AN EXPOSITION UPON
THE SECOND EPISTLE
Generall of Saint Peter.
Plainely and pithily handled,
By A. Symson Minister of
God's Word.

With two necessarie Tables, the one prefixed, shewing
the Resolution or Analysis of the Text, with the Doctrines
arising out of every verse. The other annexed, containing the
principall matters, alphabetically set downe.

Loc this, we have searched it, so it is: heare it, and know them it
for thy good, Iob. 5. 27.

Legant primum & postea defficiant ne videantur non ex judicio
sed ex odio presumpvnon ignorata damnaver, Hic praefat. in Isæ. ad Paul. & Eusfoch.

LONDON, 1632.
Printed by T. Cotes for I. B. and are to be sold by Benjamin Allen
dwelling in Popes-head Alley, 1632.
TO THE MASTER,
WARDENS, ASSISTANTS, and others of the Worshipfull Companie of STATIONERS.

It's the saying of Saint Paul unto the Corinthians, that whether we eat or drink, or whatsoever we do, we must do all to the glory of God: implying that it's the part and duty of Christians at all times, and in every thing to suy me at the prays and glory of God. Accordingly was his owne practice: Accordingly his prayer for others. At this aymed he himselfe: whereat in like manner must

A2
we. This, even this must bee the end and scope of all our actions; this the mark and maine; the bent and byas of all our words, workes, devices, desires, counsels, consultations, studies, endeavours, and whatsoever else.

Neither is it without especiall Reason, if either we respect God, our selves, our workes, or those which are yet carnall and unregenerate.

1. Because he hath chosen us to his glory, created us that we might set forth the same. 2. Because he himselfe doth, in all his workes, ayme thereat. This being the end of his delivering the afflicted; This the end of his judgements. This the end of his mercies. 3. Because he is omnipresent, who from the place of his habitation looketh upon the inhabitants of the earth, whether good or evil, and accordingly will honour such as honour him, and lightly esteeme of those which despise him. 4. Because nil we will we, he will bee glorified by us, though in our confusion: Our selves.

1. Because of our manifold deliverances.

2. Because none of us liveth to himselfe; and no man dyeth to himselfe, but whether
Dedication.

We live, we live unto the Lord, and whether we die, we die unto the Lord. 3 Because if through our security and carelessness we rush into sin, and so dishonour God, we shall not escape unpunished. 4 Because we are more observed: our life and conversation more prized into than any other. 5 Because as our hearts are made pure by the blood of Christ, and we nearer the courts of the great King, living always as it were in his presence chamber, so there's not any time wherein he ceaseth to be good unto us, still adding blessing unto blessing, mercie unto mercie, even laden us dayly with his benefits: 6 Because thus doing we are sure to have a glorious recompence of reward. 7 Because failing herein, it will bee long and very difficult to recover our selves, as it's to get stains out of the purest lawne, the finest linen. Our works. 1 Because, if they bee good, we shall be the more furthered in them, and cheerfully performe them; if evil, either wholly withdrawe from them, or if ignorantly we go on in them, the same shall neither be so extremly aggravated,
nor punished, as otherwise they would be. 2 Because nothing ought to be performed by us, which is not in it selfe lawfull, by the word warrantable, and conduceth not to the glory of God. 3 Because whensoever we are about any worke, whether in our generall or in our particular calling, the same may be the very last which wee shall performe. 4 Because howsoever they prove in their event, yet shall wee still have comfort in them. As for example; A minister preacheth the Word of God, whereby aiming at the glory of God in the conversion of soules; it falleth out otherwise, the same word proving unto most of his Auditors the favour of death unto death; he is notwithstanding comforted, as whole conscience beareth him witness, that therein hee aimed at Gods glory in their conversion. 5 Because else the Lord may justly disappoint us, confound us, shame us, frustrate our expectation, even in those which we most magnifie. The carnall and unregenerate. 1 Because else wee shall give them occasion of reproaching or blaspheming. 2 Because else we shall occasion their...
Dedicator.  

Their further impenitence and continuance in sinne, as who narrowly observe our courses, and would be glad by our falls or slips to justify their owne evil practises: Because thus (as the Centurion who was present at the death of Christ), could not but acknowledge that he was the Sonne of God, (so) they shall be even forced to acknowledge us, that we are the seed which the Lord hath blessed, the very servants of God. Because thus we shall make use of all opportunities to winne them, as by speaking to them with all reverence, deliberation, compassion, carrying our selves towards them with all affability and courtesie; performing all needfull offices of love and kindnesse; reproving them with all gentlenesse, yet neither yelding to them in the least sinne, by our owne practise, nor conniving at the least in theirs.  

Because thus through God's goodness we may winne them, howsoever shall leave them inexcusable.

It followeth hereupon, In the negative.

1. That we must not ascribe the praysse and glory of any particular worke to any, save unto
The Epistle

unto God alone. 2 That we must not esteeme any thing as God, or respect any thing more than God. 3 That wee must not in some things onely, and at sometimes, ayme at the glory of God, but in all things, and at all times ayme the same. 4 That we must not rashly goe about any thing, without premeditation, or consideration, whether the same will tend to the glory of God or not. 5 That wee must not meerely in hypocrisie performe the worship and service of God, as who doe therein more ayme at our owne then the glory of God. 6 That wee must not for the nonce doe any act tending to the dishonour of God, though in all likelihood the same may tend much unto our owne private gaine: We must not though it were even to gaine a world be Instruments in those things whereby God may be dishonored. 7 That being lawfully called thereunto wee must not at any time shrinke from the performance of that, whether in doing or suffering whereby God may be glorified. In the Affirmative, 1 That we must walke according to this rule, circumspectly, heedfully, carefully ad-
Dedicated, before hand ponders, what we
so thinke} speake or do, as who are in all
age, for us, and us for them, so we must use
callings as the principal means where-
we may glorifie him. 3. That those espe-
by whose callings God may be either
honoured or dishonoured, should
slowly watch over their owne ways,
they may procure not dishonour, but
but unto his name. 4. That as we are in-
cular to glorifie God in our owne call-
so also to endeavour by all means, that
others in like manner may glorifie him in.

The two last mentioned, haue occa-
well the ensuing Discourse, as this
at Dedication; that, as whereby I con-
small glory might redound unto God
struction, edification, confirmation
people, this, as whereby I might stirre
in your particular calling (even your
ing and writing of Bookes) to ayme at the
and glory of God. Than this, ther's no-
more profitable, nothing more pleasant;
ing more honourable, this being the ver-
The Epistle

ry way and path leading unto true happiness; what benefit hath redounded unto the Church of God, by good Books, who knoweth not what hurt by such as are seditious, contentious, superfluous, lascivious, prophane, or heretical, woefull experience the with What Erasmus of Ovid's lewd lines, may be truly spoken of such kinde of bookes. They bring hazzard to the yongest, and danger to the Reader. Ten Sermons (faith one) will not doe so much good in moving men to true doctrine as one of those doe harme by ensnaring them to ill living. Most Papists, Atheists, and Epicures (faith the same Author) are made by the merry Bookes of Italy, than by the learned lines of Louaine. By these the Divers kept people in the ignominy and darkenesse of Popery for many ages togethuer, as by the same he doth no small hurt in these our days. Here he is dealing with man: Hippomenes with Athalanta, who seeing her earnest in her race, threw here one golden ball, there another to stay her in her course, so her to flop our journey to heaven throwes now one, then another, seditious contentions, superfluous, lascivious, scurrilous, vain, idle, pro-
Dedicatorie.

Prophane, or heretickall Bookes, in our way, being so much the more dangerous, by how much they are pleasing unto mans corrupt nature. Their end is to infect the weak, offend the good, confirme the bad. Oh that there were amongst us some zealous Ephesians, that Bookes of so great vanity might be burned up! The Spirit of God wrought in them so mightily, that they esteemed the price of so great iniquity in one City, that or one fire, they brought together the Bookes valued at fifty thousand pieces of Silver, and burnt them all at once. If many such fires were kindled through-out the Land, not a few both shoppes and stude-iers would appeare unfurnished, as being indeed lust for the most part with seditious pamphlets, dangerous treatises, ridiculous legends, fained histories, amorous Poems, Play-bookes, merry jests, and such like Trash: As Eliphaz unto his servante, Is it a time to receive money, and to receive garments, and Olive-yards, and Vine-yards, and Sheep, and Oxen, and men ser- vants, and maids servants? So say I unto you, Is it now time to print or print such unprofitable, such unprofitable Pamphlets, we have now long en-
ough
nough played with our owne fancies. Athe-
isme encreaseth so fast, that it needs no further
meanes of growth. Such bookes I confesse
fell best, are most sought for, (as amongst
fashions the most waine and gaudie doe for the
most part give best content) but fearfull is
the condition of those that thus gaine, Oh be
not, out of a covetous desire of filthy lucre,
guilty of the blood of any one person after
this sort: As in the dayes of Haggai, her that
earned wages, earned wages to put them into a
bag with boles: so the gaine which you reape
by this meanes will prove in the end deceiv-
ful. What will it advantage you if you should gaine
the whole world, and lose either your owne or the
soules of others? Seeks yee first the Kingdom of
God, and his righteousness, and all these things shall
be added unto you. Bodily exercize profiteth little,
but godlinesse is profitable unto all things, having
promise of the life that now is, and of that which is
to come. Too too many there are which pre-
ferre the bookes before mentioned, not onely
unto bookes of Divinity, but even the Scrip-
tures themselves, (as Naaman the Syrian pre-
ferred Amana and Pharpar before all the waters
Dedicatory.

of Israel) whereby they are so bewitched, that a Tale of Robinhood, pleaseth them better than a Chapter of Job, a filthy Ballad than one of David's Psalms; but of you, whom I conceive to be endowed with no small store of knowledge, at least who have the means thereof in greater plenty than any others, I hope better things. Starve not yourselves (Tantalus-like) amidst the variety of such choyce dainties. Oh that our Libraries were but furnished with the Crumbs that fall from your Table. As you have time (so having Bookes of all sorts) what may you not learne? Before and above all, chuse that which is best, learning this one maine and principal, to know Christ and him crucified. Thus desiring you to pardon my rudeness, and accept this Paper-present, I conclude, praying that ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ, being filled with the fruited of righteousness, which are by Jesus Christ, unto the praise and glory of God, Amen.

