor is it only to be humbled, for humiliation and humility differ.

Now that the nature of this grace may be found out, we must consider that visually it is begotten in a man by the power of the word, and follows the breaking of the heart by mortification, and declares it self both inwardly and outwardly. Inwardly humbleness of minde hath in it a sight and fense, and digested opinion of our owne great vnworthiness, and is not easily stirred to great thoughts with vaine applauses. It hath in it a tender fense of tentations, a hatred of hypocritie, and a willingnesse to suffer afflictions, and a contentation in some measure, in what estate soever, it pleaseth God to bring a man to. Outwardly it expresseth it selfe both towards God and men; towards God it keepes a man lowly in the vfe of the meanes, and hath a continued feare and awfull fense of Gods presence and stands not at it to bee accounted vile for the service of God. In carriage towards men, it is not affected in words or guffures, it is not censouring, nor arrogant, nor contentious. It defineth not open and publike places; it is not swelled with praiises, nor it affects not the vaine praifis of it selfe; but contrariwise, it makes a man go before in gowing honour, and not to think much to equall himselfe with them of the lower fort, rejoycing in the loue of a poore Christian, as well as of a great man. It will make a man subiect to, and thankfull for admonitions, and willing to embrace the truth, though it be found in the posiſsion of others. Finally, it is joyfull vpon the doing of any good, and thankfull for lescher favours.

The vfe is as for humiliation under the fense of our wants in expressing the practife of this grace; so for instruction, to teach vs to labour after it, as a most praiseworthy vertue, we should seekee lowliness as the Prophet speakes. And to this ende we shoulde contemple of the motiues hereunto. For humility is one of the graces we are especially charged to imitate in Christ, it is a grace that God highly accounts of; he holds vs worthy of our vocation, if hee may see this in vs, the Lord himselfe will in hisspecial remaining presence dwell in the contrite, and humble soule. He will not despise their prayers. If vs do make is with the lowly. The Lord will heale them, and create the fruit of the hippe to be peace. Howsoever it may go with the humble other wise, yet the Lord will be sure to give grace to the humble. Lastly humility goeth before honor. The Lord will exalt vs if we abase our selues, and we are most precious in his eies, when we are most vile in our owne eies. And contrariwise this may flow vs the hatefulnesse of pride, &c. the more the Lord stands upon humblenes of minde, the more it imports he abhors pride: And that the nature and praine of true humility may the better appeare, it will not be amitt to fet out the forts of Pride.

Generally, pride is expressed, either in things that concerne God, or in things
things that concern man. In the things that concern God: there is the pride of the Atheist, whereby he strives to remove the sense of the being of God. And the pride of the Heretic, when he assaults the attributes of God, or his perfections. And the pride of the Papist, who will claim by his merits. And the pride of the Curious, who will search into things not revealed. And the pride of the Persecutor, who will pursue by flanders or violence, the power of Gods ordinances. And the pride of the Impenitent, that dare live and die in his sins without care of Gods threatenings. And towards men pride is discovered divers waiés, as by oppugning the fame of the best men, by the singularitie of conceit of worth above others, either for place or gifts, by bragging and boasting by vainéoyes, by new fangledenesse in apparel, by thiuing for offices, and highest places, yea, there is a spiritual pride in every grace and holinené. Now contrarie hereunto is that humilitie God requires in this place.

And thus of humblenése of minde.

**Meeknesse**] Christian mekenesse hath in it, as I conceive, these things. First, a quietnesse of heart in the freedom from passion, by which one is slow to anger, and not easily provoked. Secondly, a teachablenesse and tractablenesse, or being eafe to be perfwaded. Thirdly, a childlike confidence in Gods care and prudence, becoming in that respect as a little child. Fourthly, it is not swelled with prosperitie. Fifthly, it thinkes not much of the yoke of Christ. In whatmeasure a man is truly meek, in the fame measure he accounts Gods servitude, a reafonable and eafe servitude. Sixly, in conuering it hath two principal properties; the first is feare, as it is opposed unto boldnesse, conceitednesse, roughheartednesse: the 2, is an Evangelicall harmefnesse, or simplicitie. 1.

The consideration may much humble the heft of vs, if wee consider how passion doth over-matter vs, and how successé doth swell vs, and how stiffe our hearts are after an unconceivablenesse manner against the power of the meanes, and how vnquiet we are for want of confidence in God. Oh where is this conversation with feare to bee found? And for the simplicitie that is in Christ Jesus, how is it mixed in some, and wanted in others, and loft in many, who are beguiled of the Serpent? Yet inasmuch as this grace is indispensably required that it should be put on, let vs flrve vp our hearts as to feke righteoufnesse, so to seke mekenesse with it. And to this end, wee should auoid what doth encounter it: As namely, wee should take heede of lust, and malice, and courteoufnesse, and contention: For these things will wonderfully disturbance the heart, and fill it maruellously with perturbations; and also wee should meditate of the encouragements to this grace; For mekenesse would much auide vs in the profit and power of the word, and God hath promised to warre this grace with secret ioyes, and eafefull refreshings. Besides God doth in speciall manner vnderake their protection as the places in the margin will shew. For mekenesse in the hid-man of the heart is a thing much fet by, he will guide them in judgmment and reach them his way.

**Long sufering**] By Long-suffering is meant, as I take it, First, an unwearied firmenesse of heart, holding out vnder all croftes, tentations, oppositions &c. The minde not being easily broken, put out, confounded, discouragéd, distempered, or vnquieted with any kind of passion, And to indeede it is nothing else but the perueerences of patience. Secondly, there is a long-suffering which is a spiritual perueerence of hope, vnder the promisse, with an expectation of the performance of it. There is a long-suffering in our carriage toward others, in regard of their reformation, and so we should suffer long in hope of the conversion of the wicked: and in expecting the reformation of infirmities in Gods children, whom wee love and admonish. And this is the
the praise of Christian love, that it doth suffer long."

The long-suffering is an excellent grace and a worthy ornament, meet to be put on, as well as any of the rest, and would wonderfully grace the lives of
Christians. And the rather should we love it, and long after it, because it is
so eminent a praise in God himself, and in Christ; yea as any have excelled
in the Church, so have they been approved in the trial of this grace, as
were the Apostles. But it is enough to commend it, it is an excellent fruit of
the sanctifying spirit. One only we must know there is great difference between
enduring long and long-suffering; for true Christian long-suffering is accompa-
nied not onely with patience, but with diligence, and joyfulness, and
watching in all things, but especially with the renewing of faith in Gods pro-
mile and prouidence.

VERS. 13. Forbearing one another, and forgiving one another, if any man
have a quarrell to another, even as Christ forgave you, even so
doe ye.

There are two vertues in conuerfing that concerne aduerſitie: 1. Long-
suffering under crosſes, and clemencie vnder injuries.

Of Long-suffering before. 1. Of Clemencie in this verse, where two
things may be noted: 1. the duty required: 2. the reason renderd for the
virging of the dutie. The duty is propounded in the two principal parts ofit,
viz. to forbear, and to forgive; and amplified by the supposition of a caye,
If any man have a quarreſs to another. The reason is from the example of Chrift
forguing vs.

Forbearing 1. The original word is rendred sometimes to maintaine,
sometimes to suffer, to endure, sometimes not onely to endure, but for-
beare alfo, sometimes to support. In the two laſt sentences it may be well ta-
rken here.

Now if wee would distinctly know what it is to forbear one another, as it
here imports a maine part of Christian clemencie; we must vnderſtand, that
it is not an omission of holy duties to others, nor a refuing to satisfie others
in their griefes or offences, nor a shunning of their company, nor yet a fwa-nil-
gong downe of all forts of injuries, committed with an high hand; without ac-
knowledgement or satisfaction. But out of clemencie to forbear others, hath
in it fuch things as these. 1. A freedom from the thref of reuenge. 2. A be-
rathing with the infirmities of others, which may be performed two waies; Firſt,
by covering them, and not blazind them abroad, if they be secret. And se-
condly, by silence, in not reproving them when they faile meerely in frail-
ity. Thirdly, it hath in it not onely a bearing with them, but a bearing of
them, and that I thinke may be two waies alfo. Firſt, in not flirring or pro-
vokeing their infirmities. Secondly, by pleaing our neighbours humour in
that which is good to edification. Fourthly, there is a forbearance in mat-
ters of wrong to vs, and thus to forbear, is not to prosecute every wrong,
either by answers or by suits. And this forbearance is to be practised, when we
are able to reuenge; else it is no thankes to vs to forbear, when we want either
power or opportunitie to doe it. 2. Tis forbearance not to meete wrong with
wrong.

Or thus, there is a threefold forbearance: Firſt, in judgement, when in
doubtfull cazes wee suspend our opinions or centures. Secondly, in words
which confift either in not anſwering, or in guying soft anſwers. Thirdly, in
deeds when we render not euill for euill.

Against forbearance is varied from the consideration of time, for in some
things we must forbear ever, neither taking notice of the infirmities or wrongs
as in some weaknesses that are by mere overlight, or ignorance, and in some things we must forbear for a time, that is, till there be a fit opportunity to admonish or correct, &c.

The consideration thereof greatly for the reproofs of that wretched distemper in many that proffer the same faith and hope, provoking one another, and confuming one another, and by frowardness, disquieting the rest and content of others. Is it not here an express charge that we should forbear one another? Have we not here the example of Christ who did so, who might have had a thousandfold more just reason to reprove, confure, or finde fault, then we have, or can have. Besides this distempered peccanines, and froward misconceiving and cenfuring, it is bred of ill cause, for it comes either of malice or ignorance. Of malice, for love couereth a multitude of sins, especially it fullenden doth doublet actions. Of ignorance, for it is certain a wise man will keepe till afterwards, or hold it his glory to able to passe by an offence. Further, this sinne may be aggravated by the delusions that are mutually between Christians. Are they not fellow-members, coheirs, fellow-citizens, partakers of the same afflictions, are they not brethren, &c. Besides is not this also a constant injustice, that they that judge, are judged; they that cenfure, are cenfur'd; and doth not this enuying, and iangling, give occasion to rejoycing to adueraries? Doth it not many times to transforme Christians, that it makes them very like wicked men, when they grow so distempered that they reuile their owne mothers sinnes? In the fifth to the Galatians the Apostle vrgeth this reproofe by divers reasons, such as this. A little of the leaue of these distempers, will owre the whole lump: and those courses tend not to any good, but to the disquieting of Gods people, and it is not a small matter to trouble and vexe them. Besides inasmuch as Christians haue trouble enough otherwaies, it doth not become their brethren to trouble them: and we should be forare from troubling our brethren, as we should rather suer them by love, and if men will needs bite one another, let them take heed left they be deuoured one of another.

Lastly, if men will not be warned, then let them know the Judge flandrth at the doore. Now that we may attaine this forbearance, even to be rightly ordered towards the ininfamies, or wrongs of others, we must labour to get more Christian love of others; for that will endure all things, and beleue all things, and makes vs able to beare, and it will drive out fulpition, which like a wretched Beldame is the mother and nurse of all murmuring, and vain iangling: and besides, wee must get a greater knowledge of our owne selues, and our owne ignorance and corruptions, for when we seeme to our selues, to be somthing deceiving our selues, we are ready with intemperance, to apprehend supposed indignities when none are offered. Or if thou must needs speake, then speake the words of admonition, even Gods words, if thou be sure they have bin finned, instead of shone owne vaine, and passionate pradings, or reproches, or cenfures.

One another] Obferue, that vufually where there is any contention or quarrell, both sides are guiltie, though one principally doe the wrong, yet few men are so temperate, but they doe wrong againe, either in words, or deeds, or affections: and therefore thou shou'dst forbear, seeing thou art priuie to thy selue, that in this businesse, thou haft not beene such as thou shouldest bee.

Forgiving] The word signifies sometimes to giue, sometimes to giue freely, sometimes to remit freely the punishment, sometimes to deliver vp for fauour, or to plesure others: sometimes to forgive and so here.

Queft. But can any man forgive sinne to another?

Anfwr. Man may forgive the trespass, though not the sinne. 2. Man may forgive the punishment that by man might be inflicted, so as not to require
As Christ forgave so doe ye.

3. Man may pray to God to forgive it.

ObieE. But it is said, no man can forgive sinne but God. Sol. True, no man can remit the eternall punishment, or the curse of the Law, or take away the guilt of sinne before God. But man may forgive it as farre as concerns himselfe.

Now others may object contrariwise, that 2 Cor. 2. 7. They are willing to forgive, and yet the sinne of the incestuous person was not so much a trespass that concerned them, as a sinne against God. Sol. This sin also was a trespass against them. 1. As it was a scandal. 2. As it might cause them and their professors to be euill spoken of, for his sake: againe, to forgive in that place, may be taken in a large sense, for to be reconciled to him.

Quest. Is reconciliation necessary comprehended under forgivencesse? Anfw. Wee are tied to seeke it, and desire it, and to use all humble and juitt, and discreet courses to attaine it. But if it will not be had we are discharged if we forgive. Neither into obstinate offenders, that will not acknowledge their sinne, are we bound to remit the punishment, or sometimes to notifie the pardon of the fault.

If any man have a quarrell to another] When he saith here (if any man) it imports, that such Christians might be, as there should be no iarres amongst them. Disfords might wonderfully bee prevented, if there were care and discretion in men.

The word rendred quarrell, signifieth a complaint, certainly it is a great weaknesse, to be upon every occasion complaining of the wrongs done vs, and making report of them to others. And it liethes too, that we should forbear and forgive even in such things as these.

And where he saith (any man) it liethes no men are exempted from the practise of clemencie: That it is here required of one is required of all, no greatness of gifts or place can priviledge any.

As Christ forgave you, so doe you] 1. Examples in all rules of practice moue much.

2. As here the head of the Church is an example to all his members, so should those that are heads of the common-wealth, or familie, carry themselves so, as by their examples to direct as well as by their precept, not onely shew what to do by commanding, but how to doe it also by example.

3. Especially, in forbearing and forgiving, example in great persons doth wonderfully affect the common people; and therefore because there are so few on earth, here is one from heauen.

Quest. But why is there added reason to this vertue, and not so to each of the former? Anfw. Because the conscience is soone perswaded in the generall, that the rest are good, as humilitie, meeknesse, &c. But now wee are wonderfully hardly perswaded to forgive. Secondly, the Lord may well addereasons to perswade to forgive, because of the speciall danger of not forgiving; for if a man doe not forgive, there is express threats that hee shall not bee forgiven.

Quest. But how is Christ said to forgive. Anfw. Remission of sinnes is attributed to Christ. 1. As the meritorious cause of forgivencesse. 2. Because he applies it. 3. Because the Christian in his name fuses out the pardon of his sinnes, and by him procures forgivencesse. Certainly it may bee a singular comfort to all distressed soules if they consider, that hee that is their brother, head, Saviour, even he that shed his bloud for them, is he that dispoteth of all pardons, and applies remission of sinnes; and he that makes it so hard matter to get a pardon from him, that is so engaged in his loue to vs,

Herealso wee see that the action of Christ is the instruction of the Christi-
Virginian, Christ forgave, so must he; we must remember the distinctions of Christ's actions, some were miraculous, as falling 4e daies, raising the dead, &c.; these are not to be imitated, because they cannot: some are peculiar actions belonging to his office, as to redeem, or make intercession, &c. These are also proper to him only: Now some are moral, these last are only imitable. Or thus, some actions of Christ he did as God, some as Mediator, some as man. The last only bind us to follow.

Again, in that we are bound to forgive, as he forgave, it not only teacheth, that we must do it as well as he: but for the manner of it as he did. And how was that? First, Christ forgave his inferiors. Secondly, Christ forgave great faults as well as little, yea all sorts of faults, yea though they were often fallen into. Thirdly, nothing was too dear to Christ to merit or confirm his forgiveness; therefore he shed his own blood, he flood not upon his profit, or his eafe. Fourthly, Christ vts all means to prevent offending. Fifthly, where Christ forgives he forgets. Sixthly, Christ forgives two waiyes. First, upon the Cross before men did repent. Secondly, by the Gospel, publishing his pardon upon man's repentance, he did not carry them grudge till they repented: and all these ways should we imitate Christ.

Lastly, observe here the certainty of assurance: For if a man did not certainly, and infallibly know, that Christ did forgive him, how could that be made a reason, if he did not know it to be.

And thus of clemencie, and so of the two first sorts of graces.

**Vers. 14.** And above all these put on love, which is the bond of perfectnes.

The virtues that ought to raigne at all times, are love, peace, and thankfulness. Of love in this verse, which the Apostle sets out as the most noble, ample, and profitable of all the virtues. Two things are here to be considered: First, the dignitie of love, where he faith, _Above all put on love &c._ Secondly, the vse of it, _it is the bond of perfectnes._

_Above all these._ Some read, with all these. Some read, for all these, meaning that all the former doe flow from this, and therefore we should get love that we might be mercifull, humble, &c. And so it would import that we should get love, that we might approue our felues, that these are not meere complements, or dissembl'd offices, or things taken vp for wrong ends.

But most properly and commonly it is read as here, _Above all these._ And so notes the dignitie of love above all other virtues, for it is indeed more excellent, both in respect of causation, as they say in Schooles, because it begetts the rest as the efficient cause, and for the preservation of it other virtues are practised, or the small cause of them: as also it is above the rest in acceptance, whether we respect God or men. And thirdly, it is above the rest in respect of continuance. And this may serve to reprove our great neglect of so noble a grace: and it may teach us in our prayers to remember to pray for this, and in our practice to provoke us to love.

A cauall of the Papists must be avoided here: For they abfurdly reason thus: If love be above all virtues, then it is love that makes vs iuft in God's sight.

But for answer we may easily satisfie our selues with this, that before men, and in conversing with men, love is above all: But before God faith is above all; love is above faith only in some respects, as in continuance, but faith is above love in justification.

_Put on._ Love is not naturally, ris a vertue that in the truth of it is wonderfull.
That the true loue of God is exceeding needfull to be put on, as a maffroyall robe; I say the true loue of God, and therefore I aduise all sorts of men to labour for it, so to try themselves whether this loue of God be right in them; if we loue God, we receive then that come in his name, and the loue of the world doth not raigne in vs; and we are much in thinking of God and godliness, for we often think of what we loue, and we loue the word of God, and in aduersitie we runne first to God for help, denying our selves to bring glory to God, subjecting our wills to his will, glorying in the hope of his mercy; and it is certaine also if we loue God aright, we desire his presence, both of grace and glory. And this loue will compell vs to holiness, cautioning vs to hate what he hates; and to obey his commandements, and besides kindnesse from God will wonderfully inflame vs and content vs.

The loue to men is loue of enemies, or brotherly loue of Gods children; Christians are bound to loue their very enemies, and this kind of loue must be put on as well as the other; onely let vs aduisefully consider what the loue of enemies hath in it. When God requires vs to loue our enemies, he doth not require vs to loue their vices, or to hold needlesse society with their perfons; or to further them in such kindnesse as might make them more wicked; or to relinquish the defence of our iut cause; but to loue is not to return cuill for cuill, neither in words or deeds, and to pray for them; and to supply their necessities as we have occasion, over comming their cuill with goodnesse, and in some cases to be extraordinarily humbled for them.

But I thinke the loue of brethren is principally here meant: this is a fire kindled by the sanctifying spirit of God, this was intended in our election, this proves our faith; this nouriseth the mystical body of Christ, this loue is without dissimulation, it is diligent and labouring loue, it is harmless and inoffensifte, it woundeth not by suplittious provocations or candals, it is not mercenary, for as God is not to be loued for reward, though he be not loued without reward: so we must loue men, not for their good turnes they do vs, but for the good graces God hath given them. And we should shew our loue in ving our gifts for the bell good of the body, and manifest our compassion and fellow-feeling by counsell and admonitions, and consolations, and alwais of edification, and by workes of mercy, avoiding contention, and covering the infirmities one of another.

Thus of the dignitie and nature of loue: the use of it follows, which is The bond of perfection. Loue is said to be the bond of perfection three waies. 1. Because it is a most perfect bond, and so it is an Hebraisme; for all vertues are not as it were collected in loue; all other vertues will loose bevnooed.
Let the peace of God rule.

And let the peace of God rule in your hearts, to the which also ye are called in one body: and be thankful.

In this Verse he exhorts unto the two last vertues, Peace and Thankfulness. In the exhortation to peace, there is the duty and the reason. The duty in these words, let the peace of God rule in your hearts, where I consider the nature of the vertue, peace: the author of it, God: the power of it, let it rule: the fear or subiection of it, in your hearts: the reason of it is double, first from their vocation, to the which ye are called: Secondly, from their mutual relation, as members of one body.

Peace] Peace is threefold, internal, external, and eternal. Internal peace is the tranquilitie of the minde and conscience in God, satisfied in the sense of his goodnesse: External peace is the quiet and concord in our outward estate, and cariage: Eternal is the blessed rest of the Saints in heaven; the last is not here meant.

Of God] Peace is said to be of God in divers respects. 1. Because our peace shoulde be such as shall stand with the glory of God, so we should seek the truth and peace. 2. It may be said to be of God because he commandeth it. 3. Because he giveth it, he is the author of it: hence peace is said to be a fruit of the Spirit: and God is said to be the God of peace. In this last sense I think he is meant here.

Let it rule] The original word is a terme borrowed from running at race, and it importes: Let peace be the judge, let it sit and oversee, and moderate all the affections of the heart, seeing we are in a continuall strife, whereas our affections would carry vs to contentions, discords, brawlings, grudges, and divisions, &c. Let the victory be in the power of peace. Let peace give the applause, and finally determine the matter.

Thus of the explication of the sense of the words.

Threefold peace.
1 Rom.14:17.
2 Ephel.4:3.
3 Esey 57:2.
4 Zach.8:3.
5 1 Cor.14:31.
6 Gal.5:22.
7 2 Cor.13:11.
8 Ephes.5:23.
9 Heb.12:25.
10 Colos.3:15.
Let peace rule.

Chap. 3.

Now all these words may be first understood of internal peace with God, and then God may be said to be the author of it in due respects.

1. It may be said to be of God, because he sent his Son to merit it. Hence Christ is said to be our peace. Prince of peace. Lord of peace. Secondly, because he sends his messengers to proclaim it, and invite men to it. Thirdly, because he sends his spirit to work it.

Now this peace of God is said to rule,

First, when it overthroweth doubts and vexations, establishing the heart in the confidence of the assurance of God's love in Christ, which is when a man can say as the Apostle did, I am persuaded neither principalities nor powers, neither heights nor depths, things present nor things to come, shall ever be able to separate us from the love of God which is in Christ Jesus. Catharina, a very Papist, could gather certainty out of this place.

Secondly, when in our carriages we continually fear to offend God, or do any thing that might disturb the peace of our consciences.

Thirdly, when in adversity we can deny our excuses, and rather chuse to suffer affliction then to forget the peace of Christ in our hearts

Now when the Holy Ghost adds in your hearts, it implies that true peace with God will encounter both presumption, and hypocrisy, and diffidence: Presumption, for it will rule in our hearts, it will not abide hardness of heart, and the spiritual sloth: It will not rest till there be affections of godliness, as well as common profession of it. Hypocrisy, for it notes that it will not rule only by keeping justice in a man's life, but it will rule within a man's thoughts and affections. Diffidence, and so these words excellently encounter a fear in weak Christians. Oh I shall lose my peace, and that rest I have: now this is answered here, thy peace is in thine heart, and therefore who can take it from thee? It is not like thy money and credit &c, for these may be taken away: But peace can no man, nor Deuill take away without thine owne consent; it is in a chest where no hands can come but Gods and thine owne.

The use of this may serene for reproof of that lamentable security, that is in most men about their inward peace with God, not only that most men wretchedly procrasinate through the hardness of their hearts, refuse peace in the season when God offers peace, and beseecheth them to be reconciled, but also for that the most men confirm themselves in this presumption, that they are in Gods favor, when indeed they are not. It was the fault of some Prophets, and is too common a fault of many Ministers, to cry peace, peace, when there is no peace, by reason of the sinnes men live in without repentance. The Holy Ghost in many places complains that such is the state of the most men, that they have not known the ways of peace. And the day of judgment shall finde many that cry peace and safety, while they are ready suddenly to perish. And God could say, what peace so long as the whoredomes and witchcrafts of their mother Iezebel remaine? So may not we say, what peace can there be vnto men, (though the world struggle and gainefay) so long as lip-service, wearing, prophanation of the Sabbath, bloud, drunkenesse, whoredome, contempt of the word &c, doe so much abound without amendment?

Secondly, hence we may learne by all means to seek the peace of God into our heart. And to this end we must be Gods people, and get an humble and contrite heart, and soundly labour our justification by faith, we must be good and true in our hearts, and worke righteousnes, and studie the Scriptures, wasting upon the word preached.

Thirdly, it may serue for comfort to all Gods servants that seek true peace, the Lord would have them to have peace, and to have plenty of it that it may rule in them. Oh Ob, but I have many and great afflictions in the world. Sel. What though, in Christ thou maist have peace. Oh but I cannot see which
To which ye are called in one body.

Ver. 15. *To which ye are called in one body.*

way I should have any peace. *Sol. He will create peace* 2. Oh but the Deuill is very violent in tempting. *Sol. The God of peace will tread the Deuill downe shortly* 4. Oh but the peace we haue, neither is, nor here will be perfect. *Sol. Peace shall come* 6. Oh, but I am afraid left my peace with God brake, and so hold not. *Sol. The mountaineys may fall, but Gods covenant of peace shall not fall* 6.

Thus of internall peace, externall peace follows: And it is either domē-

fically, or ecclesiastically, or politically. Peace should rule our houses, and shew it selfe by freedoms from bitternette, and chiding, and brawling, and absurd peevish passions.

And for Church peace (to write a word or two of that) it is not onely a rest from perfecution, but also from discords within, this is a marveilous blessing. This peace hath not in it a confusion of all sorts of men, joy ned together in one vniuerse amitie, though they be never so wicked: For Christ came not to send such peace, and the word is a candle that will make a diuation. The world will hate, and darkness will not mix light, the children of the Prophets will be as signes and wonders even in Israel. But this peace is a holy amitie and heartyly concord, in the true members of the myrtle bodye, both in content and doctrine. This peace in the Church is of singular worth, and occasions unspeakable joy and growth in the Church: this is to be sought and prayed for of every Christian, but especially it should be the care of Church-governors. And certainly there would be more peace if they would more and more loue goodnes, and honour good men, and more carefully prevent and severely purge out the leaven of corrupt doctrine, and wicked life, and so tithe mint, and summin, as not to neglect the weightier things of the law, especially if they would more disgrace flatterers and slanderers, that employ their whole might to make the breach worse.

Political peace is either private, and so it is a rest from suites and quarrels:

Or publike, and so it is a rest from warres, and rebellions, and tumults.

But I thinke by externall peace here is meant in generall, concord, and a quiet, harmeless, peaceable course of conversing with men in all our carriage. Now God is saide to be the author of it, in that it is his gift, and speciall prudence to worke it amongst men; and it is saide to rule when we can preferre publike peace before our private respects; and when we can seeke it, and not flaye till it be sought of vs; and when we can forbeare and forgive, notwithstanding any inequality. Now this peace may be saide to rule in the heart, though it be externall, because if corrupt passions be killed in thee, (as enue, rage, malice, desire of reuenge, &c.) men would easily agree in life; binde the heart to the good abearing, and the hands will binde themselues.

The vs may be both for reprooue of the perseuerse dispositions of the most men that will not liue in peace, but with all fallhood and innue, nourish debare and vain contentions: as also it may informe and inflame men to desire peace; to seeke it, yea to follow after it. But that men might attaine peace, they must haue falt in themselues; that is, by mortification feason, tame and purge their owne hearts; yea they must vs the falt of diσerction, and to that end pray God to make them wife in their concuerion; yet men must ever remember so to seeke peace as to retaine truth too, peace without holinelle is but prophanre falt.

Thus of the duties the reasons follow.

To the which ye are called] We are called to peace not only by men, who by their lawes require peace, but chiefly by God, and that two wayes. First, in the generall precepts of the words which are set downe in divers places. Secondly, in speciall manner, in the word of reconciliation, that word that converts vs and reconciles vs, doth at the very first shew vs the very necessitie and
worth of peace; as the sense of our need of God's mercy, makes vs merciful to men; so the sense of our need of peace with God, makes vs peaceable with men.

This confutes their folly, that say forwardness in religion makes men turbulent, most wretchedly do prophane men sinne against God: people in that aspersion: for they are called to peace, and are the most peaceable people in the world. But let all that feare God, even the fruit of their holy calling, by approvings themselves to be louers of peace.

In one bodie The second reason is taken from their mutual relation amongst themselves; they are members of one body, and as it is vnnatural and vnseemly to see a man tearre his owne flesh, so it is most vnnatural and vnseemly for Christians to bite and devour one another, by iarring, and complaining, and wrangling one with another: and we should hence learne to speake all one thing, and have all one faith, and one heart, and so live in peace that the God of love and peace may be with vs. But of this mystical union in the former Chapter.

Thus of Peace, Thankfulness follows.

And be ye thankful] Thankfulness is either to God or men. This latter here is meant: Thankfulness to men must be considered in it selfe, and in the amiable performance of it, for the word is by some rendered amiable. And it may be it notes but the right manner of affecting in giving or receiving thanks.

This thankfulness hath in it principally gratitude, that is, thanks in words, yet it may contain also gratitudes; that is, tokens of good will, whereby we deserve indeed to recompence good for good.

Thankfulness is sometimes in desire, sometimes in deed: it is true thankfulness vnfainedly to desire opportunity to shew it.

Thankfulness may be due, not only to godly men, but also to wicked men; yea such as turne to be our enemies, we should watch to the opportunitues of doing them good, though they be euill.

Now the Amiable!enesse required, is either in him that must performe thankfulness, or in him that must receive it.

In performing thankfulness we must observe these rules. First, it must be wholly. 2. It must be in all places. 3. It must be without flattery, or insinuation to begue new favours. 4. It must be without the favouring of the vices of others.

In receiving thanks there are these three rules.

1. That he intend not to bring into bondage by shewing of kindnesse, for so to receive kindnesse were to lose a mans liberty.

2. That out of pride he was not conceited by complaining of vnthankfulnesse, for the meer want of manner or measure he expects, where he might see it comes not of ingratitude, or a will not to give thanks, but meerly out of naturall defect, or want of skill, or will to complements it.

3. That he water what he hath fowed, that is, labour to keepe kindnesse a foot by nourishing it, at fit occasions and opportunities of doing good.

Vers. 16. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Praises, and Hymnes, and Spiritual Songs, singing with grace in your hearts to the Lord.

Itherto of the speciall rules of holy conversing with men: The generall rules follow, vers. 16, 17, and they concerne,

1. The meanes of holy life, vers. 16, viz. the word.
The word of Christ.

2. The end of holy life, ver. 17. viz. the glory of Christ.
The sixteenth verse contains an exhortation to the carefull, and plentiful, and frequent use of the word.

Doctrines from Coherence.
The word is the principal means, not only to make us religious and holy in our behauour towards God, but also to make us righteous, just, and amiable in our conversation towards men. It is the word that makes us, 1. New creatures.

2. It humbles us. 3. Meeke, Phil. 45. 4. Where it is called, the word of meekness, not because it requires it, and containeth discourse of the praise of it, but by effect, because it makes men so. 4. Patient and long-suffering, 1 Tim. 3.10. The word of my patience. It begets patience, yea, such patience as Christ will own, yea such as by influence comes from Christ, by means of the word.

5. Clement, able to forbear, and forgive. 6. Louing, able to express in carriage the affections and duties of love. 7. Peaceable, Eph. 2.2.4. The word shall judge all strife, so as men shall not only lay aside the effects and means of contention and hollihitie, but become by the power of the word, willing to serve one another in love, yea to abide the labour of love, noted by matrones and sisters. No worker be base, or laborious, but godly men persuaded by the word, will undertake them for the good and peace of the Church, and their brethren. I might instance in the rest of the verses, but these shall suffice.

This should informe us concerning the causes of the viciousnesse of the lives of the most; it is because they so stubbornly rebel against the word, either refusing to heare it, or hardning their heart against the working of it. And secondly, if we finde our corruptions in our selues to get head, and make us not only a burthen to our selues, but an offence to our brethren, we should come to the word, and to Christes ministers, for there we may finde helpe if we will be aduau'd: and if our servant and children in their carriage be disordered, we should bring them to Gods house, that there they may be framed to a greater care of their behauour in our house.

Thus of the Coherence.
This verse in it selfe contains an exhortation concerning the word of God: and thus he exhorteth to the right use, First, of the word in generall. Secondly, of one part of the word, which is the Psalmes. Concerning the word in general, here is to be considered: Firstly, the author of it, word of Christ. Secondly, the manner of entertainment of the word, let it dwell in you plentifully in all wise. Thirdly, the end or use it should be put to: Firstly, to teach in what we know not. Secondly, to admonish in what we do not.

Word of Christ] as ye, the word is taken sometimes for Christ himselfe, John 11. And so it is true that we should labour that the word Christ should dwell in vs. Sometimes for preaching, Acts 20. 7. and so it is true that wee should grow so carefull and skilfull in rememberinge the Sermons we heare, that our hearts should be starded with riches of that kinde. Sometimes for memorable sayings, Acts 2.22. & 20.35. 1 Tim. 4.9. 2 Tim. 2.11. Tit. 13.6. Heb. 7.28. Rom. 13.9. And so it is true that a Christian should be so familiarly acquainted with Scriptures, that all the memorable sayings in them should be ready in their memories.

But to come neerer, by the word of Christ, some understand the counsels and exhortations of Christ, concerning the contenining of the world, to the intent to devote our selues to the contemplation of heavenly things. Some understand the promises in Scripture concerning Christ, or to be had in him. Some understand that part of the Scripture, which Christ by his owne mouth vtered. It is true, that in euery of these a Christian should be exceeding rich.
The word of Christ.

Chap. 3.

But I take it, that all these fenes are too strait and narrow for this place. By the word of Christ therefore I understand, the whole word of God contained in both the old and new Testament. And this is said to be the word of Christ four waies.

Firstly, as Christ is the subjeft of it, the summe of the word is Christ. Secondly, as it is the proper inheritance and riches of the body of Christ, the dowrie he hath bellowed upon his Church. Thirdly, as he is the conveying cause of it. Fourthly, as he is the author of it: and so I take it here principally to be meant.

Christ is the author of the word: Firstly, in respect of inspiration: Secondly, in respect of commission to his Ambaffadors, he doth not only indite the Ambaffage, but gies commiffion to the Ambaffadors. Thirdly, in respect of confirmation externally, by the fignes that follow it; and internally, by the fcale of the spirit. Fourthly, in respect of personal promulgation of it in that, in the old Testament in humane shape he appeared to declare into Adam, Abraham, Jacob, and the Patriarkes, and also by vifions to the Prophets, and in the new Testament by incarnation, taking truly our nature, did by liuely voice in his owne person preach the Gofpell to men. Fifthly, in respect of energy, or the power & efficacie of the word, which wholly depends upon Christ, and is shewed by the growing of the word notwithstanding all oppositions, and that it cannot be bound, though the Minifters of it fuffer; and in the difference of power between Chrifls minifters and hirelings: yea, hence it is fo liuely and mighty in operation, that it difcernes and difcouer the very fecrets of men, and tells tales of the hearers.

The vfe is either more general, or more speciall: more general, either for information to satisfie vs concerning the hard fayings in Scripture, and the experience of the truth of that, Joh. 8.43. viz., that wicked men cannot hear the words of Christ. It comes from the foueraigne maieffe, and secret exellencie of the word, and the spiritual nature of it (as the word of Christ) removed from the feme of the carnall reafon and fheele affections of vnregenerate men. And also this furfe for inftruction, and that either negatively, or affirmatively.

Negativingly, the vfe is, therefore take heede of finning against the word of Christ: and as men finne against the word many waies, so principally fix waies.

Firstly, by contemninging of it. Secondly, by betraying it to Satan, letting him take it out of our hearts. Thirdly, by choaking it with cares and affaits. Fourthly, by making it of none effect by traditions. Fifthly, by a proud challenging of the knowledge of it to our felves. Sixthly, by being ashamed of our obedience or profession of the words of Christ, when we are amongfl finfull and wicked men.

Affirmatively, it may teach vs four things.

1. To receive the word of God with all humilitie and meeknede.
2. To receive it with faith.
3. To glorifie the word of God: which we doe, Firft, when we aferibe the prafe not to men, but to Christ. Secondly, when we esteeme it more then the words of the greaftest men.
4. To be carefull of our carriage and praife, that fo the word of Christ which we preffe, be not cuill spoken of, for the blame of our cuill life will be laid upon the word, they will fay, this is their gadding to Sermons.

In speciall, feeing the word is the word of Christ, it should teach, Firft, Minifters four things.

1. To teach it with boldneffe, not fearing the face of any man.
The word of Christ.

2. To attend upon the word only, and not meddle with curious bitterness: is it meet to leave the word of Christ to serve tables?

3. To humble themselves to walk with God in so good a function, **Who is sufficient for these things?** We speak not our own words, or the words of men, but their wit, reading, learning, and direction might perfect us, but we speak the words of Christ, and therefore our fitness and sufficiency to speak to men confidences, comes of the immediate blessing and assistance of Christ.

4. To deliver the word with all faithfulness, studying to approve themselves as the workmen of God, (seeing they deliver the word of God) dividing the word aright, holding fast the faithful word of doctrine, not making merchandise of the word, but as of sincerity, and as of God, in the sight of God, speaking in Christ. Catching from them, the cloaks of shame, not walking in craftiness, nor handling the word deceitfully, but in declaring the truth, appraising themselves to every man's conscience in the sight of God.

Secondly, the people, to embrace the word, press to it; never be ashamed of it, nor give it out, but receive it constantly with joy, though it cost them much pains, and many crosses and discouragements. For this constant receiving of, and cleaving to the word, makes them exceeding dear to Christ, as dear as his mother, and his brethren: This is the causing of the best part, this is a signe that they are the Disciples of Christ, that they love Christ indeed, that they be in Christ: She said well, that said of Christ, Blessed was the womb that bare thee, and the breasts that gat thee sucke: but Christ adds, that they are more blessed that bear the word of Christ and keep it. The blest Virgin was more happy in that she conceived Christ in her heart, than that she bare him in her womb.

Thus of the author of the word.

The entertainment of the word follows: and here the Apostle designs,

First, the subject, persons, **You.** Secondly, the measure, **Dwell plenteously.** Thirdly, the manner, **in all wisdom.**

First, I consider of the expostulations of all the words, which are very full of sentences, and then make use of all together.

In you: These words note unto vs two things: First, the persons who must entertaine. Secondly, the place where, in you, that is, in your hearts.

First, for the persons: The Apostle would have vs know, that not onely Cleary men (Epaphras and Archippus) but lay-men of all sorts are eyed to the studie of Scriptures.