Yours in the Lord.
A. Symson.

As
The Epistle to the Reader.

Christian Reader: thou hast here
Draper expostiv. St. Peters second
Epistle (explained as it is) first
offered to thy view; what success
will accompany the same, I leave
to him, who (though Paul
plant, and Apollos water, yet)
oney giveth the increase. The
world I know doth sooner wish
abundance in this kinde, the press seeming even over-
pressed therewith; so that what Bezaleel spake of the
Lords people, may be after a fort applied unto the Lords
Priests. They bring too much, and more than enough
for the use of the Tabernacle. Neither am I ignorant
of the variable disposision of Readers, and how impossi-
ble it is to satisfie the appetite and expectation of every
one. Some mistiking the matter, others, the method,
others the phrase, as not a few, all those even in the most
elaborat Tracts. But neither that nor this carrieth
weight enough with it. Not that-1. Because ther's not any
one (so farre as I know) which writeth upon this whole

I Cor. 3.5.
New and com
que offende
neue preser
vium Matis
sum ulteram
Bendecetia
et libraris.

Exod. 36.5.

Epistle
The Epistle

Epistle in our oune language, (eyther yet upon the other) whereas not a few have written as well upon that of S. James, as upon most of St.Pauls. 2 Because Atheisme and Heresie the two dangerous extremeties of this age, bringing no small detriment and annoyance to the Church of God, are here met withall, which therefore may be fittely termed an Antidote or preservative from the same. 3 Because in all good things abundance is an easie burden; neyther but the soule, if it may seeke itselfe with variety both by the ear and by the eye, any reason to finde fault with choice. 4 Because a good thing the more common it is, the better it is, Christians being even bound to blesse God for this plentie, and seriously to rejoicke that Gods people may thus liberally feast themselves by both their senses. 5 Because Sin is aptly compared to a mighty and surdie Oake which needeth many armes, and Strong blowes to bow it downe, seven dayes, seven Trumpets of Rames howses, seven Priests being all too little to cast downe this resisting Jericho. 6 Because in the judgement of St. Augustine its profitable that manie booke be written of manie in a divers manner (not divers fidelity) that the same thing may come to the more, to some in one manner, and to some in another. Not this. 1 Because for the most part they reprehende what they perceive not, and despresse what they understand not, or out of a prejudice opinion confesse that in others which they would admire in themselves, as whom indeed nothing pleaseth but chickens of their owne hatching. 2 Because they which doe least good themselves commonly finde greatest fault with others good endeavors; to whom may be applied this of one, I never knew any more forward to take offence, than such as were most apt to
to the Reader.

to give it: nor any more hardly brought to beare with
failings at the hands of others, than such as stood in
highest neede to have both God and men to beare
with no small things amisse in themselves. 3 Because
that it is oftene scene, that such as have no neede of their owne,
seldom affeet the povertie of another.

4 Because Duo cum idem faciunt sapse ve possis dicere,
Hoc licet impune facere haud illi non licet:
Non quod dissimilis re sic flet is qui facit.
Though two an all attempts in substance one as doth befall,
Yet one we oft as lawfull like the other unlawfull call:
Not that the deed is differing, the doer is all in all.
But what is equally lawfull, ought equally to be
borne withall.

5 Because as Xenophon saith, χαλατιν ουτωι ποιοις δε
καθαρίζομεν χαλατιν δει αποπληγειτερον τι ποιεισθαι, μη
α-γατον μην αποκορυσθη. Its an hard matter for men so to
do a thing, that it be amisse in no point: and it is hard
also for them that doe a thing in no respect
blame-worthy, not to light upon some quarreling
finds fault. More particularly to give these satis-
faction (if it may be) let mee protest thus much first on
my owne behalfe, then on my books. On my owne,
1. That I say not with Elihu: I will anfwer also my
part, I also will shew mine opinion, for I am full of
matter, the Spirit within me constraineth me: as who
does not unwillingly confess, that my learning is but small,
for much learning requires much reading, and much rea-
ding many yeres, which all that know me, know so be
wanting in me. Neither with Solomon, that of ma-
king many booke there is no end; for although it
were pitty there should, yet I suppose them fittest for this
purpose.
The Epistle

1 Tim. 4: 12

Neither wish Pilat, what I have written, I have written, for he that commits any thing to writing gives men a bill of his manners: which every one that reads may put in Issue against him if there be cause in the court of his own heart, and neighbour's care; but that having revised these imperfect notes in the time of my late sickness, Agut, and reduced them unto that forme wherein they doe now present themselves, I did then consecrate them unto God as a memoriall of thanksgiving for his extraordinary mercy towards me in my recovery, for the publication whereof I have been incited by some not of meanes judgement. 2. That although happily I may runne within compass of censur, yet hope I to meete with such, who will not despise Timothy for his youth, but rather helpe than hinder any of God's labourers, although they bring but flickes unto the Altar. 3. That I passe not for unkindly censoring, having mine owne inward conscience for my friend, which beareth me witnessse that not for vaine-glory, but for the advancement of God's glorie, I have laboured herein. 4. That there is nothing more precious then time, which therefore alwayes spending must be well spent, and which I suppose I could not spend better than thus to employ it. 5. That, seeing the Lord himselfe by his Prophet spaketh: Put your selves in array against Babylon, round about; all yee that bend the bow shoot at her, spare no arrowes, for the hath sinned against the Lord: If I amongst the rest of God's Souldiers obey this his voice, and shot against Babylon the best arrowes my simple armes can draw out of the quiver of Gods Booke, with the bow of his holy Spirit, in my diligence me thinke, should not turne to
to the Reader.

my reproach. 6 That even by weake means God is plea-
sed often to effect great matters, who hath chosen the
foolish things of the world to confound the wise,
and the weake things of the world to confound the
things that are mighty, and base things of the world,
and things that are despised, yea and things which are
not, to bring to nought things that are. On my
bookes, both for the Matter, Method, and Phrase, Mat-
ter, that it is grounded on the sacred Word of God, the
same being an exposition upon an Epistle not handled by
any throughous in our owne language: Method, that it is
plain and familiar, brevity and perspicuitie being im-
plied together, the propositions being found and short, the
proofes plain and evident, the applications, successi-
and natural, Phrase, that it's cook's after our country fa-
sion, for we preach not our selves, but Christ Iesus
the Lord: yea that in all these, I have bettered myselfe by
the writings of others whom I could meet withall. Let thofe
reade which are willing, let such as will not, chuse.
Non omnes ipsi sedis debent sibi. One kind of
meate relishe not every mans palate. There is no lefe
need of plaine Instructions to entice men to holinesse of
life, than of accurate Treatises to discern truthe and errour.
In judging, judge I beseech thee righteous judgement.
Its easier for a man to condemn anothers workes, than to
doe the like himselfe, whose hands are tied from writing,
let their mouths be also from cenfuring.
Si quid novisti reatus sitis.
Candidus imperti, si non, his utere mecum.
What righter things thou knowest, impart,
Or what I bring take in good part.
To conclude, if I have brought but the last stone or
Sticke
The Epistle to the Reader.

If I have presented but one thread, that may be used in the garnishing of Christ's Sanctuary: If I shall re-clame but one sinner from the path of perdition unto the way of Paradise, so that he shall hereafter unfeignedly acknowledge that he hath been bettered hereby, I have my desire. If this like the other may paradigm one long take its own place. The God of peace that brought againe from the dead the Lord Iesus, that great shepheard of the sheepe, through the blood of the everlasting covenant, make you perfect in every good worke to doe his will, working in you that which is well pleasing in his sight, through Iesus Christ, to whom bee glory for ever and ever. Amen.

Thine in the Lord Iesus

A. Symson.
A necessary Table, shewing as well the Analysis or resolution of the text, as the Doctrines or observations (either briefly pointed at, or more largely prosecuted) arising from the same; directing unto the pages where they may be found. The letters a b c d &c. shew from which word in the text the doctrines or observations are marked, and their coherence, or some circumstance in the text necessarily implied.

CHAP. I.

The first Chapter consists of these four parts. I. The preface, verse 1. 2. II. A Confirmation of them in the hope of the encroachment of God's grace, verse 3. 4. III. An exhortation unto the study of faith, and other Christian duties and graces, with divers reasons to enforce the same, from verse 5. to verse 16. IV. An Exhortation to be constant in the faith of Christ the Son of God, from verse 16. to the end of the Chapter.