1 I distribute the sorts:

First, yong men as well as the gray hairies, for the word helps them to overcome the Deuili, even all tentations to lust, and yngodlineesse whatsoever, yea by the blessing of God many times it makes them wiser then the ancient.

Secondly, distressed men, as well as such as live at ease, and prosperity; and abound in leisfure: I say, such as have many cares and troubles, distressed, either by crosses, or by persecutions, or by contempt.

Thirdly, ignorant men, as well as learned men, such as are simple in respect of natural parts, or vntaught in respect of education, are eyed aswell as others; they may not say, they were not brought up to learning, for many times simple and vnlearned people in the very entrance into the word, when they bring good and holy desires with them, get more light of the wonders of Gods law in few weeks, then many great learned men doe in all their daies, for found fauing knowledge.

Fourthly, Women as well as men are bound hereunto, **Prov. 31. 26. & 1. 8.**
Yea, such women are full of businesse and cares, not good women or wives, but good housewives also are tied, yea not only to learn the word, but to teach it as the places shew.

Thus of the persons.

Secondly, in you, notes the place that the word must be entertained in: In you, that is, in your mindes, for contemplation; in your hearts for holy desires, and affections; in your consciences to guide them to a holy manner of giving sentence, &c. This is that which is promised to all the faithful in the covenant of grace, Jeremiah 31. 33. and noted as the signe of the righteous, Psal. 37. 21.

Dwell] A metaphor borrowed from household entertainment, and notes three things vtno vs.

1. That the word should be familiar to vs, and knowne of vs readily, and we so acquainted with it, as with our brethren, or sisters: Say unto wisdome, thou art my siter, &c. Pro 7. 4: To note, that as in nature he is accounted a singular idiot that knowes not his owne brothers or sisters; So in religion, in Gods account it is extreme simplicity, and blindness, not to be familiarly acquainted with the grounds of behauiour and comfort, as they are contained in the word.

2. That it should be domestically, we must get it into our houses, aswell as our Churches, and that three waies: First, when we come home from Gods house we should keep the word taught aforesay repetitions of it, and by talking of it upon all occasions, that the life of doctrine be not lost. Secondly, there is required a familiar teaching, and plaine and familiar instructing of servants, distilling of the principles, and profitable precepts of the law as they are able, God gave his testimonies to Israel, not that the Clergy men should have them in the Temple and Synagogue, but that Parents should have them in their several dwellings, to instruct their children, and their children children in.

Thirdly, the admonitious, rebukes, counsels, and encouragements vseth in the familie should be grounded on the word: for conscience onely is the fountain of all right subjection, and obedience: the bonds of nature (because he came out of thy loines) or the bonds of policie (because he is thy hired servant) are too weake to inforce (of themelues) a constant, and cheerefull, and just subjection. The true reason why men speed so ill in their servants and children is because they nurture them with their owne words, but distill not into their consciences the words of Christ.

Queft. But to what end should there neede all this ado about the Scriptures in our houses, what good comes of it?

Answe. If it be not intimated sufficiently before: yet plainly vnderstand, that the word is to be exercised in our houses; First, as a refuge against affliction and domesticall crosles, both to direct and comfort vs, Psalm. 119. 143, 147. 165. Secondly, as a means of instruction to our ignorant children and servants. Thirdly, as a means of the sanctification of the creatures, and our callings, 1 Tim. 4. 4. Lastly, seeing Satan will tempt vs, and our natures will be vicious, not onely in Gods house, but in our owne houses, we have reason to carry the medicine to the fore, and to bring the sword of the Spirit, which is the word of God, home with vs, and draw it there, seeing the Deuill will cast his fiery darts there, He that is in danger of a subtle & furious enemie, alwaies must looke unto two things: First, that he hath on all his armour: Secondly, that he be ready at all times, in all places, when his aduerarie will encounter with him. A malicious and skilfull aduerarie desiers but to finde his enemie unarmed in one part of his body, or in one place: so is it with vs, for because men haue no sword of the Spirit at home, therefore it comes to passe that men that haue good affections in Gods house haue base and vile affeclions.
Dwell plentifully in all wisdom.

Tions in their owne houses. Thirdly, it notes that the word must be constantly entertained and exercized in our houses: for they are not made to dwell with men, that lodge there onely for a night, or a day or two, so the sudden and passionate vse of the word now and then will not serue it.

Plentifully. The original word notes two things. 1. The measure, and so it is well rendred, plentifully. 2. The worth of the knowledge of the word, and so it is by some rendred, richly. In the first sense it teacheth vs that wee should labour by all meanes to abound in the knowledge and vse of the word. It should be, not in a scant and sparing measure, or in some parts of it, but we should grow from measure to measure, and from knowledge to knowledge. In the second sense it teacheth vs, that the knowledge of the word is the Christiants riches, so he faith, 1 Cor. 1. 5. rich in all speech and knowledge. Christiants should account their vterane in holy and profitable speeches, and conferences, and the inward notions of fauing knowledge, as their best wealth, so as they should never thinke themselves poore so long as they may haue plenty of knowledge in the vse of the meanes. Thus David recks of his wealth, GodSeStatuesworedecreetobimthenthousandsofgoldandflayer, and that knowledge he can get from the word out of Gods treasury, maughe the malice and power of the Deuill or euill men, he accounts more worth then rich spoiles, this may appeare in the contrary in the case of the Laodicetians.

In all wisdom. Wisdom is sometime taken for vertue, as folly is for sin; but here I take it for knowledge, and that not as the gaining of heavenly wisdom is the end of the entertainiment of the word, but as it notes the manner how we should entertaine the word. This wise manner of entertaining the word, I consider both negatiuely and affirmatiuely: Negatiuely to handle the word wisely is not to handle or vse it, Frst, coldly, fruitfully, or vnaptly: Secondly, peruerely in wrestling the word to ill ends, to nourish curiosity, ambition, or sin. Thirdly, carnally as the Capernaites, that know no flesh of Christ, but the flesh of his body, nor any eating but carnall. Fourthly, not indifferently when we come abroad into company, we should do profess and vse the word, as that we dishonour it not by indiscerption, by not heeding places, times, occasions, &c.

Affirmatiuely to vse the word wisely, is in the generall, especially to teach our felues. And to this end: First, to vnderstand it. Secondly, to seeke profitable things, not curious & pleasing things only. Thirdly, to try all things, as to keep that which is good. Good I say particularly and for our owne vse; there be somethings in hearing, reading, &c. that doe exceedingly, not only affect vs, but are in speciall manner fitting vs: now it is a speciall wisdom to keepe these things whatsoever else we lofe. Fourthly, to wait vpon all the opportunities of getting profit by the word, to know our feasons. Fifthly, in carriage abroad, not to be indifferently open in the discouerie of our ministres, and knowledge, and opinions, as to be catched by the fraud of any, and to this end, not to trust all that faine themselfes to be just men.

In all wisdom. All for measure, all for diueritie of the things knowne, all for sinceritie of the obseruation of the rules of wisdom, in the manner of entertaining the word, all wisdome, that is, all necessarie to saluation.

Thus of the explication.

The vses follow, and those are either generall from all the words, or speciall from each of them. The generall vses are for reproofe, information, instruction, or condensation.

1. For reproofe, if it must be thus of all entertained, how great a finne is it to neglect or contemne the word, and in as much as this is a great and common finne; it is required, and required by God with foure singular curzes. The first judgment vpon the contemners of the word is, that all the comforts of
of the word, are vnto them as a sealed booke: so as that word which is to the
faithfull a well-head of all true and found joy, vnto them is of no rase nor
power; they can finde some fauour in any profits and sports, &c. but none in
the word. The second judgement is, that when they doe for fashion, or for
fear, and other ill ends come to heare the preaching of the word, they are
many times blame by the word of Gods mouth, and the Prophets even mow
downe scores, hundreds, and thousands of them, so as they are pierced and
galled, smitten and buffeted with the terrors of the word, (which is only open
to rebuke them) and they fee that threatening many times comprehends
under it multitudes of men.

Ob. But this comes onely of the feeuritie of the teachers, that let themselves
to preach damnation, and to vser terrible things.

Anf. This was the obiection in the Prophet Michas his time, and vtered
by such as bare the name of Iacob, to whom all the promisses did belong, and
they were answered by the Prophet, that for refouling of their doubt, they
should ask two questions of their owne conffences. The first was, whether
they thought their workes were like the workes of Iacob, and the rest of the
ancient Saints, to whom such comforts did belong; or whether such vile pro-
phanenesse and wickednes were found in Iacob, as was apparently found in
them. The second queftion was, whether they did not fee that the words of
God were alwaies good to such as walke prightely. In all which he shewes
that it is not the vncharitablie feeuritie of Gods servants, (for the doctrine is
good to good men) but the vile prophane and contempt of the word in
the people that made them lyable to such terrors in the word.

The third judgement is, that all ciuill praiies in men that contenme
the widome of God in the word, are singularly vile in Gods light, Ier. 8, 8.9,
and he instructeth in widome.

Lattly, salvation is farrer from the wicked, because they seeke not Gods fa-
tures, the evidince of the hope of a better life is removed from them, so as
speaking from their owne fenfe, they auouch it that no man can be sure of
eternal life to himselfe: and if in the generall, the prophane neglect of the
word be thus fought out and judged of God; then surely those persons must
needs be in great danger, that never opened their dores to the word; never
taught their children and servants, scarce ever had a Bible in their houses: but
especiallie such as shun the word, as a true rocke of offence. Yea many of
Gods children may be loufly rebuked in this, that they are so far from hewing
that the word hath dwelt plenteouly in them, that whereas for time and the
plenty and power of the meanes, they might have bene teachers, they have nee
againe to bee taught the very principles. And they shew it in that they are so inex-
port and unskilfull in the word of righteousnes.

The second generall vfe is for information. See the admirable largenesse of
the word and the perfections above all other things under the sunne, it is good
for worship in the temple, it is good for our affaires in the family, it is of vfe in
prospertie and in aduertie, it fits for the proft of all sorts of men, at all times,
and in all places, and so doth nothing els in the world.

The third generall vfe is for inftuction. The meditation of the intenain-
ment of the word in all these words required, should teach vs to open our
Churches, open our houses, yea our hearts and all for the word. And to this
end to confecrate our felues to the studie of the word in all the meanes both
publike and private.

Ob. But if I shoulde, it will be in vaine I haue such an ill memory, &c.

Anf. The beginning of the word is truth, and men should finde by experience
the contrary to their feares, if they in sinceritie fought vnto God in the word,
and as for ill memory, we must know, that a good memorie is the gift of God,
Ver. 16. *Dwell plentifully in all wisdome.*

as well as a good heart, and no man hath it naturally, wicked men may have large memories, but not sanctified to contain holy things; and therefore if men would feake to God in vprightnesse of desire: whatsoever they loft, yet the judgement or answer of God in the word preached, or by reading or conference, (which refouleth their doubts, pointeth at the meanes to reditile their corruptions, &c.) should not be wholly forgotten. The judgements of his rightousnesse induceth for ever, that part of knowledge that particularly answer their desires, or the experience of their want in themselves, this shall be deeply imprinted in them by God, so as the vertue thereof shall never be loft. To conclude seeing the holy Ghost requires all carefull intertainment of the word, we should do that vnto it that we would do for the entertaininge of some great man into our houes. 1. Make clean the roome of our hearts: purge our hypocrisie, malice, &c. 2. When the word is come in mofle it not, take heed of strange affections, passions and lusts. 3. Receiue it with joy and express all the lignes of joy.

The last generall vse is for consolation vnto all such as loue the word. They should encourage themselves and say with David, thy hauers shall be my song, so long as I continue in the house of my Pilgrimage. Ob. But our inward desires and delights in the word are mixed without disgreaces and scornes of men: we are reproche, slandered, rebuked, &c. *Ans.* Hearken vnto me ye that know righteousnesse (not ye that talke of it, or hearre them that teach it, but yee that know indeed what lincertie meanes) and ye of the people in whose hearts are my lawes: as if God would with them to looke vp and see the great reward of their well doing. Ob. But they might say we are tanted and threatened, and disgraced. *Ans.* Feare not the reproche of men, nor be afraid of their rebukes. Ob. But we fee that wicked scorners scape vnpunished, and are in better credit doing ill, then we doing well. *Ans.* Though God do not by sudden judgements destroy them all at once, yet hee promiseth that his curse shall secretly and insensibly eat them as the moth. God doth daily judgeth them, though we see it not; and for the faithfull, their righteousnesse shall never be taken away by the reproaches of men, but it will endure for euer, &c.

Thus of the vses in generall.

From the particular consideration of each of the words, divers speciall vses may be made.

*Dwell.* First, if the word must dwell with us, it should teach us to praftife what we are here exhorted; get the word into our houes, let it so dwell with us, that nothing found more in a Christian house then the word: that is to liue comfortably. This is to liue in the shadow of the Almighty, in the very light of God's countenance. A house without the word is a very dungeon of darkness. To exercis e our felues in the law, it will give our hearts rest in the daies of euell. The fathers commandement and the mothers instruction would lead our children and servants when they walke, it would watch for them when they sleepe, and when they wake it would talke with them, it would be a lanterne, and the very way of life to them. It would keep them from the strange woman, there would not be such filthines in many houes as now commonly appears to be. What can better preferable Iacob from confusion, or his face from being pale, then if he might see his children the worke of God's hand, framed and fitted by the word in regeneration; and the duties of new obedience? This would make religious parents to sanctifie Gods name, even to sanctifie the holy one, and with singular encouragement from the God of Israel, [Isa. 29.22.23.]

*In you.* Secondly, in that the people are made the subject persons to be exhorted hereunto, it plainly confutes the opinion and praftife of the Papists, that either hide the word in a strange tongue, or prohibit private men from the domesfticall and daily vse of it. But the Apostle doth not enuie it in the
the Lords people, that the word should dwell plenteously in them as well as in Clergie men.

Plentiously. 1. In that he requires the word should not only dwell with vs, but for measure be plenteously there, it should teach vs in pratifice to endue such vs, for explication of this vs, I confider of two quections to answere them.

Queft. 1. What must we doe that the word might be in vs plenteously, and the knowledge of it abound? 

Answ. Six things are to be practifed. 1. Wee must walke at libertie, freeing our heads from worldly cares, lufts, and delights. 2. Wee must avoid euill company, and lay with David, Away from mee all yee wicked, for I feek Gods statute. 3. We must strive to take away the lets of the pratifice of what we do know: this David calls the lifting vp of his hands to Gods Law. 4. We must exercise our felues in the word day and night, in reading, hearing, meditating, conference, propounding of doubts, and comparing of places, and all times, by all wayes, turning our felues into all formes to gaine knowledge. 5. We shoud by prayer becech God to doe two things for vs: firft, to give vs the spirit of revelation, secondly, to give vs larger hearts. 6. We must be thankfull for what knowledge we doe get by the means.

Queft. 2. But how may we know whether the word do dwel plenteously in vs?

Answ. It may be tried and discovered seven wayes. 1. By our growth in true humility and meeknesse. 2. By the confirmation of the testimone of Jesus in our hearts. 3. By the measure of our growth in the love of God and his people, yea and thus we may trie our declining in the vigor of knowledge, (for knowledge had in abundance, may be blasted, and growingly dull and feeble) for as our affections to the means, and to Gods children is, so is the vigor of our knowledge: hee must not say he knows God, that hates his brother yea and so will it ferue for triall to every one in the degrees of ascension or declination even in Gods children. 4. By the desires and secret muses of our hearts, for when we grow in knowledge, and have more of it, when we can say as David doth, I have rememberd thy name, O Lord in the night: and as the Church faith, The desiers of our foules is to thy name, and to the remembrance of thee, and our spirits within vs seek after thee. 5. By our confidence in it: a man that hath gotten a great deal of wealth, money or lands, enlargeth his heart to a great confidence in it. So a Christian hath gotten a great deale of fauing knowledge, when he is able to make it his portion in all ellates whatsoever belse him: it isues men have but a little of the word in them, when every crossed can disfloue their rest and confidence. 6. By our measure of libertie from the power and bondage of speciall corruptions, 7. By our ability in admonishing: they are full of goodnesse and knowledge, that are able to admonish.

Richly. 4. In that the word must dwell in vs richly, it may serve 1. for reproofe, and that two wayes: First of mens worldlynesse, that think any other riches would ferue the turne, but to be rich in God they never desire it, but all in vaine as the Parable shews, Luk. 12. Secondly, of mens hypocrifte, they say they are rich when they are not, Ren. 3, 18. Secondly for instruction, therefore let heaven suffer violence, a Christian should be no more weary of his paines in feekinge this riches of the word, then carnall men are of their worldly profits, yea we should pray God fo to quicken vs, that we may keep his testimonies as we would keep treaure.

Lastly, in that he addeth, in all wise, it should teach vs first to pray to God with David, that he would teach vs good judgment and knowledge, and secondly to make confession, as to get understanding of the word, so to vs wilndome and discretion, both in the bettering of our knowledge, and in pratifne the fame
fame Scripture that bindes vs to a plentiful vse of the word, bindes vs to a wife vse of it.

Thus of the second thing, viz. the entertainment we must give to the word. The end or vse the word should be put to follows.

Teaching and admonishing your felues, or one another: viz. your fellow members and partakers with you of the same promises and hope.

These words may be referred either to the general exhortation before, or to the particular charge concerning Psalms or Hymnes afterwards. I principally consider them as referred to the general exhortation before, and so note, that though there be many good effects of the word, or many vses it should be put to, yet teaching (about things not knowne) and admonishing (about things knowne, and not practised) are chiefe.

Ob. It seems this place fauours the opinion of such as hold that Christian neighbours met together upon the Lord's day, or at other times, when there is no publike exercize, may labour to edifie themselues by instructing one another out of the word privately.

Ans. It is not vnlawfull so to doe, and this place doth approve of it: so as they keepe themselues within their bounds, viz. that the matter taught be not against pietie the true peace of Sion, and that the manner be plaine and familiar, as famillie instruction should be, by keeping a foot publike doctrine, by conference propounding of doubts, or instructing of the ignorant out of such places as they doe undoubtedly vnderstand.

Concerning teaching, we must know that God doth teach by his spirit v, by his rod, and by his word, so here: but that which wee are here to note is, that the word is to be vsefull by every Christian, even for instruction, this is the end why the Law was giuen, a wise man haung gotten knowledge into his head, muft by his lips spreade it abroad. Qu. But whom must we teach?

Ans. Principally our selues, so as wee consider our owne wayes to turne our feet into Gods testimonies; yet also wee are to teach one another, when wee spie our brethren to be ignorante: so should not only Minifters doe, but masters of families, and every Christian in conuerseing with others.

Admonishing.] Man is admonished, 1. By the rebukes of the Law. 2. By the example of Scripture. 3. By the spirit of God. 4. By the confidence, in wicked men many times. 5. Men are rebuked by their owne words. 6. By the words of other men especially, as admonition is grounded on the words of God. So here.

Concerning admonition I propose foure things. 1. Who may admonishe. 2. Who are to be admonishe. 3. How. 4. The vses.

Quest. 1. Who may admonishe? Ans. Minifters may, parents may, yea men ought not to reiect the admonitions of their wives, may which is more, they may not despise the judgement of their seruants. Quest. 2. Who are to be admonishe? Ans. I consider it. Negatively. Not 1. They that sinne against the holy Ghost. 2. Hereticall men, after once or twice warning, Tit. 3, 10. 3. Not flubborne, wilfull, scornfull, prophanee persons. Not dogges and swine, Matt. 7. Not the fcomers, Prov. 9. 8. 4. If it be about wrongs and abuses offered to vs, either by hypocriticall friends, or open enemies: it is a godly mans part, at some times and in some places, to be doae and dumb, as if they understood not, or as men in whose moniebus are no proofes. Psal. 5, 14.

2. Affirmatively, in generall every man, Acts. 20, 31. In particular, I instance in some sorts of men, we must admonish vntruly professors: besides, ordinary wicked men that appear not to be fcomers, not onely may, but ought to be admonished, that the light may manifest their worke, that they...
they may become founder in the faith: and though this be not amongst men for the time any whit pleasing, yet the blessing of goodness shall come upon them, while they that flatter men in their sinnes, and say to the wicked, thou art righteous, shall be cursed and hated of the multitude. Ye none are so wise and godly, but they may bee admonished, such as are full of goodness and knowledge, able to admonish others, but it should be our most viuall and principall labour to admonish our owne soules, and reprove our ways in Gods sight, for it is a speciall way by which a wise man may be profitable to himself.

What rules are to be observed in admonition?

1. In admonition wee must consider, first, how to performe it; secondly, how to receive it. In performing admonition, wee must especially looke to two things: First, that the ground of admonition be out of the word of God, being the words of Christ, not our owne words. To this end wee should store our soules, and hold fast the faithfull word according to doctrine: First, wee should be constantly floured with grounds out of the word, both for matters of opinion, and against the corruptions of mens life, and for performance of holy duties, that as we have occasion wee may rebuke, &c. Secondly, wee must see that the manner of admonition bee right. Admonition is to be performed: First, with Innocencie; wee must not be faultie our soules, or if wee have bee, we must plainly acknowledge it before we admonish. Secondly, with discretion, which must be thowed in three things: First, that wee before that they have offended, not led to it by suspicion of our owne hearts, or by heare-say, or by outward appearance, or judge by the hearing of our ears, and sight of our eyes. Secondly, that if we know it to be an offence, wee must consider whether it be not of the number of those offences a wise man must hold his glory to passe by. Thirdly, that it be done feasibly, with love, admonishing as a brother. Fourthly, with meeknesse. Fifthly, with secrécie. Sixthly, with plainnesse, spare not words to satisfie them. Seventhly, with compassion and tendernesse. Eighthly, with perseverance, wee must not bee weary and discouraged, but accomplish it. Ninthly, with all authorties, that neither our soules nor Gods ordinances be desisted.

In receiuing admonition we must looke to foure things. Wee must receive admonition: First, with love and holy stimation. Secondly, with all humilitie, readily inclined to fulfill our soules, knowing that we have cause to say and think of our soules as that worthy man did, I am more foolish then any man, and have not the understanding of a man in me, &c. Thirdly, with subjection and direct acknowledgement, giving glory to God. Fourthly, with reformation, else all is in vaine.

The vses are, first, to teach vs therefore to stirre vp our soules to performe this mercy in admonishing: for a wise man, even Salomons wise man, that is, a religious wise man may learne wildrome by it. Ye it is as a golden caring to the wise and obedient ear. And he that rebuketh, shall find more favour at the length then he that flattereth with his tongue. Men are said to be pulled out of the fire by admonition. Secondly, we must take heed of sinning again admonition. Now men sinne against admonition three wayes. First, in not performing it: this hath very ill effects, such as these; not admonishing breeds dwelling in sensions, sensions breed a very habit of misinterpretation, misinterpretation begets a lothnesse to come vnto the light to shew the reasons of dif like, this lothnesse begets a very separation in heart, separation begets a decay of love to the means, decay of respect to the means begets a decay of zeale and gifts, and from hence there is a high way to internall or externall apostasie, or some great judgements of God.

Secondly, in not performing it aright, as when men make their wrath to
Psalms, Hymnes, and Spirituall Songs.

Ver. 16. 

Psalms, Hymnes, and spirituall Songs.

fall upon the fatheriefe, or digge pits for their friends, or when men respect
Gods person, and make the pretence of Gods cause, glory, name, &c., to be the colour for the venting of their owne particular envy and dislike; or when men never haue done, but grow impudent, and reproach men ten times, and are not ashamed. To conclude, when men faile in the manner before described, want innocencie, diference, meekenesse, loue, &c.

Thirdly, in not receiving admonition: and thus men faile diversely, when men shift, excuse, deny, extenuate, &c., and yet in heart be convinced, or when men fall into passion, or grudging, or traducing afterwards; or when men would faie make the admonition to sorrow in the word, and lay snares for him that rebukes. But there are some are worfe then any of these; for they are such as none dares declare their way unto their face: Men dare not, they are so passionate and haughtie, but God will lay them in the siny valley where are Many already like them, and innumerable more shall come after them. Many are the ill effects of restilling admonition: It is a signe of a forner, that men are out of the way; it brings temporall judgements and shame upon them, men may also come to that condition by restilling admonition, that they beeing peruered shall goe about damned of their owne soules.

Thus of the generall exhortation.
The speciall exhortation concerns one part of the word, and that is the Psalms. Which are heere to be considered.

1 In respect of matter, Psalms, Hymnes, and Spirituall Songs.

The matter is heere three waies to be considered: First, in the ground, foundation, or authoritie of the Psalms we vfe, viz. they must be the word of Christ, that is contained in the Scriptures. Secondly in the kinde of Psalms, there are many sort of Psalms in Scripture. The Psalms of Moses, David, Solomon, and other Prophets; but all are heere referred to three heads; they are either Psalms, specially so called, or Hymnes, or Songs; great adoe there is among Interpreters, to find a difference in these; some would haue Psalms to be the songs of men, and Hymnes of Angels: some thinke they differ especially in the manner of Musick. Some are sung by voice, some plaid vp on instruments; but the plausiblitie opinion is not to dilineuate them, by the persons that vfe them, or by the kinde of musick, but by the matter, and so they may Psalms containe exhortation to maners or holy life. Hymnes containe praiies to God in the commemoration of his benefits. Songs containe doctrine of the cheefe good, or mans eternall felicite. But I thinke there needs not any curious distinction: it may suffice vs that there is variety of Psalms in Scripture and God allowes vs the vfe of every kinde. Thirdly, the proprie of the Psalms, they are Spirituall, both because they are indied by the spirit, and because they make vs more spirituall in the due vfe of them. From hence then vs may learn these things.

1 That singing of Psalms is Gods ordinance, binding all sorts of men: Ephes.6.19. Jam.5.13. Psalm.66.12. & 92.1. & 135.3. a part of our goodnethe, and a most comely thing.

2 That a Chriftian should cheefely recreate himselfe in singing of Psalms, Jam.5.13. God doth not allow vs other recreations to shoulde out this, as the most doe.

3 That we should sing Psalms in our houses as well as our Churches for daily exercice, Psalm.103.12, and when Chriftians meet together: 1 Cor.14.26. Ephes.5.19.

The manner followes; there are foure things required of vs in singing of Psalms: First, we should teach and admonito in the vfe of them, and that either
Doe all in the name of the Lord Iesus.  Chap. 3.

	ther our selues, by considering the matter, or others, as the Ministers in
appointing of Psalmes for the congregation, or the Master of the familie, or
when Christians meet, there should be choice of such Psalmes as may instruct
or comfort, or rebuke, according to the occasion: there is edifying even in ap-
pointing of Psalmes, 1 Cor. 14.26. Secondly, we must sing with grace: this is
diuerely interpreted; some understand it of the dexterity that should be vouched
in singing, to affect our selues, or others; some take it to be that inward com-
linefse, right order, reverence, or delight of the heart in singing: some would
have it signifie thanksgiving. But I think, to sing with grace, is to exercise
the graces of the heart in singing: we must sing with holy joy, with truith in
Gods mercies, with a holy commemoration of Gods benefits, yea with the
prayer and desires of our hearts, that our words in singing may be acceptable.*

Thirdly, we must sing with our hearts, not with our tongues only outwardly
for ostentation: to sing with our hearts is to sing with understanding, with
sence and feeling. Hence we are said to prepare our hearts before we sing:
and it is to be observed that Daniel bids his tongue awake, noting that he ob-
serued in men a leathargie, not a heartfette of voice, but a slumber in heart
when they vied the voice. Fourthly, we must sing to the Lord, that is, both
to Gods glory, and in sense of Gods presence, and upon a holy remembrance
of Gods blessings. This is to sing to his name.

The vfe is first for instruction, when we are merry to sing Psalmes, yea to
account this as heavenly melodies, a precious perfume for our chambers, a
holy homage to God, the cates of our lips, yea we should resolve against all
the profane contempt of the world, to praise God thus while we live, and to
this end weee should strive against the objections and backwardnesse of our
own naturrs: for the flesh will object against singing of Psalmes, as well as
against praying, reading, &c. Secondly, for proofe of such as set their delight
in fleshly lufts and sports, in dancing, gaming, &c. in singing of carols, bal-
lads, filthy rimes, &c. all which delights are so farre from being spiritually,
that they make our hearts farre more fleshly and carnall; ye it reproves the
bell of vs, for want of the right manner in the vfe of singing, in all the foure
things before, which wee should bee humbled for, as for any other our
finnes.

Thus of the 16. Verfe.

VERS. 17. And whatsoever ye shall doe in word or deed, doe all in the name
of the Lord Iesus: givings thanks to God even the Father by him.

This verfe contains the second generall rule to be obserued in our con-
versation, and it is an exhortation to the minding of the right end in all
our actions. In the former verfe hee took order for the means of holy life;
here he takes order for the end of it.

Doe. In generall, unto the goodnesse of the action a good end is essenti-
ally required; for though a good intention make not the action good, yet
without a good intention the action cannot bee accepted as good in Gods
ight. It is a good thing to heare and follow Christ, but not good in the
Carpenters, that follow for the loaves; or in the Pharifies, that heare to
race, or carrie tales, and informe against him. It is a good action to vse
our knowledge, but ceaseth to bee good in vs, when it puffeth vp, and is done
for vaine ostentation. It is good to receive the Sacraments; but yet Circum-
scription was not good, either as the fones of Iacob required it, nor as the King
and his fones received it. Workes of holy and religious ceremonies are good but
but when men come to Church on the Sabbaths, to make amends for their
lines on the weeke daies, it ceaeth to be good to them. It is good to honour
Gods Ministers, but where men honour them either to keep their owne cre-
dit with the people, as Saul honoured Samuel, or that they may exucate them,
as in the Parable, such honour is not good. Workes of mercy are good, but
being done for praiie of men, or to merit by them, they come vnder a nega-
tive precept, Give not your almes. It is good to forbear one another, but not
good in such men as forbear one only for want of power or opportunite to re-
venge: and therefore we should informe our selues better, and as wee would
haue God to accept or blesse vs, to get good ends to our actions,
Thus of the generall.
In this verfe the end of well-doing is two wayes considered: Firft, as it is
the end of intention, that is, that wee should propound and aime at, as the mo-
tive and marke of our endeuours, and that is ordered and required in these
words, Whatfoever yee doe in word or deed, doe all in the name of the Lord Je-
fius. Secondly, as it is the end of connumation, i. that by which wee finifh our
workes, and that is required in these words, giving thankes to God, even the Fa-
ther by him. In short, the end of intention is the glory of God in Christ, the
end of connumation is the giving of thankes when wee haue done our en-
deuors,
In the firft part I consider:
1 What should be the maine end of our actions: Doe all in the
name of Christ.
2 How we are tied to it: Firft, for persons, See. Secondly, for kinds
of impioment, in word and deed. Thirdly, for extent, whatfoever
yee doe, doe all.
Doe all in the name of the Lord Jesu.] Here foure things are required of vs,
Firft, that all be done in the assurance of the loue of Christ, that we be sure
that we know Christ, as we know a man by his name; that when wee goe to
do God worke, we be firft sure of Chriffs reward: this is to be shod with the
preparation of the Gospell of peace.
Secondly, that all be done in the name, that is, by the authoritie of Christ,
and his warrant in his word: not in the name of Mozes for ceremonie, or in
the name of Angels, or Saints, for intercession, nay in all wee doe, our con-
science should be tied onely properly by the command of Christ, not because
such great men would have it so, or I did it to please my parents or kindred,
&c, for then thou dost it in the name of men, and not of Christ.
Thirdly, that all be done with inuocation or calling vpon God in the name
of Christ, all should beconfrate and begun with praiere.
Fourthly and principally, that all be done to the glory of God in Christ,
this should be the scope of all our actions, all should breathe and favour of
Christ.
In word. D. God requires to be glorified by the very words of Christianis,
and contrariwise holds himselfe many times dishonoured by their words: he
that keept his tongue keept his life. The honour and dishonour of the
tongue is largely explicated, 1am. 3. But the vse is for instruction, to teach vs
1. to take heede of dishonouring Christ by our words, but in speciall we should
take heede of words of disgrace and conudor to the members of Christ, of vaine
words, that boulfer men vp in preuption against repentance and faith in
Christ, of passionate and bitter words, of words of deceit, of the words
that comefrom, or tend to the strange woman, filthy words, ye take heede
of high words, for high talke or the lips of excellencie becomes not a fool, for
cuij words greatly prouoke God, and cali for stripes, bring many a
croffe vpon a man, and are fauors to sensous foules. Secondly, it should teach
Whatsoever ye doe in word or deeds.  

Chap. 3.

If a man doe not practice God's ten words, he saith not he will do; and if he will not, he cannot be accounted of God.

1. That our words be not many, for in a multitude of words cannot but be finne, we are not able to weild aright many words.
2. That we know and not forget God's ten words: the ignorance of God's ten laws, causeth that men know not how they offend in their tongues: but in the ten words of God is an absolute pattern of all righteousness, both of heart, speech and life.
3. That we be much and often in taking note of the words of confession and prayer: Our speech is purified, and God much glorified by often confession and prayer; this is to speake a pure language.
4. Our care must in seek learning; we must be swift to heare and slow to speake, and be contented to be taught as well how to speake as how to live.

Lastly, we must tame our tongues, make conscience of mortification for our finnes in word, as well as for euil deed; let a watch before the doore of our lips, and pray God to open them.

Or deeds. 1 D. God will haue deeds as well as words; our hands must be bound to good behaviour, and our labours and works may be done to God's glory they must be done. 1. with prayer, Psalm. 9 last. 2. with warrant from the word. 3. with faith in God's promise for the successe: For whatsoever is not of Faith is sinne. 4. With perfeuerance, they are not good works, till they be finished and accomplisht.

Whatsoever this world is a note either of vnuniversalitie or perfection. Of perfection I lay in this fence. Whatsoever ye doe or selle about, doe it all, that is, let it be compleat and perfectly done, but I take it here as a note of vniversalitie.

D. We are bound to glorifie God not only in word and deed, but in all our words, and all our deeds; we are tied to euery good worke, to respect all Gods commandements: we are bound to glorifie God not only in actions of worship, but of righteousnesse too. Not onely in religious businesse, but in euill offices, not onely in our general calling, but in our particular. Not onely abroad, but at home: making conscience not onely of filthy deeds, but of filthy speaking, not onely of great and crying finnes, but of lesser sins: not onely of our open deeds, but of our carriage in secret. Vie is for reprooofe, men difcouer their ufoundnesse of heart in this respect exceedingly: many will not forswear that will speare at euery word; at least by leffe oaths, as by the male, faith, troth, truth, &c. many shop-keepers will not beare fale witness in a Court, that will lye daily in felling their wares. Many will looke to their carriage abroad, that care not how to order themselues at home. Many will not doe their owne worke by keeping shop, or travellinge on the Sabbath, that never stick at it to speake their owne words on the Sabbath; but if the case of such like men as these be to be suspected, how fearefully bad is their case that are so farre from making conscience of euery word and deed, as they are to euery good worke reproofo? that are neither good at home, nor abroad, neither in worship nor life, neither to others nor to themselues.

Six reasons why Gods children should be more careful of their words and deeds then others.

Tit. 1. ult.

They that haue comfort in their election, and Gods love, they that haue begun to make Conscience of their ways, and to love the word, they that make a profession of the name of Christ above all others are exactly to looke to themselues, to euery word, and euery deed. 1. Because they
Ver. 17. Giving thanks to God even the Father by him.

are nearer the courts of the great King, they live always in the presence chamber. 2. Because God hath bellowed upon them more blessings, and therefore as he gives more wages, requires more work. 3. Because they are more observed than any other. A loose word is more noted in them than execrable blasphemy in others, they are more talked of for seeing a vaine sight then others for haunting of leud plays. 4. Because their hearts are made pure by the blood of Christ: and fine white linen is sooner and deeper stained then courserages. 5. They are trusted with more glorious riches. A little linne in them much grieues Gods spirit, whereas a great sinne troubles not a wicked man that hath no spirit of God in him. 6. They are sure to have a recompence of reward for every good word and work, and therefore to further their owne reckoning and glone, should bee abundant in the worke of the Lord.

Therefore to quicken vs to a desire to walke precisely, circumpectly, exactly, Ephes. 5. 15. striving to redeeme the time that hath been lost in the service of linne and the world.

Giving thanks to God even the Father by him:

These words are diuerse considered.

Some thinke the former words are an explication of these, as if he should say be carefull in all things to glorifie God, for this is right thanking of God; when men do not only praise God in words but in obedience.

Some thinke in these words is lodged a reason of the former, as if he should say, glorifie God in all your actions, and seek to God by prayer in the name of Christ, and ye shall bee sure of singular blessings and grace and comforts from God: and in the assurance thereof, when ye prouide to pray or praife, prouide thankes ready also, for God will not faile in the successe.

Some thinke these words to be an inlarging of the former rule by wilthang them, whatsoever falls out to be thankfull, so as neither properitie puffle them vp, nor aduersitie deiect them, but I take it to be a distinct rule from the former, and so heere to be noted.

1. The duty required, viz. Give thankes.
2. The explication of it.
3. By the object, to God even the Father.
4. By the efficient cause, by him.

Giving thankes.] Concerning our thankfulness to God, I consider, 1. the necessity of it, God will not dispense with it: therefore in Ephes. 5. 20. the former rule being omitted, this is specially urged; and 1 Thess. 5. 18. this is charged upon us, as the will of God in Christ Iesus. Secondly, for what wee must giue thankes, viz. for Christ as the fontaine of all fauour, hence the Sacrament ordained to that end, for all the comforts of Gods election and Ioue, for all graces and meanes of grace. Foucher for our liberrict in Christ, even unto outward things, for any successe or victorie over our corruptions of nature, in short, for all things whatsoever.

3. How? viz. not like the Pharisee, with pride of heart and selfe liking, with opinion of merit, or with ostentation, but with obseruation of 4. rules. 1. If we bleffe, we must bleffe in the spirit, i. with understanding and feeling in our hearts. 2. When we give thankes, we shoule doe it with such tenderneffe, that our praifes should awake the graces of Gods spirit to make them get life and grow. Our praifes shoule stirre vp faith in Gods promise, loue to Gods glory, feare of Gods presence, hatred of our sinnes, joy in the holy Ghost. 3. With a deep sense of our owne vnworthinesse, and thus the 24. Elders are saide to cast downe their crownes and fall on their face when they praife God. Rev. 4. 9. 10. and 7. 12. 4. By all meanes. We must praife God by Pfalmes, praier, celebration of the Sacrament, worke of mercy and obedience.

Why.

For what,
Eucharist,

Rom. 7. 25.
1 Cor. 10. 30.
1 Cor. 14. 16.
1 Thess. 5. 18.
1 Cor. 4. 15.
Giving thankes to God even the Father by him.

Chap. 3.

4. How long? That is answered, Eph. 5.20. Rom. 7.12. Always. If wee must pray always, then wee must praise always: wee may no more neglect thanksgiving, then prayer. Nay, when prayer shall cease, because all mortal infirmities and wants shall cease, yet thanksgiving, must goe with vs within the vail, and live with vs forever in heaven.

V. 1. To inflame vs to the holy practifhe of thankfulnesse daily, and always watching hereunto, prefering fefne, not forgetting Gods mercies, even making it our daily sacrifice. 2. To humble vs under our vnthankfulnesse for grace, knowledge, the word, fellowship in the Gospell, and all kindes of blesings, yea, wee flmne greatly in not giving thankes for our successe in our callings, yea many are not yet instructed to give thankes for their food. Let thofe remember that men are faid then to eat to God, when they give thankes, Rom. 14.6. To whom then doe they eat that giue not thankes? Certainly not to the Lord. Finally, if the poore Gentiles were fo punishd for vnthankfulnesse; Rom. 1.21, that had but the glimmering light of nature to guide them, and read their lefions only in the booke of Gods works, what shall become of vs in the day of the Lord, that have the light of Scripture, of the Gospell, of the Spirit, of the Sacraments, and fo many incomparable favours bestowed vpon vs? Unleffe wee repent of our vnthankfulnesse, wee shall perife with a wors deftruction then Titus and Sidon, or Sodome and Gomorrah.

To God even the Father.] These words are to be vnderflood not diuidendly, but conjoncdly, and to declare who is our God, even he that hath proved himfelfe a Father in Chrift, loving vs in him, and accepting of vs, and heaping many blesings vpon vs, two sweet words. He is a God, there is his majeftie: he is a Father, there is his love, and therefore great encouragement to goe to him with all fuits and praifes. With all fuits, he is God, and therefore able to help, and therefore willing to help. With all praifes, he is God, and therefore meete to be worshipped, he is a Father, and therefore will accept the values of our lips, not according to what we bring, but according to what we desire to bring, and all this should make vs both to hate it, to praife men or Angels, or sacrifice to our nets, and also to honour him with the affection of children, and with the feare of creatures.

By him: These words may be referred,

1. To finging of Psalms in the former verfe; and fo they note that all joy is vaine without Chrift, yea these {spirituall and better forts of delight are vaine vnleffe Chrift be ours. How miferable art thou when thy tongue tings Psalms and Chrift dwells not in thine heart? many men finge the word of Chrift that have no part in the word Chrift.

2. To the word Father next before, to note that God hath shewed himfelfe a Father in beffowing many mercies vpon vs by Chrift, and to the consideration of Gods mercies by Chrift, should breed thankfulnesse.

3. To the word thanksgiving, and fo they note the efficient helping caufe, and reach vs, that as Chrift brings downe Gods graces and blesings to vs, fo he carrieth vp our praifes to God, and as wee must praie in his name, so our praifes will not be accepted vnleffe they be made in his name, and prefented in his interceffion.

Thus of the generall rule.

Hitherto also of the firft maine part of the information of holy life, viz. the information of our life in generall. Hitherto the Apoftle hath taught vs what to do in our generall calling as Christians, now from ver. 1.8 to ver. 2. of the next Chapter, he thows vs what we must be in our particular flandings, or thus hitherto he hath given morall precepts, now he giues prouemicals, or rather thus. Hitherto he hath fet downe the duties belonging to all Christians, now he informeth vs in the duties speciall, as they are wives, husbands, parents, &c.
Vers. 18. Wives submit your serues to your Husbandes as it is comely, in the Lord.

Vers. 19. Husbandes love your Wives, and be not bitter unto them.

Before I come to the particular consideration of these words, I must observe something from the coherence and general consideration of all the verses together.

Dott. It is plain that men are to be taught how to governe themselves in their houses, as well as in the duties of their general calling: this is meet to be noted, because some men either ignorance, or wilfulness and prophaneness is such, that they think Ministers should not meddle to tell them how to live at home, or how to carry themselves in their shops.

Dott. 2. From coherence, that we may live comfortably, and blesseledly in our families and particular callings, we must labour in the daily and constant use of the meanes to be sincere in the general. The study whereof I frame men to be good men and women in Gods sight, would make men good husbands, servants, children, wives, &c. First, get to be a good man, and then thou wilt the easier prove a good husband, &c.

Ufie. First, for reproofe of such as cannot abide to see their children, or servants to heare Sermons, study the Scriptures, labour for grace, &c. whereas nothing would more fit them to all pleasing in their carriage at home. Secondly, for triall; if religion and the profession of it, make them not a better wife, husband, or servant, suspect thy selfe that all is not right, but that thou art an hypocrite, repent and amend. Thirdly, for instruction: if men finde such stubbornnesse in their wives, or children, or servants, the best way is to give them more libertie to the meanes, and to drive them into Gods house to heare the word, to call upon them to read the Scriptures, and to see such like holy exercises; for if this will not mend them, nothing in the world will.

3. Before I consider of the particular members of a familie, I must intreat generally of the whole: and concerning the government of a familie by the rules of Gods word, I consider 4. things.

1. The authority of it: there is a way how to walk in vprightnesse, even in our houses, so as God will come over us, if our families be rightly ordered. There is a wholesome and saving knowledge how to erect and found a holy familie, and how to order and establish it: there are many administrations, as the administration of a Church, of a City, or Common-wealth, so likewise the administration of a familie, yet but one Lord, 1 Cor. 12. Yea, the governing of a house honestly, or in holy comelinesse, is manifestly expressed.

2. The antiquitie of it: it is the most ancient of all governments, yea out of which all the rest sprang: the Church was bred and cherish'd by this government in families for many hundreds of yeeres in the beginning of the world, euentill the people came out of Egypt.

3. The vtilitie of it: it is called a perfect way, and that in three respects: First, as opposed to hypocriste, it shewes a mans way is not hypocritical, when a man will not onely looke to his feet when he goes into Gods house, but is carfull how to walke vprightly in his owne house. Secondly, as it is the ground and field of practicke; knowledge is never perfect till it be practicled, and the most ordinary way of practicke is at home. Thirdly, as it perfects vs in blesselesse, in that it brings Gods promise into execution: besides, the familie is the Seminarie both of Church and Common-wealth, for it brings forth, and brings vp a seed, it preferres the Common-wealth, and
as it frames by education a holy feed, it prefers the charge,
4. What things are necessary and requisite unto the blessed being of a familie?

Anfw. For the erecting and establisheing of a blessed familie, three things are principally necessary. Firft, a holy coming together. Secondly, a holy living together. Thirdly, a special fitness in the head of the familie. For the firft, it is greatly material to the perpetuall well being of a familie, that all heedfulness be observed in the firft erecting of it: for as many order the matter, they so provoke God by the firft entring venon the familie, that the familie troules ever after under the burden of Gods anger, or great inconvenienc, and cannot prosper: and thus men fault,

Either by ventring without a calling, or means to live, or by ouer-leaping Gods ordinance of contract, or by ventring upon marriage with persons that have foule diseases, as the leprofe, French pox, &c. but especially when

Firft, more wifes then one are brought in. Secondly, there is not sufficient distance in blood, but the marriage is incefulous. Thirdly, another mans wife is brought in, either the betrothed wife, or the viuifully divorced wife of another man. Fourthly, there is not content of parties, but the marriage is forced. Fiftly, there is not content of parents. Sixthly, an infamous or scandalous person is chosen to be a yoake-fellow. Seventhly, there is not equalitie, either for religion (but a beleever is matched with an vnbeleeuer) or age, or eflate, or disposition.

And a like dangerous disorder there is in taking into the familie of disorderd seruants, such as are swearers, filthy and scandalous persons, against which limes there lie knowne threatnings of God: and so with their limes they bring in Gods curse.

The second thing that makes a familie blessed, is a holy living together, and there are foure things that are requisite especially to the good estate of the house. Firft, the constant practife of piety and private worship. Secondly, theright order of impleoment in the mutual labours of the familie. Thirdly, household discipline or reformation. Fourthly, hospitallitie, or a right respect of strangers. For the firft, the piety that is to be practised lands of 6 parts: Firft, prayer and thanksgiving to God. Men must pray every where, our meats and callings must be sanctified by the word, and by prayer: thus David praised morning, and euening, and at noone, so Daniel: ye it is a brand of prophaneness and abominable persons, they call not upon God. Ye thefe families are in great danger of his wrath, that call not upon his name. Secondly, holy conference betwixt the members of the familie, as between husband and wife, and between father and children. Thirdly, singing of Psalmes. Fourthly, repetition of drourine publiquely taught, examining it by the Scriptures allledged, as did the Bereans. Fiftly, fasting upon extraordinary occasions, is very plaine, Zach. 12. 16. Lattly, the parents instruction, Psal. 78. 2. 3. 4. Deut. 6. 6.

Queft. But what things may be taught in the familie?

Anfw. Firft, the common grounds of Gods service and worship, this is to teach them to feare God. Secondly, the meaning of the Sacraments. Thirdly, the Law, that is, the common grounds of honestie, and vice, teaching to loue fuch and fuch vertues, and hate fuch and fuch vices. Fourthly, the vfe and consideration of Gods great judgements: therefore God will tell Abraham of the destruction of Sodome, because he will make vfe of it in his familie. Fiftly, the report of Gods great works of old. Sixthly, to hope in God, acquainting them with their naturall miseries, and training them vp, by warning them to take heed of the common presumptions of the wicked, and by distilling into them the grounds of practife and promise, concerning Gods mercy.
mercy to their soules and their last salvation. Seuenthly, we should acquaint our households with the general course of the Scriptures: thus Titus knew the Scriptures of a childe 9: for an exact knowledge of all Scriptures was impos- sible for a child to attaine. Lastly, the things received by publique doctrine should be inforced and kept a foot in the familie, if any passe these bonds: they intrude upon the Ministers office, and ought to fear Fz. xxiihs curse, and therefore as men should instruct, and so avoid the common prophanenesse of the world in negleeting Gods ordinance, so they should be wise to sobriety, and keepe themselves: in all feare and humilitie within their owne line and measure.

Thus of Piety.

The second thing required is, a holy order of employment in all the members of the familie, in their mutuall labours for the good of the outward estate of it: vnto the orderly performance of the labours of a familie, fice things are required.

First, diligence. Secondly, peace, else all sacrifice is in vaine, Prov. 17 1.

Thirdly, prudence, it is not the hand of the diligent, but his thoughts that bring abundance: care is required, not the care for fucceffe, (for that is condemned Matth. 6,) but the care for the dutie, Prov. 21 5. Fourthly, retyring-nelle: they must keepe at home. Servants must not be flealing out of the familie without leave: nor Masters leave their standings. Keep thy foot from thy neighbours houfe, Prov. 25 17. If a man cannot be found in the place of his labour, he is like a bird that wandreth from his nest, Prov. 27 19. Fifthly, frugallitie, in liuing within their compasse, and not spending above their meanes, they must make their Lumes fere for cloathing, and the goates for rent or hire of the field, and the milke of the goates must be sufficient for them, and their families, and for the fufficiency of the maides, Prov. 27 vlt. It is not a good rule to make reason judge of their needs, or to propound vnto themselues, I will spend no more but what I neede, but they must looke to their meanes to spend according to that: for ordinarily there is not so little comming in, but God can make it fuffice, or will himfelfe fend them supply.

The third thing required is, domesticall discipline: Thus Jacob searcheth his houfe, purgeth it of all idols, and superflitious monuments, admonifeth his people of the feare of God, Gen. 35 23. Thus Job searcheth for his children, Job 1 5. Thus Danu willeth his houfe of flanders, Iyars, apothates, &c. And so should we fee to the reformation of abusese, by admonition, re- bukes, complaints, or complaints to the Magiftrate, or Elders of the Church; the Father in his houfe is the keeper of both Tables.

The fourth thing is, the right order of hospitallitie, and respect of strangers, and it stands in two things: First, in seeking by all meanes to bring Gods minifters or servants into our houfe, that they might helpe vs, and as it were, bleffe and perfume our houfes, by their praiers, counfell, comforts, admoniti- ons, &c. Rom. 1 11. Secondly, in providing that no strangers be admitted, or permitted that will hinder Gods worship, or any waye the good of the familie; they must not be within our gates, that will not joyn with vs to fanctifie the Sabboth in our dwellings, Exod. 20. Yea, if they be difordered persons, wee should vfe them as the false Prophet; that they may say, thus was I wounded in the houfe of my friend, Zach. 13.

The Vfeis: First, againff the Papifts, and that principally two waies: First, in that they forbid mariage, and fo hinder the creating of families to God. Secondly, in that they forbid knowledge to Lay-people, and fo hinder the good government of the Familie.

Secondly, againff great abusen in the mofl houfes, that if they searched with lights, there would
no prayer, reading of scripture, holy conference, singing of Psalms, or instruction be found there, but without light men may finde their houses full of swearing, deceit, lying, false measures, and weights, and all kinds of filthines, to the singular detriment of the familie: for hence it is that many families, doe in vaine rife early, and goe to bed late, and eat the bread of painfullness and sorrow, for God for these sinnes will not build the house. Sometimes this is plagued by open judgements, sometimes Gods curse secretly like a moath ears downe the prosperitie of the house. But alwaies all such families are very haufull to God, even like the dens or cages of wilde beasts. Secondly, it may humble the belt of vs, if we search into our neglects, ignorances, and omis-ions of the many duties we should perform in our houses.

Thirdly, for instruction to teach vs by prayer to seek a way of God for vs, and our houses, and to befeech God to build vs an house, 2 Sam. 2. 7. 11. 25. 27. 29. and by all means to labour to liue godly at home in the praetice of piety, this is to bring salvation to our houses. Thus our families would become little Churches, Rom. 16. 1 Cor. 16. Yea, wonderfull hath beene the successe of this holy order in some families. Thus the house of David hath become as the house of God, Zach. 12. 8. Yea, if we were thus carefull, God would hewe vs and our families round about, and all that we have, that Satan could not touch vs, hee cannot breake Gods fence without Gods leave, 1 Cor. 1. 10. Our tabernacles would then flourish and stand long, Prov. 12. 7. 14. 11.

Thus in generall of household government, or the order generally belonging to the good estate of all the members.

Now I come to consider each member in the familie, and the Apostle divides them into three couples: The wife and the husband, the childe and parents, the seruant and master.

Doctry. There are two reasons why the husbands and wiues are charged in the first place, viz. First, because that in this order they were thus instituted of God; he first made man and wife, and in the order of nature the first found the familie, and so the Apostle keeps the order of nature, and the first institution. Secondly, because the good behaviour of the inferiours in the families, lieth much in the good example of the husband and wife: if they be filthy, wastefull, or blaspemers, visibly their children and seruants are so, and many times it holds in the contrary, for their good example, either makes the familie in imitation grow like them, or at least it restrains much guilt.

Qu. But why is the wife first appointed to her dutie, before the husband?

Answ. Because in the order of the familie she must first mend before the husband (howsoever before Gods judgement they shall be tried equally) in domesticall behaviour, if thee would have her husband reformed of wickednesse, or ill dealing, the must first mend her selfe.

Thus of the generall consideration.

Wines be subieeb to your husbands as is comely in the Lord.

In these words, the Wines dutie is first laid downe, Wines submit to your husbands. Secondly, it is enlarged or confirmed: 1. by a reason, it is comely. 2. by a limitation, in the Lord.

In laying downe the dutie I consider: First, who are charged, Wines. Secondly, with what, be subject, Thirdly, to whome, to your Husbands.

Wines. Doctrine. All wiues generally and indeffinitely are tyed to a holy order of subjection to their husbands without distinction of yeaers, the elder women and the yonger, Tit. 2. 8. and without distinction of estate, poore mens wiues must be subject aswell as Citizens wiues, or Gentiles, a great fault in the fatter fort: Their houses in respect of rudeness, are as void of right-outlin
Wives be subject to your Husbands.

oufncelle as they are of riches. Great mens wisnes alle must be subject, Pharaohs daughter, and Vspst the Emperelle; ye though there be inequalities of meanes, as if the wife were a Lady, and the Husband but a meaner man, yet shee must be subject, and he not wait upon her.

Vse. 1. For comfort of wives, nothing is required of one, but what is required of all. 2. Of Husbands, in respect no meanes of estate, or alteration in their condition can loose them their honour in the subjection of their wives. And thirdly, every woman should learne to doe her dutie, seeing all are bound to it.

Be subject Here I consider: 1. What is required, viz: be subject. 2. In what manner it is required, that is, in the indefinite propounding of it without exception of time or place, &c.

In the first I consider: first; that it is: secondly, I answer a question: thirdly, what it is.

1. That subjection in women is required without dispensation, by God, as his ordinance is plaine by these Scriptures; Genes. 3. 19. Ephes. 5. 24. Tit. 2. 5. 1 Pet. 3. 1.

2. The Question is why the Apostle onely propounds here the wives subjection, without mentioning any other dutie?

Ans: I might say it is the wildeome of God to scatter directions and comports, that he may not finde them all in one place; to flire vs vp to the more diligence in studie of the Scriptures, & with great good successe many times; for while they are seeking to learne to be good wives, they meete alfo with those directions that make them good women too. God many times when we seek one blessing caueth vs to finde many.

2. I may say it is the wildeome of God to epitomize and draw things into a short summe, that we may be more familiarly acquainted with his will: Thus when he would propound his eternall rules of all righteousnesse in the Law, he chufeth to guie them in ten words, that men might grow to be as familiarly acquainted with them, as with any ordinarie matter, that they might alwaies have them before their eyes, and binde them to the fringe of their garments: fo God giues women their duties in one word, that it might be ingraven in their hearts, and fewed downe before their eyes in capital letters upon their cushions; be subject should never be out of their mindes.

3. Because of the necessitie of it, if God may not haue this dutie, he will not accept of the rell; though they be faire, rich, wife, prouident, diligent, &c. yet if they be not subject, they are not regarded of God.

4. Because women most faile in this, the speciall dutie of the husband is loue; and of the wife subjection, the man most faile in loue, and the woman in subjection.

Thirdly, I consider what this subjection is: and here, first, what it is: secondly, what it is not: thirdly, the meanes that women are to vse that they may be subject.

For the first, in the right discharge of their subjection, wives are tied to five things: firſt, honoure: secondly, faithfulness: thirdly, feare: fourthly, labour: fifthly, submission.

To be subject, is firſt to honour them; to be faithfull, to feare them; to be diligent in labour for them and the familie, and to submit to them.

1. They must honour their husbands as their superiour, and heads, 1 Cor. 11. 3. and this they must doe, firſt, by giuing reverent titles to them, 1 Pet. 3. 6. secondly, by striving to refemble the very properties & praise-worthy qualities of the husband, she should be his image, or his glory. And thus also in his absence shee should refemble his authoritie over the familie: women should chufe such husbands, as they would not onely live with and loue, but such as

K k 2
Wives be subject to your Husbands.  Chap. 3.

They would live by, even such as they would set before them as patterns of their natures and lives.

3. By lying without suspicion, making the best interpretation of their doubtfull actions. Michel is made a president of contempt and suspicion, when she so finely taunts and misinterprets David's dancing before the Ark in presence of the maides of Israel.

4. By leaving to him the secrets of his publick employment, and keeping her to her owne measure in caring for domestick matters, she may not be of an inquisitive humor, to lay a necessitie upon the husband to reseale to her all occurrences, especially when the Husband is either Magistrate or Minifiter.

5. By yielding him due benevolence, 1 Cor. 7. thee may not without calling or content, refuse her husbands bed.

6. By striving to advance her husbands credit, she must not shame her husband, Pro. 12. 4. Wives shame their husbands, 1. When their feetes will, not keepe in their owne house, Prov. 7. 11. 2. When they blaze abroad his infinities. 3. When they neglect the care of his children, either for manneres, apparel, or employment, Tit. 3. 5. By lying in any scandalous sinne, as when they be falce accusers, given to much wine, intemperate, &c. Tit. 2. 3. or bulfe-bodies, 1 Tim. 5. 13, 14.

The second part of subjection is faithfulness: They must shew all faithfulness, 1. In repect of the marriage-bed, Prov. 2. 17. 2. In repect of expenses, shee must not be wasteful, for this is to pull downe the house with her owne hands, and ever the more secretly, the more sinfully, Prov. 14. 1. shee should faue and not spend without content. 3. In respect of the business of the family, shee should be such as her husbands heart may trust in her: it is a great finne in wives when they must be told, not onely what to doe, but when they are charged with the care of such and such things, they must neede to be continuallly told, and yet be carelesse still. 4. In the secrets of the family, not disclosing them to strangers, but so taking notice of them, as not to discover them without the content of the husband, as the faults of Sien must not bee told at Sath. 5. In entertainment, that none be admitted that are suspected or disliked by the husband.

The third thing is feare, Eph. 5. 33. 1 Pet. 3. 1, 2. They should shew the feare of their Husbands, 1. By reverent behaviour to him, not rude audacious bold. 2. By striving to be innocent, avoiding or preventing what might stirre him to angry, or unlike or grieffe. 3. By giuing soft answers when he is angry, Prov. 15. 4. By forbearing passion, or frowardnesse, even with others in his sight. 5. Making him her couring when they are abroad, but many women are so intemperate and wilfull, that a man might as eoon hide the winde with his fil, or oyle in his hand, as couer the ininfimities of his wife, Prov. 27. 15, 16. 6. By lying quietly without contention, shee must not disquiet him.

Fourthly, her labour: her labour is of two sorts. First, to appoint unto the family, and oversee their waies, Prov. 31. 27. Secondly, shee must labour with her owne hands, Prov. 31. 27, 19. and this labour of her hands is prescribed with fix rules.

1. Shee must not spend moneths or yeares in flaying for some employment shee could like to make a calling, but shee must presently seeke by all meanes to finde out labour, bee seeketh woverall and flax.

2. Shee must not flay upon finer waies, as scorning safer employment, but be content to set her hands to any labour that is meete, thus see shee spineth and seeketh woverall and flax. Prov. 31. 13, 19.

3. Shee must not spend her time in working of toys or curious things, good for nothing but to shew skill and weare out time, but about profitable things, to
for the family, as carpets, ver. 22. sheets, ver. 24. the clothing of her family, her husband, and her children, ver. 21, 23.

4. Shee must not lye a bed till nine or ten a clocke, but she must rise while it is yet night, ver. 15, and her candle is not to be put ou't by night, ver. 18.

5. Shee must not be sickle & vnconscient, to change from worke to worke, to no profit, beginning many things, and finishing little or nothing, but against all weariness or other impediments, shee must gird her loynes with strength, and strengthen her armes.

6. Lastly, all must be done cheerfully, not grudgingly, ver. 13.

The fifth thing is, submission, Eph. 5. 22. and shee must submit her selfe,

1. To her husbands directions, and live by the lawes prescribed by her husband, Eph. 5. 23. as the Church doth teach and live by the word of Christ, else no true Church. Thus the woman asketh leave to goe to the Prophet, 2. King. 4. 22. And the wife is charged not to fafl without consent, 1 Cor. 7. 4. And thus shee must then receive directions for the affairs of the familie.

2. To his restraints, so as be contented to be restrained of her cafe, will, desires, delights, &c. Thy desires shall be subject to thy husband, Gen. 3. 19. Thus the Church must denote her owne reason, profit, pleasure, &c. and submit her selfe to Christ, Ephes. 5. 23. Thus must the wife cast about how to please her husband, 1 Cor. 7. 34.

Thus of what it is.

Secondly, I consider what it is not, or what the wife is not bound to, though shee must be subject. In general, their subjction doth not lead them into bondage, and make them slaves and vassals to them, they remaine still their companions and yoke-fellows.

In particular there are some things spirittual, some things domestical, some things in her ciuill carriage, from which shee is not restrained by her subjection.

In matters of religion shee cannot be forced to neglect the means to save her soule, the unbelieuing husband cannot compel the wife to forsake her faith and religion, and the means thereof, to please him. Againe, though her sex barre her from instruction in the Church, and her husbands authority barre her from sole instruction in the familie, yet notwithstanding vnder her husband shee may instruct her children, Pro. 6. 20. and familie, Pro. 31. 26. Befides, though her husband were never so great, wise, lordly, &c. yet she may admonish him, and he ought to be crossed of his owne course and will by her, as Abraham by Sarah, at Gods appointment, who charged him to heare her in what shee said, to doe it, Gen. 2. 12.

In domestical matters, shee is not subject to his tyrannie and blows, nor is she bound to heare with or consent to, or conceale his whoredomes, shee is not bound to imitate his example, or obey his will, to doeth that is ill. And lastly her subjection doth not bind her to deliver her body when she is apart for her diseases, Levit. 18. 19. Ezech. 8. 6.

In ciuill matters I instance in one: She is not vnterly barred out from works of mercy, for though she may not take of his substance to spend it, no not in works of piety and mercy, yet of her owne labours she may take to glue to the poor, or for pious uses, Pro. 31. 20.

Thus of what not.

Thirdly, that women may perorme this subjection; 1. They must keepe home. 2. They must seekke this abilitie of God, for he giveth the graces of the wife: Nature makes her a woman, election a wife, but to be prudent & subject is of the Lord, Pro. 19. 14. and there shee must seekke it of God. 3. They must preferre and keepe warme in their hearts the love of their husbands, for all disobedience ariseth of want of loue. Lastly, they must consider the reasons K k 3 and
and encouragements to subjection.

First, he is thy head and therefore be subject, 1 Cor. 11. 3. Secondly, if the shame of men will not move thee to be subject, yet have power on thine head, because of the Angels, 1 Corin. 11. 10. but especially consider the encouragements.

It should weigh much with them that God hath imposed such a free and ingenuous subjection. It is not boundlesse, when they may be still companions. 2. That God that requires them to be subject, chargeth husbands to vie them well, and kindly to accept their obedience. 3. God hath valued the price of a good wife, and yet the rate to be above pearls, Pro. 3. 19. Finally, their labour in the Lord shall not be lost, for they are much set by of God, 1 Pet. 3. 4. he will bless them with the fruit of their wombe, Psal. 113. 9. & 127. 3. yet the saluation of their foules may be furthered by the right performance of familie duties.

Thus of the things required, viz: be subject.

The manner how it is required followes: Be subject indefinitely, and so theweth that they must be subject: 1. Not outwardly, but in spirit, Mal. 2. 15. 2. Not abroad onely, but at home. 3. Not sometime, but constantly alwayes. 4. Not in some things, but in every thing, Ephes. 5. 24. 5. Not for fear or shame, but for conscience sake, and voluntarily. Here I may take in the distinction: subjection is twofold: 1. By Gods institution, and so wifes are subject, in that they are commanded to be so, and God hath taken preheminence from them. 2. By will, or the conscience chearfully yielding obedience to Gods will, and thus onely good wifes are subject.

Thus of the dutie charged upon them.

3. The person to whom it is due followes.

To your husbands: These words may be considered exclussively and inclusively, they exclude all others, shee is not to be subject to her feruants or children, or the strange woman brought in by the husband; and so also they include all husbands; they must be subject to their husbands, not the wife only but the foolish, not the courteous onely, but the froward, not the rich onely, but the poore also.

Thus of the laying downe of the dutie.

It is amplified, first by a reason, it is comely: secondly, by a limitation, in the Lord.

As is comely] as above. The originall word is rendred three waies.

1. As ye ought, so poret, and so it is a reason from Gods institution, yee muft doe it, God indispensible requires it.

2. As is meete, or convenunt, it is meet especially two waies. 1. God hath giuen power over all in the family but one, and therefore great reason and equity be appointed subject unto him; and it is not meet yee should rule so many if you will not obey one. Againe, yee are professors, and haue giuen your names to Christ, and therefore it is meet that you especially liue to be good wifes, and better then any others; left the word be euill spoken of.

3. As is comely, or decent: so it is here translated.

The wifes comelineffe is not in beauty, Prov. 11. 22. & 31. 30. nor in the gorgeous lineffe of apparell, 1 Pet. 3. 3. but a wifes comelineffe is especially.

1. In her widsome, Prov. 14. 1. and that to be flowed in two things: first, in her skill to please her husband, neither offending him with chiding words, nor fulleynesse, pulling or crying, which is found to vex some men more then words. Secondly, in her skill to manage the busineses of the house, both reasonably, discretely, and with prudence.

2. In her meeklineffe it is exceeding comely, where the hird man of the heart is incorrupt with a meek and quiet spirit, this is better then all apparell, 1 Pet. 3. 3. 4. Thirdly

Thirdly, here it is in her subjection; for as it is an vncomely thing to see the body above the head, so it is to see a wife that will rule and not be subject to her husband.

And if the wife labour to adorn herself, she shall appear comely to God, 1 Pet.3.4. to men in the gate, Prov.3.23.31. to her husband and children, Prov.3.1.2.8. yea, she is an ornament to honour and holiness to herself, Tit.2.3.

In the Lord 1. These words are expounded diuerly.

First, in the Lord, that is, in the fear of God, as unto the Lord in obedience to his ordinance, for Gods sake, because God requires this at your hands.

In this sense it may serve for two verses: First, for terror to wicked wives, they must answer it before God; he will avenge their not subjecting of themselves, he will certainly account with them, if they be whoring, contentious, idle, careless, or wasteful, &c.

2. It is a great comfort unto a godly woman; her subjection is in the Lord, it is in Gods account, even as a sacrifice to him; he takes it as done to himself, God honours her obedience in the family, as if it were piety in the Temple: and this may the more support them, if their husbands be vnkinde.

Secondly, in the Lord, that is, so farre as they command in the Lord; they must sue their husbands, as they cease not to love God; and so be subject to them, as they leave not their subjection to God. Their covenant with their husband no way inferses the breach of this covenant with God, and thus it is principally here meant.

Thus of the Wives dutie.

The Husbands dutie follows in the 19 verse.

Husbands love your Wives, and be not bitter unto them.

Doctor: In general, Husbands must be bold their duties aswell as Wives, as they would have them mend, so they must mend themselves; and as they would have comfort by living with them, so they must make conscience to practice their duties to them: it is not the hauing of wives or husbands, that breeds contentment, but the holy performance of duties mutually.

The dutie of the Husband is propounded here: First, by exhortation, Husbands love your Wives. Secondly, by dehortation, Be not bitter unto them.

In the exhortation, there is the persons exhorted (Husbands), the dutie (love), the persons to whom they owe it (your Wives).

Husbands] This indefinite propounding of it shewes, that all sorts of Husbands are bound to shew this dutie, poore and rich, learned and vnlearned, young and old.

Love] Concerning the Husbands dutie as it is here expressed, I consider six things. First, that it is indispensible required, Secondly, why this dutie onely is named. Thirdly, how he must shew his love. Fourthly, Reasons why. Fifthly, I answer certaine objections. Sixthly, the lets of performance of love.

First, it is required, Gen.2.24. Ephes.5.25. Tit.2.2.

Secondly, the Apostle names this dutie in this one word, either because the Lord of purpose, would have them studie the whole scriptures, that while they seek for directions to make them good Husbands, they may finde also counsell to make them good men.

Or else in this word is comprehended their dutie, that so this being their word, they might write it in their hearts, & have it ever in their eyes to doe it; or else it is because this is most necessarie, and as women faile in subjection, so doe men in love.
### Husbands love your Wives.

<table>
<thead>
<tr>
<th>Seven reasons why men must love their wives.</th>
</tr>
</thead>
<tbody>
<tr>
<td>For the third, viz., how he must shew his love, we must understand, that the husband owes the wife, First, naturally or civile love, as a married man. Secondly, spiritual love as a Christian married man.</td>
</tr>
<tr>
<td>For the first: the love of the husband is to be shewed four ways.</td>
</tr>
<tr>
<td>1. By cohabitation, 1 Pet. 3. 7. He must dwell with her, not wander from his wife, nor depart without calling and consent, nor dwell with drunkards, whores, or gamblers; dwell, I say, in her own house, not in the ale-house, &amp;c.</td>
</tr>
<tr>
<td>2. By chastity: and that, first, by avoiding unfaithfulness to her bed, not follow the strange woman. This sinne of whoredom, it consumes men's strength, wastes men's substance, compasseth men with all guilt, in the midst of the congregation, is worse than theft, exceeding hateful in God's sight, and disgraceful amongst men, detroyes the soule both by making men without understanding, and sending them to hell, Prov. 5. 19, 6. 25, 9. 17.</td>
</tr>
<tr>
<td>lab 3. 7. 8. &amp;c.</td>
</tr>
<tr>
<td>Secondly, by yeeding her due benevolence, not departing from her bed without consent.</td>
</tr>
<tr>
<td>3. By honouring her, 1 Pet. 3. 7. The Husband must shew that he honoureth her:</td>
</tr>
<tr>
<td>First, by suffering himselfe to be admonished by her, Gen. 21. 12.</td>
</tr>
<tr>
<td>Secondly, by vling her as his companion; not lording over her as his flave.</td>
</tr>
<tr>
<td>Thirdly, by trusting her with disposing of such things in the familie as shee is fit for and faithfull in, by giving her employment according to her gifts.</td>
</tr>
<tr>
<td>Fourthly, by not disgracing her before others, but chusing a fit time in secret to finde fault with her.</td>
</tr>
<tr>
<td>Fifthly, by not speaking when shee is in passion, but forcing both her and himselfe in all matters of difference to speake when they are both out of passion.</td>
</tr>
<tr>
<td>Sixthly, by yeeding a free and just testimonie of her praises, Prov. 31. 28.</td>
</tr>
<tr>
<td>4. By cherishing her, Eph. 5. 28. And this he perormes, First, by providing her maintenance according to his ability, &amp; that in labouring so in his calling, as he may provide for her while he liues, and leave her some means when he dies.</td>
</tr>
<tr>
<td>And for manner, doing it cheerfully, not flay till it be wrung from him, as from churlish Nabal. Thus doe not they that spend at alehouse, vpon whores, or sports, Beare, baires, plaites, gaming, or apparel, that should serve for maintenance of wifes and children at home, Secondly, by protecting and relieving her from wrongs and dangers, 1 Sam. 30. 5.</td>
</tr>
<tr>
<td>Thirdly, by delighting in her loue; yea, not erring or wandring in his loue continually, Prov. 5. 19.</td>
</tr>
<tr>
<td>Secondly, he owes her spiritual love as well as natural, so Christ loved his Church, not only to enrich it but to sanctifie it, Ephes. 5. 25. 26. They must dwell with them as men of knowledge to helpe them, not onely by labour, but by knowledge also, 1 Pet. 3. 7. This religious loue he must shew, 1. By forgiving her offences vpon her repentance, this is one way whereby Christ makes his Church holy.</td>
</tr>
<tr>
<td>2. By edifying her by counsell, exhortation, admonition, consolacion, &amp;c.</td>
</tr>
<tr>
<td>4. The reasons why he must loue her, are</td>
</tr>
<tr>
<td>1. Because God requires it.</td>
</tr>
<tr>
<td>2. God so requires it, as a man must leave his father and mother to cleave unto his wife, Gen. 2. 24.</td>
</tr>
<tr>
<td>3. The example of Christ should inforce it, Eph. 5. 25.</td>
</tr>
<tr>
<td>4. She is his owne flesh, and no man euer hater his owne flesh, Eph. 5. 29.</td>
</tr>
<tr>
<td>5. The</td>
</tr>
</tbody>
</table>
Hatbands

Anfw. Firft, when men have ill ends, as those men that marry their wives not for grace or favour, but for wealth, when they are possessed of both, they will love their wealth, and hate their wives.

2. Corruption of nature is the cause of want of love, they are wicked men, therefore wicked husbands.

3. It comes to pass, because men do not by prayer seek love of God, neglect of prayer and mortification is the cause.

4. Men love the strange woman, and therefore love not their wives, or they love other mens wives.

5. It comes to pass by the vntowardness of the wife, for though that bee no just reason to the husband (because he should love her, because God commands him) yet it is a just judgement of God upon her.

Thus of what is required.

Love] viz. indefinitely: First, in heart as well as in word, Mal.2.15. Secondly, not before others only, but privately. Thirdly, not sometimes, or the first weeke, month, or yeare, but for ever constantly. Fourthly, for conscience fake, and not for blame or respect of her friends, or while her means doe last.

Your Wives] This is added; First, to exclude all others, all others I say, not from Christian love in the general, but from coniugall love. Secondly, to include all wives, though poore, leffe wife, or frugal, froward, &c.

Thus of the exhortation.

The deboutation followes, Be not bitter unto them] In these words the Apostle
Apostle doth mollifie the authoritie of the husband, and provides that it passe not into tyranny. Here I consider four things. First, what it hath not in it. Secondly, how men shew themselves bitter to their wives. Thirdly, the means to cure this bitterness. Fourthly, the reasons to move thereunto.

For the first, this exhortation to love, and dehoration from bitterness doth not bind them,

1. To love their vices: they may know them to be the weaker vessel, yea take notice of the weakness of the vessel,
2. To lose his owne authoritie by lightness and vaine behaviour.
3. To omit the performance of holy duties to please her humour.
4. To give her a licence to doe what shee lift, and live how shee will.
5. From finding fault and reproving, so as they vfe not their owne words, but Gods.

Lastly, distilling with their natures, wives of soft and gentle natures must be vfed with all gentlenesse, but that let not but that willfull and stubborn wives may be held downe to a meet subjection.

Men shew their bitterness: First, by words, and that diversely, when they reproach them for their infirmities, or deformities; or when they grow quarrelsome, finding fault with every thing, or grow into passion upon every occasion. Secondly, in deeds, by vifing them discourteously, or by vniuelt restrain. Or lastly, by blowes. Many men have little growing in their furrows but wormwood; they have a true gall of bitterness in them; they may be compared to the flarre in the Reuelations, 8, 11. For as that mad the third part of the waters bitter, so are more then three parts of the words of many husbands bitter words; yea as if their natural sourwardnes were not enough, some men will sharpen and whet their tongues to found our cursed words like swords or arrows; yea some are so vnappeasable, their anger is like the foole wrath, Prov. 27, 3; there are a brood of Caldeans, a bitter, a furious nation.

For the cure of this bitterness, four rules are to be obserued:
1. Men must pray God to cast something into their fountain to sweeten it,
2. They must turne the course of this humor, and spend it vpon their sins, in the practife of the duties of mortification.
3. Eat Gods booke, for that will enable men to godly forrow, (by being bitter in their bellies) and will sweeten their mouths.
4. Look to the roots of bitterness, lay the spring of it in the beginning, take heed of a custome in frowardnesse, for then onely custome in the vfe of the meanes will cure thee; againe it will cost them daily forrowes, before they can get their natures throughly healed.