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<td>He Preface is laid down in these two verses, containing the Supercription, Inscription, and Salutation. The Supercription containeth a description of the penman and writer, from his name Simon, Simeon Peter, &amp;c. general</td>
<td>It's the duty of Christians to lead their lives answerable to their Christian names.</td>
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<td>The Preachers of God's word are in special the servants of Christ.</td>
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<td>Such as enter into the ministry must have their particular warrant from Christ.</td>
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1. Apostles of Christ, to form that have obtained a like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ. 2. Grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord.

2. Apostles of Christ. The inscription containeth a description of those to whom this epistle was written, whom he described from their faith, exemplified, from the certainty of it, they had obtained it. 2. from the quality and worth of it. It was of like price with the faith of the Apostles. 3. from the means whereby they did obtain it, even the righteous in Christ Jesus. Whom he commanded, 1. from the worth of his person, God, 2. from his Office, our Saviour. The Salutation containeth a narration of those things which our Apostle witnessed unto them. Where's, 1. the person with whom those graces, 2. to whom he witnessed them, 3. the graces which he witnessed them, being three in number. 1. Grace, 2. Peace, 3. the acknowledging of God, and of Jesus our Lord.

2. Such as would enter into the ministry must not only be the servants of Christ, but be lawfully called thereto. 3. The chiefest officers in the Church are for the service thereof. 4. Such as would be good preachers, must first be the servants of Christ. 5. True justifying faith is of great price and worth. 6. Faith in all Gods children is alike precious. 7. Through Gods providence we obtain that measure of faith which we have. 8. The children of God obtain faith through the righteous in Christ Jesus. 9. Christ is true God, and Saviour of the elect. 10. Such as have experienced the word of grace, and peace in themselves, desire also that others may have the like. 11. The preachers of Gods word ought by their labours and endeavours, by their prayers and wishes, to point out unto their people, those things for which they should chiefly endeavour. 12. Spiritual things do only belong unto Gods children. 13. Spiritual things are the best things. 14. The grace and favour of God is the chiefest good to be sought after. 15. Where there is assurance of Gods favour, there is peace of conscience. 16. God doth by degrees bestow Grace on his children. 17. Grace and peace may be obtained, continued, increased, through the knowledge of God, and his Son Jesus Christ.

Verse. 3 According as his divine power hath given unto

3. The confirmation of them in the hope of the increase of Gods graces is laid down in these verses. Wherein, 1. the ground of this confirmation. 2. the circumstances observable about

3. The experience of Gods goodness in bestowing graces upon us is an especial means to incite us to depend on him for the increase of the same. 4. God is the giver of spiritual things.
about the same. The ground, taken from the example of God, whose goodness and kindnesse towards them, in giving unto them all things pertaining to life and godlinesse, they had already tried. The circumstances observable about the same; concerning, 1. the Giver, his divine power. 2. the Action, that is given. 3. the Gift, all things that pertain unto life and godlinesse. 4. the person to whom, unto whom. 5. the means whereby, through the knowledge of him that hath called us to glory and virtue. 6. the effect of those benefits, or the benefits which we recepe through Christ, most great and precious promises. 7. the end, that by them we may be partakers of the Divine nature, having escaped the corruption that is in the world through lust.

The Text.

Chap. I. The Doctrines.

The Analysis.

Pag.

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give even all diligence thereunto, which may be considered, either as it doth cohere with the former verses, or with the following words, with the former verses, either generally or particularly, generally with both third and fourth (for as in the 7th God telleth us what he hath done, & doth for us, so herein he putteth the way, what he would have us to do, for our selves, particularly with the last part of the fourth: so containing an argument for sanctification: With the following words, as the manner how we are to perform the duties required therein. The former of these, "Add unto your faith virtue, and to virtue knowledge;" &c. considered both in general, and in particular. In general all three things are handled, 1. the graces commanded, 2. the order of their placing, 3. their connexion and coupling together. In particular there's required the increase of spiritual graces, to join one with another, to add one unto another, to minifie, supply and furnish our faith with the others, yea to side and support it with the fame. Touching every one of which graces four things are handled, 1. what they are. 2. the Reafons which may move us to labour for them. 3. the means whereby to obtain them. 4. the fenes whereby to discern them. 

on us, that we may apprehend them and partake of them. 7. God doth by degrees perfect his work of grace in his own children.

8. Without mortification no assurance of our acceptance with God.

9. The works of mortification, hard, laborious, and difficult.

10. "Unto the duties of mortification, on other graces must be added. o By nature we are forest in the performance of holy duties. b We cannot obtain the graces of God's Spirit without diligence.

11. The gifts and graces of God's Spirit are, worthy of our highest endeavours and greatest diligence.

12. As we are not at all to seek after the unlawful pleasures of this world, so must we not at all diligence desire after the lawfull pleasures of the same.

13. "The diligence which God requires of us, must be both inward and outward.

14. Of graces faith hath the precedence.

15. God's graces are, as a golden chain, coupled and linked together.

16. True faith cannot stand alone.

17. God's children have still need to add thereto.

18. God would have us to grow in faith.

19. The more grace we have, the more is our faith strengthened and secured.

20. Cry, "The labour for every grace. o Virtue, knowledge, &c., is hand made to faith;" Such as daily labour for faith in all operations; o The graces here mentioned are most excellent and necessary.
The Text.

Ver. 8. * For if these things be in you and abound, they make you that you shall not be harsen nor unfruitful in the knowledge of our Lord Jesus Christ.

The Analysis.

The Doctrines.

Chap. 1.

The Reasons enforcing the former exhortation are of two sorts, the former drawn from the matter to which the latter, from the person by whom they were exhorted, there being of the former five, ver. 8, 9, 10; 11, of the latter four, 12, 13, 14, 15, the first of the former sort laid down in this, taken from the effect of these graces, or fruits which they respied thereby, even the knowledge of our Lord Jesus Christ, where there's a duty, we must not be harren nor unfruitful in the knowledge of our Lord Jesus Christ, 2, the means whereby to perform the same, by having these things in us and abounding in us.

Ver. 9. But these things, as blind, and cannot see, far off, or is also forgotten how he was purged from his old sinners.

This ver. contains the second and third Reasons both taken from the dangerous and miserable condition of those which want the forementioned graces, the former in these words, He is blind and cannot see, far off, where two things are considered, 1. that he compareth knowledge unto seeing or light, 2. that he compareth ignorance and darkness, the latter in these, and hath forgotten how he was purged from his old sinners, wherein three things, 1. the persons whom God doth purge from their old sinners, 2. the time when he doth purge them, 3. the manner how he doth purge them.

* Christians must neither be harren nor unfruitful in the knowledge of our Lord Jesus Christ.

* Such as would be fruitful in the knowledge of our Lord Jesus Christ must be endued with faith, virtue, knowledge, &c. abounding in them.

* Not only the prize ensuing unto such as have the forementioned graces, but also the danger beswailing such as lack them, incite us unto the study thereof.

* Such as want the gift and graces of God's Spirit are ignorant in matters of salvation.

* Such as want the gift and graces of God's Spirit have their hearts and minds wholly set upon the profits and pleasures of this world.

* Naturally we are polluted and defiled with sin.

* Our natural uncleaness is unfruitful.

* It can no otherwise be done away but by the blood of Christ.

* Many are externally purged from their sinners, who are not internally.
The Text.

Act. 1s. 20. and 21. of
Jesus Christ's
to whom that
have obtained like
precious faith with us,
throu gh the
righteousness of God, and
our Saviour
Jesus Christ.
1. Grace
and peace be
multiplied unto you,
through the
knowledge of God, and of
Jesus our Lord.

The Analysis.

The confirmation of them in
the hope of the increase of
Gods graces is laid down
in these verses. Wherein, 1. the
ground of this confirmation.
2. the circumstances observable
about

The Doctrines.

Such as would enter into the
Ministers must not only be the
servants of Christ, but be law-
fully called thereunto.
1. The chiefest Officers in the
Church are for the service there-
of.
2. Such as would be good Preacher,
must first be the servants of
Christ.
3. True justifying faith is of
great price and worth.
4. Faith in all Gods Children is
altogether precious.
5. Through Gods providence we
obtain that measure of faith
which we have.
6. The children of God obtain
faith through the righteousness
of Christ.
7. Christ is true God, and Saviour
of the elect.
8. Such as have experience of the
words of Grace, and Peace in
themselves, desire also that others
may have the like.
9. The Preachers of Gods word
ought to give labour and endurance,
by their preaches and witnes.
to point men unto their people,
the things for which they should
chiefly endeavour. * Spiritual things do only belong unto Gods child-
ren. * Spiritual things are the best things. 1. The Grace and fa-
vour of God is the chiefest good to be sought after. * Where there is
assurance of Gods favour, there is peace of confidence. = God doth
by degrees bestow Grace on his children. * Grace and peace may be
obtained, continued, increased, through the knowledge of God, and his
Some Jesu Christs.

Text.

Verse.
3. According as his divine
power hath

given unto

The Analysis.

The Doctrines.

* The experience of Gods good-
ness in bestowing graces upon
us, is an especial means to incite
us to depend on him for the en-
crease of them also.

* God is the giver of spiritual
things.
The Text.  The Analysis.  The Doctrines. pag.

| 18. 4. all things that pertain unto c. life and & godliness, &c. through the knowledge of that hath been called to glory & virtue. | about the same. The ground, taken from the example of God, whole goodness and kindness towards them, in giving unto them all things pertaining to life and godliness, they had already tried. The circumstances observable about the same: concerning, 1. the Giver, his divine power. 2. the Action, hath given. 3. the Gift, all things that pertain unto life and godliness. 4. the persons to whom, unto you. 5. the means whereby, through the knowledge of him that hath called us to glory and virtue. 6. the effect of those benefits, or the benefits which we receive through Christ, most great and precise promises. 7. the end, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust. |
| God bestowed his blessings upon his Church freely. | 35. 36. |
| a. God bestowed his blessings bountifully. | 36. |
| a. God in giving bestowed upon his own children, the best things. a. God's children stood in need of more things. |
| a. God's gifts are to be embraced and to be employed as helps unto life and godliness. |
| God in taking these, and happening hereafter to be preferred before all things. |
| a. Grace precedeth glory. |
| a. God's gifts appertain to his own children. | 36. |
| a. God by his Divine power doth freely bestow upon his own children all those things which may further them in the course of godliness here and crown them in everlasting happiness hereafter. |
| a. The effectually called by Christ. h. Such as are effectually called, are here partakers of Grace, and shall be hereafter of Glory. 1. By faith in Christ we attain such things, as may further us towards grace and virtue here, and glory hereafter. 2. God doth bestow upon his own children many promises. 3. The promises which God bestowed upon his own children, are most great and precise. 4. God's children are nurtured hereby in those things which appertain unto life and godliness. 5. God bestowed upon us his promises in and through the name of Christ. 6. By the promises of God, given and performed unto us, we become partakers of the Divine nature. 7. By the promises of God, we escape the corruption that is in the world through lust. |

The Text.  The Analysis.  The Doctrines. pag.

| Verse, v. and besides this. | We must endeavour to apprehend the blessings of God. |
| a. By our endevour in holy duties we further our own salvation. |
| a. God bestowed his blessings upon his Church freely. | 61. 62. |

The Text.  The Analysis.  The Doctrines. pag.

| 18. 5. and besides this. Heh verses contain the exhortation unto the study of faith and other Christian graces, which is twofold, the former in these words, and besides this, giving all diligence, or therefore give | 61. 62. |
The Text.

The Analysis.

Chap. I. The Doctrines.

The grace of God that giveth us the diligence to add to our faith a virtue and knowledge, patience, temperance, charity, and to brotherly kindness.

Verse 6. Giving all diligence to improve them as fully as possible.

Verse 7. To add to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience charity, and to charity brotherly kindness.

Verse 8. God doth by degrees perfect his work of grace in his own children.

Verse 9. Without mortification, no assurance of our acceptance with God.

Verse 10. The work of mortification hard, laborious, and difficult.

Verse 11. Unto the duties of mortification on other graces must be added.

Verse 12. By nature we are subject to the performance of holy duties.

Verse 13. We cannot obtain the graces of God without discretion.

Verse 14. The gifts and graces of God's Spirit are worthy of our best endeavours and greatest diligence.

Verse 15. As we are not at all to seek after the unlawful pleasures of this world, so must not we with all diligence seek after the lawful pleasures of the same.

Verse 16. The diligence which God requires of us must be both inward and outward.

Verse 17. Of graces faith hath the precedence.

Verse 18. God's graces are as a golden chain coupled and linked together.

Verse 19. True faith cannot stand alone.

Verse 20. God's children have still need to add thereunto.

Verse 21. If God would have us to grow in faith.

Verse 22. The more grace we have, the more is our faith strengthened and increased.

Verse 23. The devil's labours by all means to deprive us of faith. o Our knowledge a virtue, and it is the handmaid to faith. o Such as daily labour for faith should be blessed. True graces were mentioned are most excellent and necessary.
The Text | The Analysis | The Doctrines
---|---|---
**Verse, Chap. I.**
8. *For if these things be in you and abound, they make you that ye should not be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.*

9. *But the fruit that is of the earth, is blind, and cannot see; for it is barren of fruit, because it is not nourished from the old man; where two things are considered, 1. that he companere knowledge unto seeing or light, 2. that he compareth ignorance unto darkness, the latter in these, and hath forgotten that he was a purged from his old sins.*

This verse containeth the second and third Reasons both taken from the dangerous and miserable condition of those which want the forementioned graces, the former in these words, *He is blind and cannot see, for he hath forgotten that he was purged from his old sins.*

*Not only the profit ensueth unto such as have the forementioned graces, but also the danger behaveth, such as lack them,入市 unto the study thereof.*

*Such are the gifts and graces of God's Spirit are ignorant in matters of salvation.*

*Nor is it that the gifts and graces of God's Spirit have their hearts and minds wholly set upon the profits and pleasures of this world.*

*Our natural uncleanesse is univerfal.*

*It can no other wise be done away but by the blood of Christ.*

*Mary are externally purged from their sinners, who are of inwardly.*

---
as long as I am in this 
Tabernacle, to shew you up, by putting you in remembrance.

In this world we are as pilgrims: At the length we shall have a settled habitation. In God's children have continual need of the frequent admonitions of the word, whereby they may be stirred up to the performance of holy duties.

The Analysis.

This containeth the third reason, taken from the brevity of his life, the shortness of the time wherein he was to live, or a reason why he resolved not to be negligent in admonishing them, even because he was shortly to die, where two things are to be considered, 1. the certainty which he had of the precipitancy of his death, knowing that shortly I must put off this my Tabernacle. 2. a confirmation or proof of this his certain persuasion, even as our Lord Jesus Christ hath shewed us.

The Doctrines.

cular calling, is an excellent means to stir me in the performance of the same.

b Our bodies are frail.

c We have much need of the help and assistance of God.

d Our estate is mutable and changeable.

e In this world our states are but as guests in our bodies.

f In this world we are as pilgrims: At the length we shall have a settled habitation. In God's children have continual need of the frequent admonitions of the word, whereby they may be stirred up to the performance of holy duties.

The Analysis.

This containeth the fourth or last reason, taken from the care which he had of them, that even after his decease they might have the summe of Christian doctrine comprised by him.

The Doctrines.

People ought to be so much the more diligent in obeying the exhortations of God's Word, as in likelihood they are to be deprived of the preachers of the same.

Preachers must be so much the more diligent in performing the works of their calling, as in likelihood by death they are to be discharged therefrom.

God's children may undoubtedly persuade themselves of the certainty and assurance of those things, whereof they have a warrant from Christ.

We must all die.

Not God's children death is a passage from this world unto the kingdom of heavens.

The Analysis.

The Preachers of God's word must not only be careful for the present good of their people, but also for the time to come.

People must be minded full of the observations and admonitions.
The Text.

one of deceased Preachers. 1. The Word of God revealed in the Scriptures we are instructed and provoked unto the performance of holy duties. 2. People must be always mindful of holy duties.

The Analysis.

From this unto the end of the Chapter, there's laid down an explanation unto confidence in the faith of Christ, and confession of the doctrine which was delivered unto them by the Apostles, back by a twofold argument, whereof the former is taken from the excellency of the matter whereunto he doth exhort them, the latter from the certainty of the same. The excellency of the doctrine is laid down in the former part of the verse, wherein three things are to be considered. 1. A difference between the doctrine of the Apostles of Christ, and others, in their words, we followed not cunningly devised fables, 2. the end of the Apostles office and calling, to make known the power and coming of our Lord Jesus Christ, 3. how farre our Saviour Christ did manifest himself unto his Apostles, with our eyes we saw his majesty. The certainty thereof made apparent by three Reasons. 1. from his own and the testimony of two other Apostles, James and Judah, in these words, but were eye witness of his majesty. 2. from the testimony of his Father, verse 17. 18. 3. from the testimony of the former Prophets, verse 19. The 1. laid down in the latter part of this being amplified by an Antithesis between it, and the fables of Philosophers, or false teachers.

The Doctrines.

1. Preachers ought to deliver nothing but the truth of God.
2. The Doctrine which in outward appearance seem most plausible, are not always most wholesome.
3. The doctrine of false Teachers is deceivable.
4. Such as want the preaching of God's word, are ignorant of the coming of Christ.
5. The Apostles did diligently make known the weights of their calling.
6. By the Apostles labours they learned the knowledge of Christ.
7. The doctrine of the Apostles doth concern the power and coming of our Lord Jesus Christ.
8. The doctrine of the Apostles certain and excellent.
9. God offer a special manner doth reveal himself unto his own children.
10. In Gods children behold and observe that in Christ, which others do not.
CHAP. II.

The second Chapter consists of these three parts. I. a prophecy of these false Teachers, whereof the Church both was, and is now troubled; together with some notes whereby they might be known, and also the certainty of their destruction, from verse 1 to verse 10. II. A description both of the kinds and of the manner of these false Teachers, from verse 10 to verse 20. III. A declaration of the most fearful estate and condition of such as are seduced by them, from verse 20 unto the end of the Chapter.