Lastly, the reasons follow why they must mortifie bitterness.
1. It is a wife mans glory and discretion to passe by infirmities, Prov.
2. Shee is not his foolestoole but his helper.
3. Seeing we are heires of blessing, let vs bless and not curse, if God hath sweetned our hearts with grace, let not our fountains and forth bitter waters and sweet.
4. The Apostle requires that all bitterness be put away, all for degrees, (it is not enough we are not so bad as some be) and in all persons.
5. Lastly it is a part of our good works, and holy concetration to mortifie bitterness, and enuite, and strife, hereby we must shew that we have the wifdome that is from aboue: for if our knowledge be right, it will make vs peaceable, gentle, and easie to be inretarded. On the other side, if men sharpen their tongues to cursed and bitter speaking, they may not boast of their knowledge. For such wifdome is carnall, enuial, and diuellish, and they are liars against the word, 1am. 3. 13. 17.

Vfe


**Children obey your Parents.**

Vie is for instruction to all husbands that feare God, to approve them selves unto God, in their sincere and louing behaviour towards their wives, especially they should take notice of this vice of bitterness, or if they have failed this way, they should recover themselves, repent and amend, and not be like those wretched persons that draw iniquity with cords of vanitie, and call bitter sweet; it is ill to fault this way, but worse to excuse, defend, or deny it.

Thus of the husbands dutie,

The next couple in the family, is parents and children.

The duties of children is set downe first, because the inferiours are charged first, and chiefly to mend and performe their duties.

**Vers. 20. Children obey your Parents; in all things, for this is well-pleasing to the Lord.**

The exhortation hath in it two things. First, their dutie. Secondly, the reasons of it. Their dutie hath in it foure things. First, who are charged (Children). Secondly, what is charged upon them (obey). Thirdly, to whom they owe it (your Parents). Fourthly, the extent how farth (in all things).

The reason is, because though it were not gratefull & pleasing to the Parents by reason of their waywardness, yet it is well-pleasing to God.

*Children* viz. All children, without difference of sex, both sones and daughters; or of age, not onely infants, but children growne and of riper and full yeares of condicion; the children both of poore and rich.

*Obey* The obedience of Children must be considered:

More specially at sometimes, and so they must obey,

1. In the choice of their callings,

2. In the election and disposing of their marriages, it must be with consent of Parents. Thus did I*saia*, Gen. 24. Thus even I*saie*, Gen. 21, 21. Thus I*akob*, Gen. 27, 46. &c. 28, 9. Thus Sampson, Iudg. 14, 2. And this power hath every Father over his Virgin, 1 Cor. 7, 36, 37.

More generally here I consider. First, that they must obey not in some things, at some times, but alwaies throughout the course of our lives, this is plaine here, and likewise charged, Ephes. 6, 2.

Secondly, how they must obey: Children must performe obedience,

1. With reverence internall, and externall; internally they must conceive a holy estimation, and tenderneffe of respect, and honour and obseruance of their Parents. And externally they must shew it by all reverent behauiour, as by rising vp before them, by giving them the honour to speake first.

2. With readiness to receiue and heare instruction, Prov. 1, 8.

Thirdly, with endeauour to fullfill their desires, by their labours or otherwise.

Fourthly, with submission, first to their rebukes, Prov. 13, 1. Secondly, to their restraints in diet, apparel, recreations, &c. Thirdly, to their corrections.

Fifthly, with piety, praying for them; for if they must doe it for all men, much more for them; and if for all in authoritie then for Parents, 1 Tim. 2, 1.

Sixthly, with meekneffe of loue, shewed three waies:

1. By obeying, without inquiring, discoursing, murmuring, or contending.

2. By bearing their infirmities, either of bodie, age or minde, obey though aged, diseased, crabb'd, &c.

3. Obeying without respect of profit, some children are obsequious, so long as any thing is to be had from their parents, but when they have all they must haue, then their forwardneffe to please is neglectted: this is a base and mercenarie obedience.

Seventhly,
Seventhly, with all thankfulness and gratitude, a great part of which is to recompense their Parents kindness, by relieving their wants, if they fall into wants, 1 Tim. 5. 4.

Your Parents. 1. Yea: Both your Parents, not your Father only, but your Mother also, Levit. 19. 3. Pro. 15. 20.

In all things. Quest. But must they be obeyed in sinne?

Ans. No, you must so obey your earthly Father, as you disobey not your heavenly Father, therefore (in the Lord) is added, Eph. 6. 1. But if we must obey in all things, that are not apparent to be sinfull, though against our ease, profit, credit, &c.

Or more plainely thus: All things are of three sorts: First, somethings are simply good; this must be done though the Parents forbid, because God commands. Secondly, somethings are simply civil, these things must not be done, though Parents command, because God forbids. Thirdly, some things are indifferent, in these children must obey, though their Parents require things neuer so vnmeetee, for things may be vnmeetee that are not vnlawfull.

Thus of the doctrine of their obedience.

Against this doctrine children obieect many things.

Obiet: I am now in better estate, in higher place, of better gifts, or such like, then my Parents.

Ans. This is no reason to withhold obedience and reverence, for Joseph was a Prince in Egypt, and Jacob in great want: Solomon sits in his throne of Maiestie, and yet when his Mother comes to him, he yielded all reverence, the throne did not make her ceafe to be a Mother: yea, our Saviour Chrift infinitely excelled his Parents, and yet he was subject unto them, Luk. 1. 51.

Obiet: But our Saviour faith, call not men father on earth, Mat. 23. 9.

Ans. The words are not to be vnderstood simply, but comparatively, and that, either to God, or to the Pharifises: call no man Father as thou callest God Father; but so give titles to men, as all honour and facred estimation of God fatherly care be preferved: and call no man Father, as the Pharifises amibition defire to be called: give not truft and child-like honour to men of what profession fouer, that you should onely trust in them, and by performing honour, or obedience, or recompence to them, grow careless of the duties you oweto your owne parents, as the Pharifises taught, Mat. 1. 5. 5.

Obiet: But my Parents require base things, and such as call a kinde of discreditt upon me in the world.

Ans. Consider not the things required, but Gods ordination; besides God the Father required of Chrift to beare the Cross, spitting in the face, &c. yet he willingly obeyed.

Obiet: But my Parents are disordered persons, and foolish, &c.

Ans. Pray for them, but despise them not; besides God knowes what is good for thee, and therefore hath causd thee to come out of the loines of such Parents, and required subiection of thee.

Obiet: They are not my naturall Parents, but my step-father or step-mother.

Ans. Yet they must be obeyed, so Ruth obeyed Naomi, and Moses, Iethro: Exod. 18. 19.

Obiet: They are not Parents at all, but my kindred onely, as my Vn cle, Aunt, &c. with whom I am left in trust.

Ans. Thou must be ruled by them, so was Hester by Mordcas.

Vfe. This condemns the doctrine and practice of Papists, that defend the vowes of solitarie and flinge life of children without consent of Parents; and it meets with the doctrine of the Pharifises, that would dispense with chil-
For this is well pleasing to the Lord.

Reasons why children should obey their parents.

Ver. 20. For this is well pleasing to the Lord.

There are many reasons why they should obey:

1. Children have their substance from them, even their life and their education, their Parents then took care of them when they had no ragge to cover their nakedness, nor morsell to put into their mouths, and what can children render equivalent hereunto?

2. Christ himselfe was obedient to his Parents, Luke 2. 51.

3. This is the puritie and uprightness of children, and hereby they must be tried, and tried whether their workes be pure, Pro. 20. 11.

4. The consideration of God's judgments upon wicked children should much move, such as were Cham, Esau, Absolon, Abimelec, &c.

5. If thou obey not thy Parents, thou maist live to bee required by thy children.

6. In the sixth of Ephes. 1. 2. 3. 4. There are many reasons why children should obey.

Firstly, it is the Lord, that is, their obedience is both commanded by God, and it is for God, and besides it is no further urged then as may stand with faith and piety to the Lord.

Secondly, this is right, it is children's justice.

Thirdly, this commandement that requires this, is the first commandement with promise, for this had a promise in the very first promulgation of it in the Tables, written by the finger of God, whereas all the rest had their promises annexed afterwards by the ministration of Moses.

Object. But the second Commandement had promise in the first promulgation of the Law.

Answ. Some answer the words of the second Commandement are a proposition, not a promise, but this answer satisfieth not. Some say the promises mentioned in that commandement, belong to the whole Law, and not to that Commandement alone; but I think the plainest answer is: the first Commandement is the first Commandement with promise, viz. in the second Table. A fourth reason is, children must obey, for so it shall go well with them; they shall get good contentment, and God's grace and blessing by so doing. Fifthly, they shall live long on earth to enjoy the blessing of God.

Object. Wicked children liuelong.

Answ. Their life is a death, and it is not well with them. Esay 65. 20.


Answ. For the most part they doe. 2. If say, if God performe not this promise absolutely in the letter, yet he performes this blessing by commutation into a better, as when he gives them eternall life for long life.

But the reason why children should obey is here mentioned in the Text, It is well pleasing to the Lord: 1. Some leave out (to the Lord) and fo the argument is more general, for obedience is exceeding pleasing to their Parents, Prov. 10. 1. and 15. 20. and 19. 13. and 13. 16. and besides it is pleasing to God, but I see no reason to leave out the words.

Some render (in usage) in the Lord, and so here is; Firstly, a limitation, they must obey, but in the Lord. Secondly, they must obey, not because nature
and civilitie requires it, but for conscience sake, as Gods institution.
But I take it as it is here render, to the Lord.

Well pleasing to the Lord] From the consideracion of these words, I obserue foure things.

First, that it is not enough to serve God, but wee must so serve as we please him, Heb. 12. 28.

Secondly that there is a way how to please God euin in Family duties, and these externall and ordinarie things at home, and this serves; First, to shew Gods great love to man, in that he frames himselfe to mens condition, and likes what may like them, will be pleased himselfe with what pleaseth them: obedience and service to men he accounts a service to himselfe. Secondly, it is a great encouragement to diligence, and conscience in these Family duties, in as much as they will not only please man, but God. Thirdly, it reproves hypocrites, that care to be good nowhere but in Gods house, but God will have obedience and not sacrifices, yea, here he will be serv'd with obedience to men.

Thirdly, that even children are bound to make conscience of their waies, and to learne to please God in their youth. First, God requires it, Eccles. 12. 1. Psal. 148. 12. There is Scripture for babes and young men as well as old men. Secondly, there are worthy examples to excite them recorded in Scripture, as the examples of Ioseph, Samuel, David, Joash, Jeremias, Daniel, and Timothie, yea, this was a great praise in Jeroboams young and dying sonne. 1 King. 14. 3. Thirdly, a conscienceable care in children to please God is much praised in Scripture, they are blessed that bear the yoke in their youth, and the workemanship of grace and obedience in the hearts and lives of children, is like the graving of a Kings Palace, Psal. 144. 12. A happy thing when the young men see visions, as well as old men have dreams, loc. 2. Then both the Church flourish when the Sonne married the mother, Is. 62. 5.

Use 1. This should teach parents to beginne betimes to teach their children the trade of their way, Prov. 22. 6, and to bring them vp in the instruction and admonition of the Lord, Ephes. 6. 4.

2. Parents should learne also to be content that their children serve and please God as well as them; some Parents are so bad that they neither will instruct their children themselves, nor abide it, that they should heare sermons, read the Scriptures, seek the companie of such as fear God, or sanctifie Gods Sabbaoths.

4. This should teach all to repent even for the sinnes of their youth, Psal. 25. For they were then tied to please God as well as afterwards.

4. That God will be pleased and will accept the indencours and conscienceable cares and obedience, even of children, this is a comfort to children that though they cannot please wayward parents, yet they shall please God; and againe, it reproves froward parents; Is God pleased and art thou displeased? Doth God loue and like the desires and endeavours of his childe and doth thou dislike?

Thus of childrens duty, the Parents duty followes.

Fathers prouoke not your children to anger, lest they be discouraged.

 Doctrine. From the coherence, Parents must performe their duty to their children, it is not an easie thing to be a Father and mother in performance of fatherly and motherly duties.

Prouokesmen. D. Men are in general here to learne, that it is not enough to abasaine from sin, but they must abasaine from all provocations to sin. It is not enough to abasaine from whoredome, but men must abasaine from wanton attire, from suspeected places, from filthy speeches, from chabering & wantones, not enough to abasaine from murther, but men must abasaine from bitter and prouoking
The words of this verse are a dehortation, and therein is: First, the duty of parents: Secondly, the reason of it.

Parents] All Parents are tied to performe their duties to their children, none are too good to doe it. We for reproost of such women as thinke themselves too good to Nurse their owne children, and of such Fathers as turne the Care of their children wholly to others.

Prouoke to wrath] Here I note the manner of setting downe their duty and the matter.

The dutie of parents is negativingly set downe, to teach that parents must not thinke onely of their sinnes against God and abroad to others; but they may be guilty of much sinne in trefpassing against their owne children, if parents were otherwise never so honnest or religious, yet the careless discharge of their duty to their children may much prouoke God, and will certainly be found on their score if they repent not.

Queft. But why is the duty of parents in this place so sparingly set downe but in one branch of it and that negativingly?

Answer. It is not to allow Parents to be leffe carefull, but it may be the Apos- tle pares them heere, because in respect of other relations they are charged before and after as husbands and masters. Againe, it may bee the Apostle would have children to know they have not that liberty to inquire into their parents faults, or to reckone it as a part of their skill to finde them out: parents shall account to God but not to their children. Thus the manner of setting their duty downe, the matter followes.

Prouoke not] Parents fault two ways; either by too much severity, or by too much indulgence, the former is here restrained. Againe, the prouocation is twofold, either to sinne or to passion, it is a most cursed thing for parents to prouoke their children to sinne by counselling them to cuili wares, or encouraging them to lewd courses. This the Apostle holds too horrible vile, for any professing religion, or the fear of God, and therefore mentions prouocation to anger.

Concerning this prouocation to anger I consider three things. First, how parents prouoke their children. Secondly, what they must doe that they bee not prouoked. Thirdly, what is not forbidden in these words.

Parents prouoke their children; firft, by word; secondly, by deed.

1. By word three wares. Firft, by burtthening them with vnjust and vnmeet precepts. Secondly, by purfuing them with contumelious words, especially when they be always chiding and rating of them. Thirdly, by disgracing of them to others before their face, or behind their backes.

2. By deeds five wares.

Firft, by carelesse education, for though children find not fault with this at firft, yet when they come to be of yeares, and finde their owne vanitys for calling or society, &c, then they fret against their parents neglect.

Secondly, by discouerties and vnkind viage of them when they be grown to be of yeares.

Thirdly, by vnjust dealing about their marriages, when either they restraine them of marriage, when they have a calling to it, and a liking of meere person, and thus they prouoke them to incontinency, or when they compell them
Prouoke not your Children to anger.

Chap. 6.

Firstly, by unwise restraint, either of present necessities of food and raiment, Math. 7. 9. 10. 1 Tim. 5. 8. Prov. 13. 22, or in not laying vp for them, 1 Cor. 12. 14.

Secondly, that parents may not prouoke their children. 1. They must begin betimes to teach them their duties, for ignorance is waiward. 2. They must show them the feeders of piety and godliness in their hearts, as they draw out reason by degrees, so there is a conscience even in children as well as reason if it were informed, and conscience would make them not onely religious to God, but dutifull to parents. 3. They must not giue their children too much libertie at the first, if they doe, then will unwise restraint afterwards be provocation. 4. They must pray for them to God, many pray for children, and so for their being, that afterwards noer pray to God to guide their hearts, and so for their well being. 5. They must in generall strive to teach or guide them by encouragements and allurements, correction is not as diet, but as Philicke, and thus recreation is not to be denied them, Zach. 8. 5. 6. If nothing else will retraigne passion in children, they must impose silence upon them, he that imposes silence on a foole mitigates anger, Prov. v. 26.

3. This dehortation hin dreth not but that parents may:

1. Rebuke their Children.

Thus of the dutie.

Children] viz. All children, sons and daughters in law as well as naturall children, and these are prouoke.

1. By groundlesse jealousies and suspitions testified by secret listening, questioning and enquiring emiuously after every thing they do or say.
2. By sifting discourses to vexe or molest them.
3. By evil reports of them.
4. By giving evil counsell, or reporting of faults to the Sonne against his wife, or to the daughter against her husband, to make debate is ill in any but much worse in parents.

*This of the parties to whom they owe this dutie.

Left they be discouraged] the reason followes.

There are many reasons why parents should be carefull by all meanes to keepe anger out of their Children. 1. Wife men and godly men can scarce goure this affection without finning, Psalm. 4, much lesse children. 2. Anger is a great prouoker of Gods anger, it breeds a guiltineffe of Gods anger, Math. 6. 3. It lets in the Deuills, Eph. 4. 26, and visully Sathan in the times of these passions, swowes the most hellish feedes and flirs most impious thoughts in them. 4. It may bring them into great mischief in time, Proverb. 28. 18. 5. It is a great let to sound instruction and knowledge, Eccles. 7. 11. Proverbs 14. 29. 6. The angry person is visually suspitious, and so vnfit for society with men, Prov. 1. 24. yea it is a great hinderance both to the profit of the word, Lam. 1. 21, and the power and succeffe of prayer, 1 Tim. 2. 8. 7. Some times this rage in young persons is not to bee cooled but with bloud as in Cain.

But to omit the reasons, here parents must not prouoke their children lest they be discouraged.

Concerning discouragement in general, we must know that it is a great sin to discourage others, and a great hurt to be discouraged, the people must not dis-
Servants obey.

22. Servants obey.

disavour their Teachers, Heb. 13. 17. those that are in authoritie must not
disavour such as are faithfull and deliuous to approve their feare of God,
and to discharge their duties. Governours in the familie must not disavour
servants or children in their good beginnings and desires after good things.
Againse this is a Christian mercy & compassion, to comfort and encourge the
feele; and lafely Gods fainting children should be admonished to be of good
comfort, and to strenthen their weary knees, 2 Cor. 13. 11, Eph 3. 4.
Concerning the discouragement of children, Christian parents should be
carefull: for they may be discouraged.

1. From the service of God when they shall see carnall men vie their chil-
bred better then they that make such a profession of piety.

2. From the capacitie and desire after the undertaking of the knowledge or
exercice of great things, discouragement breaks their spirits, and makes them
pulliamious.

3. From the hope to please and so from the confidence of the parents loue,
and then at length from the very means of pleasing either by honour or ob-
bedience. This of the duty of parents and children.

The third couple in the familie are servants and masters.

The duty of servants is set downe verse, 22. 23. 24. 25.

Ver. 22. Servants be obedient to them that are your Masters according to
the flesh in all things.

In all the words that concerne the dutie of Servants I observe:

1. An exhortation, ver. 22. 23.


The exhortation is two waies to be considered: first as it is breifly set down,
here is first the parties exhorted (Servants): Secondly, the duty wherewith
they are charged (be obedient): thirdly, the persons to whom, to your masters.

2. Secondly, as it is explicated in the explication, I consider,

1. The proufices about their obedience.

2. The forme or manner how they must obey.

The proufices are either for limitation to curbe Masters, they are to obey
according to the flesh; the soules and consciences are not in bondage to men,
or for extent to servants, they must obey in all things.

The manner how they must obey is set downe,


2. Affirmatifly, with singlenesse of hart: 2, with feare of God: 3. heartily
as to the Lord. The reasons are, 1. From hope of reward & wages from God,
v. 24. 2. From the certain vengeance of God vpon them that do wrong, v. 25.

This is the order of the words.

From the general consideration of all the words I observe 5. things.

1. That servants are to be instructed out of the word, which reprooces
Masters that restrain servants from hearing the word in Gods house, and
open not the booke of God to them in their owne houses.

2. A question may here be moued, why should the duty of servants be
thus largely in so many words set downe?

Answer. 1. Because usually men shew little compassion to servants: threfore
God takes the more care of them, many men will have some care of their
children, to see them taught in some manner, but their servents they wholly
neglect. Therefore God who is a Father to servents as well as children, pro-
vides large instruction and comforts for servents, if they will come to his
book to be taught.

2. The careful Apostle say that in the first conversion of men from Gentile
life to Christianitie, there was greatest danger of disorder & scandall in ser-

Seruants obey.

Chap. 3.

Seruants, partly out of weariness of their bondage and servile condition, partly because men would leffe spare to tell of their faults, therefore the Apostle as most fearfull of them spends many words in the teaching and encouraging of them.

3. We may note here the candor of the Apostle, he doth freely deliver his mind in the behalfe of seruants with a full vent of words, with great care without holding backe any thing that belongs vnto them. He was not of the mind of most Preachers now adayes, that hold the discourse of family duties, especially of seruants, too base a subject for their wits and learning to be imploied in, neither was the Apostle of the humour of Lawyers, that feldome speake much but for great men, or when they may have great gifts, the Apostle speaks as much for a seruant that could do nothing for him as for the Masters.

4. In laying downe his speech to seruants, he both teacheth and comforteth them, but for order he first teacheth them, and as any is more ignorant, this course is more needfull to be held, the common people should be in this manner dealt withall, they must first be rebuked, convinced, exhorted, taught and then meet comforts to be applied, and not before.

Lastly, the scope and drift of the Apostle in all these words is to keepe Seruants in order, and that first to hold seruants in obedience, that none vnder colour of liberty in Christ should breake vp their subjection to their Masters. He was no Anabaptift. Secondly, to meet with the faultie obedience of such seruants as were resold to stay in seruice, Hee meeteth here with five faults in seruants.

1. The first fault in Seruants is halfe seruice, or to obey in what they lift, this he correcteth, when he faith (in all things)

2. The second fault is eye-seruice,

3. The third fault is prophane seruice, most seruants neuer respect piety and Gods fear, but onely to please their Masters, this he meeteth with when he faith, not as men pleasers, but fearing God.

4. The fourth fault is hypocritical seruice, this he meeteth when he addeth in singlenesse of heart,

5. The fifth fault is basenesse of minde and discouragement, this he would prevent in the two last verses.

Thus of the generall.

Seruants]. The Seruants in the Apostles time were for the most part bondslaves, bought and fold as beafts, and their Masters were Infidels and cruel to them; and yet many of these Seruants were converted to the faith of Christ. Where we may learne, that mens slaves may be Gods seruants, hee hath his elect among these, the deare children of God in this world may bee abased to most vile misery, and a most servile condition.

The Vies are: First, to shew that felicite is not in outward things, for Gods seruants that had attained the chiefe good, yet were in most basse condition, in respect of the things of this life.

Secondly, to teach vs patience in leffer crosses, whatsoever thou art, yet thou art not a bondslave, therefore bee patient; such as have bene deare in Gods sight have bene worse vfed then thou art.

Thirdly, to teach vs compasion to the baser sort of men, for Gods elect may be among these.

Lastly, this is a great comfort to the abiect.

But howeuer bought seruants were most vsuall in the Apostles time, yet hired seruants were vfed then too, and are here meant, aswell as the other, yea, all seruants though they were nobles seruing in Princes Courts, are tied to the duties generally here required.

And as any seruants have more knowledge and doe professe sinceritie in religion
religion, they are the more tied to bee carefull servuants to men, they should not onely be better men and women, but better servuants also.

Thus of the parties exhorted.

Be obedient ] Here I confider 2. things.

1. That they must obey, they must approve themselves to their Masters not by wearing their cloth, or cognisance, or by words and complements, but by painfull and carefull obedience.

2. How they must obey, and that may be opened thus.

First, with reverence, with all honour, 1 Tim. 6. 1. both internall, with high account and estimation of their Masters, and externall, with reverence words and behaviour.

Secondly, with all feare, 1 Pet. 2. 18. Ephes. 6. 5. and this they should shew, first, by avoiding what might offend. Secondly, by not answering againe, Thirdly, by a holy endeavour to please them, Tit. 2. 9.

Thirdly, with submission, to rebukes, 1 Pet. 2. 11. 2. to correction, 1 Pet. 19. 20. 5. to their restrains: first, in respect of diet, they must not be their owne carers. Secondly, in respect of place, they must keepe the bounds of the family, and not at their pleasure be gadding out either by night or day upon any pretence without leave. Thirdly, in respect of companie, they must bring none into the family, that are lewd persons, or of what sort foeuer against the liking of the Master, nor may they keepe company abroad to the hurt offence of their Masters. Fourthly, in respect of apparell, though they have never so good meanes, yet they must bee attire as becometh Servuants.

And this submission also they should shew in a ready acknowledgement of their fault when they understand it. It is a great fault in Servuants that though they understand, yet they will not answere. First acknowledge and give glory to God, and submit themselves to their masters, Pro. 29. 19.

4. With all good faithfulness, Tit. 2. 10. this faithfulness is required:

1. In respect of the goods of the family, and thus they must shew their faithfulness in not daring to purloyn the least penny from their Masters: no pickers, Tit. 2. 10. 2. It is not enough that they are true, but they must bee thriftily careful to see that nothing be spoiled or lost, or miscarry any way by their default and negligence, this was the great testimonie of Jacob's faithfulness, Gen. 31. 36.

2. In respect of secrets, they must keepe the secrets of the Master, and of the family, yea and of the trade and calling to.

3. In respect of the businesse of the family, and here their faithfulness standeth in two things.

1. In diligence of labour, hee is not a faithfull servuant that eats the bread of Idleness, as many serving-men do, that can tell of no calling but attendance.

2. In trustfulness, and in this servuants must be faithfull two waies: first in their care to see their Masters directions executed in the familie, as if they had beene present: secondly, in their speedy dispers of busines abroad; a sloathful messenger is an exceeding provocation to them that send him, and it is a wretched fault in servuants, when they are sent forth of the familie about businesse they cannot find the way in againe in any due time.

Thus of the duty to which they are exhorted.

To them that are your Masters ] They must be subiect and obedient to all Masters, indefinitely without difference of Sex (and to the wife or widow, 1 Tim. 5. 14. Pro. 31.) or of condition they must bee obedient to the poorest as well as the rich.

Thus of the laying downe of the exhortation. The explication followes, and first of the proviſes. According to the fteſe.]
There words may be referred to Masters, and then the fence is this, that
feruants must be obedient even to such Masters as are fleshly, and carnall
men, they must obey though their Masters be Ethnikes or prophane persons;
it is a great praise for a feruant to men, to bee Gods feruant also, but it is a
greater praise to be a religious feruant of an irreligious Master, to feare God in
a prophane house.

2. To feruants, and so they are a limitation, they are subiect only in re-
spect of their flesh and bodies, and so here is two things to be observed.
The one express is the bodies of feruants are in the power, and at the dispo-
sing of the Masters, and therefore feruants must learne to subiect their flesh to
their Masters, both commands, restraints, and corrections.
The other implied: the foules of feruants are not in the power and at the
disposing of Masters, their spirits are free, nor Master nor King can command
the conscience.

Ufe is, first, for reprooofe of such feruants as giue more to their Masters then
is due, thou oughtest to be of the same calling, trade, labour, &c. that thy ma-
ter is of, but thou art not bound to be of the same religion, or humour with
thy Master. It is a great fault not to giue the body to thy Master, but a great
fault also, to giue both body and soule to bee at his disposing, both are ex-
treames.

Secondly, should feruants feare their Masters because they have power o-
er the flesh? how much more should we feare God, that hath power to de-
stroy both soule and flesh in hell, Math. 10.

Thirdly, this may be a great comfort to a seruant, thy soule is as free as the
soule of him that sitteth on a throne, thy seruice in the flesh derogates nothing
from the libertie of Christ in thy heart. Thy best part is free.

In all things] Seruants must obey in all things, even in things that bee a-
gainst their credit, profit, liking, cause, &c. There is a great flurdinesse in ma-
ny seruants, either they will not doe somethings required, or not at the time
when they are bidden, or not in the manner, but as they list, these courts are
toler, and here condemned.

Obiect. But unlawful and vnmeet things are required.

I answer, that in cases of this nature, three rules are to be observed by in-
fierous,

First, If the matter required be only inexpedient, and vnmeet, thou must
obey; neither doth this rule let, but that seruants or inferiours may vfe all
humble and lawfull means to prevent vnmeet things.

Secondly, thou must be sure it be sinne that thou refusest, thou must not
disobey vpon conceit, or conceit, nor vpon thy owne humour and opin-
ion, but it must appeare by the word of God to bee a sinne, or else thy con-
cietures are no ground of disobedience, if thou must needs doubt on both
sides it is better doubt and obey, then doubt and disobey.

Thirdly, when it is apparant to be impious and finnesfull that is required,
yet thou must look to the manner of disobedience, thou must yeeld thy
selfe to obey by suffering; yea, it is a wretched fault in seruants or inferiours,
that are vsed to vnlawfull things, to refuse with flurdie, and insolent, and
provoking words, or behauiour, God frees thee from disobedience in act, but
he frees thee not from reuerence, and from an holy effimation and humble
demeanour.

The vfe is for great reproofof seruants, both indiscretion and flubbornes,
nd withall it chargeth masters; they must not require their seruants to lie
and tewe in their hops onely to pleafe and profit them, nor may they make
their seruants break Gods Sabbaths to satisfie their wils.

Obiect. But are they not required to obey in all things.
Not Men-pleasers.

Answ. They are, but before he faith, according to the flesh, in labour not in sinne, and after he faith, they must to please men as they feare God too.

Thus of the prouifoes.

The forme of their obedience is fer downe: Firft, negativalu, not with eye-feruice, not as men pleasers. Secondly, affirmatiuely. 1. With singlenesse of heart. 2. Fearing God; 3. Heartily.

Eye-feruice. Some take it thus, not with outward seruice, not onely doe the Labour of the body, but bring the care, prudence, affection of the heart: or thus, be obedient to your Masters, and let not your eye bee onely vpon your Masters, but vpon God the great Master of all Masters and men. But I think the proper meaning of the word is, not with eye-feruice, that is, not onely in the presence of your Masters, not onely when their eye is vpon them: so that he meets with the wretched faultiness of such seruants as when their Masters backes are turned, neglect their labour, fall to loitering, or get them out of the doores; or which is worfe, fall to wantonneffe, drunkenesse, filching, limiting of their fellowes, and quarrelling, these seruants shall haue their portion at the day of Chrift: Math. 14. 48. and if eye-feruice be condemned, what shall become of such seruants as are not good, nor so long as their Masters are by them?

Not as men pleasers. Obielt. Is it a fault for seruants to please their Masters?

Answ. No, it is not, for they are commnadmed to please in all things: Tit. 2. 9. But two things are here condemned. Firft, to pleae men, as newer to care for pleasing God; so to attend a corporall seruice as not to care for the fauing health of their foules, this is prophanesse. Secondly, such seruants are here taxed, as seeke by all meanes to please their masters, but not to profitt them, fuch are they that are flattering southing perfones, that ferve their Masters onely with faire words, but else are emptie perfones; fuch (or rather worfe) are they that apply themselues to their Masters humors, to feed them with tales, or praising their ill courses and counsels, or executing their finfull mindes: these seruants are many times the firebrands of contention, alienate parents from their children, friend from friend, and keepe malice on perpetuall foote: these are here rebuked. But let vs consider further, is this fuch a fault in poore seruants (that can pretend many things) to be men-pleasers, how foule a vice is it in freemen that are in no wents or restraint, how hurtfull is it to be a man-pleaser in the Courts of Princes, and in the houfes of Nobles? how detefted a vice is it in fuch as are Magiftrates and publike flates? And is it nought in the Court and Countrcy, certainly it is much more vile in the Pulpit, and in Churchmen, and even the greater they are, the worfe and more abominable is their southing and daubing.

Thus of the negative.

In the affirmatiue are three things, and the firft is singlenesse of heart.

In singlenesse of heart. Concerning singlenesse of heart, I consider it two waies.

1. In the generall, as it is in Gods seruants, 2. In speciall, as it is in mens seruants.

Singlenesse or sinceritie of heart as it is in Gods seruants, I consider of in two waies.

1. In the nature of it. 2. In the signes of it.

Singlenesse of heart may be discerned by the contrarie to which it is oppo-
In singlenesse of heart.

Chap. 3.

First, hee had rather be good then seeme so, as in case of almes, Rom. 12.8, compared with Math. 6.2. so in the practife of piety, he had rather hate grace and found knowledge then an empty shew of it.

Secondly, he will serve God at all times as well as at one time: it is a note of an hypocrite that he will not pray at all times, hee will serve God when he is fickle, but not when he is well, Heb. 27. 7. 8. 9. So it is vile hypocrite to come to Church in Lent to heare Sermons, but never come there; or but feldom all the yeere after.

Thirdly, he minds inward secret domestical holiness and piety, as well as outward open and Church holiness, hee is an hypocrite that kneels downe when he comes into the Church and neuer praieth in his family at home. It is vile hypocriſe and palpable, in such men as haue knees of praiere when they first come vp into the pulpit, and no words of praiere when they are rifen vp to speake for or to Gods people.

2. As it is oppofed to fleshy wifedome, 1 Cor. 1. 12. There is a threefold wifedome of the fleshe that batteres and keepes out singlenesse and finceritie of heart.

1. The firſt is a reaching after priuate ends in publike imployments, as preaching for gaine, 2 Cor. 2. 17.

2. The second is a cunningneffe in committing or hiding finne. It is fincerity to be wife to doe good, and fimple concerning euill to be a burger in actinge it, and to haue nothing to fay in defence of it when it is done, Rom. 16. 19.

3. The third is fraud, shifting, subtiltie, and guiferue and deceitfull dealing in mens courfe for the things of this life. Thus Efan is a wild and cunning man, able by reaſon of his craft and subtiltie to live in a wildernes, but laekob is a plaine man, a single hearted man, he can make no shift to helpe himselfe in earthly things by fraud or craft, but is open and plaie in all his dealings for the world, but a man of great reach for matters of his foule. This is a patterne of true singlenesse, simplicitie, and finceritie. 3. As it is oppofed to a double heart, oppofed I fay to a heart and a heart, and a double hart is either a waueing heart, or a diuided heart: men haue a double heart that waue and are rofled with uncerainty, such as are now for God and godlineffe, and shortly after for finne and the fleshe, now are refolved to leave fuch a fault, as perfwaded it is a fault, and by and by they will to it againe, as perfwaded it is not a fault: here is no singlenesse of heart. And thus the heart is double in respect of times, it is double alfo, as diuided in respect of objectes, I instance in two things: firſt in matter of worſhip, the people that came to inhabite Samaria had a diuided heart, for they feared the God of the Countrey, because of the Lions and they feared the gods of the nations alfo, 2 King. 17. 33. Such are they that feare Gods threatnings in his word, and feare the signes of heaven too. Secondly, our Saviour instances in matters of the world. The minde which is the eye of the foule cannot be fale to be fingle, when it is diſtracted, men cannot serve God and Mammon, Math. 6.24. 22. 23. 24.

4. As it is oppofed to spiruall pride, a fingle heart is an humble heart as Job (heweth, Job. 9. 15. 16. and sheweth it felte in two things: Firſt, that if God fend crofes, it will not anſwer or justify it felfe, but make fupplication, and fo acknowledge Gods loue, as withall it will confefs that God doth judge them for their corruptions. Secondly, if the fincer hearted man pray to God and the Lord be pleased to anſwer him by vnutterable feelings, even by the witneffe of the spirit of adoption, yet hee will be fo farre from spiruall pride and conceitedneffe, that fearing before Gods mercies, hee will be as if he beleued not that God had heard his voice.

5. As oppofed to perturbation and disquietnnes of the heart, arifing either from
from the cloudinesse and muddinesse of the Judgement, not able to discern things that differ, Phil. 1, 10. or from the vunref of the conscience shewed by hourly or frequent checkings, 2 Cor. 13. or from the infidelity or grudging or distrustfulnesse of the heart, All. 2, 46.

6. As opposed to offensifenesse, and so the single hearted man is neither offensifie by wrongs, nor by scandals; in respect of wrongs he is innocent as the dove: he is no horned beall to pelt and gore others, Math. 10, 16. and in respect of scandals, he is desirous to live without blame, from those that are without, or grieve to the faithfull, Phil. 2, 15. & 1 10.

Out of this may be gathered, the signes or properties of a single or sincere hearted man. 1. He had rather be good then seeme to be so. 2. He fritisdes to be good in secrect at home, in heart as well as openly and abroad. 3. He fures not God by flashes or fits, but is constant, and will pray and ferve God at all times. 4. He is a plaine man without fraud and guile in matters of the world, he loues plainnesse and open dealing, yet he is not simple, for in matters of his soule he is of great reach, and forecaft, and discretion, &c. 5. He is a bunder in finne, he knowes not the methode of Satan. 6. Hee does not uppon the world, he can vie it as though he vfed it not, hee is not toffed with distracting cares. 7. He cannot abide mixtures in the worship of his God, he is neither Idolatrous, nor superfitious, nor humorous. 8. Good fuccesfe in grace and innocency, makes him more humble and fit to grieve for finne, and feel the weight of it, he struggles as much against spiritual pride as against other sins.

9. He doth not allow himfelfe to murrumore nor repine, either through infidelity at God, or through grudging enuy at men, or diffire himfelfe with vaine feare about how he fhall doe hereafter. 10. Heis hamelesse, defirous fo to live as he may wrong none in worldly matters, nor offend any in matters of religion. 11. He makes conffeince of leffer finnes as well as greater, this is his godly purenesse. 12. Heis bleft of God after some progress in piety with two fingular favours: First he fiscerneth things that differ: Secondly, he hath the power, quietnesse and joy of a good conffeince.

Here also may be gathered negative signes, they are not single hearted; First, that are hypocrites taken vp about the gilding of the outside: Secondly, that will ferve God but at some times. 3. That are skilfull in finne, to commend it, or impudent to defend, deny or extenuate it. Fourthly, that are of a guilefull and fraudulent disposition. Fifthly, that are error vp with worldly cares. Sixthly, that are scandalous, yea some of Gods children may hang downe their heads vnder the feare that their hearts are not fo single as were meete by reaon of their spiritual pride, the raging muddinesse of judgement and the vnref of the heart and conffeince.

Thus of singlenenesse of heart in Gods fervants.

Mens fervants shall approve themselves to be single hearted.

1. If they can honour and obey poore Masters as well as rich.

2. If they can be careful to ferve, and profit with all heedfulnesse, and loue froward Masters as well as the courteous.

3. If they can obey for conffeince of Gods command, though they have no hope of reward from men, or conceit, nor feare of shame or penaltie.

4. If they be as good within as without, ferve with pure intention.

5. If they will bee diligent in the Masters abfence, as well as in his presence.

6. If they will be true in the leaff penny, not touch their Masters goods to purloine it, though they might secretly helpe themselves.

7. If they will labour when they might be at ref.

8. If they will restore what they have ill gotten, or if they be notable will humble themselves by acknowledgement though none were able to accuse them.
Fearing God.

Of the fear of God in servants.

What masters must doe to get the fear of God into their servants.

Vse is for incouragement to all servants and journey-men to get and express this vertuinele and singlenesse of heart, for better is the poor that walketh in his singlenesse of heart, then he that abateth his lips and is a foole. Prov. 19. 1. Yea, we should all take heed that Satan beguile vs not from the simplicitie that is in Christ Jesus.

Thus of singlenesse of heart.

Fearing God. The second thing required in the manner of their obedience in the feare of God.

The fear of God in a Servant must have foure things in it.

Firstly, a not guiltinefel of the common vices of servants, as swearing, whooring, stealing, gaming, &c.

Secondly, they must feare Gods presence, even doe their businesse faithfully, not because the eye of their Master, but of God is vpon them; this is one part of their fear of God.

Thirdly, they must pray daily to God for their Masters, and the family, and for good successe upon their owne labours; this proued that Abraham's servant feared God, Gen. 24.

Fourthly, they must be religious in the generall duties of piety to God, as well as in the particular duties of service to their Masters, they must so serve men as they feare God also.

Vses. First for Servants, and then for Masters, Servants must lerne to doe all their labour fearing God, even that God, 1. That set them in that calling. 2. Whose eyes alwayes behold how they discharge their duty in their calling, and as much as the fear of God is made the ground here of other duties, they should lerne to be the better servants to men because they feare God. Masters alfo must lerne, first, what servants to chuse, not such onely as will doe their worke, but such as feare God alfo, and if they haue failed in that, they should labour now to beget and nurse the fear of God in the servants they haue, for Gods fear would make their servants more dutifull to them, besides the reason why their servants fall to whoring, stealing, vnfrite- tinelle, &c. is because the fear of God is not in them.

Quest. But what should Masters do that their servants might feare God?

Answ. Fourfe things: First, they should pray and read the Scriptures in their houses, and Chatechize their servants. Secondly, they should bring them to the publike preaching of the word. Thirdly, they should giue them good example themselves. Fourthly, they should refraine them from prophan company, and encourage them, and allow them liberty at convenient times to converse with such as feare God. Thus of the feare of God.

Ver. 23. And whatsoever thou doest, do it heartily, as to the Lord, and not unto men.

The third thing required in their obedience is that they doe it heartily, in this Verse is the manner of the duty, and the inducement thereunto.

Heartily. Ex animo. The obedience of Servants should be a hearty obedi- ence, the Apostle will not haue only feare of God, but loue of the Master; their obedience must beginne at heart, not at hand or foot, if the heart be not with their obedience, the Master may have their labour (and that he hath of the Oxen) but such servents lose their labour.

Quest. What is it to obey Ex animo?

Answ. It is to obey voluntarily, and out of a heart and affection rightly ordered, but especially it is to obey out of a judgement well informed.

The vse is therefore to urge them to doe it, and here I would consider of the objections of Servants, why they cannot obey Ex animo.

Obiect. 1. Bondage is against nature.

Soln:
As to the Lord, and not to men.

Sol. It is against nature as it was before the fall, but not as it is now since the fall.

Ob. 1. But Christ hath made vs free,

Sol. Free in soul in this life, not in body till your bodies be dissolved, or till death.

Ob. 2. But my Master is froward.

Sol. Yet thou must be subject; 1 Pet. 2. 18.

Ob. 3. But he doth not only giue ill words, but blows.

Sol. Perhaps it is needfull, for a servant will not be corrected by words.

Prov. 29. 19.

Ob. 4. But he correcteth me vnjustly.

Sol. Firstly, who shall judge this? shall servants themselves? Secondly, it is acceptable if for well doing and for conscience thou endure to be bufeted, &c.

1 Pet. 2. 19. 20.

Ob. 5. But he correcteth me vnjustly.

Sol. Firstly, who shall judge this? shall servants themselves? Secondly, it is acceptable if for well doing and for conscience thou endure to be bufeted, &c.

1 Pet. 2. 19. 20.

Ob. 6. But my Master is not only a froward man, but a wicked man, and an enemy of Christ.

Sol. Yet thou must honour and obey him willingly; 1 Tim. 6. 1. 2.

Ob. 7. But I am an hired servant, not a bought servant.

Sol. Indeed Masters have not that power over them they have over bondmen; but yet all servants are here bound to obey heartily.

Ob. 8. But vnmeet things are required.

Sol. Discerne things that differ, but yet obey in all things. All this reproves grudging, and slovenly and stubborne servants.

Whatsoever ye do,] Not only faire, easie, cleanly, and best sort of worke, are to be done willingly, but all, or any kinde of labour whatsoever, though never so bafe or vile.

As to the Lord, and not to men.] Doct. Servants in obeying their Masters, serve the Lord.

The vse is, both for instruction of servants, and for comfort: For instruction, they must serve their Masters as they would serve the Lord, with all faithfulness, diligence, willingneffe, prouidence, confidence, &c.

For comfort and encouragement also is this doctrine, and that three ways.

First, here is a limitation; they must doe no service to men that is against the Lord.

Secondly, art thou a servant? care not for it, thou art Christ's freeman.

Thirdly, let not the beneficence of thy worke discourage thee, for in serving thy master thou serue God as well as if thou were preaching, or praying, &c. When the Apostle faith, not vnto men, we must vnderstand, not principally or only. Thus of the exhortations. The reasons follow.

Vers. 24. Knowing that of the Lord you shall receive the reward of the inheritance: for ye serve the Lord Christ.

In this verse servants are persuaded to obedience, by a reason taken from the retribution or reward of their service; and the matter of the verse is comprehended in this Syllogisme. What faithful men doeuer serve Christ, and doe this is due to him faithfullly and cheerfully, shall receive of Christ the reward of inheritance: But you Christian servants, when you performe your obiequistious obedience to your Masters, serue the Lord Christ: Ergo, you shall have the reward of the inheritance.

Knowing.] Doct. Servants may and ought to know, and be assured of their own labouration.

Vse is for confusion of Papists, and vnfound men, that denie certaine offutation: for if servants that have not the greatest wits or knowledge, that are imploied about small busineses, that have not so much libertie, nor

m learning
learning as other men, &c. yet may be assured not by conjecture, or hope, but by certaine knowledge, by most vndoubted faith: then what colour of reason can there be, why other Christians, the Lords people, should be denied this knowledge? and therefore in the second place it should teach vs to make our calling and election sure.

Reward.] Note. The worke euen of servants shall be rewarded.

Vie is for the comfort of servants, and for reprooфе of the unbeliefe that is many times in Gods children, doubting of Gods acceptation of their prayer and holy endeavours. Shall the base and secular worke of menservants be rewarded, and the great worke of piety in Gods service not be regarded?

Of the Lord.] God will be pay-master unto servants, and in that they are turned ouer to God for payment, it implies that the most masters are carelesse and vnmercifull; and this they are not only in with-holding convenient food and raiment, but in sending their servants after long time of weariue labour out of their families emptie, and without meanes to live in the world.

Reward of inheritance.]

Two things are here affirmed of heauen: First, it is a reward, and so free.

Secondly, it is an inheritance; and so sure.

There are foure vies may be made of this Doctrine. 1. Wee should much loue, eleeeme, and defend heauen, it is the reward of God. Princes glie great gifts, but Gods least gift must needs be glorious. 2. Wee should learn to be liberal as God is liberal, give freely, give largely. 3. Here is a plaine con-

For see serue the Lord Christ.] Doth. Christ is the chiefe Lord, and there-

Thus of the first maine reason.

Vers. 25. But he that doth wrong, shall receive for the wrong that he hath done: and there is no respect of persons.

Sone take this twentie fife verse to be a conclusion of the whole Doctrine before concerning Familie duties, as if hee would signifie, that he would not have this doctrine of houhold government more contemned then the doctrine of piety or righteousness; for whatsoever wife, husband, child, father, or servant, shall doe wrong in the neglect or breach of these commandements, for the familie shall bee sure to receive for the wrong hee doth, at Gods hand, without respect of persons.

Some understand the verse asa threatening to servants, if they doe any way wrong their masters.

But the commonest interpretation is mee[t], viz. to understand it as a reason taken from the certaine vengeance of God against all masters that wrong their servants, and so is the second maine reason to vrg their obe-
dience.

In the verse I likewise observe 7. Doctrines.

1. Masters must account to God for all the wrong they doe to their ser-
vants in word or deed.

2. All Masters shall be punished of God that doe wrong, if they repent not
not, though they were otherwise never so great, yea though they were never so good or righteous men; for if good men wrong their servants, God will require it, and chasten them for that as well as for other sins.

3. The sovereignty of disposing an exact, full, and final vengeance, belongs to God only, men administer only a part or drop of it.

4. God will rise up in the defence of the poorest and meanest Christians to right their wrongs.

5. Servants may not right their own wrongs, and return words for words, or blows for blows, but commit that to God.

6. Servants must be subject not only to the curteous and just, but to the froward and injurious masters.

Lastly, God is no respecter of persons, or faces, he cares no more for the master than for the man; all are one in Christ Jesus; there is neither bond nor free, Jew nor Grecian, rich nor poor, but Christ is all in all things, as is before declared, Verse 11.

Thus of the duties of Servants.

Thus also of the Doctrine of the third Chapter.
THE LOGICALL ANALYSIS OF
the fourth Chapter.

THE first verse of this Chapter belongs vnto the speciall rules of the former Chapter, and contains the dutie of matters, and the reason of it. Their dutie in these words, doe that which is just and equal to your servants. The reason in these words, knowing that ye also have a master in heaven.

In the second verse, and so to the end of the chapter, is contained the conclusion of the whole Epistle. This conclusion contains 1. matter of exhortation to v.7. 2. matter of salutation, from v.7. to the end.

The exhortation may be 3. wayes considered: first, as it concerns prayer, v.2, 3, 4. Secondly, as it concerns wise conversation, v.5. Thirdly, as it concerns godly communication, v.6.

Concerning prayer, two things are to be observed: 1 the manner, 2 the matter: In the manner 3 things are required: 1 Perseverance, 2 Watchfulness, 3 Thankfulness, v.2.

In the matter consider, 1 the persons for whom, Praying also for vs: 2 the things for which, that God may open, &c. These things are briefly laid downe, that God would open to vs a dore of vterance: or 2 more fully explicated, 1 By the subject, to speake the mysterie of Christ.
Christ. 2. By a reason, For which I am in hands. 3. By the end, That I may rotte it as becommeth mee to speake, verse 3. 4. 

Wisdome of conversation is propounded with limitation to the respect of some person, viz. them that are without, verse 6.

In that part that concerns gracious communication there are two things. 1. The precept, Let your speech &c. 2. The end of the precept, that ye may know how &c. In the precept note first the properties of speech: 1. gracious, 2. powdered with salt: secondly, the continuance, viz. always.

Thus of the exhortation. The salutation followes, from v.7 to the end: where obscure, 1. a narration as an entrance. 2. The salutations themselves.

The narration is in verse 7. 8. 9. and it concerns first Tichicus, v.7. 8. and Onesimus, v.9.

Concerning Tichicus there are two things: First his praises, with relation to all Christians, a beloved brother, or to Christ, a faithful minister, or to Paul, a fellow-servant. Secondly, the end of his mission, which is threefold: First, to declare Paul's estate; Secondly, to know their estate; Thirdly, to comfort their hearts.

Concerning Onesimus, there is likewise, first, his praises, in relation to all, so he is a brother, faithful, beloved: relation to them, he is one of them: Secondly, the end of his mission, is to make knowne, &c. v.9.

The salutations follow, and they are first signified; secondly, required: the signified salutations are from verse 10 to 15, the other from verse 15 to the end.


The Jews are described, first by their names: secondly, by their country, they were of the circumcision: thirdly, by their praises, &c. so for what they were to the whole Church, labourers, fellow-workers to the kingdom of God, or to Paul, and so they were to his consolation, v.11.

The
The salutations of the Gentiles follow, whereof the first is of Epaphras, who is described, first, by his office, a servant of Christ; secondly, by his relation to them, he is one of you; thirdly, by his love to them, shewed by his striving in prayer for them; fourthly, by his zeal not only for them, but the neighbour Churches, ver. 13.

Thus of the salutations signified. The salutations required follow; and those are either particular, verse 15, 16, 17. or generall, verse 18.

The particular salutations concern either the Laodiceans, verse 15, 16. or the Colossian Preacher, who is not only saluted, but exhorted, verse 17.

The generall salutation hath in it first a signe: The salutation by the hand of me Paul. Secondly, a request, remember my hands. Thirdly, a love, Grace be with you, Amen, verse 18.
The Metaphrase
upon the fourth Chapter.

Verse I.
Ye masters do that which is just and equal unto your servants, knowing that ye have also a Master in heaven.

Verse 2. Continue in prayer, and watch in the same with thanksgiving.

Verse 3. Praying also for you, that God may open unto you the door of utterance, to speak the mystery of Christ: wherefore I am also in bonds.

Verse 4. That I may utter it as it becometh me to speak.

Verse also must do that which is just unto their servants, both for their souls, and for their bodies also, in diet, wages, or correction: and that which is equal both while they stay with them, in allowance of recreation, and respect of their weakness and sickness, and when they goe from them, not to let them goe away emptie: knowing that they themselves are servants unto God who is in heaven, and will call them to accounts.

To conclude, I returne againe to all sorts of Christians, and exhort them to three things principally: the first is about prayer, the second is about their carriage, the third about their speeches. For their prayers there are three things exceeding necessary: perseverance, and Christian watchfulnesse, and thanksgiving for the graces and blessings they doe receive.

Remembering us also in their prayers, that God would open unto us a doore of utterance with libertie, courage, power and good successe to breake open the mysterie of the Gospel of Christ, for which I am now in prison.

That I may so speake of those dreadful secrets, that I no way derogate from the majestie of them, or that trust that is committed to me, or expected from me. Thus of what I would specially commend to you about prayer.

Now
The Metaphrase.

Now for your carriage; I would have you especially looke to your felues in respect of your behaviour before or amongst the wicked, who are not of God's familie, and strangers from the life of God: it were an admirable thing to carry your selues in a wise and dierect manner towards them. Hence and by all other ways showing your selues to be skilfull Marchants in re-deeming the time which hath beene lost.

And for your communication, let it be of good and boly things, not offensive, or slanderous, or filthy; and powdered with the salt of discretion and mortification: and thus let it be alwase and in all companies, that yee may speake filty unto every man, and to his place and the occasion.

I have sent over Tychicus to declare unto you my whole estate, who is both a godly man well respected, and a painfull Minifter, that ioynes with vs in God's worke.

And with all I send him to know how you doe, and to comfort you by all meane with heartie consolations.

And with him I have sent Onesimus, who is now a godly man, truly sincere and well respected, even he that was borne or brought up amongst you. These two will relate all things to you.

I have also divers commendations to deliver to you, some from some Lewes, others from Gentiles. Of the first fore are Aristarchus, and Marcus, and Iesus. Aristarchus is my prison-fellow. Marcus is Barnabas sister's sonne, and it is bee concerning whom heretofore you received some advetisements not to admit him, but now if he come unto you, receive him.

Iesus by his good carriage hath gotten himselfe the surname of luft. These three are Lewes, and indeed the only men that constantly hold out to helpe forward the kingdom of God: they are men in whom I am much comforted.

Those of the Gentiles that desire to be remembred to you, are Epaphras, Luke, and Demas. Epaphras is a worthy servaunt of Christ, and the dearer ought he to be to you, because he is one of you: he strineth mightily for you in all sorts of prayers, being importunate with God, that you might hold out without declining, and be more and more compleat and full in the knowledge and practice of the whole will of God.
The Metaphrase.

For I have him witness, that he is inflamed with great affection both for you, and them of Laodicea and Hierapolis.

Luke also a Physician both godly and greatly respected, saluteth you, and Demas.

I pray you also to remember my salutations to the brethren of Laodicea; especially to Nymphas and that religious family, who for their pietie and good order, are as it were a little Church.

And when this Epistle hath beene publikely read of you, send it to the Church of Laodicea to be read there also, together with that letter which was sent to me from Laodicea.

Commend me also to Archippus your Preacher, and charge him to take heed he do not his worke by halves, but as he hath received his commission from the Lord, so let him fulfill it, both by constancie, and painfulnesse, and power fulnesse of preaching.

Ioyne also my owne salutation, which is written with mine owne hand, and not by my Scribe. I pray forget me not in this restraint. The grace of God as the only faire portion, be now and alwayes with you.

And my confident hope, is, so it will.

THE
CERTAINE OF THE
choi[est and chiefest points handled
in the fourth Chapter.

Ow Masters doe that which is iust.    fol. 157
Masters doe unequally iue wayses. 158
Of continuance in praiuer, and of such as fall away from the
affections and pratiſe of praiuer, with the inconveniencies of it. 159
Objections about praiuer answered. 160
Of watchiug in praiuer. 160
The doore of utterance hath iue things iuit: 161
Fiue things flop the montheis of Gods Minifters. 163
Christ is a myſterie to fiue sorts of men. 163
Christ a myſterie iue wayses. 164
The Gofpel hidden fiue wayses. 164
How Minifters must preache. 165
How the people must heare. 165
What it is to walke wisely. 166
He walkeſ sureſ fully that observes fiue rules. 167
Who arc without. 167
The rules of anſwering in reſpect of wicked men. 167
Six things observed concerning redeeming the time. 168
Fourſe conſiderations of the opportunitie of time. 168
What time is loft: and how time may be bought againe: and how time must bee used
when it is bought. 169
Conſituces to redeeme time. 170
Observations concerning gracious speeech. 171
The reasons why some men cannot leave their euill words. 172
What they shoulde doe to get victorie. 172
Perfeuerance in good words as well as good workeſ. 173
Six things concerning anſwering unbelieuers. 173
Seven things required in anſwering well. 173
Fourſe things concerning anſwering believers. 173
Six rules about receiuing one another. 178
Whether the name of iefus may be giuen to any man. 179
Eight things to winne the reputation of iust men. 179
What hearers are like to fall away. 180
A threeſoſl kingdome of God. 180
The priviledges of the kingdome of grace. 181
Six signs to know the ſubieſts of Chrifs kingdome. 181
How men may get into the kingdome of God. 182
Why many hearers haue no more comfort iue hearing. 183
Who are Chriffs ſeruants. 184
### Chiefe Notes.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The force of prayer.</td>
<td>185</td>
</tr>
<tr>
<td>Sorts of prayer.</td>
<td>185</td>
</tr>
<tr>
<td>What striving in prayer imports.</td>
<td>186</td>
</tr>
<tr>
<td>Eight things we must fight against in prayer.</td>
<td>186</td>
</tr>
<tr>
<td>Rules for prayer.</td>
<td>187</td>
</tr>
<tr>
<td>The miserie of such as fall away.</td>
<td>188</td>
</tr>
<tr>
<td>The causes of falling away.</td>
<td>188</td>
</tr>
<tr>
<td>How many ways Christians may be said to be perfect.</td>
<td>189</td>
</tr>
<tr>
<td>What we must doe to be perfect.</td>
<td>189</td>
</tr>
<tr>
<td>The arraignment of the civil honest man.</td>
<td>190</td>
</tr>
<tr>
<td>Twelve sorts of wrong zeal.</td>
<td>194</td>
</tr>
<tr>
<td>Six things in true zeal.</td>
<td>194</td>
</tr>
<tr>
<td>Four sorts of men reproved about physick.</td>
<td>195</td>
</tr>
<tr>
<td>Three rules for our practife concerning such as we suspect in profession.</td>
<td>196</td>
</tr>
<tr>
<td>A religious familie is a little Church.</td>
<td>197</td>
</tr>
<tr>
<td>Four orders in the familie.</td>
<td>197</td>
</tr>
<tr>
<td>Of reading the Scriptures.</td>
<td>198</td>
</tr>
<tr>
<td>The profit of reading Scripture, and the causes why many profit not.</td>
<td>198</td>
</tr>
<tr>
<td>Painful Preachers many times grow idle.</td>
<td>199</td>
</tr>
<tr>
<td>How many ways men remember the bonds of others.</td>
<td>202</td>
</tr>
<tr>
<td>Of the authoritie of the Postscript.</td>
<td>202</td>
</tr>
</tbody>
</table>

---

**CHAP.**
CHAPTER III.
VERSE I.

To masters doe that which is just and equal unto your servants, knowing that ye have also a master in heaven.

His verse belongs unto the doctrine of household government, and contains, 1. the duty of masters, 2. the reason, knowing, &c.

In the duty, 1. the parties charged, (ye masters) 2. the duty required, (doe that which is just and equal) 3. the persons to whom it is to be performed, (unto your servants.)

Masters. All matters are charged, without difference, yea the wife as well as the husband by a Synecdoche, the greatest as well as the meanest, and the poorest must deal justly as well as they that have more means; &c.

Doe that which is just and equal.

 Doctrine from the coherence: That God that promiseth eternal things, will provide temporal things also. In the former chapter God promised the reward of inheritance for servants; here he takes order for their well being in the world, charging masters to see that they be used justly and equally.

Inf. 1. Masters must doe justly, and shew it, 2. generally, by not requiring vniust things of them, and by chusing such servants as are just into the familie, 3. let by bringing in lewd servants the rest be infected. For if it be a great injustice to bring in an infectious servant that hath the plague upon his body, and to appoint him to work among the rest of his servants that are free from the disease, then it is much more vniust to bring in lewd servants, that have the plague sore of sinne running upon them: for the presence, and counsel, and example of lewd sinners, is of more power to infect a found soule, than is a plague man to poison the found body of others. 2. More particularly, masters must doe that which is just, 1. to the soules, 2. to the bodies of their servants. They must deal justly with their soules, by helping them to grace if it be possible, but at least by bringing them to the publike means of grace, and by private training of them upon Gods fear, by prayer and instruction. The injustice they owe unto their body may be referred unto three heads: for either it concerns their maintenance, and so they must give them their portion of food convenient for them, 3. or it concerns their wages, and so they must give the wages proportionable to their work, and that in due time, and without defraudding them of any part of it, 4. or it concerns their punishment, and so the injustice of the master must be shewed, both in this, that hee will pu
Masters doe vnequally 7. ways.

Doe that which is just and equall.

Chap. 4.

vith their open disorders, as also that he will doe it with instruction, moderation, and to profit them and the whole familie.

Equall.] Masters must not only deal justly, but they must deal equally with their servants. And masters dealt vnequally many ways.

1. When they require inconvenient things: for though the servant must obey, yet the master finnes in requiring vnequall things.

2. When they impose more worke then they haue strength to doe.

3. When they turn them away when they are sicke: for it is equall that as thou haft had their labour when they were well, so thou shouldest keepe them when they are sicke.

4. When they restraine them of libertie for their soules. If thou haue the worke of their bodies, it is equall that thou take care for their soules: and if they serve thee six dayes, it is very equall thou shouldest proclaim libertie to them to doe Gods worke on the Sabbath day.

5. When they restraine and with-hold their meat and wages.

6. When they send them out of their service empty, after many yeeres bondage; and not prouide that they may have some meanes to live afterwards.

To conclude, it is not equall for the master to heare every word that men say of his seruants b, nor is it meet they should bring vp their seruants delicately c, nor yet that they should leave their callings and the whole care of their businesse to their seruants, but they ought diligently to know the state of the heards themselves d.

Thus of the duty. The reason follows.

Knowing that ye haue also a master in heaven.

Here are foure Doctrines to be obserued.

1. That there is no matter, but he is a seruant; and therefore as hee would require his worke to be done by his seruant, so hee should be carefull himselfe to doe Gods worke, to whom he is a seruant.

2. That Gods maiestie and mans authoritie may well stand together: Christ and Cesar can well agree: Mans gouernment in a familie, and Gods government in the world, are not opposte one to the other.

3. Ignorance of God, and the accounts must be made to God, is the cause of that securitie, insolencie, and crueltie that is in men.

4. That it is ill to vse seruants ill, it will be required if they be wronged.

Thus of the reason.

Vers. 2. Continue in prayer, and watch in the same with thanksgiving.

In this verse, with those that follow to the end of the chapter, is contained the conclusion of the whole Epistle.

This conclusion contains matter of exhortation, to verse 7. and matter of salutation, verse 7. to the end.

The exhortation may be three wayes considered,

1. As it concerns prayer, vers. 2. 3. 4.

2. As it concerns wise conversation, vers. 5.

3. And as it concerns godly communication, vers. 6.

Concerning prayer, two things are to be obserued.

1. How we must pray, or the manner.

2. For what, or the matter.

In the manner three things are required: 1. perseverance, 2. watchfulness, 3. thankfulness, vers. 2.

In the matter is further added, 1. the persons for whom, praying also for us: 2. the things for which, that God may open, &c. vers. 3. 4.
Continue in prayer.

3. This

Of continuing in prayer.

Of such as fall away from the affection and practice of prayer.

The hurts that follow the apostacie from the power and practice of prayer.

The doctrine exprest in these words is threefold.

1. That we must hold our and pray still, and never give our prayer till we giue vp our soules into Gods hands.

2. That wee must pray vpon all occasions, for health, wealth, successe in our callings, preservation of our estates, the blessing of God vpon the word, Sacraments, reading, &c. for pardon of sinne, salvation of our soules, ouer stretching our our desires to all the opportunities and callings to prayer.

3. Wee must be instant in prayer, let all aside for prayer, wait vpn it, for so the word is rendered, to wait, Act. 10.7.

Ver. 2. Continue in prayer.

The doctrines implied in these words are foure.

1. That our mortall condition is a condition of singular vanitie, in that the beful of Gods servants are ever wanting something.

2. That long prayer of it selie is not blame-worthy. Christ continued all night in prayer.

3. That prayer is of perpetuall vse in the life of a Christian.

4. That to pray by his is not Gods ordinance, neither that he requires, nor that he will accept.

The doctrine exprest in the words is threefold.

1. That we must hold our and pray still, and never giue our prayer till we giue vp our soules into Gods hands.

2. That wee must pray vpon all occasions, for health, wealth, successe in our callings, preservation of our estates, the blessing of God vpon the word, Sacraments, reading, &c. for pardon of sinne, salvation of our soules, ouer stretching our our desires to all the opportunities and callings to prayer.

3. Wee must be instant in prayer, let all aside for prayer, wait vpn it, for so the word is rendered, to wait, Act. 10.7.

Ver. 2. Continue in prayer.

The doctrines implied in these words are foure.

1. That our mortall condition is a condition of singular vanitie, in that the beful of Gods servants are ever wanting something.

2. That long prayer of it selie is not blame-worthy. Christ continued all night in prayer.

3. That prayer is of perpetuall vse in the life of a Christian.

4. That to pray by his is not Gods ordinance, neither that he requires, nor that he will accept.

The doctrine exprest in these words is threefold.

1. That we must hold our and pray still, and never giue our prayer till we giue vp our soules into Gods hands.

2. That wee must pray vpon all occasions, for health, wealth, successe in our callings, preservation of our estates, the blessing of God vpon the word, Sacraments, reading, &c. for pardon of sinne, salvation of our soules, ouer stretching our our desires to all the opportunities and callings to prayer.

3. Wee must be instant in prayer, let all aside for prayer, wait vpn it, for so the word is rendered, to wait, Act. 10.7.

Ver. 2. Continue in prayer.

The doctrines implied in these words are foure.

1. That our mortall condition is a condition of singular vanitie, in that the beful of Gods servants are ever wanting something.

2. That long prayer of it selie is not blame-worthy. Christ continued all night in prayer.

3. That prayer is of perpetuall vse in the life of a Christian.

4. That to pray by his is not Gods ordinance, neither that he requires, nor that he will accept.

The doctrine exprest in these words is threefold.

1. That we must hold our and pray still, and never giue our prayer till we giue vp our soules into Gods hands.

2. That wee must pray vpon all occasions, for health, wealth, successe in our callings, preservation of our estates, the blessing of God vpon the word, Sacraments, reading, &c. for pardon of sinne, salvation of our soules, ouer stretching our our desires to all the opportunities and callings to prayer.

3. Wee must be instant in prayer, let all aside for prayer, wait vpn it, for so the word is rendered, to wait, Act. 10.7.

Ver. 2. Continue in prayer.

The doctrines implied in these words are foure.

1. That our mortall condition is a condition of singular vanitie, in that the beful of Gods servants are ever wanting something.

2. That long prayer of it selie is not blame-worthy. Christ continued all night in prayer.

3. That prayer is of perpetuall vse in the life of a Christian.

4. That to pray by his is not Gods ordinance, neither that he requires, nor that he will accept.

The doctrine exprest in these words is threefold.

1. That we must hold our and pray still, and never giue our prayer till we giue vp our soules into Gods hands.

2. That wee must pray vpon all occasions, for health, wealth, successe in our callings, preservation of our estates, the blessing of God vpon the word, Sacraments, reading, &c. for pardon of sinne, salvation of our soules, ouer stretching our our desires to all the opportunities and callings to prayer.

3. Wee must be instant in prayer, let all aside for prayer, wait vpn it, for so the word is rendered, to wait, Act. 10.7.
This doctrine may serve for encouragement to many of Gods poore seruants, against all the doubts and fears of their owne hearts; these neede only better information, for their discouragements arise from mislakings, as may appeare by their objections.

Ob. I haue much hardnesse of heart before I goe to pray.
Sol. I. So had David in the entrance into many of his Psalms, yet hee recouereath and exulteth exceedingly before the end.

2. Hardnesse of heart that is felt and mourned for, is no hindrance to the successe of prayer.
3. Therefore thou haft more need to pray, for prayr is as a fire that melts the leade hearts of men.

Ob. I want words when I come to pray.
Sol. I. Go to Christ, and beleeche him to teach thee to pray, and pray God to give these words, that hath commanded thee to take vnto these words.

2. Be more in the examination of thy heart and life by the Law.
3. The Spirit helpes our infirmities, when (for words) wee know not how to pray as we ought.

4. The foundation of God remaineth sure, and is sealed, if thou but name the name of the Lord with vprightnesse, defining and resolving to depart from iniquitie, he may have an infallible feale of saluation, but name the name of God in prayer, as the word is in the original.

Ob. But I doubt of audience.
Sol. I. Consider Gods nature, commandement, promise; his nature, he is a God that heareth prayrs; his commandement, for hee as peremptorily gives his commandements to pray, as he doth any of the tenne Commandements, and therefore will certainly accept of what hee so earnestly commands; his promises also are to bee collected and considerd as they lie scattered in severall Scriptures: He will beare vnto all that call upon him in heart, And his ears are open to the prayrs of the righteous, &c. Only be thou carfull that thou liest not in any preumpitous sinne, and that thou turne not away thine eare from hearing the Law, and that thou allow not thine owne heart in wrath or doubting, for these and such like arc greaters of audience.

Ob. I haue praised long and often, and yet I am not heard.
Sol. I. God sometimes doth of purpose deferre to grant, that so he might compell them to continue to pray.

2. Consider the things thou praiest for, whether they be such things as God will euere grant: for if wee ask amisse, or onely for fleshly things, or to spend vpon our lusts, God will never heare.

3. God heareth divers wayes, for sometimes he granteth not what is asked, but giueth what is answereable to it or better, so he heard Christ, Heb. 5.7.

Thus of continuance in prayer.

Watching in the same.

Doli. Watching is necefull vnto prayr. For explication whereof we must know that watching is taken 2. wayes, either literall or metaphorically; literall, and so is either a judgement or a dutie: watching as a judgement, is when God brings vpon wicked men the terrors of the night, or for chaffement of his seruants, holds their eyes waking. As a dutie, watching is a voluntary restraining of our eyes from sleepe, and spending of the whole or part of the night in holy imployments. Thus the Church kept the night of the Pasover holy, Exod. 12.42. Thus Christ watched, Matt. 14.32.5. Thus Paul, 2 Cor. 11.23. Thus David, Psal. 80.18. And this watching vfed by Gods children was either ordinary, or extraordinary: Ordinary watching is nothing but a sober vfe of sleepe, in which we ought to be moderate as well as in earing and drinking. Extraordinarily Gods children have bene vfed to watch
With thanksgiving.

watch either upon occasion of great judgments, or for preparation to some great business. Thus Christ would spend whole nights in prayer; thus he watched before his passion. Or when they have loit the benefit of Christ's presence, Cant. 3. 1, and all this they have done with great success, for their reins have taught them in the night, and their foules have been full as with marrow. But wee may justly complain, and take vp the words in Job 35. 10. But none faith, where is God that giveth songs in the night?

But it is spiritual watchfulness that is here specially required, and it is nothing else but a Christian heedsfulnesse, observation, and consideration, both for prevention of evil, and embracing of the means, wayes and opportunities of good. And thus we must watch, first our owne hearts, to see where any habit of spiritual leprouie in thoughts or affections breaks out, to heale it in time. Secondly, the practises of Satan, that wee be not infradine with his spiritual baits and methods. Thirdly, the wayes of God: if any mercy appeare, or fountaine of grace open, to snatch vp our incense, and runne presently to Gods Altar, and offer with our sacrifice the values of our lips; or if any threatening arrest vs, or judgement befall vs, to make our peace speedily, and fleue from the anger to come. Fourthly, the comming of Christ either by death or judgement, specially wee should watch upon whom the ends of the world are come.

But that which is here principally meant, is watching vnto prayer, and thus we had need to watch, 1. to the means to get abilitie to pray, 2. to the opportunitie and occasions of prayer, 3. to the successe of it, to take notice of Gods answer, and our speeding, waiting vpon God till he giue a blessing, or if God hide himselfe, to sue out an attonement in Christ.

Thus of watching.

With thanksgiving.

Doct. 1. When we have any suits to God for what we want, wee must carefully remember to giue thankes for mercies receiv'd, and particularly for all Gods mercies in prayer.

2. In that the Apostle so often vrgeth the durie of thanksgivning, it shewes that naturally we are exceeding unthankfull for the mercies of God, and that few of vs are careful to yeeld God contandy this sacrifice.

3. There are divers kindes of thanksgivning, or divers wayes of thanking God. For men giue thankes,

1. By receiuing the Eucharist, which is called the cup of blessing.

2. By obedience of life, for hoo that will truly offer praiue vnto God, must order his wayes aright.

3. By opening our lippest to found forth his praiue, and thus God's name is honoured, both by thethankes or praiue.

1. Of celebration when we tell of God's mercies to others.

2. Of innovation when we speake of Gods praiues to God himselfe in prayer, this is here specially meant, and of this I have entretained before at feuerall times, out of other places of this Epistle.

Thus much of the manner how we must pray. The matter followes, and first of the persons for whom we must pray.

Praying also for vs.

In generall I obserue three things, 1. That wee ought to pray one for another. 2. That one great meanes to get a large heart in prayer, and the perseverance in the practife of it, is to endeavour after tender and affectionate desires to helpe others by prayer. 3. That Christians should desire the prayers of others, as carnall men make use of their friends to get their help for wealth, offices &c. So should Christians improoue their interett in the affections of their friends by seeking prayer of them.
Praying also for us.

Chap. 4.

1. It is due, together, and so notes, that it is not enough to pray for others, but we must pray with others, and mutually help one another by faith, knowledge and prayer.

For us, Here I obserue 4 things.
1. That the greatest in the Church need the prayers of the meanest.
2. That in hearing prayer God is no accepter of persons, but he is as well willing to hear the Colossians prayers for Paul, as hear Paul pray for the Colossians.
3. It is the duty of the people to pray for their Ministers.
4. It is to be observed, that he witheth them to pray for other Preachers as well as for himself; there may be a spiritual pride in defiring the prayers of others: he did not enquire that others should have roome in the hearts of others as well as he.

Thus of the persons for whom.

The things for which are two ways to be considered: 1. As it is briefly laid downe. 2. As it is more largely explicated.

It is laid downe or propounded in these words, that God would open to vs a doore of utterance, and is explicated in these words that follow, by the subiect, reason and end.

A doore of utterance. There are divers doores in the Scripture, in the metaphorical acceptance of the word: There is the doore
1. Of admission into the functions of the Church, Job 10.1.
2. Of life, and the doore of life is the womb of the mother, Job 3.10.
3. Of protection, and so to be without doores and barres, is to be without defence and protection, Jer. 49.31.

Lastly, there is a doore of gifts, as of knowledge, Revel. 441. Proverb. 8.33. Of faith, Acts 14.27. Of utterance, 1 Cor. 16.9. so here. The doore of utterance comprehends 5 things: 1. Libertie and free passaage to preach the Gospel. 2. Opportunity. 3. Power of preaching. 4. Courage and boldness, with full vent to rebuke mens sinnes, and reveal all Gods counsels, without feare of any mans face. 5. Successfull, even such utterance as will open a doore into the hearts of the hearers: so that to pray for the opening of the doore of utterance, is to pray for libertie, opportunity, power, courage, and successfull.

Vie. Is first for Ministers, and then for the people. Ministers may see here what it is that specially makes a happie Pastor; not living, countenance of great men, &c. but libertie, courage, power, &c. And it greatly taxeth four parties of Ministers: 1. Dumb Ministers, that utter nothing. 2. Fantastical Ministers, that utter the full hood of their owne brains, that speak their owne dreams, and from the vanity of their owne hearts, and feek out for the people only pleasing things, dawing with untempered mortar. 3. Idle Ministers, that utter not all Gods counsell, for matter or for time, speake but falsely to the people, preach not in season and out of season. 4. Cold Ministers, that speake not the power of preaching, strive not to approve themselves in the sight of God, and to the conscience of men.

The people also should make conscience of their duty, they may learne from hence what to pray for, and should daily with importunity beseech God to open this wide doore of utterance to their Teachers.

Before I passe from the matter hee prays for, I must note a doctrine lies secretly lodged within the same: wee may finde in the end of this verse, that the Apostle was in prifon, and yet he doth not desire to have the doore of the prifon.
prison open, but the doore of his heart open to vter the mySTERie of Chrift, noting that it is a greater want to want the libertie of his minifterie, in respect of vterance, then it is to want the libertie of his body in respect of the prison. We should take notice of this for divers vse: 1. For thankfullneffe, if there be a doore of vterance opened in Gods house. 2. For preuation of all things (as much as lieth in vs) that might flop the mouthes of Gods faithfull Mini\fiers. There are five things that flop the mouthes of Minifters in generall: 1. Ignorance and prefumptuous finnes in the Minifters themselfes; 3. For polluted lips are no lips of vterance: the lips of the Minifter should be touched with the coales of knowledge, zeale, and mortification. 3. The finnes of the people many times put the Teachers to ftifence: the rebellion of the house of Israel made Ezekiel dumbe, that he could not preach, Ezek. 3. 26. 24. 27. 7. The violence of prefarors prevailes often to fhit the wide and effectuall dooes of powerfull preaching, 1 Cor. 16. 9. and therefore we should pray that God would deliuer his faithfull Minifters from vnreasonablc and abrud men, 1 Thes. 3. 2. 4. Discouragement and fear silence many a Minifter in respect of the life and power of preaching, 1 Cor. 16. 9. 13. Heb. 13.17. Lastly, humane wilfome not only lets the people from the profit of hearing, but likewise it lets the Minifter from the power of preaching.

God would.

Doct. 1. The hearts of Minifters, yea of the best Minifters, are naturally shu't; they have no gift to profit withall, but they have received it: and who is sufficiently of himselfe for these things?