<table>
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<tr>
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<tr>
<td>Verse 1: But there were false Prophets also among the people, even as there were false Teachers among you, whose privy fist shall bring in a damnable heresy, even denying the Lord that bought them. And 2. giving up themselves for a false destruction.</td>
<td>This containeth three particulars. 1. A prophecy of these false teachers wherein the Church of God was to be tried, together with a confirmation of the same. There should be false teachers among you even as there were false Prophets among the people. 2. The study whereabout they would employ themselves, who privily should bring in damnable heresy, even denying the Lord that bought them. 3. The fruit which they were to reap by those their damnable heresies, bringing upon themselves false destruction.</td>
<td>The Church of God as it hath been, so is, and shall be assailed by false teachers. Erroneous and heretical doctrine is not the doctrine of the true Church, but intruded and brought in by false teachers. False teachers are both dili gent and sibilline in broaching their errors. Hereof intruded and brought into the Church are damnable and deadly. False teachers by bringing in such damnable and deadly heresies do the Lord that bought them. The reward of heretics is false destruction.</td>
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<td>Verse 2: And many shall follow their pernicious ways.</td>
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<td></td>
<td>127</td>
</tr>
<tr>
<td>Verse 3: And these verses contain a further description of false teachers, together with a repetition of the punishment which shall befall them: they are described, 1. from the number of their followers, and many shall follow their way of truth, Christ, and his holy Gospel.</td>
<td></td>
<td>The doctrine of false teachers is exceeding sinful. False teachers blaspheme the way of truth, Christ, and his holy Gospel. Such as are the followers of false teachers, speak evil of Christ.</td>
<td>128</td>
</tr>
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</table>

\[123\times124 to 392\times684\]
The Text

The Analysis.

The Doctrines.

p. 255.

Chap. I I.

1. Way of truth's shall be evil spoken of. 2. Way of truth's shall be evil spoken of. 3. And through all ways they make merchandise of you, whose judgement now of long time isgeth not, and their damnation remaineth not. 4. From the ground and cause of their heresies, doctrine, conscience, and mind, in breaking their errors, that they may make merchandise of those whom they do seduce. Their punishment, whose judgement now of long time isgeth not, and their damnation remaineth not. 5. From the ground and cause of all these errors which are broached abroad by false teachers. 6. False teachers do ensnare their followers through flawed words. 7. False teachers in seducing their followers, ayme at their own gain. God's judgements shall undoubtly and most certainly scape upon false teachers.

Het certeinest of those judgement which shall be inflicted on false teachers, our Apostle confirmeth by a twofold example. The 1. is laid down in these words, being taken from the angels that sinned, wherein these three things are to be considered. 2. the persons which sinned and were punished. 3. the fruits or fall of the angels implied in the words fallen. 4. in their punishment. 5. in the angels implied in the words fallen. 6. in their punishment. 7. in the angels implied in the words fallen. These three are the words that shewed not the a b c. angels that sinned, but a c. angels that sinned, and went down to hell, and delivered them into chains of darkness that be reserved unto judgement.

False teachers shall certainlie be destroyed. 1. None can persewe in goodnesse whom God doth not upbraid by his holy and heavenly spirits. 2. None ought to be puffed up with any gift either of body or mind, wherein they excel others. 3. No beauty, glory, or excellency of the creature, can exempt us from the punishment of some falling therein. 4. The condition of the evil angels is most miserable: 6. Terrible and frightful to be reserved unto judgement, where's mentioned, their punishment in this life, deprived of heaven: cast down into hell, this last being amplified by their entertainment there, and by the end why they were put there. Their entertainment is chains of darkness: the end why they were put there to be reserved in duration unto the judgement of the great day. 6. Their punishment in the life to come: they shall be judged.
The Text

The Analysis

Chap. II. The Doctrines

Verse 5. And saved Noah and his eight persons speaking of righteousness, *bringing in the *Flood upon the world of the ungodly.

The example is taken from the old word, which consisteth of two parts, the former concerning the destruction of the old world, wherein these three things are to be considered. 1. the persons punished, the old world. 2. the ground or cause of their punishment, implied in the word ungodly. 3. the punishment itself, God brought in the flood upon them: where may be considered the Author God, the time, after the flood of 120 years, the matter, a flood of water, the equity, as who were even drowned in the pleasures of sin; the latter the preservation of Noah and his family, wherein three things are set down, 1. the persons preferred, eight persons in all, Noah and his wife, his three fowes, and their three wives, 2. the danger from which they were preferred, outwardly, the Arks, inwardly, faith.

Verse 6. And turning the *Cities of Sodom and Gomorrab.

The example is taken from that horrible and fearful destruction of Sodom and Gomorrab, wherein these four things are considered. 1. the subject of this punishment, the Cities of Sodom and Gomorrab, wherein unto we may add, Admah and Zzhoukon, with the inhabitants thereof, and all that they had. 2. even a multitude of sinners partaking together in sinne, are not exempted from God's judgments. 3. Sinne is the cause of these judgments which God inflicts on men and women. 4. We are as aliens from the families of the old world. 5. Judgments cannot spare on mankind till God sends them. 6. God hath variety of judgments to infall on the workers of iniquity.

God in the execution of his judgments doth not deal alike with every sinner. 7. God will not always bear with impetuous sinners. 8. God's judgments are just and equal. 9. God in the execution of his judgments upon the wicked, is careful of his own children. 10. The number of the godly few. 11. The holiness of the godly should not be buried in obscurity. Wicked persons fare the better for the companions of God's children.

*In wofe societies and companions the wicked are mingled with God's children. H God in the midst of danger, can preserve whomsoever he pleaseth from the same. 13. The Ark a type of the Church.

Notice: the text seems to be a translation or commentary of a religious text, possibly a sermon, discussing the story of Noah and the Flood, along with other biblical passages, and reflecting on the moral lessons to be learned from these narratives. The text is rich with theological and didactic content, emphasizing the importance of righteousness and the consequences of sin. It also draws analogies between past events and contemporary life, urging readers to consider the lessons of history in their own times.
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<td>a b e Sodom and Gomorrah into</td>
<td>The punishment inflicted upon them, Their Cities were turned into ashes, and condemned with an overthrow, as the end why God inflicted this judgment upon them, that they might be an example to them that after should live ungodly.</td>
<td>The multitude partaking in sin is not exempted from God's judgments, nor her love ang their outward privileges exempt them from the same.</td>
</tr>
<tr>
<td>c Am multitude partaking in sin is not exempted from God's judgments, nor her love ang their outward privileges exempt them from the same.</td>
<td>Such as should be most thankful unto God, for the most part prove most unthankful.</td>
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<tr>
<td>c Am multitude partaking in sin is not exempted from God's judgments, nor her love ang their outward privileges exempt them from the same.</td>
<td>The flames of the Sodomites, both many and great.</td>
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<tr>
<td>c Am multitude partaking in sin is not exempted from God's judgments, nor her love ang their outward privileges exempt them from the same.</td>
<td>Great flames bring great judgments.</td>
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<tr>
<td>c Am multitude partaking in sin is not exempted from God's judgments, nor her love ang their outward privileges exempt them from the same.</td>
<td>God is equal in the execution of his judgments.</td>
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<tr>
<td>c Am multitude partaking in sin is not exempted from God's judgments, nor her love ang their outward privileges exempt them from the same.</td>
<td>God in the execution of his judgments, doth differently deal with his own children and wicked persons.</td>
<td></td>
</tr>
<tr>
<td>c Am multitude partaking in sin is not exempted from God's judgments, nor her love ang their outward privileges exempt them from the same.</td>
<td>God's judgments on the wicked are also for the admonition and instruction of others.</td>
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<td>7 And a delivered just Lot c vessel with the filthy conversation of the wicked.</td>
<td>These verses are a proof of God's power in the preservation of his own children, taken from the example of Lot, which consists of two parts, The former containing Lot's preservation, in these words, and delivered just Lot. The latter, Lot's commendation in these, vexed with the filthy conversation of the wicked, and again, in these and bearing, that righteous man dwelling among them vexed his righteous soul from day to day with their unlawful deeds.</td>
<td>God doth preserve and deliver the righteous from the judgment which are inflected upon the wicked.</td>
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<tr>
<td>8 (For that righteous man dwelling among them, in seeing and bearing vexed his righteous soul from day to day with their unlawful deeds.)</td>
<td>The conversation of wicked persons is filthy, and their deeds unlawful.</td>
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<tr>
<td>9 The Lord knoweth how to deliver the godly out of temptation, and to cast the ungodly into damnation.</td>
<td>God's children are vexed with the filthy conversation of the wicked.</td>
<td></td>
</tr>
<tr>
<td>10 The Lord knoweth how to deliver the godly out of temptation.</td>
<td>It is but small and dangerous for God's children to dwell among wicked persons.</td>
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<tr>
<td>11 The Lord knoweth how to deliver the godly out of temptation.</td>
<td>There shall be a day of judgment wherein the unrighteous shall be punished.</td>
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</tr>
</tbody>
</table>
The Text.

The Analysis.

The Doctrines.

The Text.

Prooft. 1. The unjust are now referred under punishment unto the day of judgment.

The Analysis.

The Doctrines.

and to receive the unjust into the day of judgment to be punished.

The Lord knoweth how to deliver his gods out of temptation. The second part of the chapter is contained from this under punishment unto the day of judgment.

The Analysis.

The Doctrines.

1. The unjust are now referred under punishment unto the day of judgment.

The Analysis.

The Doctrines.

verse. 10. And chiefly them that walk after the flesh in the lust of uncleanliness; and defilement; Government, presumptions are they; self-willed: they are not afraid to speak evil of dignities.

The Analysis.

The Doctrines.

verse. 10. And chiefly them that walk after the flesh in the lust of uncleanliness; and defilement; Government, presumptions are they; self-willed: they are not afraid to speak evil of dignities.

The Analysis.

The Doctrines.

verse. 19. Wherefore angels which are greater in power and might, bring necessary accusations against them before the Lord.

The Analysis.

The Doctrines.

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The Analysis.

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The Doctrines.

verse. 19. Wherefore angels which are greater in power and might, bring necessary accusations against them before the Lord.

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The Doctrines.

verse. 19. Wherefore angels which are greater in power and might, bring necessary accusations against them before the Lord.
The Text.

The Analysis.

Chap. I. I. The Doctrines.

12. But these natural brute beasts, made to be walked and destroyed, by eating evil of the things that they understand not, and shall utterly perish in their own corruption.

13. And shall receive the reward of unrighteousness, as they who count it pleasure to riot in the day time: spots they are and blemishes, defiling the overseers, with their own deceivings, while they feast with you.}

Text.

Verse: 14. Having eyes full of adultery, and that cannot cease from sin, beguiling the unsavory, having feet of uncleanness, girded with coloured phallices,可疑, and wicked.

not. Though they are much more powerful and mightier than men, yet do not they despise magistrates, blame the authority and power which is given them of God.

The Analysis.

The Doctrines.

These verses contain two things. 1. A proposition laid down in the 14. and beginning of the 15. verse, a confirmation thereof laid down in the rest of the 15. and 16. verses. In the proposition there are five particulars whereby these lustful libertine are described. 1. Their lasciviousness, having eyes full of adultery, and that cannot cease from sin, where we have both the kind of it, adultery, the subject of it, their eyes, the measure of it, full, their progress in it, that cannot cease from some.

* False teachers are lascivious.

* They are deceitful.

* They endeavour to make others also partakers of their wickedness.

* They use fraudulently seduce men and women.

* Such are seduced by them.

* They are corrupt.

* One false doctrine is rooted in their hearts.

* They make an occupation thereof.

* They are skilful in their covetous pelf, and they cause others, and themselves also, to be defiled.

The Analysis.

The Doctrines.

a. False teachers are not natural brute beasts made to be taken and destroyed.

b. They speak evil of the things they understand not, and so are ignorant and rash.

They count it pleasure to riot in the day time, or daily to live delicately, or to be intemperate.

They are spots and blemishes, &c. and false hypocrites.

They would be accounted true hearted Christians.

They are not ignorant of their own hypocrisy.

It rejoiceth them to be esteemed religious.

God will bewray their hypocrisy.

They are dangerous and scandalous to God's church.

Every outward professor is not a true Christian.
The Text.  

The Analysis.  

Chap. II.  

The Doctrines.  

pag.

Verse.  

15. Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness.  

16. But was rebuked for his iniquity:  
   the dumb eunuch speaking with many voices,  
   forbade his madmess the Prophet.  

1. They are Apostates from God.  
   Such as withdraw their hearts from God, are called Apostates  
   Such as forsake the right way, get astray.  
   May know himself, by the way wherein he walketh.  
   Covetousness is the root of all evil.  
   Riches get unlawfully are but unrighteous gain.  
   Balaam left inexcusable.  
   Oftentimes wise men are taken with mad fits.  
   God can extraordinarily open the mouths of dumb creatures.  
   Often those that should be gods were others, prove stumbling blocks.  
   God's ordinances must be duly performed.  

Verse.  

17. These are wells without water, clouds, that are carried with a tempest, to whom the mouth of darkness is reserved for ever.  

18. For when they are filled with water, the second their inconstancy and variableness, clouds that are carried with a tempest. Their reward, to whom...
The text of the page is not legible due to the quality of the image provided.
The Text. The Analysis. Chap. III. The Doctrines. pag.

Chap. III.

The third Chapter consists of two parts, in the former, our Apostle affirms, and by confuting the Adversaries evidently and clearly confirmeth, that the world shall have an end, Christ cometh unto judgement, from vers. 1. to vers. 10. In the latter, he describeth the forms and manner of the same, from vers. 10. to the end of the Chapter. The former part containeth these particulars, 1. A preface, vers. 1, 2. II. The error and opinion of those Epistles, and prophane persons, together with the ground of the same, vers. 3, 4. III. The confirmation of their error, drawn out of the fountain of the holy Scriptures, vers. 5, 6, 7, 8. The latter thereof, I. The forms and manner of Christ's coming to judgment, and of the end of the world, vers. 11, 12. II. An exhortation unto holiness and innocency of life, conferred also by the authority of St. Paul, upon which occasion the Apostle doth discourse, vers. 14, 15, 16. III. The conclusion both of this Chapter, and Epistle, exhorting unto watchfulness, unto perseverance, unto the growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ, vers. 17, 18.


Verse
1. The Preehers of God's word ought tenderly to affect their people.
2. Ministers must use all means to endure every way for the good of God's people.
3. This second Epistle is not left canonical to the former.
The Text.  

The Analysis.  

Chap. III.  

The Doctrine.  

Page 487.

1. So instruct them in the doctrine of the Gospel, as the one true doctrine, confirmed by the testimony of the Prophet, and of the Apostles of Jesus Christ. [Verse 8.]

2. The doctrine of the Gospel is the only certain and true doctrine.

3. Even God's people have need to be put in mind of their duties.

4. The doctrine of the Gospel is the only certain and true doctrine.

5. It is not enough to hearken or read God's word unless we be minded of all the saints.

Verses.

3. *Knowing this first: that there shall come in last days, strollers, walking after their own lusts. 4. And saying, where is the promise of his coming? *

4. Both preachers and people should take notice of strollers and mockers.

5. There hath not been any time so perished with strollers and formers of religion, as these last dales.

6. Mockers of God have their hearts filled with ungodly lusts.

7. Mockers and formers are counterfeit and false to their own lusts.

8. There is not any point of religion in a manner, more opposed and contradicted by the devil and his instruments, than these.
The Text.

1. For this, the fathers felth above, 2. All things continue as they were from the beginning of the creation.

5. Christ's second coming to judgment.

The Analysis.

The Doctrine.

The word of God revealed in the Scriptures is of ordinary and special. The former particular to be observed in the former part of this Chapter, namely a confusion of the preceding argument of the forementioned scoffers denying the coming of Christ. The falsehood as well of it's propostion as assumption is the same, namely a confusion of the coming of Christ. The falsehooj as well of its proposition as assumption is the same, that the world had already endured for many ages, it should likewise endure forever, our Apostle denyeeth it, because God was able by his word to create the world, and all things therein, so he is able to the same word to dissolve and destroy it. Their Assumption was this, that the course of nature is all one as it was from the beginning of the creation, this our Apostle doth in like manner deny. The world that then was (apart from this) being overflowed with water perished. The parts considered are two, 1. A confusion of error, laid down in the 5. and 6. verses containing matter both of reprehension and instruction. Reprehension of their wilful, willing and affected ignorance in the same things wherein they were willingly ignorant, namely 1. about the creation of the world, which both in regard of the manner and causes thereof was by the word of God, 2. about the destruction of the world, which is either past, or to come, past by water, to come by fire. 2. An assuerion of the truth laid down verse 7. declaring that this world reserved by God's word shall at the day of judgment and perdition of ungodly men, be destroyed by fire. In both there being three things laid down. 1. the creation of all things, 2. the efficient, the time, the matter, and manner. 3. the destruction of the old world, what's the things destroyed, the manner whereby.
<table>
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<th>Text</th>
<th>The Analysis</th>
<th>The Doctrines</th>
</tr>
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<tbody>
<tr>
<td>Verse, 8. But Beloeved, he not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 9. The Lord is not slack concerning his promise (as some men count slackness), but is long suffering to usward, not willing that any should perish, but that all should come to repentance.</td>
<td>These verses contain an Answer unto a main objection of those scornful Adversaries. The objection is this: If Christ be to come unto judgment, as ye preach, and his remission hath promised, then why doth he so long delays his coming, why hath he not come all this while, many hundreds of years being past since the promise was made? Sure he is either unwilling, or if willing yet unable to accomplish his promise. The answer is twofold: 1. The former, laid down, ver. 8. taken out of 1 Thes. 5:4. For a thousand years in thy sight are but as yesterday, which the Apostle amplifies by the like sentence. One day is with the Lord as a thousand years, whereof accordingly he would not have us ignorant; and therefore doth by a loving compellation exhort us to the knowledge of the same. Belooved (faith be) not ignorant, &amp;c. The latter laid down, ver. 9. shewing the true cause why the Lord doth deferre his coming, even because he is long suffering to usward, not willing that any should perish, but that all of us should come to repentance.</td>
<td>* God doth not measure times and seasons according to the corrupt judgment of men. * God doth not through slackness deferre the promise of his coming, but waiteth till the appointed time. * God doth by his patience and long suffering incite us unto repentance. * God's love towards his own children is unsearchable.</td>
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</tbody>
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*443.* *445.* *447.* *450.*
The Text. The Analysis. The Doctrines.

Vert. 10. But the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burnt up.

The Analysis. The Doctrines.

The second part of the Chapter is laid down in this, and in the ensuing verses, it concerns the Saviour's second coming unto judgment, wherein two things are to be considered. 1. the doctrine thereof, ver. 10. 2. the use which may and ought to be made thereof, in the verses following. The doctrine of the last judgment, containing the form and manner thereof, or whose we are to believe touching the same, is laid down in this tenth verse, consisting of these three parts. 1. the certainty thereof, The day of the Lord will come. 2. the suddenness thereof, as a thief in the night. 3. the consequences of the same. In which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up.

The Analysis. The Doctrines.