Doct. 2. 'Tis God only that opens vnto men the doore of vterance; 'tis he that makes the heart of the Prieffes fat, and creates the fruit of the lips to be peace: he openeth, and man openeth; and fhoweth, and man openeth: and it should teach them lefle to fear men and their rebukes, and the lefle to care for the rage of the oppreflor: for if he will giue libertie, who can reftain it? and if he will fllence, who can inlarge?

Even unto vs.] This manner of speech notes either his humilitie, or his reftaint in prison, or the difficultie of vterance. His humilitie it may note in this fenfe, that howsoever he hath beene a blafphemor, or a perfector, &c. yet that God would be pleased to honour him and his worke so much, as giue vterance euen to him and fuch as he is. His reftaint in prison it may import also, and fo his defire is they shou'd not pray onely for Minifters that were at large and enjoyed peace, but also euen for him and fuch others as were in prison; for a godly Preacher will not beidle, no not if he come into prison: and thus also it notes, that the wiftest men of themselues are not able to teach with power and profit the simpleft and meanefl men; an Apoftle cannot teach a prifoner, without Gods speciall aid and bleffing. These words may note also the difficultie of vterance, as if he should fay, you had need to pray not only for ordinary, but extraordinary Minifters.

Thus of the thing praised for, as it is briefely propounded. Secondly, it is inlarged, 1. by the subie\ct, 2. by a reafon, 3. by the end.

The subie\ct of the vterance is the mySTERie of Chrift.

To fhake the mySTERie of Chrift.] Chrift is a mySTERie to the Gentiles, to the Jewes, to Heretikes, to Papifts, to carnall men, yea to godly men. It is a mySTERie to the Gentiles that there shou'd be a Saviour: To the Jewes, that Salvation shou'd be in the Carpenteres fonne: To the Papifts, that he should be the Saviour alone: To the Heretikes, that hee shou'd be a Saviour in both natures: To the carnall man, that he shou'd be a Saviour in particular to him: And to the godly man, that he shou'd be fuch a Saviour.

But to exprefs this more particularly, Chrift is a mySTERie five wayes: for there are mySTERies

1. In
To speake the mysterie of Christ.

Chap. 4.

1. In the perfon of Christ: for what tongue can describe the supercelestiall
union of his natures, or the treasures of wifdome and knowledge, or the ful-
nesse of the Godhead that dwells in him bodily?

2. In his life and death. The world could not comprehend the booke
that might be made of the wonders of his birth, life, and death. We may see
in that that is written what to adore; for in this world a perfect knowledge we
shall never attaine.

3. In his body, which is the Church: for who can declare his generation?
or expresse the secrets of his power and presence, in filling her, who himselfe
is her fulness, and filleth all in all things? or describe the manner of the vnion
betweene Christ and his members? Is not this a great mysterie?

4. In the Sacraments of Christ. The holy invisible presence of God is a
mysterie: the communion of the body and bloud of Christ, not locally or by
contall, and yet truly, is a mysterie: the seale of the holy spirit of promise upon
the hearts of beleeveres, in the due vfe of the Sacraments, is a mysterie: the
spirituall nourishment that comes to the foule by such secret and hidden pal-
fages invisibly, is a great mysterie.

5. In the Gospell of Christ. And by the mysterie of Christ in this place I
think is meant the Gospell of Christ: and it is called a mysterie because of the
hiding of it. If you ask me where the Gospell hath beene hidden, I must
answer, it hath beene hidden, 1. in the breast of God from all eternitie: 2. in
the shadowes and types of the ceremoniall Law, which was the Iewes Gospell:
3. in the treaurie of holy Scriptures: 4. in the perfon, obedience, and paffion
of Christ, who was the substance of the Mofaicall ceremonies, and the quint-
efence of all Euangelicall doctrine: 5. in the hearts of Christians.

If you ask me from whom it was hidden, I answer, not from the elect, for
God by preaching revealed it vnto them in due time; but from wicked men,
but with great difference: for to some there is no Gospell at all giuen, as to the
Gentile: to some not giuen plainly, as in those congregations of Israel, to
whom this euangelicall loafe is not giuen, though in the whole lump it be
giuen: to some not giuen in the power of it, for though they heare the prea-
ching, yet by reason of mixtures, carnall wifdome, or ignorance, and confu-
sednesse in the Teachers, there is little power in it: to some not giuen inter-
nally, though externally they have means in the plentie and power of it.

If you yet ask me what causeth this hiding of the Gospell from such as liue
euen in the light of it; I answer, it is either
1. The vaile of their owne ignorance.
2. The powerfull working of the God of this world to blinde them.

2 Cor. 4.4.

3. The custome in sinne, and customarie abuse of pleasures and profits.

4. The secret judgement of God, either because hee will have mercy
on whom hee will have mercy, or because men have beene touched and reiect
Gods call in the day of saluation, or because they haue presumptuously abused
Gods promises, to make them bauds for sinne.

The vies follow. Is the Gospell a mysterie? It should teach vs,
1. To esteeme Gods Ministrers, seeing they are dispensers of Gods my-
steries, 1 Cor. 4.2.

2. To strue by all means to see into this secret, accounting it our widsom
and understanding, to gain the open knowledge of this secret doctrine,
Ephes. 1.8.9. but because every yevell is not meet to beare this treasure, wee
should get a pure confidence to carry this mysterie of faith in, 1 Tim. 3.9.

3. To account our ears blessed if they heare, and our eyes blessed if they
see: it is a great gift of God to know the mysterie or secrets of this kyn dome,
Matth. 13.11. &c.
That I may utter it as it becommeth me to speake.

That I may utter it.] In qua veritate, That I may manifest it.

Dott. Sound preaching is the manifesting of the mystery of Christ.

This doctrine as it is newes the profit we may get by preaching, so it maintaines plaine teaching, and reproves such as would be Doctors of the Law, and yet understand not of what they speake, they darken the texts they speake of.

It, *vtr. Dott. As good not preach, as not preach the Gospell of Christ: we doe nothing, if our people understand not the mystery of Christ, but remaine still ignorant of the favour of God in Christ.

As it becommeth me to speake.]

Dott. It is not enough to preach, but we must so preach as becometh the mystery of Christ, and to preach so is to preach with power, *1 Thes. 1.5.* with inสance and all watchfulnesse, *2 Tim. 4.2, 3, 5.* with patience and all constancie, with fear and failing, *1 Cor. 4.9, 2 Cor. 6.4, 2 Cor. 4.8.* with assurance of doctrine, *2 Cor. 4.13.* with all willingnesse, *1 Cor. 9.16, 17.* with all faithfullnesse, *1 Cor. 4.2.* with all zeale, knowing the terror of the Lord, perswading, exhorting, beseeching, *2 Cor. 5.11.* *1 Thes. 2.12.* approving themselves in the sight of God, to the conscience of the hearers, *2 Cor. 2.17.* and *4.12.* with all holy, just, and blamelefe behaviour, *1 Thes. 2.11.*

Thus doe not they preach that are Neophytes, young schollers, rash, scandalous, or doe about questions, and logomania, or fables and vain disputations, which breed strife, and questions rather then godly edifying, nor they that come with wisdom of words, and the innocious speech of mans eloquence, *1 Corin. 1.1.* and *2.1, 4.*

All this may teach Ministers by reading, prayer, and preparation to be with their God, before they come to speake to Gods people: it may terrifie careless Ministers, wee vnto thee if either thou preach not, or not as becometh the mystery of Christ, *1 Cor. 9.16.* It may comfort good Ministers: for if God stand vpon it to haue his work thereby done, hee will certainly pay them their wages, yea if Israel should not be gathered, yet their wages should be with God, and their works before him.

Lastly, if Ministers must preach as becometh the mystery of Christ, the people must hear as becometh the mystery of Christ, with attention, constancie, patience, recurence, in much affliction, as the word of God, with sincerity, hungering appetite, and fruitfulnesse.

Thus of the first branch of the exhortation.
Walk wisely towards them that are without, and redeem the time.

These words are the second part of the exhortation; and concern wife conversation.

Walk.] This is a metaphor borrowed from travellers, and notes both action and progress; hearing, and talking, and commending of God's servants, will not serve turne, but we must both practice and proceed.

There is a double race in the life of a man, one natural, the other voluntary, the one is the race of life, the other is the race of holy life: in the first men must runne whether they will or no, and come to the end of it; but the other will not be dispatched without great endeavour and constancy. As the most of us order the matter, the natural race of life is almost runne out, before we once enter the lists of walking in the race of holy life, yea, God's children are so apt to fleepe, and fit still, and tire, that they need to be excided and called upon, and encouraged in their race.

Walk, dwellers.] A Christian is a peripateticke, so is Christ, so is the Deuill, so are Heretikes, so are Apostataes, so are worldly men. Christ walkes in the midt of Ren. 2.1. The Deuill walkes in the circumference round about, Iob 1, his motion is circular, and therefore fraudulent and dangerous. The Apoftera walkes backward. The Heretike walkes out on the right hand. The worldly man walkes on the left hand, enticed out of the way by worldly profits, pleasures, and lufts. Only the true Christian walkes forward.

Wisely.] Wise dams of conversation must be considered two ways: 1. Generally. 2. With limitation to the respect of them that are without.

In generall to walk wisely, is to walk wisely hath in it 4. things.

1. To walk wisely is to walk orderly: and the order of conversation hath in it two things. 1. A due respect of the precedence of things, so as we must first provide for heaven, and then for the earth, first learne to die, and then to live; first serve God, and then our selues, and other men; first care for the soule, and then for the body; first seek the kingdom of God and the righteousnesse thereof, and then outward things.

2. It hath in it a careful attendance to our calling with diligence, and constancy, and patience, 1 Cor. 7, 17. 1 Thess. 4.11.12. & 2 Thess. 3.6. 11. To walk inordinately is to walk unwisely.

3. To walk wisely is to walk speedily: walk in the light while you haue the light; lose no opportunity, delay no worke in harvest, Iob. 32. 35.

4. To walk wisely is to walk uprightly, and that for matter in the newness of life, Rom. 6.4. and for manner exactly, precisely, circumspectly, Ephes. 5.15.16.

5. To walk wisely is to walk surely, and he walks surely,

1. That will live where he may haue means for his soule as well as his body, he will not live in darkness, but desires to be where he may haue the greatest light.

2. That makes the word the rule of his actions, and is sure of warrant from the Scripture for what hee doth, Dem. 4.5. 6. This is to walk in the Law, Psal. 119.1. according to the rule, Gal. 6.16.

3. That will not live under any knowne threatenings, will not venture to goe on with wrath hanging over his head, hee is none of those fools that will not understand though the foundations of the earth be moved, Psal. 82.5.

4. That walks by faith, and not by sight, 2 Cor. 5. 7. truths not in things that may be seene, which are mutable, but labours to be clothed with the garments of Christ's righteousnesse: hee walkes not wisely that walkes nakedly, Rev. 16.15. And for manner of assurance, hee that is a wise man when hee sees
Towards them that are without.

fees how carefull the men of the world are to make every thing sure, and what ftrites there are for certainties in the things of the earth, he will not reft in probabilities for his foule, or in common hopes or preftumptions, but will trie by all means to make his calling and election sure, hee will not be led in a tooles paradise, and fland to the venture of his foule upon carnall conjectures, Pro. 24. 5.

5. That walks in the way of the leaff, and not of the moft, hee will not be lead by the example of the multitude, or frame his life according to the commoneft opinions, &c. 2 Cor. 12. 15. Phil. 3. 16.

Thus of widome of converfation in the general: here it is limited to converfing with one fort of men, viz. those that are without.

Towards them that are without. Without are firft all Infidels, that live without the Church of Chrift. 2. All Hypochrites, that minde nothing but the gilding of the outside. 3. All wicked men in general, that live without God, without Chrift, without hope in the world, 1 Cor. 5. 12. 13. Luke 15. 25. Renew. 2. 15.

Here are two things I will but briefly touch: 1. That a Christian fhould be more carefull how he behaves himfelfe before wicked men then before godly men. 2. It is to be noted that he faith not with them, but towards them; it is one thing to walke with them, and another thing to walke towards them: the one notes a voluntary converfing with them, this the Apostle allows not; the other notes a behaviour that is well framed when through neceffity and calling we muft have to doe with them.

But the maine thing is, what wee muft doe that wee may carry our felues iufly towards wicked men. That this may be uniformly understood, wicked men may be two wayses considered; firft, as pectators of our converfation; fecondly, as parties in converfing.

As they are pectators and obferue vs, there are 4. things which in godly discretion we fhould make to shine before them.

1. All good faithfulneffe in our calling, 1 Thess. 4. 11. 12. 1 Tim. 6. 1.

2. All humble fubiection to thofe in autharitie, fhewing all meekneffe to all men, Tit. 3. 1. 2.

3. A mortified course of living, the Gentiles will lay of fuch, they are the feed of the blefled of the Lord, Ilay 61. 9.

4. Concord and holy love amongft our felues, doing all things without reaoning and murmuring, Phil. 2. 15. 19.

As they are parties in converfing, they are two wayses to be considered.

1. As they are euill men, but not injurious and euill to vs.

2. As they are both euill men and injurious to vs.

Towards the firft fort our widome of converfation muft be fhowed.

1. In the due obfervation of the circumftances of lawfull things, for all lawfull things are not to be done at all times, and in all companies, and in all manners, indifcretion herein doth much harme euery where.

2. In the skifull applying of our felues to winne them, making vfe of all opportunities, and speaking to them with all reverence, deliberation, com- passion, infiance, &c. as may become the maiflie of Gods truth and ordinances.

3. In the humbling of conceitedneffe, peruerfeneffe, frowardneffe, and fuch like things, as doe maruellously prouoke a carnall minde, but approve our felues in all meekneffe of widome. It is a great widome in the vfe of our knowledge, to exprefs a constant meekneffe, Lam. 3. 13.

4. In avoiding euill, 1. to them, 2. to our felues. To walke wisely in avoiding euills to them, is to be carefull that we put no ftumbling blocke before the blinde, but cut off all occasions of reproaching or blafpheming. In avoiding euill
 Redeeme the time. 

Chap. 4.

euill to our felues by them, we must looke to three things: 1. That we be not infected or defiled by their company, either by needllefle presence, or by any kindes of consent to, or approbation of their euils. 2. That we be not beguilled by committing our selues to them, and trufling faire pretences, Job. 2. 24. 3. That wee yield not to them to satisfie them in the leaft finne; for this not yielding will draw them, but a pure conversation with feare, 1 Pet. 3. 12.

Towards the second fort of wicked men, viz. those that are euill, and are or are like to be iniurious to vs, our wisdom of conversation lieth in two things.

1. In a wife demeaning of our selues when they doe wrong or persecute vs, shewing all firmeffe and undaunted conftancie, patience, reuerence, meekneffe, clemencie, and good conftancie, 1 Pet. 3. 13. 14. 15. 16.

2. In a discreet pretention of our owne trouble as neere as we can. This wisdom Iacob shewed in his dealing with his brother Esau, when hee came out against him with foure hundred men, Gen. 32. And Samuel, when hee went to anoint David, 1 Sam. 16. And Hushai when hee faluted Absolon, 2 Sam. 26. 15. And our Sauior Chrift, when he anfwered the temptinge dilemmes of the malicious Iews. And Paul in his answer to the people about the high Prieft, Act. 23. 4. And when in the mutiny hee cried out hee was a Pharifee, Act. 23. 6. It is noted as a wisdom in the prudent, in euill times to be fitent, Amos 5. 13. Tis not good prouoking euill men, nor safe to pull a Beare or a madde dogge by the ears. Tis the true ambition of a Christian, to meddle with his owne business, 1 Thees. 4. 11.

For conclusion, as wee haue seene what it is to walke wisely in the affirmative, so we must be informed what this wisdom hath not in it. It hath not in it a relinquishing of pietie or holinesse in the whole, or any part, to keep peace with wicked men, Heb. 12. 14. It hath not in it a forsaking of fidelite in the discharge of our duties. Amos muft not leave the Court, though Amaziah tell him it is his wifeſt way. Michaelah muſt not flatter Abah because the 400 Prophets did. Lastly, to walke wisely is not to walke craftily and deceitfully; for such wisdom of Serpents is required, as may fland with the innocencie of Douses.

Redeeme the time.] To redeeme signifies either to recover what is lost, or to buy what is wanting. It is usuallly a metaphor borrowed from Merchants buying and selling of commodities. Time signifies either space of time, or the opportunity of time: both may be here retained.

In generall, as time is taken for space of time, there are divers things may be obferved. 1. That time is a commoditie. 2. That a Chriflian is a Merchant by calling. 3. That as any are more wife, the more they know the worth of time, Eph. 5. 15. 16. 4. That a Chriflian findes the want of time. 5. That if hee were prudent, time for holy duties might be bought. 6. Not to trade for time is a great fault, and yet an vnfaile fault, and comes to paffe because men have no flocke of grace to imployn, or they haue never used a pretifhip to learn how to vs time, or else they haue had such extraordinary losses, they cannot let up againe; they haue so often made shipwreke of time by miſle-fpending it, that they cannot now well set themselues in a course to vs it well.

Again, if time be taken for opportunity, we may obferue,

1. That there is a season, an opportunity, a due time: God hath his hartest for judgement, Math. 13. 30. his feacon for temporal blessings, as for the deaw of heaven, and the fruits of the earth, Act. 14. 17. So he hath for the manifefting of his will by preaching, Tit. 1. 3. for juftification, Rom. 3. 26. for the teftification of our juftification, 1 Tim. 2. 6. for mercy, and deliuerance, and the helpe of Sion, Psal. 102. 13. and for fauolution spirituall and eternall, 2 Cor. 6. 2. Finally, there is a feacon both for man to doe good, Psal. 1. 5. and to receive good, Isa. 55. 8.

2. That
Ver. 5. Redeem the time.

2. That this opportunitie is not obious, not ordinary, nor easie, and every where to be had. Every day in the yeere is not the Fair day, nor every day in the weke the Marker day.

3. When opportunitie is offered, we must not neglect it, or lose it. Ministers must preach while the doore is open: the people must walk while they have the light: so we must all pray in every opportunitie, in that vs. Eph. 6, 13. Luk. 21. 36.

4. We must advantage our souls by spirituall opportunitie; though it be with our losses and pains. We should not thinke much to be at some losse for Gods wares, as well as mens; and we must be content to trauell as well to the market of our soules, as of our bodies.

In particular, concerning redeeming of time, consider 1. what time is lost; 2. how time is to be redeemed; 3. how it must be vsed when it is redeemed, 4. the vses.

For the first, all time is lost, that is spent idly, or in the superfluous feeding of nature, either by food, or sleepe, or in ill company, or in the service of sinne, and the lusts of the flesh, or in the service of the world, or superfluous cares about profits, or ioyes about pleasures; yet the time is lost that is spent in gods worship, where it is done idolatrouely, superflitiously, ignorantly, carelessly, hypocritically, &c.

For the second, we must distinguish of times, and the persons that have time to sell, and the kindes of redeeming. There is time past: this cannot be bought backe againe by any price, but yet we may contract with time present, for some allowance towards the losse of time past. There is also time to come. And here is first a time of glory to come, and a great bargain to be made: and for the buying of this, heaven must suffer violence, and we should throng and crowde into the market to procure it, by prayer, hearing, faith, alme deeds, &c. For though it be onely Chrits merits that deferves it, yet these things we must doe for the assurance of it. Besides, there is a time of forrowes to come: as sure as we have had our daies of sinne, we shall haue daies of forrow and torment. This time is to be bought out with repentance, watching, fasting, praying, strong cries, by all means endeavouring to make our peace, and flye from the anger to come.

But time present is the commoditie we are with all carefulnesse to redeem. The deuill and the world haue time, our callings haue time, and God is a great Lord of time. Time out of the deuils hands and the worlds must be redeemed by violent ablation: time from our callings we must redeeme by permutation only, making an exchange, and allowing time for godliness. In the first and chiefest place, time of God we must buy; both the space of time to repent in, and the opportunitie of time, both for the giving, and the efficacie of the means: and for this we must both offer and render the sacrifice of Chrit, to pacifie for time lost, and procure acceptation; and also we must offer vp our soules, foules and bodies, vpon the seruice of opportunitie, humbling our soules to walke with our God.

3. When we haue bought time, wee must be careful to vsit it well: and herein a principall respect is to be had unto the foule; for all this merchandize is for the vs of the foule especially, and for religious ends. And thus we must spend some time in mortification, 1 Pet. 4. 1,2. and some part in searching the Scriptures, lest that be laid of vs which was laid of the lewes, that whereas concerning the time they might have beene teachers, they did need againe to be taught the very principles, they were so inexpert in the word of righteousnes, Heb. 5. 12. Much time should be spent in the worke of piety, abounding in the worke of the Lord as wee abound in time. Sometime should be spent in worke of mercy, both spirituall (instructing, comforting, exhorting, admonishing, &c).
nithing, &c, and corporall, (in feeding, clothing visiting, &c.) Generally our time should be spent in well doing, Gal. 6. 9. And as for time for world busineses, we should observe the Apostles rule: They that have wives should be as they have none, and they that weep as though they were not, and they that rejoice as though they rejoiced not, and they that buy as though they possessed, not, and they that see the world as though they used it not, for the fulness of the world goeth away, 1. Cor. 7. 29. 30.

The vfe of all is for reproofe of the most of vs: for some of vs sinneth against the leasons and opportunities of God's grace, some against the very space of time. Men tranfgresse against opportunity two ways; first, by ignorance of the signes of the leasons, Matt. 16. 3. Secondly, by a wilfull neglect of the opportunity of grace when we have them. There are many things might move vs to redeeme the time in this respect. 1. We have our times appointed, and the bounds of our habitation assigned, Acts. 17. 26. 2. The times will not bee alwaies faiuer; there are perilous times, times of forrow, anguill, ficknes, temptation, want, loffe, feare, perplexitie, yea we may purpose, promise, expect time of healing and curing, when we fhall be deceiued, and finde a time of trouble, Jer. 14. 19. Besides, Chrift in the opportunities of grace is but a little while with men. There is a prime of man's life, yea a prime of every mans minifterie, Job. 7. 33. Further, the kingdom of God in the mercies of it may be wholly taken away, if we bring not fruit in time of fruit, Matt. 21. 34. 41. Lastly, this is a very provoking finne: for if God giue a space to repent, and men will not know the day of their visitation, mott an end God calls such into a bed of affliction, after they have stretched themselves vpon the bed of securtitie, Rev. 2. 2. 1. 2. 2. Luke 19. 43. 44. Yea many of God's children are greatly to blame, in neglecting the opportunities of allurance of grace: and therefore because they are so carelesse in making their calling and election sure, this forsaking of the promise of God, is scourged afterwards with comfortlesse forrowes, ariling from such a sense of their corruptions, as makes them for a long time seeme to be deprived of all grace and mercy, Heb. 4. 1.

Againe, many men sinneth egregiously against the very space of time, in that they have much leasure and time, and fill it vp with little or no good impoiement. Their eftate, that have meanes to live without labour is visiually accounted an eftate of great eafe and happinesse. But in deed it is an eftate of much danger: for the men that abound in time without impoiement, are liable to many temptations and lufts; besides, they are subjuct to almost continuall hardnesse of heart and deadnesse of spirit: for it is the labouring servant that enters into his masters joy. Add to that men that abound with leasure, are easily drawne by the inticements of ill company, and much intangled with the sports and pleasures of the world. Sometimes such persons grow into great habit of fulpitiousnesse, waiwardnesse, filled with worldly passions and discontentments: sometimes they prooue great medlers in other folkes businesse.

The remedie for these persons, whether men or women, is to exercize themselves in some kind of profitable impoiement, and to labour so as some way to see the fruit of it, to eat their owne bread, but especially they should be abundant in the worke of the Lord, they should double their impoiement in reading, hearing, conference, mortification, mercy, &c.

Thus of wise conuerfation.

Let your speech be gracious alwaies, and powdered with salt, that ye may &c.

Godly communication is here exhorted unto: and for order, here is a precept, Let your speech &c. 2. the end of the precepts, that ye may know &c. In the precept concerning our speech obferue, firft, the properties of speech, which are two: 1. they must be gracious. 2. powdered with salt. And then note the continuance how long the precept is in force, and that is alwaies.
Let your speech be gracious.

In general we so hear that we must looke to our words aswell as our workes, and therefore they are farre wide that say, their tongues are their owne which controlle them, Psal. 12. 4.

From Coherence I obserue, that he walks not wisely that talkes not wisely, for euill words corrupt good manners, neither may he be accounted an honnest man of life that is an euill man in tongue.

The vfe is for trystall, for if God make vs new creatures, he giues vs new tongues, and if he turne the people to him by true repentance, he doth returne vnto them a pure language, Zeph. 3. 9. and therefore if any man seemeth to be religious and refraine not his tongue, his mans religion is in vaine.

Let 1. It is not arbitrarie (we may looke to our words if we will) but it is a flat precept, and to matter indispensible.

Two 1. God is no respetor of persons, he forbids vngracious, wanton, and idle words, in Gentlemen and Gentlewomen, aswell as in poore men and labourers; he dislikes it in Malsters and Parents, aswell in children and seruants, it is as ill for the Malster to spend his time in idle talke &c. as for the seruant.

Gracia 1. Our words may be said to be gracious three waies. 1. If we respect the caufe. 2. If we respect the subiect. 3. If we respect the effect. In respect of the cause good words are well said to be gracious. First, because they flow from the free grace of God without our merit; for wee doe not deserve so much as to be trusted with one good word. Reason yeelds vs conceits, and nature an instrument to speake by; but it is the grace of nature that of his free grace giues vs good words. Secondly, our words ought to proceed from some grace of God in the heart, as from knowledge, faith, joy, sorrow, loue, feare, desire, &c. and in this sense when they are in the tongue, carry still the name of the fountain whence they flow. Againe, our words must be gracious in respect of the subiect, the matter we must talk of, must be of good things, or religious matters, words of instruction, comfort, faith, hope &c. but especially our words should be seasoned with the daily memorie and mention of Gods grace to vs in Christ. Thirdly, our words ought to be gracious in respect of the effect such as tend to build vp and miniftre grace to the hearers; yea gracious words are faire words, and faire words are first gracefull words, words of thankfulness.

5. Inoffentiuue words, not railing, bitter, flandering, blasphemous or filthy words, may not istell words that are intended to provoke, irritate, disgrace and bite. 3. Seasonable words. 4. Wholefome words, not filthy rotten communication.

Vfe is for reprooche. And men finne against this exhortation, by ommision of gracious words. But secondly they doe worke that vfe euill words. And thirdly they are worke then the former two that vfe their words to speake against grace and gracious courtes. But they are worke of all that loue euill words, even the words that may destroy either their owne soules, or the soules of others. Here is instruction, we must labour by all meanes, to getabilitie for a gracious speech, either to God by prayer, or to men in conversing with them: And to this end, first we must pray constantly and conscientiously to God, to giue vs gracious words. Secondly, we must get the law of grace into our hearts; yea we should strive to be examples one to another, not onely in faith, and conversacion, but in words also; and if all Christians are charged to vfe gracious speeches, much more Ministers, they should speake the words of God, they should keep the patterne of wholefome words, and flay al vaine bablings which increafe to more vngodlineflfe, and all words that fret as a cancer: Thus of the first propertie.

Poudred with falt] These are remnes borrowed either from the vfe of the Temple, or from common and euill vfe. In the Temple euery sacrifice was
Speech powdered with salt.

Chap. 4.

Salted with salt, so must every Christian (who is God's sacrifice) be seasoned. In the common life of man, means that are to be kept long, must be powdered with salt, to drink up or dry out corruption, and to preserve favour, so must a Christian be seasoned that will be kept to eternal life.

But first here is implied that the words of men are naturally corrupt, rotten, vitiated, and have great need of seasoning. The carnal man's words are much after the humor and infection of his mind. The talk of the Covetous is usually of his mammon, farme, oxen, bargains, wares, &c. The Epicure's talk is usually of his sports, dogges, cockes, horses, games, companions, or of his luists. The Superstitious man talks of his Dagon, or the signs of heaven. The Wrathful man of his aures, and wrong. The Ambitious man of his livings, honors, offers, hopes, or his own parts and praires. To conclude, the talk of all natural men is but of natural things, and as they are to the flesh, so their talk is nothing but fleshly things.

Note.

Salt] There is the salt of doctrine, and thus Ministers are the salt of the earth. 2. There is the salt of mortification, and so every Christian must have salt in himself. 3. There is the salt of discretion, and this is the praise of the wife; none of these three may be here excluded from our word. For first we must receive laws for our lips, even from Gods ministers. We must learn of them not only how to order our affections and life, but also how to speak, especially in matters of God and godliness. Secondly, we must mourn for the sins of the tongue as well as for other sins: we must drive out the corruption that claeses to our words with the salt of mortification. Thirdly, we must make confidence of discretion in our words; he is a perfect man that is difcreet in his words, 1 Sam. 3:2. The tongue of the wise is as fine silver, and his heart guideth his tongue wisely, and addeth doctrine to his lips. The vse is both for instruction and reproofs. For instruction, both to all Christians to season not only their words of prayer to God, but also their speech in conversing with men: and especially Ministers must have salt in their tongues, with all discretion & heedfulness looking to their words, and with all authority and meeke seueritie of rebukes drive our corruption out of the hearers; they may, they must cry aloud and spare not; they must powder them. Here likewise are those men to be reproved that have beene often warned of their euill words, and mend not. 4. But what should be the cause why some men that have good affections & desires, and yet cannot get the victorie over euill words. Answ. It comes to passe, 1. By reason of their ignorance of better words, 2. By custome in euill speech. 3. For want of constant taking of words of praver and confession to God. 4. By defect of mortification in the heart, their hearts are not sufficiently humbled, they are too sleight in godly sorrow, out of the abundance of the heart the mouth speaketh, and therefore their words are drossie and nought, because their hearts are little worth. That these men may get victorie over their euill words (which vvisly are against the third or the seventh or the ninth commandment) they must doe three things: First they must go to God constantly by praver, beseeching him to open their lips, and set a watch before the doore of their mouth. 2. They must not faile to moune out their offences in speech, in secret till they have subdued them, afflicting them selves with voluntarie sorrowes for them. 3. They must drive by all means to accustom themselves in good speech, and gracious words; yea many profers are to be reproved for their words, for many times they are either too many, or too vaine and idle, or too faile, or too rash &c. Their words want much seasoning, and it is a great fault to have a heedlesse tongue. Thus of the properties of speech.

Alwayes] A Christian is bound to perseverance in good words as well as in good works, he must talke gratiously, not only at some times for a passion,
that ye may know how to answer.

as when he comes newly from the Sermon, or on the Sabbath day, not only in some companies, or in some arguments, but at all times, and in all places, watching to all the opportunities to glorifie God, or profit others by his words. Thus of the precept.

The end followeth, that ye may know how to answer every one. In general I obserue here two things: First, that by speaking well we learn to speake well. Secondly, that the soundest knowledge is experimentall; he doth not indeed know how to answer, that doth not in practise exercise himselfe in gracious words, though he had all places of answer and arguments in his head.

To answer.] To answer doth not always import a question or demand going before, but is sometimes taken for continuing to speake, as Matt. 11.25. it is said our Saviour answered; and yet no demand went before: Some think it is a part for the whole; and one vie of words put for all vies: but I take it in the ordinarie sense, as the word usually imports, and so we answer either vnbelieuers or beleeuers: concerning our christian answer before vnbelieuers there are six things may be here obseryed.

1. That true grace is sure to be opposed, and such as truly feare God are sure of adueraries.

2. That erronious men are the fittest to answer adueraries, especially in causes of religion, such whole tongues and pens are seafoned with falte, coher.

3. That every Christian shall finde opposition, (see)

4. That every Christian ought to answer for the truth, apologie is the fruit not of learning or wit onely but of godly sorrow, 2 Cor. 7, 10. (see)

5. That the truth hath all sorts of adueraries; open and secret, at home and abroad, learned and unlearned, Minifters and Magifrates, rich and poore, every one that is carnall hath a bolt to shoot at (sincerity).

6. That it is not an easie or ordinarie skill to know how to answer well, for thereunto is required first deliberation, hee that answers a matter before hee heare it, it is folly and shame to him. Secondly, prayer, Prov. 16, 1. Hab. 2, 1.

3. Faith in Gods favour and promise, Matt. 10, 19. Psal. 119, 41, 42. 4. Discretion, considering persons, time, place, occasions; one kinde of answer will not serve every sort of men: we answer in one manner to great men, in another manner to learned men, in another to ordinary men.

5. Patience.

6. Humilitie. 7. A good confidence.

Thus of answering vnbelieuers: Concerning the answering of beleeuers, here are these things to be obserued.

1. That Christians should propound their doubts on one to another.

2. That strong Christians should support the weake, and helpe them, and resolve them from time to time, Rom. 12.19.

3. It is not an easie matter to give a gracious, seafonable, and profitable answer.

4. That custom in gracious speech, breeds by Gods blessing, an abilitie to give wise and sound judgment, aduise and resolution, it is not wit, learning, authority &c. that breeds this skill.

Thus of the exhortation.

Verf. 7. All my estate shall Tichius declare unto you, who is a beloved brother, and a faithful Minister, and fellow- servant in the Lord.

8. Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts.

9. With Onesimus a faithful and beloved brother, who is one of you, they shall make knowne unto you all things which are done here.

In these words and those that follow is contained the second part of the conclu.
conclusion. Before he hath handled the common doctrine both of faith and life, now he lets loose his affection to express in particular his love to special Christians: In all the words there is to be observed, first, a narration as an entrance. Secondly, the salutations themselves.

The narration is in these three verses, and the summe of it is, that Paul being prisoner at Rome, to express his care for and love to the Church, and in particular to the Colossians, sends Timothee and Onesimus, the one a minister, the other a private man, both faithfull, to shew them of Paul's affairs, and to visit the Churches and comfort them.

Before I come to the particulars, from the general consideration of all the verses to the end of the Chapter, these foure things may be observed.

1. That religion extends it selfe to the behaviour of men, even in these more ordinarie matters of life, so as men may finde or obey even in them.

2. That the love even of the best Christians needs (for the preferring and continuing of it) even these lighter helps and obseruances.

3. That piety is no enemy to curtesie, it doth not remove but rectifie it: Piety doth prescribe to curtesie foure waies. 1. By forbidding and retftraining the arte of dissimulation, and the politike serving of mens humors, and all the base courses of flattery. 2. By moderating the excesse of complements. 3. By preferring the puritie of them, that they be not made the instruments of prophaneness, and pollution, and wantonnesse. 4. By adding to them the feedes of grace and religion, Paul will salue as well as the Gentiles, but yet his matter shall tend vnto grace and some good of the soule, as Col. 1, 2, and in the rest of the Epistles.

4. Amongst Christians there may be a preheminence of affection, some may be loued more then others; the Apostle is deilous his doctrine may be a testimonie of his loue to all, but yet he cannot forbeare the mention of his speciall respect of some.

The first thing in this part of the conclusion is the narration, and out of the whole narration these things may be noted.

1. The generall care Ministers should haue of the Churches, Paul cares for the Churches farre removed, yea when himselfe is in great trouble, and so it might be thought, he had caufe enough of care for himselfe.

2. That the affections betwene faithfull Ministers and the people should not onely be conceiued but express.

3. That Church-gouernours should be carefull whom they imploy in the businesse of the Church, Paul will not send a letter, but makes choice of discreet and faithfull men, much lesse would he have employed about the worship of God or the censures of the Church, suspicious persons, men of ill fame, drunkards, or of scandalous behaviour: How can it be otherwise but that the graue censures of the Church should be loathed, and forsen, when such numbers of disordered and profligate persons are admitted to the denouncing, pleading, and executing of them?

4. Men should be carefull how and whom they commend by word or writing; to commend euill men is to beare false witnesse, many times to the great hurt both of the Church and common-wealth.

The first particular thing in the narration concerning Tischius, is his praisies. Here I obserue,

1. Who commends him, viz. Paul. And this shews that Ministers should be carefull to preferue and inlarge the credits of their brethren. Especially this is a care should be in such as excell others in place or gifts. They are farre from this, that detract from the full praisies of their brethren, hold them downe with all disgrace, labour to destroy what they build vp, and pluck away the affections of the people from them; and when they have occasion
Ver. 8. Whom I have sent to know your estate.

to speake to them, vfe them contemptibly, and rate them as if they were rather their scullions then their brethren. And the faine is the worse, when the fame persons can countenance idle, euill, and fcaldous persons.

2. To what end, viz. That his embafflage might be fo much the more re- peoted: for the credit of the perfon winnes much respect to the doctrine it selfe.

3. In what manner. And here obfere two things: 1. That he giues him his full praife: for a man may flander by speaking irapingly in the praifes of the well-deferving. 2. That he praife them without any (but) to teach vs that we ought not be eafe in word or letter in discovering the infirmities of faithfull Minifters.

4. The particulars of his praifes. And they may be diuided thus: Either they are common to all true Christians, (beloued brother;) or proper to Church-officers, and that either in relation to Chrift, (a faithfull minifter), or in relation to Paul, (a fellow-feruant.)

There are foure things ought to be in every good Minifter.
1. He muft be a good man, a brother.
2. He fhoold be beloved of his people, beloued brother.
3. He muft be faithfull. And his faithfullnesse stands in two things: 1. Diligence in labour: 2. Sinceritie in giving euery one their portion of rebukes, comforts, directions, &c. in due fefon.
4. He muft be a fellow-feruant, one that will draw in the yoke with his brethren.

This may flmite the confciencce of many forts of Minifters.

Some because they are of wicked and fcaldous life.

Some because they haue made themfelves hateful to their people by their indifferetion, couetoufnesse, contention, &c.

Some because they are not faithfull: Either not true to the bed of the congregation to which they confecrated themfelles: or not sincere in the vfe of their gifts, being idle loiterers, indifferet feeders, men pleafers, or the like.

Some because they are proud, humorous, felfe-conceiued, singular, and loue to goe alone.

Thus of his praifes. The ends of his mission followes, and they are three.
1. That he might declare unto them Paul's effate. 2. That he might know their effate. 3. That he might comfort their hearts.

For the first: If you ask what he fhould declare, I may anfwer, fuch things as thefe, the success of the Goffell in Rome, the order of Paul's life, and his afflifions.

If you ask to what end: I anfwer, 1. For approbation; the greaftefl men neede the approbation of other Minifters, yea of other Christians. 2. For thankgiving, that fo many praifes might be given to God. 3. For praier for what was wanting, or hurtfull to him or the Church. 4. For conflation to them who questionifhe would reftoyce to heare from Paul.

Again, it is to be noted, that he faith, his whole effate for a godly man carrieth him felfe fo as he cares not though all men fee into all his courses.