Follow the use of the preceding Doctrine of the last judgment, being in number four. 1. being unto purity and piety, laying down in these words, which consist of these two parts. 1. an exhortation unto purity and piety, laying down by way of interrogations, what manner of persons ought ye to be in all holy conversation and godliness? 2. the reason of the exhortation, taken from the disolution of all things, seeing that all these things shall be dissolved, &c.

The Analysis. The Doctrines.

The second being unto an expectation of the day of judgment together with our preparation for the same, is laid down in these verses, wherein these three things are to be considered. 1. what we are to do before this day, namely, with patience.

The Analysis. The Doctrines.

The day of the Lord will certainly come. The day of the Lord will come as a thief in the night. The coming of Christ unto judgment shall be most illustrious and glorious. The things which are now in most estimation with the men of this world, shall at the day of judgment be consumed with fire. The day of the Lord shall be a glorious day.
The Text.

The Analysis.

Chap. II. The Doctrines.

Page 471.

1. dis solved, &c. 4. elements shall melt with fervent hearts.
3. Never the less, we according to his promise look for new heavens, and a new earth.
wherein dwelleth righteousness.

The Text.

Verit.

14. Wherefore beloved if seeing yet look for such things, as be diligent that ye may be found of him in peace without spot and blamlessness.

The Analysis.

The Doctrines.

4. It shall be a day of exceeding terror.
Upon that day the promises of God shall absolutely be fulfilled and accomplished.

The heavens and the earth shall be changed from the state and condition wherein they are now, by being purified and refined by fire.
In those new heavens the righteous shall dwell, among whom I shall be nothing but righteous.

We must be now warned that we may inherit those new heavens.
True hope is fruitless.
It's not enough to be at peace or enemies to fame for a time, unlesse we be so found of him.
We must labour and endeavour to be in peace.

With God.
With our neighbours.
With our selves.
We must labour to be found without spot and blamlessness.
Holy duties are to be performed with all diligence.
It is not an easy matter to attain unto true peace, and so to be found without spot and blamlessness.
Their condition is miserable which are at variance with God, their neighbours, themselves.
It doth well befome Christians to set themvelves about this duty.

Our expectation of those new heavens is effectually furthered, that we may be found without spot.
The Text.

Verse, 14. And account that the long suffering of the Lord is salvation, even as our beloved brother Paul also, according to the wise saying given unto him, which was written unto e c y u.

15. As also in all his Epistles speaking in them of these things, in which some things are hard to be understood which the unlearned and unstable wrest, as they do also to other Scriptures unto their own destruction.

The Analysis.

The Scriptures are hard to be understood, which they that are unlearned, and unstable wrest, as they do also to other Scriptures unto their own destruction, or both. The Scripture are then wrested, when they are made to prove...
<table>
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<td>prove every thing to confirm any error.</td>
<td>There are a great many which fall away from their Christian profession.</td>
<td></td>
</tr>
<tr>
<td>1 The ignorant and unlearned offer violence unto the whole Scriptures.</td>
<td>2 The faults of others should make us more careful of our own.</td>
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<tr>
<td>Such as pervert the Scriptures, press them unto their own destruction.</td>
<td>3 It is exceeding hard and difficult to go on and persevere in the course of godliness.</td>
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<td>The Scriptures are not so obscure, but that they may be understood of the faintest.</td>
<td>4 The ungodly by their erroneous doctrine endeavour to withdraw men and women from the truth of God.</td>
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<tr>
<td>The Text</td>
<td>Verse, 17. 4 Ye therefore beloved, seeing ye know these things before, beware lest ye also be led away with the errors of the wicked,</td>
<td>Such as suffer themselves to be entangled by false teachers, will at length fall from their own steadfastness.</td>
</tr>
<tr>
<td>5 fall from your own steadfastness.</td>
<td>6 Christians should endeavour to go on in the course of godliness carefully avoiding all verities and heresies, which may withdraw them from the same.</td>
<td></td>
</tr>
<tr>
<td>7 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.</td>
<td>8 Be patient in your faith upon all occasions and warnings.</td>
<td></td>
</tr>
<tr>
<td>8 And be strong, both now and ever. Amen.</td>
<td>9 Also all things which are written are for our admonition.</td>
<td></td>
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</tbody>
</table>
The Printer to the Reader:

Because it is in a manner impossible that books of any quantitie (in the first impression) should escape all faults, and especially in the absence of the Author. Therefore the sundry faults and errors, (as we believe) unwillingly have escaped our cogitation. All which (God willing) we shall amend most attentively. Let all faults, points misplaced, words either to be added or put out, not moving the sense, and easy to be perceived by the judicious Reader, we leave unto thine own consideration: others more materiall, amended as followeth.

Words to be added.

Page, 10, line 57, painefull, p. 56, line 14. Because of, p. 91, line 4. The godly, p. 161, line 18. The second is this that, p. 134, ll. 5, 6, I say to take notice of false teachers, p. 231, line 35. Not, p. 132, l. 16. Not, p. 406, l. 35. As if it were not canonical.

Words to be put out.

Page, 10, line 1, for new, read due, p. 30, line 14. The same, r. thief which we have, p. 34, l. 1, more, r. both, p. 75, l. 7. Heaven, r. hearken, p. 164, line 18. Murderers, r. care, p. 286, l. 10. 0000, p. 100000, p. 411, l. 12. Ephesians, p. 305. l. 17. Godly, r.ungodly, p. 315, l. 1. Receive him in, r. preferre him in, the, p. 336, l. 27. Downes, r. winces, r. Downe within, p. 34, l. 2, 23. Apollos, r. Angels, p. 356, l. 5, 25. Not deceiving, r. in regard of our bodies and goods, i. do not cofen one another, do not deceive one another, p. 378, l. 1. Forces, r. foretells, p. 360, l. 9. For truth, r. the truth of God, p. 361, l. 1. Affections, r. affections, p. 39, l. 1. 31. Delights, r. diversities, p. 40, l. 1. 33. For or, r. foe, p. 41, l. 6. Moore, r. Moore, p. 435, l. 20. Speak, r. thine, p. 461, l. 17. Care, r. care, p. 468, l. 1. Stonies, r. Standis, p. 496, l. 10. Distractions, r. discretion.

In the margin.

A FAMILIAR AND
plaine Exposition on the
second Epistle of Saint
PETER.

Lest Peter, having in
his former Epistle partly com-
forted, and partly admonished
the faithful in his days, grow-
ing under the heavy burden
of persecution, patiently to
endure the same, and constantly
to persevere in the truth of God
which they had received, ex-
horting them all to holiness
of life, and putting them in mind of their mutual du-
tie one towards another; lest after his death they might
be seduced by false Teachers, and drawn away by the cor-
hupt and evil example of others, he doth also direct this
his second Epistle unto them, exhorting and persuading
them, having once received the knowledge of the Gospel,
and made profession of the same, to confirm it by good
works.
workes, encresing daily more and more in Christian graces, 
continuing and persevering therein, notwithstanding of all 
letts and impediments, even unto the end. Whence may be 
noted.

First, The care which this our Apostle had of the Church 
of God, his great painefullneffe and diligence in executing 
that Communion and Injunction which our Saviour prefcri-
unto him, as it is recorded by Saint John, that beloved Disci-
ple of Christ, in these words: Feed my Lambes, feed my fleep, 
feed my flocke: He was painefull in preaching, he is also 
painefull in writing. Yea, the higher he drew unto his end, 
he was the more careful for the good of Gods people; he 
 wrote unto them before, he doth also write unto them 
again, and if he had lived longer, he would no doubt still 
have employed his talent for their good.

Herein indeed the Ministers of Gods Word should im-
ploy themselves; herein they should endeavour with all their 
strength; herein they should be painefull and watchfull; here-
unto they should by all means take heed, even by their 
painefull labours and endeavours in their severall places, to 
seeke the good and profit of Gods Church and chil-
dren. Herein Saint Paul employed himselfe al the time he 
was in Asia: Served the Lord with all humility of mind, and 
with many tears, and temptations which befall him by the 
tyng in wail of the fewes: Keeping back nothing that was profitable 
to them, but shewing them, and teaching them openly, and from 
house to house, testifying both to the fewes and also to the Grecers, 
repentance towards God, and faith towards our Lord Jesus Christ: 
Yea, he warned also the Elders of the Church, To take heed 
unto themselves, and to all the flocke, over which the holy 
Ghost had made them overseers, to feed the Church of God, which 
he had purchased with his owne bloud: that so they following 
his steppes, might in his absence benefit the Church of God.
The like duty did he prescribe both unto Timothee and Tissu. 
Itts not enough, unlefe we impoyl our selfe about this workes. 
I charge thee therefore (saith Paul unto Timothee) before God 
and the Lord Jesus Christ, who shall judge the quickes and the dead: 

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*Observations from the coherence*  
Chap. 1.
Chap. 1 of this Epistle with the former.

As his appearing and his kingdom; preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine.

Secondly, The necessitie wherein we stand of frequent and often admonitions: we have so many pull-backs, so many letters and impediments to withdraw us from godliness, that we have need not once or twice only, but often to be put in mind of our duty, more & more to be grounded & established in the truth of God. We have need of line upon line, precept upon precept, now a little, and then a little. If once writing had beene sufficient, our Apostle needed not have troubled himselfe to write unto the the second time, but knowing their necessitie, and how behovefull it was for them, he addeth unto his first, this second Epistle. We doe often undergo new crosses, and therefore have need of new comforts; we are often assaulted with new temptations, and therefore have need of new directions, admonitions, exhortations; Yea, most are so glued unto their old sinnes, as that they have need againe and againe to be dehorted from the same.