V E R S. 8. Whom I have sent for the fame purpose that he might know your estate.

The estate of the people ought to be knowne to the Minifter: not their worldly effate, but the effate of their foules, & confciences, and the working of the meanes upon them, not onely for the satisfaction of the Minifters affection, but for the guiding of his private preparations and prayers, and for his publike doctrine. Which reproves the careleffe Minifters, that heed not the estate of the people. We are watchmen for obferuation, as well as labourers,
That your hearts might be comforted. Chap. 4.

For neither can he be a good preacher, that is not a careful Watchman.

Againe, it is a great defect in the people, when the minister wants intelligence. For though it be a base humour of any to bring false reports, and a weak part in any minister to make the pulpit a place to vent their private and personall busineses, yet in the general he cannot be a good Philitian to the state of any congregation, that is not acquainted with their diseases.

Queft. But why doth the Apostle tend to know their estate?

Anfwr. Because he would not credit reports concerning them: for he knew that wicked men out of their malice would raise monstrous flanders many times of the best deferving people: and besides, the better sort of men are not careful of their words in reports; matters grow with telling, and every man according to his feuerall affection sets a feuerall emphafis upon the matter: he tells, that after a while the tale will not be worth receiving. This carefullnes should teach us how to heare, especially we should be warie, and well advised, and thorowly informed, before, by prayer and fasting we take vp the name of God concerning the absent.

The third end is, that their hearts might be comforted.

Here in generall from the Apostles care to have them comforted, observe,

1. That Chriftians need comfort and encouragement.

2. That comfort is the peculiar portion of true Chriftians; and contrariwise, nothing but sorrow and the curse is the portion of wicked men; and if any drammes of comfort be applied to wicked men, the truth of God is falsified.

Ob. But this is the way to make them depaire.

Anfwr. The blinde and dreaming world is mistaken. Give mee an instance of one man in this place, nay in this age, nay in any age, (that I can remember) shew me any example in Scripture, or any instance in experience, of one soule driven into depaire by the sincere preaching of the word: It is no great thing I desire. That men have depaire, I know and finde, as Cain and Judas did, but that it was a euere preaching that wrought it, I no where finde: and yet for one bitter word given by vs, the Prophets gaue ten, and yet this event never followed. Not but there is enough said many times to make depaire, but that there is this prouidence of God, that it comes not upon them by this means: but either of the melancholy of the body, or the speciall curse that God privyate powerd upon them, or by the speciall working of Satan by Gods iult permiffion. And yet I allow not indifcreet raifines, or rude indifcretion in applying threatnings.

Doct. 3. That it is the duty of every Minifter to labour to build vp Gods children in comfort, as the Apostle doth herein exprefse his care. But yet consider whom the Apostle comforts.

1. Such as had the faith of Iefus, Col. 1.4. 2. Such as loued all the Saints, Col. 4.1. 3. Such as were fruitfull hearers of the Gofpell, Col. 1.6. 4. Such as were conftant, and laboured to be grounded in faith and hope, Col. 1.23. 5. Such as accounted Chrift their greateft riches, and the Gofpell a glorious mystery, Col. 1.27. 6. Such as were circumcised with circumcision made without hands, and have put away the body of lying, and had with painfull forrows put away, fornication, uncleanness, the inordinate affection, wrath, anger, malice, cursed speaking, filthy speaking and lying out of their mouths, Col. 2.10. & 3.5,8.

4. A queſtion may be here asked, whether consolations doe barre our rebukes and directions?

Anfwr. They doe not, for Paul doth comfort, and yet he rebuked in the second Chapter, and directed in the third, nay many times rebukes, and direc-
sections are great dores of consolation.

Thus of Paul care to have them comforted.

Tichicus did comfort their hearts, 1. by his presence. 2. by bringing letters to the Church from Paul. 3. by his words, not of report onely, relating Paul's estate to them, but of doctrine, persuading them to patience under their crosses, remembering them of the joyes to come, strengthening them against the blame-layings of aduersaries, the temptations of Satan, the rebellion of their owne flesh, and the inconvenience of Paul's imprisonment, and lastly instructing them how to goe on in holy life.

Thus of the first part of the narration.

In the narration concerning Onesimus I observe two things: his praise, and the end of his mission. His praise are as they stand in relation to all Christians, or in particular to them; to all, he is a brother, faithfull, beloved to them, and so he is one of them: the end of his mission is in the end of the verse.

Onesimus] This Onesimus was the theeith and fugitive servant of Philemon, who comming to Rome, was converted by Paul in prison, and is now for honour's sake sent with Tichicus. From hence divers things may be noted.

1. That hatefull and unfaithfull pers ones may be converted, and made worthy, faithfull, and beloved.

2. That religion and the word doth not marre, but make good seruants. The word will doe that which rating and stripes will not doe.

3. That no mans sinnes, of which they have repented before God and the Church, ought to be charged upon them as any disparagement in subsequent times. Where God forgiueth, men should not impute.

4. It is a good worke, to grace and credit such as by repentance returne from their former euill waies.

5. Repentance and true grace is the surest way to credit: the best way to lift reproch from a mans name, is to get sinne off his soule.

Now in the particular praise of Onesimus I observe: First, that Christian Ioue respecteth not persons: Paul is not ashamed of a poore seruant, and he would have the Church Ioue whom God Ioues. Secondly, that there is faithfullnesse required of private men as well as Ministers, and that faithfullnesse stands in three things, foundness in religion withoutr error or hypocrisie, diligence in the particular calling, and fidelity in promises and covenants. Thirdly, that natural and civill relations are not broken or disabled by religion; they must not onely loue Onesimus as a Christian, but also as one of theirs, for he was a citizen of Colosse: there is love should be in men as they are fellow-citizens, and of the same trade or profession, or the like.

Thus of the narration.

Verf. 10. Aristarchus my prison-fellow saluteth you, and Marcus, Barnabas, sithers somne, touching whom ye receyved commandement, If become unto you, receyve him.

11. And Iesus which is called Thoas, which are of the circumcision. These onely are my worke-fellowes unto the kingdom of God, which have beene unto my consolation.

He the salutations follow, and they are either signified or required: signified verfe 10. to 15. required, verfe 15. to the end.

The salutations signified are from six men, three of them Iewes, Aristarchus, Marcus, and Iesus, verfe 10, 11. and three Gentiles, Ephesians, Lucius, Demas, verfe. 12, 13, 14.

Aristarchus is the first, concerning whom here is set downe, with his name, both his estate, a prison-fellow, and his salutation. This Aristarchus was a lew
of Macedonia, converted by Paul, who out of the deeresteffe of his respect, would never leave him, but accompanied him in his aduerteries; for he was taken with him in the tumult at Ephesus 1, and here he is his prifon-fellow in Rome. Crottes abide all that will live godly: if he will have grace with Paul, he may perhaps lie in prifon with him too. But here we see that aduerterie doth not leffen that affection that is found, either to God or to Gods people: they that cannot endure the fmiting of the tongue, would little endure the yron fettes.

Marcus is the second. This is he about whom the contention was betwene Paul and Barnabas, Act. 13. because he had forsaken them, and the labour of preaching with them. Now he is commended by his alliance to Barnabas: Certainly the kindred of worthy men are to be regarded even for their fakes, much more their politerie. It is a great fault, that when men have spent themselves in the labour and fervice of the Church, their politerie should be neglected, and exposed to want and misery. And is it a credit to be Barnabas fillers fonne? What is it then to be the childe of God by regeneration?

Concerning whom you have receiued commandement] Some thinke that Marcus brought to them the decrees of the Counsell at Jerusalem, and these read it (of whom you receiued &c.) Some say the meaning hereof is not revealed, and therefore they will not inquire. Some thinke, that upon his forsaking of the Apostle, the Churches had notice not to receive him if he came vnto them, and that he had written to them himselfe. Some thinke the latter words (whom receiue) are an explication, and fo they f Hew what was commanded, viz. to receive him.

Now for the obseruations we may note: First, that scandalous persons are not to be receiued. Secondly, that the deerefteffe of the offences of men are not to be measured by carnall reason, but by the consideration of the person, manner, place, time, &c. A leffer offence aggravated by circumstances may give caufe of private separation from voluntarie company. Thirdly, that an ingenuous nature is much affected with the diffafte of difcrete Christians. Fourthly, that repenting finneres are to be receiued, if vnto Gods mercy, then much more vnto our houses and companies. It is an ill quality to behard to be reconciled. In generall it is our dutie and Gods commandement, that we should receiue one another b. Thus Minifters must receiue their people, when they are with them, to speake to them of the kingdom of God 1, and the people must receiue their Minifters alfo d, and the people must receiue one another, euen the meanest Christians as well as the greatest, the little ones that beleue in Chrift e, all the Disciples of Chrift are to be receiued f.

Now becaufe this point of receiuing one another is exceeding needfull, and there may be much misfaking about it, I thinke good therefore to give out of feuerall Scriptures rules how we are to carry our felues in this businesse of receiuing one another.

1. That we entertaine with all heedfulnesse, fo Act. 9, in Pauls cafe, and Act. 18. 27. in Apollos cafe. This condemnes the carnall hospitalitie in the world, which promiscuously admits any of any profeflion, where the baseft and vileft fort of people are fooner chosen for the table and company: yea many of the better fort are to be blamed, such as are ouer credulous, many times to their owne singular disgrace, and hurt of the Church.

2. That when we are assured of the faithfullnesse of any, we receiue them with all chriitian respect, freely and liberafly, Rom. 15. 17. bearing with their infirmities, Rom. 15. 1. yea if need bee, pardoning their offences, Phil. 12. 17.

3. That in societie with weake Christians, we take heed of intangling them with questions and controversyes, Rom. 14. 1. as the manner of some is.

4. That great respect be had of our callings.

5. That
5. That the employment be chiefly about holy things, Receive them in the fellowship of the Gospell, not for recreation or idle discourse; either labour to strengthen them, Acts 18.26, or to be furthered in obedience by them, 2 Cor. 7.15.


Thus of verse 10.

V E R S. 11. And Jesus which is called Jesus, which are of the circumcision, &c.

The third person that doth salute, is described by his proper name Jesus, and his surname Jesus.

Ques. May the name of Jesus be given to any man?

Answ. Before it was appropriated to the sonne of God, it was both lawfull and vnuall to give it to men, as appears by Iofus name, which is the famous, and the sonne of Sylaeus. But now it is not expedient any way: and therefore the Jesuites may change their names, like Jesuites as they are.

The name Jesus was not given him by the Jewes, but by the Romans, as the varying of the language sheweth: and in all probability, given in praise of his faithfulitie and true dealing with all men.

Ques. What may we doe to winne the reputation of just persons?

Answ. 1. Be peaceable and make peace, and doe all things without murmurings or reasonings, Matt. 5.8, Phil. 2.15.

2. Bewatchfull vnto chaflitie, and the honesty of the seuenth commandment, 1 Peter 2.11,12. 3. Let your counterfation be without feare, 1 Peter 3.2.

4. Be not vaine in apparell, 1 Peter 3.3.

5. Get an meek and quiet spirits, 1 Peter 4.3,4.

6. In yeelding apologie, be constant, and vnmoveable with all cheerfulitie, willing to giue answer, with all meeknesse, and reuerence, and good conscience, 1 Peter 3.15,16.

7. Shew all vprightitie in thy calling: and this vprightitie hath three things, 1. Diligence. 2. All true and faithfull dealing in words and promises. 3. A counterfation without vncouerfation.

Finally, to liue inoffensufully is a strong inducement even to the worst men, many times to draw from them a good testimonie euen of Gods children, Thus of their names.

In the second place they are described. 1. By their country, they were of the circumcision, that is Jewes. 2. By their praises, &c. thus they are commended, either for what they were to the Church in generall, they were labourers, fellow-workers; or for what they were to Paul, they were to his consolation.

Which are of the circumcision] This is added perhaps to note, that even those men though they were Jewes did subscribe to the Apostles doctrine, concerning the abolishing of Jewish ceremonies.

But by this periphrasis the Jewes were not so much because God did once hereby diuinguished and separate them from the world as by a partition wall, but because of perinacie in refusing (though they were Christians) to lay downe circumcision: This obstinacie of the Jewes should teach vs resolution for the truth, and to be more constant in all good couries then they obfinate in euill.

In the praise of their paines I note. 1. Their paucity or fewenesse, (these only) 2. Their labour, worke-fellowes. 3. The subject about which they labour (the kingdom of God.)

These only] Here observe, 1. That when God hath any worke to do, there are found few faithful men to do it. 2. That a people, that hath had the means and
and been convinced, if they turne not speedily, prove of many others the most obdurate, and hard-hearted; thus almost the whole nation of the Iewes refilled Christ. 3. Persecution drove many hearers into apostacie: this was not the case of the Iewes in Rome onely, but would be our case if the times altered.

**Quest.** What hearers amongst vs are like to fall away if the times should change?

- **Ans.** 1. Such as heare without affection. 2. Such as have only a temporary faith. 3. Such as in these perilous times? 4. If these three onely of all the Iewes were faithful labourers in Rome, where was Peter if he had been at Rome, either Paul much wrongs him, not to mention him, and his eminent praises, or else the gaining of a Bishopricke made him give over his worke.

Worke, followers. Here consider, 1. Their labour, worke. 2. Their honors, followers. For the first observe, 1. That Gods kingdom on earth is erected by mans hands, as the outward instruments, an honor done to man which is denied to the Angels. 2. Gods kingdom needs much labour and helpe, Ministers must worke, they may not be loiterers, yea they must worke hard, for cursed is he that doth Gods worke negligently; yea they must worke in their owne persons, not by substitutes: Magistrates also must help forward this worke by protecting the ministerie and good men, by compelling such as are by the high waiete to come into Gods house, and by reforming abuses which hinder Gods grace and kingdom amongst men: Private persons must help by instruction, admonition, consolation, &c.

Followers. Here note, 1. The honor of these labourers, they are all one, followers, though differing in gifts, Cor. 3. 8, 9. 2. Their vnitie, some are workers, but not coworkers, for they preach not Christ purely. 3. Humilitie in the Apostle, imitable in all, though never so much excelling in place or gifts. Yes of all. 1. For instruction, First, pray to the Lord of the Harvest to send forth more labourers, though Clergy-men are very corrupt, and few of them faithfully, yet it is better our mouths be filled with prayers then with reproches.

2. Ministers must studye to approbe themselves workemen that neede not be ashamed, Tim. 2. 15.

3. The people must take heed they hinder not Gods worke by disobedience, 1 Cor. 16. 16.

Lastly, must Ministers in their callings labour, surely then must every man worke in his calling also, else is it with God if poore officers attend sloth: yea women must worke and not destroy their houses by pride and idlenesse, and all both men and women must not take of it as many do but set to it, Prov. 14. 23. nor begin onely but persevere, Prov. 18. 9, but some are so settled upon their lees in this point, that they are wiser in their owne conceit, then euens men that can give a reason.

Secondly, for consolation to all Gods workmen, especially ministers, though they have not so great gifts as others, yet if they shew all good faithfulnes in discharge of their places, they are fellows even to Apostles; though all that wrought at the Tabernacle had not Bezaelis skill yet all were coworkers: yea Gods workmen differ from all the workmen in the world: For first God himselfe will worke with them, so will no Prince though the worke be never so princely. 2. Though their worke be not finisht yet they shall receive their wages, though Israel be not gathered, yet their judgement is with the Lord and their worke with their God, Isay 40. 4, 5.

*Into the kingdom of God*] There is a threefold kingdom of God: Firſt,
The kingdom of grace is here meant, where I observe first the privileges of this kingdom. Secondly, the properties or signs of the subjects. Thirdly, the vies.

For the first, the excellent condition of such as by true conversion are admitted into the kingdom of grace, may be three ways considered, for they are happy, first in their King, secondly in their laws, thirdly in the personal prerogatives of the kingdom.

1. They are happy in their King for he is nobly borne the Son of the most high. 2. He comes right by the crown, Psal. 2. 7. 3. He is of eminent sovereignty, he hath a name written on his garments and thigh, the King of kings and Lord of Lords, Rev. 19. 16. Prince of the Kings of the earth, Rev. 1. 5. 4. He is a Prince of admirable qualities, wonderful, counsellor, the mighty God, an ever lifting Father, Prince of peace, on that keeps the Government upon his own shoulders, Isa. 9. 6. 5. Lastly, he is immortal, 1 Tim. 1. 17. in the earth if a Prince were never so good yet in this the subjects are unhappy that they shall lose him, but Sion King will never die.

2. They are happy in their laws, for they are not only clearly digested in God's sacred volumes, but they are every way most perfect to make men wise to salvation and absolute to every good work, such as need no repeal nor addition, a perfect rule to all ages, and so are no laws of man under heaven, 2 Tim. 3. 7. 15. 16. 17.

3. They are happy in the personal prerogatives of the kingdom, for 1. Here is certaine safetie and quiet habitation for all the Kings subjects, Isa. 33. 20. 21. 1 Cor. 2. 5. 6. Secondly, to all the subjects it is given to know the mysteries of this kingdom, Matt. 13. 11. Thirdly, in this kingdom poor men may get advancement as easily and as soon as rich, 1 John. 2. 6. Fourthly, if any of the subjects fall into desperate crosses that they be without all means, yet they are prisoners of hope, and shall be saved and delivered by the blood of the covenant, Zach. 9. 9. 11. Fifthly, the King doth quiet himself in the love of every subject and doth rejoice over them with joy, it is a great benefit to live under a good King though the subject be not knowne unto him: but a great favour that the King should take notice of the subject by name; but exceeding great comfort it is if the King love some subject with a special love: thus doth Christ to all his subjects, which no King can doe because his heart is finite. Sixthly, here all subjects are knownes, Rom. 9. 25. 26. Seventhly, they are all King, Rev. 1. 5. 6 & 5. 10. Rom. 5. 17. Eightly, here if any two of the subjects doe agree on earth upon any thing whatsoever they desire their heavenly father will grant it, Matt. 18. 19. 20. Lastly, the properties of the kingdom shew the felicite of the subject of this kingdom.

First, Is in power not in word, 1 Cor. 4. 20. Secondly, Is not of this world but as farre more excellent as it differs in nature from the kingdom of the world, John 8. 6. Thirdly, It is without end, Luk. 1. 33. Heb. 12. 28.

Thus of the privileges.

The second thing is the properties of the subjects or the signs by which they may be knowne, and they are fixe.

First, They are a poore and penitent people, Matt. 5. 3. & 3. 2. Secondly, they doe gladly, and constantly subject themselves to be ruled by the power, full preaching of the Gospel, and eternally the comforts thereof, above all treasures, Matt. 13. 44. 45. hence called the Gospel of the kingdom. Thirdly, They are a patient people, and doe willingly forgive each other his brothers trespasses, Matt. 18. 23. 24. Rev. 1. 9. ordinarily men cannot more darken their evidence then by their unruly passions vnbridled, the King of Sion is meekly.
meke *Math. 21.5*, and so are the subjects. Fourthly, they may be easily knowne by their easie access to their King in their daily troubles; you may see them betimes every morning at the court gates, *Gal. 4. 7, PsaL. 5.2, 3.*, where he giveth his sonne he giveth the spirit of his sonne into their hearts &c. Fifthly, They feare their King and his goodnesse, they are more affected with feare upon the fentence of his mercy, then upon the fght of his judgements, *Hos. 3.5.*

Sixthly, they make confidence of the least commandements, feare as well to feare by lether otheres in common talk as perurie in courts of iudice; They make confidence of drinkinges aswell as drunkenesse, of filthy speaking aswell as whoredome, *Math. 5. 19.* and *13. 3.* they are new creatures, they have not a new legge or an armne onely, they labour to abound in grace and duties, *2 Pet. 1. 11.*

The vies follow.

First for instruction, if the estate of Christians converted by the powerfull preaching of the Gospell under the regiment of Christ, bee so excellent an estate, and so happy and a king-like condition; it should teach, first all that are not yet converted to felete their hearts about this point, and that they may get into the kingdome of God, they must get an holy emanation of the happinesse of that estate, a kingdome should move them much; Satan knew if any thing would preuaile with Christ it must be the glory of kingdomes; behold here God offers thee a kingdome. Secondly, pray daily and earneftly that Gods kingdome may come vpon thee, *Math. 6.* Thirdly, practice what thou praiest, and by practive seke the kingdome of God first, *Math. 6. 33.* and to this end obferue 4. rules.

1. Remove what might hinder, that is by repentance cast off thy finnes, no vnclene thing must enter here, and it is plaine it is required, *Math. 3. 2.*

Secondly, waite vpon the preaching of the Gospell, for it is the Gospell of the kingdome, and the keies of heauen, onely take heed thou neither betray it by security, nor choake it by care, *Math. 13.* Thirdly, remember to seke it with all zele and earneftnesse, for the kingdome of heauen sufferers violence and the violent take it by force, *Math. 11. 12.* Fourthly, take heed thou giues not ouer when thou come neere to the kingdome of God, *Mark. 12. 34.* for the children of the kingdome may be call out.

2. Take heed of despying poore Christians, for God hath chozen them to make them heires of the kingdome, they must not be accounted of according to their outward estate in the world.

3. Those that have attained this excellent estate must be exhorted to three things.

1. By godly converuation to walke worthy of the kingdome of God *1 Thess. 2. 12.* *1 Pet. 2. 9.* Secondly, to reioyce in their King, and speake of the praises of the great renowne of the sacred Kingdome that thus commeth in the name of the Lord, *PsaL. 145.10, 11.* &c. *149.2.* *Math. 11. 10.* for many Prophets and great kings have desired to see such daies, and have not seene them, in that cleerenesse we now see them. Thirdly, willingly to suffer for righteousness, *2 Thess. 1. 5.*

Lastly Ministers should here be informed and prouoked by all meanes possible, in season and out of season to exhort, persuade, befeech men, and turne themselues into all formes to preuaile, for it is about a kingdome they labour.

Thus for instruction.

2. If enurses for reprofe, first, of such as can be so easiley content either to want or lose the meanes, the kingdome of God is taken from them, *Math. 21. 43.* Secondly, of the vaiwardnesse of caveling heares that can never be set downe but are still objecting, against this word of doctrine or the estate of Christians.
Chapter 12

Epaphras who is one of you.

Christians, these are condemned, *Math. 11:16.* Thirdly, it is a great terror to rich men in special, who are threatened with impossibility to enter into this kingdom, if they do not above all other men look to themselves, *Math. 10:23, 24.* Fourthly, of the discontentments of God's servants under cross, is there no king in *Sion*? or is it no priviledge that the first Dominion is come unto men, *Mich. 4:9.* Fifthly, it specially reproves those wicked persons that profess by their works they will not have Christ to reign over them by his word, *Luk. 19:14, 27.* *Zach. 14:17.* *Woe is vnto them;* and woe to such as that the kingdom of God before men, *Math. 23:13.*

For comfort to all God's servants. Did so great Kings and Prophets desire to see these things we see? what is it to enjoy such a Kingdom? was it a great offer in *Herod* to offer half his kingdom, what is it in God to give a whole Kingdom, better then any kingdom on earth? yea this comfort is the greater, in that such Christians whose grace is but like the grains of mustard seed, may be possest of this Kingdom,

Which have beene to my consolation.

*Doll.* The labours of God's servants are a great comfort vnto good men, it is a comfort to see God's worke prosper, and besides joy in the holy Ghost is wrought in their hearts by the power of the word preached.

*Queft.* What should be the reason, why many that come constantly to hear God's servants, yet get not consolation, or not the comfort they desire? *Ansfr.* The lets of comfort are either 1. in men, or 2. in God.

In men they are either of frailty without any great sinne, or such as arise of sinne.

The lets of frailty are specially two. 1. Bodily distemper by sicknesse or melancholy, but this may be tried thus if they bee dead hearted in all other things as well as hearing and praying, &c.

2. Waiwardneffe in the diffire of conscience when the soule refueth comfort, *Psal. 77:5.*

The lets of comfort that arise of sinne may be considered two waiies, first as they are in the worser sort of men. Secondly, as they are also in the better sort. In the worser sort these are the lets; First impenitentie, *Isr. 8:6, 8.* Secondly, peruerfines, *Isr. 6:10.* Thirdly, vile affections, such as are:


A spirit of lumber, *Rom. 11:7, 8.* &c. 5. Contrariety or contradictiion in opinions, *Phil. 2:1, 2.*


2. Precaution of other ioyes.

3. An ouer high expectation.

4. Prefumptuous finnes.

5. Spiritual fatiery and fulneffe, when they seeme to haue grace enough, and want nothing, too like the *Laodiceans,* *Revel. 3.*

Thus in men.

God doth restraine consolation sometimes for reasons secret to himselfe, sometimes for reasons reualed, but not to vs, as

1. To teach vs to know that comfort is his gift, and to draw vs to looke aboue the meanses. 2. To teach vs to live by faith and not by senses. 3. To scourge vnthankfulnesse. 4. To compell vs to the vs of other of his ordinances, too much neglected.

Thus of the lets,

To passe from this point we may here obserue, 1. An imitable prais in the

Pp 2

Apostle
A Servant of Christ.

Chap. 4.

Apostle, he envies not the labours of his brethren, he is so farre from it that he rejoiceth in it. 2. We may see that the wisest and greatest men have need to be comforted of meaner men. 3. Here is a reproove of such workmen as by their labour grieue Gods people, and are as thornes and goades in their sides but comfort them they do not.

Thus of the salutations of the Iewes.

The salutations of the three Gentiles follow, the first is Epaphras who (besides the report of his salutation) is described 1. by his office, the servant of Christ. 2. By his relation to them, who is one of you. 3. By his love to them shewed by troubling in prayer for them. 4. By his zeal not onely for them but for the two neighbour Churches, ver. 13.

This Epaphras was the Cities preacher among the Colossians, he is kept back at Rome for a time that so Tichicus might confirm the doctrine before taught by Epaphras.

Quest. But why is the Apostle so long in speaking of him being so short in the mention of the rest? Ans. It is the Apostles discretion to honour him before his owne people.

A Servant of Christ] He was a servant of Christ, first, as a man and so by the necessitie of creation he must serve Christ whether he would or not. 2. As a Christian man and so he serves him willingly and in religious works. 3. As a Preacher of the Gospel, and so he serves Christ in a speciall function in the Church.

Doct. 1. Ministers are Christs servants, whence follows two things, first they must doe his works. Secondly, they must not be servants of men.

Doct. 2. The estate of the Ministers of God is an estate of serving not of raising, they are not Lords over Gods heritage, nor must they think to be like the Prince of the Nations.

Doct. 3. It is a great honour to be Christs servant, for all his servants are freemen, and their wages is ever lasting: and therefore wee should love to be his servants, neither should it ever seeme euill vnto vs to doe his worke. Besides, it is a great comfort to poore Christians, though they cannot be Kings and Apostles, yet they may be Christs servants which Kings and Apostles have accounted their greatest honour. Thirdly, men must take heed of despising or abusing Ministers, seeing they are Christs servants, yea it is not safe to abuse any Christian for that very reason. Lastly, seeing it is so great a dignity to serve Christ, both Ministers and people must be careful to performe Christs service, with observation of what Christ requires, for the manner or rules of his service.

Ministers must not seek their owne things, Phil. 2. 21. they must not bee given to wine, nor to filthy lucre, nor fighters, nor covetous, nor prophane in their families, nor young schollers, nor scandulous, 1 Tim. 3. 3. 4. 5. 6. 7. 2 Tim. 2. 24. they must faithfully care for all the matters of the Church, Phil. 2. 20. they must serve with all modestie and teares, Acts. 20. 19.

Christians in their service of Christ must remember to lay aside all immoderate cares for the profits and pleasures of this world: yee cannot serve Christ and mammon, 2. That Christ will not be served but in newnesse of spirit: the old heart can doe Christs no worke Christ will accept, Rom. 7. 6.

Quest. But who are Christs servants?

Ans. If you speake of Ministers, it is answered negativelie, Gal. 1. 10. He that preacheth mans doctrine, or goeth about to please men, he is not the servant of Christ. If you ask of Christians in generall, it is answered, Rom. 6. 16. His servants yeare to whom ye obey. If ye conscientiously endeavour to obey, the word of Christ, you are the servants of Christ; otherwise yee serve sinne vnto death.
For conclusion, let us to settle our hearts to serve Christ, that we remember to do it, 1. constantly at all times, 2. sincerely by doing all his works both publick and private.

Which is one of you? Doll. There is a speciall loue due to fellow citizens. This I have noted before. But I add, that the loue of Citizens must binne five things, as great rookes to make the shipwreck of true affection vpon: 1. Opposition or quarrell and suits in matter of estate. 2. Enuite at the prosperitie or trade of others. 3. Faction or banding into sides in matters of government. 4. Schifine in matter of Religion: but it is to be noted, that it is prophane and filthy man that have not the spirit of God, that cannot abide others because they runne not with them into the same excelle of rior for God's servants would faire loue at peace, Jude 18, 19. 5. A rejoycing together in euill. The loue that leads men from their calling to go from taurerne to taurerne, or from sport to sport, is not true Citizen-like loue; it is base and un-warrantable.

The third thing in the description is his loue to his people, shewed by praising them. In his praiers note, 1. The action, that he doth pray. 2. The fubiect, persons, for whom, for you. 3. The circumftance, he praieth abfent. 4. The varietie of his praiers, praiers. 5. The fucceffion of his praiers, firueth. 6. The conftancie of his praiers, alwaies. 7. The matter he praieth for, 1. their perfeuerance, that ye may fland, 2. their perfection amplified, by the meaure (full) and by the extent of the fubiect, (in all the will of God.)

Prayer,] Doll. Prayer is the fvaull remedie and refuge for Gods children in their griefes and desires: a remedie fay for all times, persons, and places. As for griefes and feares, it is of force and available, 1. against the troubles and cares of this world, Phil. 4, 6. 2. against the flings of secret temptations and prevailing linnen, 2 Cor. 12, 9, Matb. 5. 3. against the flame of euill workes past, both the blushing and gnawing of the conscience inwardly, and outwardly the reproach of name, Zeph. 3, 13. 4. against fickneffe, Lam. 5, 15. 5. against ill tongues, Psal. 119, 4. 6. against the fcare of apostacie, 2 Tim. 2, 19. And these are themofl vvaluall things that need to trouble any childe of God. And as for desires, it is a plaine proposition; that God is rich to all that call vpon him, Rom. 10, 12. This shews the felicitie of euery childe of God, to whom God hath giuen the spirit of his folne into his heart as a spirit of praiery, for we see he cannot be miserable that can pray: and it should teach us that if wee would be counted Gods people to shew that we trull God, by pouring out our hearts before him in all places and at all times, Psal. 62, 8. 1 Tim. 2, 8.

For you. Doll. 1. Minifters must praieth for their people, as well as preach to them. And as this may humble minifters under the fene of the neglect hereof, fo it should teach the people to require their labour in the Lord, by praiery for them againe: but especially they should takke heed they fend not their teachers with hearts full of griefe to complaine of them.

Doll. 2. Prayer for others is a principall signe of our loue to them. Hereby Minifters may trie whether they loue their people, and parents, whether they loue their children, &c.

Doll. 3. In that Epaphras praieth for them abfent, he is therein a patterne of a true praiery; no distance of place can make him forget the loue of his people, Prayers. There be diuers kinds of praiers: for they are varied fift by the place, for there is publike praiery, and there is private praiery, either with our families, or alone by our foules. Secondly, by the manner, and that either for For P. 3 affection

Sorts of praiers.
Striving in prayer.

Chap. 4.

affection in prayer, there is prayer unto which is required the usual devotion of the heart, and there is supplication which is with special instance and importunity. Phil. 4. 7. Thirdly, by the Infrument, there is the prayer of the mouth, and the prayer of the heart. Fourthly, by the matter, for there is deprecation for turning away of judgement, and confessions with acknowledgment of finne, and petition in matters of request, and thanksgiving for benefits received.

**Strictures.**] But why must we strive in prayer? Because of the greatnes of our owne wants & necessities, and because it is a great loss to lose our prayers.

**Quest.** But what doth striving import? It imports earnestness as it is opposed to coldness, when we draw near to God with our lips, but our hearts are fart from him; or to spiritual fainting in prayer, Luk. 18. 1. Secondly, tenderness of affection, both sorrowing and rejoicing in prayer, according to our occasions, and the matter of prayer. Thirdly, a resolution to take no denial. Fourthly, difficulties, for fighting imports opposition.

**Quest.** But what must we fight against in prayer? Answ. 1. Carnall counsel, 2. Distractions by the lusts of our flesh or cares of the world, 3. The objects of our own flesh, 4. Our owne vnchildlike praiers, strive to learn to pray better, 5. Hardness of heart, 6. Sleepiness of our body, 7. The temptations of Satan, 8. We must strive against God himself, as Jacob did by getting to the blessing.

**Note.** For reproofs of such as neuer complain of any impediments in prayer, nor care how they spee'd: their condition is as farre from happiness, as their prati-}
walke humbly; nor in the power of godliness did they keepe Gods Commandements.

Ob. But have not the best of them all, their sinnes, distractions and wants, as well as others? how then can they be so bold and frequent in prayer?

Sol. The children of God have priviledges, others have not; for their wants are covered by Christs intercession, and their suits are followed in heaven by Christs aduocation, 1 lob. 2, 1. and framed in earth by the spirit, Rom. 8, 26.

Ob. But how can they finde matter for so much prayer?

Sol. If men had by the law gathered the catalogues of their sinnes, and learned to see and fee the judgements sinne might bring, if they had obserued the daily thraits of a mortall condition, if they had considered the almost infinite occasions of prayer for themselves and others, they would not thus obiect.

Ob. But there are somethat doe pray, and that alyways too, against their corruptions, and yet cannot speed, nor get strength against them.

Sol. If they have constantly praiied (which yet I doubt) then the reason is either they watch not in praefite to cut off the occasions of euill, Luk. 11, 36, or they strive not with importunitie to prouaile with God, Luk. 18, or else they cannot be truly affected towards Gods grace in others; for enemie at the graces and estimation of others raigne in thee, it is luft with God to deny to giue thee that grace thou enuieft in others.

To conclude, if any man hitherto carelesse of this dutie, be now defirous to be instructed how to pray as he ought, with words, affection, and successe, let such a man put on a minde to obserue the rules following.

1. Thou must forgive all thine enemies, and refolute to live without malice, Math. 6.

2. Thou must constantly heare Gods word, else thou canst not never pray, but God will abborre thee and thy prayers, Pro. 28, 10.

3. Thou must get and fiew a mercifull heart to man, if thou wouldst prouaile to obaine mercy with God, Pro. 21, 13. Math. 5, 7.

4. Thou must carry thy felfe orderly and quietly in the famili, 1 Pet. 3, 7.

5. Take heed of hypocrite in praying to be seen of men, Math. 6.

Ob. But I want words. Sol. Pray God to giue thee words, and minde thine owne way, by considering thy sinnes and wantes, by the law.

Ob. But I want the affections of praier. Sol. Search whether there be not some vile affections, lufts and passions unmortifed, P/af. 66, 18. 1 Tim. 2, 8, and pray God to giue thee the spirit of compassion, Zach. 11, 12. Yet in all this take heed of securite, rest not in beginnings: God will take that at the first, which he will not stille be content with. Learne to pray better.

Thus of the sixt thing.

The last is the matter heprays for.

That ye may stand.] Concerning perfeuerance here are foure things to be obserued.

Dott. 1. That in the visive Church there may be such as will not stand: and this is true both in true members, and in feeming members. The true members may fall either by infirmite, and to the righteous faileth seven times, and fith againe, or by presumtion, falling to the praefite of grosse euils, out of which they cannot recover, but with extreme forrowes. The only feeming members, not only may, but certainly will fall, and that moft an end finallly, without recovery. So Demas, Iudas, Ioash; and many more. This should teach vs, not to thinke it strange if we see apostatice in men that haue rooms in the Church, and haue acknowledged the truth according to godliness.
The causes of falling away.

a Rom. ii. 20.
s 1 Tim. 6. 11.
c 2 Tim. 3.
d Gal. 5. 4.
e 2 Tim. 2. 16. 17. 18.
f Math. 7.
g 2 Pet. 3. 7, 8.
h 2 Cor. 10. 11.
i Math. 13.
j Gal. 4.
k 2 Pet. 1. 120.
m Heb. 6. 4, 5.

Doth, 2. That it is a forewarnfull thing to fall away, a worse condition likely a man cannot chuse for himselfe, 2 Pet. 2. 20. 21. For Satan will re-enter, and gain a stronger possession than ever he had, yea their dispositions unto evil may slacken times more be enflamed then ever before; feen deuils worse then the former may enter. It were better to be ground under a millstone, then thus to live in apostacie. Math. 21. 44. Such persons are abolished from Christ, Gal. 5. 4. They are in the power of Satan, 2 Tim. 1. last. Their latter end is worse then their beginning. It had been better for them sooner to have knowne the way of righteousness, then having knowne it to depart from the holy commandement given vnto them. They are as hateful to God as dogges and swine, 2 Pet. 2. 20. 21. 22. yea they may so order the matter, that they may fall into such a condition as there will remaine no more sacrifice for sinne.

Quest. But what should be the causes of their apostacie?

Answ. The causes are either without them, or in themselves. Without them, are all counsell, as in the case of Isaiah, and the effectuall working of Satan, not only to glut himselfe in the blood of their soules, but thereby to workes scandal in the weake, and corne in the wicked.

Within themselves, the caues are in some vnbeliefe, in some pride and the vatican of our owne conceits; in some couetousnesse and ambition, so in Indus and Demas, in some the very lewte and vnconstanctie of their nature, in some the concupiscences of the lust of the flesh; in some certaine opinions wilfully receiued, as iustification by the law; or that the resurrection is past, or the like: but the general cause is the want of practife of that we heare. And therefore let him that standeth take heed lest he fall, or by any meanes be turned away from the love of the truth, and the rather, confidering that many that are fallen, had great knowledge, and great ioy in hearing the word, and great affections to the ministrie, (for so had the Galatians to Paul,) and besides they were such as in reformation did for sake the filthinesse of the prophanenesse of the world, and had a taste of the heavenly gifts, and were partakers of the holy Ghost, and tasted of the powers of the life to come.

Ob. But some one may say, they that are fallen finde no such miserie in their estate.

Answ. Thou knowest not what they finde: 2. They are for the most part cast into a spirit of slumber.

Ob. But they fall not from religion: for they are Protestants still, and not Papists.

Answ. There is a total apostacie, and an apostacie in part: they fall from the sinceritie of religion. Demas did not turne Gentile, or the Galatians, may the Pharisees that committed the soune against the holy Ghost, did not openly renounce religion. And therefore let men take heed of falling from the simplicitie that is in Christ Jesus. And thus of the second doctrine.

Doth. 3. Perseuereance may be obtained: a man may stand and bold out to the end. God is able to make him strong. And the word of God is Gods power, not only to regeneration, but to salvation. The weapons of our warfare are mighty, and great power is made knowne in weakness: onely beleue, and vte the meanes.

Doth. 4. Much prayer is a great meanes to obtaine perseveruance, and will preuaile: though this be not the onely meanes, yet it is an effectuall meanes.

1. In the cause or fountain of holinesse: so good gifts are said to be perfect, 1 Sam. 1. 17, 18. as they are from God.

2. In respect of consecration or calling, fo the word that some translate to make perfect, is translated by others to consecrate, Heb. 1. 10. and 5. 9, which imparteth...
importeth that Christ may be said to be perfect; because he was separated or dedicated, or called to perfection, or hath a perfect calling.

3. In respect of *acceptation*, but in respect of *operation*, the Lord accounting his confession of imperfection for perfection.

4. In respect of *parts*, though not in respect of *degrees*: he is perfect in that he hath holiness in every part, though not in such measure. Thus to be perfect is to be *sanctified through and through*.

5. Comparatively; not positively, comparatively I say either with carnal men, or ordinary hearers, or infants in grace. A Christian that makes conscience of all his ways, and can lose his enemies, is perfect in comparison of carnal men, that follow the swing of their own corruptions and affections, and so he is too in respect of ordinary hearers; that seek not the power of godliness: and as for infants in grace, it is perfection to be of ripe age, or strong in the grace or knowledge of Jesus Christ. And so the doctrine that is to be propounded is called the doctrine of perfection.

6. In respect of truth, though not in respect of *absoluteness*: thus he is perfect, because he desires and in due time after perfection, though in act he attaineth it not. Thus vrittightness is the perfection of a Christian after calling.

7. In respect of men or common estimation, and so he is perfect that is unrebukable.

8. In respect of the end, and so he may be said to be perfect three ways. But a man shall never attain unto this unrebukable labour for much knowledge, and to that end exercise himself in the word of righteousness, and besides a man must withdraw himself from the world, and devote himself to sincerity, and especially a man must get a great deal of love, for that is the bond of all perfectness.

**Full** The faithful are said to be full both in respect of the number of faithful persons added to the Church, and in respect of the plentiful performance of the rich promises of God; and in respect of holding out till their course be fulfilled, but I take it to be most of fulness in graces, and duties: in both, fulness is required, in duties fulness is taken for abundance, and sometimes for the fulfilling of some particular office or charge; both are required; in graces there is a fulness of grace and knowledge, and of zeal, and of joy. The fulness of grace is the confidence, and undaunted assurance of it, the fulness of knowledge is the largeness of understanding and discretion, the fulness of zeal is the power of words and affections, the fulness of joy is the truth and contentment of it.

Hence we may discern the state of the soul of a Christian, it is like a vessel under the conduct pipe of God ordinances filling more and more, by the influence of Christ till it come to be brim-full.

Hence we may see cause to be greatly humbled, because our workes are not full before God.

Now if any shall think this doctrine of fulness to be a doctrine of discouragement.
In all the will of God.

Chapter 4.

Courageous, he may note these things for remarquall of that objection.

1. That it is a kingdom men labour about, and therefore should not think much if much berequired of them. 2. We may fill spiritually, though we do not discern it. 3. God requires not fulnesse at first, but by degrees. 4. That the Lord hath in many Scriptures promised to help vs, against all tentations and impediments, whether arising from our owne weaknese, or from without vs.

In all the will of God. I. Caius: A Papist makes a stopt ar, all, and reads it, in every thing, by the will of God, and delivers the sense thus: That ye may be consammated, in respect of your selves, and full in respect of others in every spiritual thing, by the will of God, that is, not by your owne merits (note that,) but by the grace of God will.

But I thinke it should be read, as ordinarily it is read, and so I observe that we should take counsell for the informing of our faith and reforming and perfecting of our lives, at the will of God.

Which ferues for great reproach of the course of the most men, who are advised and guided, either by carnall reason, or by the lufts and wills of their carnall friends, or the lufts and tentations of Satan, himselfe, or the inclination of their owne flesh, how are worlds of men swayed by these or some of these, almost in all matters of religion: if reformation and the practife of the sinceritie of the Gospell, may not get the consent of their owne carnall reason or of such and such friends, &c. then it must never be gone about. But contrariwise, we should learne to flocke to Gods will in all things, yea we should pray carnefully, that we might never be beaten from this Anchor held, but that in all estates, in prosperitie and adueritie, in life and death, we might constantly exalt the glory of Gods will, to yeeld it for euers our acknowledgeing of subjection over vs.

Secondly, note here that wee must respect all Gods will, and thus wee are tyed to respect all the will of God, both in respect of knowledge, & in respect of practife, for we should labour to be made rich in all things, in all kindes of substance, and in all knowledge, we should be expert in the word of righteousness, accustomed our selves continually, to exercise our minds about discerning of good or euill out of the word, in practife we must have respect to every commandement of God, and as David did, we must labour to doe all Gods will, and not bee like Saul or Herod.

This may serue first for conflagration of the Papists, that will not allow the will of God to be the onely rule, though they grant it to be a perfect rule. But let vs detect that subtle distinition, and in the implicitness that is in Christ Jesus, acknowledge that there is a will of God, for every opinion and worke of every man of God, sufficient to make him perfect in all knowledge, and euery good worke.

Againe, if this doctrine were soundly urg'd thorough euery commandement, it would ransack the hearts of carnall men, and then manifeestly let them see, the vanitie of their false and wilde presumption of ciuillitie and Gods liking of them and their honest meanings. It is true, they dare not lay with their tongues, there is no God, but is there not such talk in their hearts? or could they not with there were no God. They worship not Sunne, Moone, nor Stars, but is there in them that warmth of loue to the true God, that they can loue him with all their hearts and all their soules? Where is that lively knowledge of God? where is that trembling feare of God? where is that glorying in God? where is that cleaving vnto God? do these men euery day commit their waies and their worke vnto God? These men vse to wonder at Hereticks, but what formes of God do they conceive in their heads euery day? They will not blaspheme God to his face: it is true, but will they
Ver. 12. In all the will of God.

not murmur from day to day at the worke of his hands? They place no diuinities in the signes of heauen, but will they not seeare them neither? yet this is condemned as well as the other. It is true, popish Images are gone out of their sight in the Churches, but are the pictures of the Trinitie gone out of their houses? They thinke indeed it is too bad toer to come to Church, or to give God no worship, but do they make conscience of cold seruice of God, or lake-warmnes, and continued hypocritie? For may it not be truly said of them, their hearts almost never come to Church, sure their soules will be indited in the day of Christ, and consuited too for oblitrate Recuants; witchcraft, conjuring and charming is naught, they say, but is going to witches and conjurers and charmers naught too in their opinion? To forswear a mans selfe they hold it somewhat vile, if it may be discernd, but what conscience make they of swearing in their common talke, especially by petty others, and that which is not good? They dare not curse God, but they dare curse the creatures of God by the name of justice of God; they dare not take directly against God, but they dare vs God titles without reverence. They say they know all comes from Gods blessing, but doe they daily seake the sanctification of their callings and the creatures by the word and prayer? Wee all lay the Sabbath must be sanctified, but who makes it his delight? we condemn labour on the Sabbath, but where are those Nebemiah, that will restrain this monstrous abuse in the City, of hyring laboures on the Sabbath? Though for many Sabbaths one after another, They trauell hither many hundreds of all sorts from all parts round about, and fill the streets almost with tumults on the Lords day, from the morning till neere the evening, yet none seake the reformation of this matchlesse abuse, or if any would restrain it, how are they opped? The Lord giveth repentance to those that have finned this way, and lay not the toleration of this damned abuse to their charge. Men lay at length, it is naught to keep open shops, or ride to Faires on the Sabbath day, but who repents of the idle and fruitlesse spending of the Sabbath? wee doe somewhat in publicke duties, but who cares for the priuare duties in the family on the Sabbath? Men will not openly raile on Magistrates, but how licentious are menst tongues in priuate or when doe men affectionatly pray for their superiors? where is a well ordered Famelie to be found? Say that men forbeare blood, fighting, doe they forbeare anger, envy, frowardnesse, bitter words? They avoide whoredome, but doe they shunne filthy speaking and lust? Some men shunne drunkenesse, but doe they shun drinks? Open sleaith is abhord, but secret fraud and deceit is common. Courtesouenesse is condemned, but in worldlinenesse men are drowned, and fee it not. Gaming for pounds and hundreds is easily cenfured, but for crownes and thillings, it is no offence. Men make some conscience of false witnest in Courts, but at home they make no conscience, of euill speaking, or lупtions, or cenfures. It may be men would be loath to be found guilty, of raising flanders, but yet men loue lies, if any body else will invent them: and they will go about with tales and spread them, they will discouer secrets, they will launder by scotting or telling, they will report part of mens words, but not all, nor not in their sence, and for euill thoughts and worlds of contemplative wickednesse, these men neuer care for.

Obiecl. But some may say, what needle all this ado, it is precisenesse to be so curious. Answer. It is true it is precisenesse, and wee are commanded to walke precisely for so the word is Eph. 5. 15. And besides there is that necessitie of it, that vnlesse our righteousnesse, exceede the righteousnesse of the Scribes and Pharisees (who yet lead a euill life) wee cannot enter into the kingdome of heauen.

Obiecl. But we see the most men and those too, men of great place & learning,
In all the will of God

Chap. 4.

192

* 1 Cor. 1. 27.
Math. 7.

\( \text{Answ.} \text{.} \) What then, faith is the calling of a Christian that not many mighty, not many wise, nor many noble, &c. will be drawn to deny themselves that they may be saved: But yet we must enter in at that strait gate that few finde."

**Obiell.** But there is none can doe as you require.

\( \text{Answ.} \text{.} \) In many things we sinne all, but yet Gods children doe endeavoure after the holiness required confessing their failings; and no sinne hath dominion over them, but now other men allow themselves in these evils, and thinke all is well, and have no desire or endeavoure to shew their respect to all Gods commandements, but venture all to Gods mercy, yea they will not forgo such sinnes, as they can leave if they lift, they will continue in sinnes that neither bring them pleasure nor profit.

**Obiell.** But might some one of the better sort say, what are wee bound to respect all Gods wills, and to be perfect and full, and to stand so too? who is able to beare it? is it not a heauie yoke?

\( \text{Answ.} \text{.} \) It is true that all this is required, and hereby wee may see whether sinne hath brought vs, and what impotencie is now in vs: It is true also that a mortall condition is a hard condition. Our Saviour meant something when he said, "I amhe that enter into the strait gate. Yet a Christian needs not fast, for it is all good worke, and he is to obey no worke a will then Gods will, and for no worke an end then his owne good, and with no worke company then all the Saints.

**Obiell.** But the multitude of my former sinnes troubles me, that I cannot with that comfort address the my selfe to vsndertake this thriect course.

\( \text{Answ.} \text{.} \) This is thy comfort that in Christ there is a propitiation for all thy sinnes past, and now that God calls for this obedience hee will accept thee as righteous by forgiuing thee all former accounts.

**Obiell.** But it all were forgiuen me yet I cannot doe all that God requires of me in his law.

\( \text{Answ.} \text{.} \) Thou art not under the law but under grace, if thou art freed from the rigour of the law, so that thou extend thy desire and endeavoure to all the will of God, thy perfection is but vprightnes.

**Obiell.** But in my beſt services there is much euill,

\( \text{Answ.} \text{.} \) Christ makes request for thee, and by the vertue of his intercession, the euill of thy good worikes is hid and covered.

**Obiell.** But I am so weake I cannot finde strength almoft to doe any worke of God, much leffe all and to hold out too.

\( \text{Answ.} \text{.} \) As weake as thou have subiected thy selues to all Gods wills, of which some now fleepe in the Lord, who from small beginnings grew great ability in Gods service: what may not grace like a graine of mustard seede grow to in short time, besides Gods ordinances are mightie through God, to fulfill our obedience, and God will shew his power in thy weakness, yea it is his covenant not only to require all his will, but to give vs his spirit to cause vs to do them.

**Obiell.** But if I were set in neuer so good a case, and had for the present nouer so good successe, yet I feare falling away.

\( \text{Answ.} \text{.} \) God will keepe the feete of his Saints.

**Obiell.** But I have tried a great while, and I have great helpes, and yet I finde not any such graces or fulnesse, or any such likelihood to stand.

\( \text{Answ.} \text{.} \) It is one thing what is, and another thing what thou feellest. 2. Consider whether thou hast not desired to doe all Gods will, and endeavoured it as thou knewest it, and that with desire to doe it perfectly, certainly the will, study, care, desire is accepted with God. 3. Consider whether God hath not
let thee see all this while that thou art accepted as full and perfect, what sinne hast thou begged pardon for, and not obtained it? what duty or grace is it that thou hast prayed for constantly, and God hath vterly denied to answer thee? If God have accepted thee, why doest thou charge thy selfe falsely?  

Ob. But I know not all Gods wils, much leffe can I doe them.  

Answ. It shall bete thee according to what thou hast, and not according to what thou hast not; increase in knowledge, that thou maieft increase in grace. What shall I say? Consider but the recommpence of reward, God will reward every worke, and should wee not then doe all his wils? Though the rasse be hard, and labour great, yet the pay and gaine is exceeding great: if we had so many wayes to thrie in our estate, wee would refuse no labour. Oh why should we not feeke the gaine of doyng every will of God?  

Thus of the twelfth verse.

Ver. 13. For I beare him record that he hath a great zeale for you, and them that are in Laodicea, and them in Hierapolis.  


IN the 13. verse the zeale of Epaphras (which is the fourth thing) is described, first by the testimonie of Paul, I beare him record: secondly, by the quantite of it, a great zeale: thirdly, by the person for whom, for you, &c.

The Apostle with all these words to set out his zeale, because he was desirous to have him in great respect with his hearers, for he knew if he were once condemned or suspected, his doctrine would be unfruitful, and his hearers made a prey to false Teachers. Besides perhaps he found the people inclining to grow to have enough of him, or to suspect him, or to leffen their regard of him.

I beare him record.] Note  

1. That the witnesse of one Apostle is a sufficient testimonie and infallible, which should encourge vs to studie their writings, seeing we are sure to finde nothing but truth there.  

2. That the best testimonie is not our owne record of ourselues. Let thy neighbour, not thine owne mouth praise thee a.  

3. Godly Ministers should be ready and forward to preferue the fame of their brethren, and in particular willing to give record for them: but if wee would have record from others, we must not be idle, or ignorant, or corrupt, or scandalous. Oh the miserie of these times! How are insufficient or wicked Ministers written for to the Patron, to the Bishop, to the congregation; concerning whom there can be no sufficient testimonie in the day of Christ? And happy were it if no Church-men had their hands in such records: the Lord pardon and purge the sinnes of the fones of Levi.

Zeale.] Doth zeale needfull in a Minister? now his zeale is two-fold, either for God, or for Gods people: A Minister should thew his zeale for his people, 1. By praying for them. 2. By painfull preaching to them, in seafon and out of seafon. 3. By protecting them against the reproches and scorns of the world, driving by doctrine not only to comfort them, but to wipe away the aperions cast vpon them. 4. By earneft rebukes and admonitions: hee must crie aloud, and not spare, not suffering them to sinne. 5. By suffering either with them, or for them.

The vfe is to excite zeale in Ministers, and to awake them out of that coldness or deadness, especially in teaching: it is a wonderfull souenge to the people, and a dishonour to the glorious doctrine of God, where the Teacher is without life or spirit, in the enforcing of his doctrine.

And is zeale good for a Minister? then sure it is good for the people too: Q . q indeed
indeed it is of exceeding praise in all sorts of men of what degree soever, neither will it be a mislike here a little to consider more seriously of zeale, seeing there is much neede of it in the world, and there is much mistaking about it. Now if men will be rightly ordered in their zeale let them looke to these things.

1. Let it not be a pretended zeale as in 

2. Nor a superflitious zeale as in 

3. Nor a paflionate zeale, only for a cit, as in 

4. Nor a malicious zeale as in perfecutors, that thinke they doe God good service in vexing men wrongfully. 5. Nor a wrong intende zeale, such as is the zeale of merit-mongers. 6. Nor a contentious zeale such as theirs that make needleffe rents in the Church. 7. Nor a secure zeale that is a zeale not raised by godly sorrow, or that is carried without care or feare of falling away. 8. Nor an idle zeale that is all words without worke: the word is rendered labour sometimes, and it is certaine true zeale is spent about good worke. 9. Nor an ouer-curious zeale, shewed either by sticking too much to the letter of Scripture, or by prying into or harsh cenfuring of the lesser faults of others. 10. Or a bitter zeale, that spends it selfe in railing and fiery reproches, railers feldome fland long. 11. Or an ignorant bold zeale such as was in the Jews. 12. Or lastly, a felfe concieved zeale, when men trust too much to themselues, and their owne judgements, True zeale hath in it 6. things.

1. The affections of worship and spirituall compass, it will not rest in the bare worke done, either of piety to God, or spirituall mercy to men, it cannot bee cold or lucre-warme, in praying, hearing, preaching, admonifhing, &c.

2. An ardent loue to such as feare God shewed by desire, mourning and ferenue of minde, towards them.

3. An vter hatred of the wickednesse and prophanesse, of the world, with a willingnesse to shew and maintaine, according to a mans calling a spirituall opposition against it.

4. An affectionsnate desire after Gods house, and the purifie of it, thus the zeale of Gods house should care vs vp.

5. A great wresting within a man, against the corruptions of his owne nature, expressed by indignation, sorrow, confession, strong cries to God, and revenge upon the flesh.

6. The courting of all spirituall things as the best things in the world. Lastly, obserue that he faith much zeale or great zeale, which sheweth that men ought to thriue in zeale, as well as in other graces, howsoever the world judge of it, onely let men looke to themselues according to the former rules, that they deceiue not themselues nor the world.

For you and for them of Laoice and Hierapolis I will not trouble the Reader with the topograpbie of these townes; it is out of question they were neere bordering cities. Only obserue here 3. things.

1. That the care of faithfull Teachers, and their desire to do good extends to other Churches, also hence they are compared fitly to stars that giue light not only to the orb in which they are, but to places further of, and this good Miniflers may do by prayer, example of faithfulness and diligence, or by counsel or writing, or confirmation of doctrine, by preaching as there is occasion. And this shews the worth of painfull and sincere Teachers: they are a great benefit to the whole countrey, where they liue, and therefore they should be protected, and encouraged, by all them that would be accounted louers of their countrey.

2. That Miniflers owe a special loue and care to the neighbour Churches, for as neerenesse of habitation increaseth the strength of ciuil bonds, so should
Luke the Phisitian.

should it more much in spirituall.

3. That the care of other Churches should not cause men to neglect the flocke that depends upon them, it is not sufficient that men preach somwhere God calls for an account of their stewardship in their owne charge, they must tend their owne heards, he were a strange Husbandman that would plow his neighbours field, and let his owne lie vassilled, it is vile corruption, to be intent when we labour for others, and remiss when we labour for our owne people.

Luke the beloved Phisitian] There is some adoe amongst Interpreters who this Luke should be, but I incline to them that thinke it was Luke the Evangelist, but whatsoever it was three things may be here observed.

1. That the Church of God hath alwaies consisted of men of divers callings: so as no lawfull calling is excluded, nor yet any only taken.

2. That Phisicke hath beene of ancient honour and vfe in the Church, we see it here in the Apostles time, and it was long before also for there were Phisitians in Iosephs time n.

4. Sorts of men may be reproved concerning Phisicke, or Phisitians.

1. Such as totally neglect them, though they have neede to use them, yet our Sauior Christ faith the sick neede a Phisitian: 2. Such as are wayward and will not be cured, that is such as through impatience will not be ordered by this meanes, in the manner they should be.

3. Such as put their whole trust in phisicke, as A/N did, neglecting to seeke vnto God for helpe; yea it is to be noted in A/N, that his diseas being but ordinary yet to neglect the Lord in it was a great sinne, for though God hath allowed phisicke as an helpe, yet it was rather his meanes to robbe himselfe of his owne glory.

4. Such as will out of pride and niceness, be tampering with their bodies in phisicke, when there is no need, contrarie to that of our Sauior Christ, The whole neede not the Phisitian.

Now in as much as many times it is manifest, phisicke doth no good to the diseased we are to understand three things, first that this may be the fault of careless and ignorant Phisitians.

2. That as we grow monsters in the world by sinning, over-passing the deedes of the wicked, so the Lord sometimes by bringing in strong and new diseas doth overpass the skill of the Phisitians.

3. God for finnes or triall may restraine the blessing vpon the meanes, which else would bee available.

The third thing I note, is that the holy Ghost giveth this praise to a godly Phisitian,importing that a Phisitian should bee a man found in religion, and zealous for the truth, and knowne and beloved in the Church, for as it is certaine, godly and religious Phisitians may doe much good, in the dangers of their patients, so miserable experience shewes that popish and superstitious Phisitians, doe exceeding much hurt, by working upon those opportunities, to seduce and pervert men.

And Demas] This is that Demas that afterward forsooke Paul, and embraced this present world, from the consideration of whose estate we may observe three things.

1. That the vices of men by the profession of the truth may bee restrained when they are not cured. This mans love of the world was in him, when he was at the belt, but it was curbed and held downe, and so it is with many hypocrites, and therefore men should be warned and looke to themselves, that they be not deceived, by taking the restraint of the outward practixe of some euill, for the true mortification of them.

It is many times a great hand of God vpon unfound hearted men, that at their belt they are seene into, and not greatly esteemed, it seemes it was so with this man, for if we marke it the Apostle not only reckons him in the last place, but he names him also without any manner of praisse, as if he would import...
that hee durft not commend him to the Churches. Wee should here learn
what to doe towards such from the example of the Apostle.

Now if any would know more fully what is to be done, and how they
should carry themselves towards such as they fully doubt and fear not to be
right, though they make profession; there are three rules to be observed.

1. Pity them, pray for them, and admonish them. 2. Commit not thy
selfe unto them, but bee well aduised before thou converse inwardly with
them. It is true that the practise of this rule is strangely cenfured, when those
kinde of people, perceiue themselves, not to be regarded so much as they
would bee, for visually if in discretion, men prooue before they truft, they
are razed of pride and haughtinesse: yet considering the vile hypocritfe that
is in many, it is better to be so cenfured without cause, than to be beguiled by
men that make their religion but a cloak to their owne ends.

The third rule is that while they fland and fall not into open finne, thou
maieft not traduce them, but conceale thy dislikest, till God lay them open,
unlesse greater danger might enjoy by the concealement, for the Lord may
make him found, and giue him repentance; Paul doth not dispraise Demas
here, as he doth not commend him.

Thirdly, we may in this man note the propertie of many hypocrites, they
will not be discountenaed, they are visuaUy impudent, this man thrusts him-
selfe into the Apostles company, and will be commended to the Churches:
he will have a place though it be the laft place.

Ver. 15. Salute the brethren which are in Laodicea, and Nymphas, and the
Church which is in his house.

Hitherto of salutations signifi'd, now the Salutations required follow,
and these are particular: verf. 15. 16. 17. generally, v. 18.

The particulars concernne either Laodiceans, v. 15. 16. or the Colossian
preacher verf. 17. who is not onely saluted, but exhorted, or rebuked by ini-
tation.

In the salutation of the Laodiceans observe two things: first, the persons
who are to be saluted v. 15. 2. A speciall direction for the open reading of
two Epiftles, v. 16.

The persons are the brethren in generall, and Nymphas in speciall, and the
houfhold of Nymphas.

Salute the brethren which are at Laodicea]

1. Christian curtelle ought to haue in it a holy remembrance of absent
friends.

2. It is not vanitye or weakenesse, but may fland with singular gifts and gra-
ces of minde to be induftrious and large hearted in the many remembra
nces of all forts of Christians.

3. It is profitable that men of great gifts and place should preferue their
memory with others, though it be but in these lighter complements of salu-
tation, for many times it may inflame much affection to godlineffe, in fuch to
whom they send their salutations.

4. God hath his choice amongst men, for here he takes notice of the bre-
thren in Laodicea onely. God doth not drue in whole towns of men into
the field of his grace at once, for as it was then in turning men from gentilifme,
so it is now in turning men from prophaneffe, the Gofpell doth nor worke
upon all promiscuously.

And Nymphas] This Nymphas was not a woman, as Ambrose and Dioniffus,
and Catbarinus, and the gloss would haue it; for it is apost in the end of the
verse, his house, nor her house.
This Nymphas it seemes was some eminent Christian, whom Paul would specially honour before the congregation, and so it shewes that a special respect should be had of such as did excell in gifts amongst such as profess the sincerity of the Gospel.

And the Church that is in his house.

By the Church he meanes those in the household that feare God, whether they were women, or children, or seruants.

Now here first I confider of these persons, and then of the title the Apostle gives them in calling them a Church.

In that the Apostle thus with honor rememberes the household of Nymphas, it shewes his singular uprightnesse, in that he can respect grace in whomsoever hee finde it, hee loves a good seruant as well as a good matter, and can commend good order in an household as well as in a congregation. This should teach vs not to have the grace of Christ in respect of persons, and hereby also we may trie our love to Gods children, by examining our felues whether wee can love such as can neither profit or pleasure vs, nor grace vs in the world. And this may be a great encouragement to the young and meaner sort, in that they may perceive from hence, that if they get true grace, they shall be respected both of God and good men.

Now in that the Apostle calls this household a Church, wee may note, that a religious and well ordered family is as it were a little Church. Here in one familie is presribed what all families should be: this familie is called a Church, because his people were godly, and the word of God was read there, and praiers made to God, and Psalmes sung, and the younger sort were catechized and instructed.

Now doe we learn from hence that our houses are Churches? Then these things will follow.

1. That Gods worship and piety must be set vp in them. How can they be Churches of God, if God be not seued in them?
2. All must be done therein order, and quietnesse, and silence; for so it is or should be in the Church.
3. Euill persons that are incorrigible must not dwell there, but must be caft out, P/l. 101.
4. The husband or master of the familie must dwell there as a man of knowledge, and wives, children and servants must obey as the Church doth Christ.

Againe, are our families Churches? Why then religious families are in a happie cafe, for then God himselfe will dwell there; so as a stranger comming to such places, may fay as Iacob did of Bethel, surely God is in this place.

Laffly, should our families be Churches? Oh then woe vnto the world of prophanes households. Should a Church be without sacrifice? and can their families escape Gods wrath, seeing there is neither praiser nor pietie in them; but in stead of Gods service, there is cursing, and swearing, and lying, and chiding, and flching, and whoring, and railing, and fighting, and what not? The most families are very cases of vncleane spirits, where not God or good men, but very devils dwell, they are very flies of vncleanenesse and vnholinesse.

Thus of the 15. verse.

Vers. 16. And when this Epistle is read amongst you, cause it to be read also in the Church of the Laodiceans, and that you likewise read the Epistle from Laodicea.

These words contain a direction for reading, 1. of his Epistle, and that both priuately and publiquely: 2. of an Epistle from Laodicea.
In the generall we may observe, that the Scripture may be read, it is mens duty to doe it, tis a-flat precept, Search the Scriptures, 16.5.39. And this may evidently reprove the prophaneness of the most herein, in this great light. Many are so drowned in carelesnesse, that they have not yet so much as a Bible in their houses, and others though for their credit sake they have gotten them Bibles, yet they reade them not.

This Epistle.] In this Epistle not may be neglected, but must be read, it sthews that whatsoever is revealed to the Church, to be a part of the word of God, it must be read: so foone as this Epistle is written, it must bee read of all Christians, which sthews that every part of God's word is to be read.

Now for the persons that must reade the Scriptures, it is here set downe in definitly (of you) meaning of all sorts of people, which is in other parts of the word of God distinctly expressed. For 1 Tim. 4. 13. 15. Ministers must reade the Scriptures; and Deut. 17.19. it is required also of Kings, and Magistrates also, none are too good or too great to be imploed herein: young men must studie in the word, Psal. 119.10. so must women also, Acts.17.12. Prisilla was ripe in the knowledge of the Scriptures, able to instruct others, Acts. 18. 27. What should I say? Every good man must reade the Scriptures, Psal.1.2.

The vse may be to fyrve vs vp to doe it, and to doe it constantly; for the same word of God that requires it to be done, sthews it should bee done frequently: we must reade all the dayes of our life, Deut. 17.19. and that daily, Acts. 17. 11. day and night, Psal. 1.2. they reade 4. times a day, Nehem. 9.4.

And the rather should we be excited to this daily reading of the word, considering the profit comes thereby, it would exceedingly comfort vs, Rev. 15. 4. It would be a lanterne to our feet, and a light vnto our pathes, Psal. 119. The word is the word of the spirit, Eph. 6. and how can wee refist temptations with It is written, if we reade not what is written? and without reading we can never be expert in the word of righteousnesse, thereby we are made acquainted with the mysteries of the kingdom, and come to understand all the counsell of God, it will teach vs the feare of the Lord, and keepe that our hearts bee not lifted vp, Deut. 17.19. 20.

Quest. But what should be the reason that many get no more good by reading the word, and cannot finde any great profit in their reading?

I answer diversely: 1. Some men are poisond with the inclination of Atheisme and securitie, they come to the word to obsereue it, not to let the word obserue them.

2. Many fekke not a blessing by prayer: whereas it is certaine the flesh will not of it selfe sauour the things of the spirit.

3. Men bring not an humble and meeke spirit, whereas vnto the fruitfull meditation of the word, a heart quiet and patient, and a minde free from pride and passion is requisite, Psal. 25.9.

4. Men lay not downe their cares and lusts, they have marred their taste before they come, they doe not empty their heads, and separate themselves to fekke the wildome of the word, care or lust will choake the word.

5. Men readenot all Gods word, nor doe they reade constantly, they will not wait daily at the gates of wildome: to reade feldome, or by startes and here and there, will doe little good.

6. One great caufe of not profiting, is the not seeking of the Law at the Priests mouth, that is, want of conference and propounding of doubts.

7. In many, vnprofitablenesse is the scourge of vnthankfulnesse for the good they have found in reading.

8. In reading men do not mende their owne way, for if men did propose vnto themselves what fame of their owne they might finde rebuked, and what directions might be collected out of that they reade for their liues, or did note how...
Say to Archippus

Ver. 16. Say to Archippus, take heed to the Ministerie which thou hast received in the Lord, that thou fulfill it.

These words concern the Colossian Preacher, who is not only a faithful, but exhorting.

This Archippus (as it seems) was their Pastor, joined with Epaphras, who was now at Rome with Paul: it is likely he was grown negligent in teaching, and carelesse, and idle.

Many times it comes to passe, that men that sometimes were painfull in their Ministerie, doe afterwards grow slacke and negligent.

1. Some-
1. Sometimes from very discouragements from their people, either because they profit not, or because they weary their Teachers with indignities and wrongs: thus the very Prophets have beene sometimes so tired, that they could have been almost willing never to speake more in the name of the Lord.

2. Sometimes this comes from the corruption of their owne natures, they grow soone weary of Gods worke, or else hauing taken more worke to doe then they are sufficient for; they grow to neglect all, or else they are drawne away with the loue of the world, or else forbeare of purpose to preach often, lest they should be thought to be too precife; or else to winne applause, they set out at first with such a strife to seeme eloquent & learned, that they quickly spend their store, and then rather then they will be obserued to want, they will give ouer preaching.

3. Sometimes God himselfe for the wickedneffe of their liues calls a barrenneffe vpon their hearts, and blastrth their gifts.

In this exhortation foure things may be noted.

1. Who he is that is exhorted, say to Archippus.
2. The matter charged vpon him, see to thy minister.
3. The reason by which it is vrged, thou haft received it of the Lord.

1. The sinner must be told of his sinne, Levit. 19. 17.
2. Such as offend publickly, must be told of it publickly.
3. Minifters as well as others may be rebuked, though some Clergie men are so fore and so proud, that they may not be touched: and many times it is a just judgment of God, that no man should rebuke them, that their fores might not be medicined, but like vnausiue salt, they should be cast out of God. No mans learning or greatness of place can so proteec them, but that they may be told of their faults: it is too commonly knowne they can sinne as well as others, why then should they not be rebuked as well as others?

Doth Archippus need to be told? The Lord be mercifull to the Land and Church. There bee many Archippuses in the Church of England, had neede to be wakened with a loud trumpet of rebuke, and to be told of their faults, even of their ignorance, silence, sloth, pride, courtesynesse, simonie, dissoluteynesse, ambition, contempt of their brethren, and soule-murder of many kinds.

4. The people may put their Teachers in minde of their faults: as they ought to encourage them in well doing, so may they admonish them for what is euill. Therefore Minifters should strive so to live, and so to teach, as their people should not have cause to finde fault.

5. Minifters must be told of their faults by their people, with great reuence, and heedfulness, and wisdom, according to that direction, Rebuke not an Elder, but exhort him as a Father; here they must say to Archippus, not directly reprooue him.

6. They must say it to him, not say of it him: Minifters ought not to be traduced behinde their backes.

7. He doth not threaten him if he doe not, which implies, he hoped their exhortation would speed: certainly tis a great praiue to proufit by admonition. Take heed to thy ministerie.] This take heed hath in it three things.

1. Consideration, a weighing and meditation of the greatness of the function, of the dignifie of it, and the dutie also, with the accounts he must make to God and his high calling and the great price of soules, &c.

2. It notes divers of the worthy qualities of a Minifier, as care, attendance, watchfulness, patience to teach, and diuide the word aright, discretion, to give every one his portion, diligence, gentlenesse, in not marring the doctrine with passion, patience to endure the worke and labour of his ministerie, &c.
Vers. 18. Which thou hast received in the Lord.

3. It notes caution, and so Ministers must take heed both of what is within them, and what is without them, they must take heed of their owne diuisions, they must take heed of sloth and idlenesse, they must take heed of the objections of their owne flesh, and the tentations of the Deuill, without them they must take heed of the new errors, that will daily rise, they must take heed of the sines of the people, with all the methods of Sathan in deuiling, committing, or defending sinne, they must take heed of mens fancies: and for persons they must take heed of hypocrites, and open aduersaries, domesticall vipers, and foraine foes, false brethren and profell Idolaters.

The Vse may befor great reproofs of our sleeping watchmen, and blinde guides, that take no heed to their minifteries; Oh the woes that will fall vpon them, who can recount the miferies that the bloud of soules, will bring vpon them.

Which thou hast received in the Lord] A Minister is said to receive his ministratie in the Lord in diuers respects. First, because it is Gods free grace, that he is chosen to be a Minister, Rom. 5. 1. Secondly, because hee is inwardly called and qualified by God. Thirdly, because hee received his outward authority, though from men, yet by the direction and warrant of Gods word. Fourthly, because he receiveth it for the Lord, that is to Gods glory, and the furtherance of his kingdom, over the mystitical body of Christ.

The Vse is threefold, First the people should therefore learne to seke their Ministers of God. Secondly, Ministers should hence learne, neither to bee proud nor idle, not proud for they received their Ministerie of God, it was his gift not their deferts, not idle for they are to doe Gods worke. Thirdly, Ministers may hence gather, their owne safety notwithstanding the oppositions of the world, that God that called them will perfect them.

To fulfill ] Ministers are said to fulfill their ministeries two waiies. 1. By contincency, holding out in it to the end, to fulfill it is to go on, and not looke backe, when they are at plow. 2. By faithful performance of it with a due respect of all the charge they have receiv'd of God, thus to fulfill it is to shew the people all the counsell of God, it is to rebuke all forts of sinnes and sinners, it is faithfully to doe every kind of worke, that belongs to their ministerie whether publike or private.

Ver. 18. The salutation by the hand of me Paul, remember my bonds, grace be with you, Amen.

There are 3. things in this Verse, a signe, a request, a vowe or wish.

The salutation by the hand of me Paul To write with his owne hand hee calls the token in every Epistle, 2 Thess. 3. 17. Here two things may be noted.

1. The great care that anciently hath beeue to prouide that none but the true writings of the Apostles should bee receiv'd of the Church, it should cause vs, so much the more gladly to receiv and read these Apostolicall writings.

2. It implies that even in the times of the Apostles, Sathan raised vp wicked men who endeavoured to counterfeit bookes and writings, and to father them vpon the Apostles themselues, or other eminent and worthy men, this continued succesiue in a most diuellish practise in diuers ages after.

Remember my bonds] The obseruations are. 1. Gods children have beeue in bonds. 2. It is profitable to remember the troubles and afflictions of Gods children, and to meditate of them, for 1. it may serve to confirm vs, when wee finde like hatred from the world. 2. It is an alarme to preparation and the harnessing of our selues against the fight of affliction when one part of the host
Grace be with you. Chap. 4.

holp of God is smitten, should not the rest prepare for the fight. 3. It will
often our hearts to mercy both spiritual and corporall. And fourthly, it
may learn us wise and dishonest, and circumstion.

Quest. How should they shew it that they did remember his bonds?

Ans. 1. By praying for him to God. 2. By shewing like patience under
their Crosses. 3. By constant profession of the doctrine he suffered for. 4. By
a care of holy life, that they might trie to be such, as he need not be ashamed
to suffer for them. 5. By supplying their wants.

3. As any have beene more gracious, so they have beene more setrened,
and oppressed by the wicked.

4. The actions of great men are not alywaies just; a worthy Apostle may
be unworthily imprisoned.

5. The people should be much affected with the troubles of their teachers,
and therefore they are farre wide, that instead thereof trouble their teachers.

Grace be with you.] By grace hee means, both the loue of God and the
gifts of Chrift, as he began to he end with vows and wishes of grace, which
thence. 1. That in God we have wonderful reason continually to exalt the
praise of his free grace and loue.

2. That in man there is no greater happiness then to be posseth of the loue
of God, and true grace, it is the richest portion, and fairest inheritance on
earth.

When his faith (be with you.) It is as if he said three things. 1. Before you
have it, be not deceived, nor satisfied till ye be infallibly certaine ye have at-
tained true grace, and Gods loue, 2. Be sure you loose it not, never be without,
it matters not though you lose some credit or wealth or friends &c, so you
keepe grace still with you. 3. Be sure you use it and increase it, impой it up-
on all occasions, be continually in the exercise of it.

Thus of the whole Epistle,

There followeth a poftscript or vnderwriting in these words,
Written from Rome and sent by Tichicus and Onesimus.

There is difference about the reading, some copies have not Tichicus and
Onesimus in some Latin copies read, Missa ab Ephesio. But the Greeke cop-
pies generally agree that it was from Rome.

But it is no great matter for the certaintie of the reading, for the Reader
must be admonished, that the postscripts are not part of the Canoni-
call Scripture: But were added by the Scribes that wrote out the
Epistles. If any desire to be more particularly informed
herein, he may peruse a learned Tractate of this argu-
ment published by Mr. Redulph Cudworth
upon the subscription of the Epistle to
the G a l a t h i a n s.