Great therefore is their folly which doe murmur and grudge, if they do not daily heare variety of new matter, though they themselves continue in their old sinnes, adultery, covetousnesse, drunkennesse, and the like. It liketh them well to continue in their sinnes, but to heare of them more than once (if once) they cannot endure, and therefore if happily the Preacher (as its his duty) doth continue his dehoration, or multiply reprehension, they inveigh against him as a bul-body, ceniture him for an ignorant, as luking matter; not considering that once drelling of a dangerous wound is not sufficient to heale it; that they themselves have not forfaken their former sinnes, or (if forfaken them) are in danger againe to fall into the like. Thus of the coherence of this second Epistle with the former. Touching the Epistle it selfe, howsoever the authority thereof hath beene called in question, as both Niceriusus and Euthynus doe tellifie, yea, and unto this day the Syrians doe not admit of the same; Yet is it no lesse Canonickall than are the other Scriptures: containing

 People stand in need of frequent and often admonitions.

1sa. 32. 10.

Vtr.

Simil.

much heavenly and fruitfull matter, such as is of great weight and consequence, specially in these dangerous days. Neither need any doubt of the authority of the same, in regard that it differeth somewhat in title from the former, because our Apostle was now neere unto his end when he wrote the same: as he himselfe doth intimate in these words. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath for me.

Concerning it, consider we these three things in generall: 1 the occasion; 2 the argument; 3 the parts of the same.

Touching the occasion, we find it two-fold: first, that he might confirm them in the truth of God, against all Heretiques and false Teachers; that he might exhort them to make their calling and election sure, that he might incite them to grow in grace, and in the knowledge of Jesus Christ. Secondly, because he drew nigh unto death, and therefore would leave them a pledge of his love, a testimony of holy Doctrine, that as old Simon did sweeley sing before his death, for the good of Gods people: so this our Simeon might doe the like. Thus he himselfe witnesseth in these words, Teen, I think it meete as long as I am in this Tabernacle to shew you up, by putting you in remembrance; knowing this shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath formed me. Thus of the occasion.

Touching the Argument. Its our Apostles purpose to put the faithfull in mind of such things as appertain to everlasting salvation, and therefore having in few words confirmed them in the hope of the increas of the spirifual gifts of God bestowed upon them, he doth first exhort them to grow in faith, and other Christian virtues: then to be perfour in faith, and continue in the confession of the doctrine delivered unto them: adumbrating them of false Teachers, how to beware of them, and how to know them: as also to beware of formers and mockers, which deny the coming of Christ. Briefly he doth exhort us daily to grow in grace, to eschew false Teachers and scoffers, to walk worthy of that vocation wherunto we have been called, taking heed lest at any time we be led away with the error.
Chap. 1: The parts of this Epistle.

of the wicked, and so fall from our own steadfastness. Thus of
the argument.

Touching the parts, they are three; first, the Preface; sec-

ondly, the Treatise or Body of the Epistle; and thirdly, the
Conclusion.

The Preface is laid down in the two first verses of the
first chapter, containing both the Supercription, the In-
scription and the Salutation; or, the Person saluting, the Per-
sons saluted, the good which he witheth unto them.

The Treatise is continued from the third verse of the first
Chapter, unto the sixteenth of the third; containing three
Propositions; First, touching the encrease of grace, espe-
cially of Faith, which our Apostle would not have to be dead,
but to be accompanied with Knowledge, Temperance, Pati-
ence, Godliness, brotherly kindness, Charity, as proce-
ding not from the hearing of Fables, but of the Gospel, which
he himself so old and sure a witness (as being present with
Christ at his Transfiguretion) did commend unto them
from the very Author of the Scripture the holy Ghost.

Secondly, touching the eschewing of Seducers and false
Teachers, whom he doth describe from their wicked and
damnable doctrine; from their subtility, blasphemy, follow-
ers, undoubted destruction, smites, uncleanness, disobedience
unto Magistrates, presumptuousness, covetousness, and the
like.

Thirdly, touching the wicked manners of the last age of
the world, especially of those who would coffe and mocke at
the coming of the Lord; whom he reprehendeth, confuting
their folly by shewing that there shall be a judgement; why
this judgement is so long deferred, how our Saviour shall
come to judgement, and that the godly ought to prepare
themselves for the same.

The Conclusion contained in the two last verses of the
third Chapter, consisteth of a dehortation; (wherein there's
a recapitulation of the whole Epistle) an exhortation; and
a Thanksgiving; In all which our Apostle as a faithfull
watchman and wife Counsellor, warneth them of their dan-

The parts,
Preface.
Treatise.
Chap. 1. 5.
Chap. 1. 6. 7.
verses.
Chap. 2. 1. 2.
3. &c.
Chap. 3. 1. 17
Conclusion.
Chap. 3. 17.
18.
The argument and parts of the first Chapter.

Chap. I.

In this Chapter our Apostle confirmeth the faithfull, in hope of the increasse of God's graces, exhorting them by faith and good works, to make their calling and election sure, whereof he is careful to put them in minde, knowing that his death is at hand; and warneth them to be constant in the faith of Christ, who is the true Sonne of God, by the eye-witnesse of the Apostles, beholding his Majestie, and by the testimony of the Father, and the Prophets.

It consisteth of these four partes; first, the Preface, verse 1, 2. secondly, a Confirmation of them in the hope of the increasse of Gods graces, verse 3, 4. Thirdly, an Exhortation unto the study of faith, and other Christian duties and graces, with divers reasons to enforce the same, from verse 5, to verse 16. Fourthly, an Exhortation to be constant in the faith of Christ, the Sonne of God, from verse 16, unto the end of the Chap-
Chapter. Thus of the particular resolution of this first Chapter.

1 Simon Peter, a servant and an Apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and of Jesus our Lord.

Verf.

2 Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.

These Veres (being the preface) containe as well the first part of the whole Epistle, as of this first Chapter. They consist of these three particulars. First, the Supercription, in these words, Simon Peter, a Servante and Apostle of Jesus Christ. Secondly, the Inscription in these words, To them that have obtained like precious faith with us, through the righteousness of God and of Jesus our Saviour Christ. Thirdly, the Salutation in these, Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord. The Supercription sheweth the Writer, the Inscription, the person unto whom he doth write, the Salutation, what he doth write unto them; of which three in order. Concerning the first, the Supercription, it containeth a description of the Pen-man or Writer of this Epistle; and that first from his name, Simon, or (as in the Original) Simon; Secondly, from his firme name, Peter. Thirdly, from his offices, generall, a servant, particular, an Apostle of Jesus Christ.

Touching his name Simon or Simeon, given unto him at his circumcision, it signifies obedient; whereunto accordingly he did answer, he was obedient, in leaving all and following Christ: he was obedient in feeding the Lambs and Sheep of Christ: he was obedient in laying down his life for the cause of Christ: whence may be inferred that it is the duty of every one of us to lead our lives according unto those good names given unto us at our Baptisme. Is thy name John? be gracious: Is it Simon, be obedient: Is it Andrew, be meekly: Is it Nathanael, be mercifull, degenerate not from thy
His surname, Peter, Mar. 16:16.

Gen. 17:5-15
Gen. 12:21
Who Peter was.

Gen. 17:5-15
Gen. 12:21
Who Peter was.

Why our Apostle prefixed his name.

1

2

3

a Thel. 2:2.

thy very name, left it in the last judgement rise up as a wit-ness against thee.

Touching his surname, Peter, which our Saviour did impole upon him, it is by some interpreted, acknowledging, by others, knowne, by others, looking; but most commonly socke or Sonie, which agreeeth well with our Apostle, in respect of that his firme faith in Iesus Christ. Neither is the change of names unconuiall in Scripture, as Abram into Abraham; Sarai into Sarah; Jacob into Israel, and the like.

This our Apostle, by Nation was a Galilean, borne in the Village Bethsaida, whose father was leon or Jona, a Fisherman, and his brother, Andrew, of the same profession, with whom he was called.

If any demand why our Apostle doth here prefix his name: I answer, first, to declare, that he was neither afraid to deliver the truth, nor ashamed of the truth delivered; yes, that he was ready both to justify his writings, and to satisfie his power, all such as would make any scruple against the same. Secondly, in regard of the hurt which commeth unto the Church by nameless writings, which are worthy to be suspected, it being the ancient practice of Satan to deceive the Church by counterfeit and nameless books, of which Saint Paul writeth unto the Thessalonians: yea, and at this day, these hypocrites that are afraid or ashamed, openly to make confession of their Religion, doe powre out their poison in the Church, suppressing their names: witness those many seditious and heretical Pamphlets scattered abroad by Anabaptists, Familists, and others. Yea, hereby he meaneth himselfe to be the undoubted Author of this Epistle, whereof, howsoever some doe doubt, finding the penning more obscure, and the style divers from the first; yet if we looke into the time when Peter wrote it, in his old age with one foot in the grave; or to the things contained in it, no whit unworthy an Apostles Epistle; or chiefly to his own witness, word and warrant prefixed here; the doubt will be easily dissolved, and we assured that its Saint Peter Wrote.

Touching
Touching his offices, generally a Servant, particular an Apostle of Jesus Christ; the former being a name of humility, the latter of dignity.

Touching the former, he namest him selfe a Servant of Jesus Christ, that is, a Minister or Servitor of Christ, in publishing his will by preaching the Gospel, and not only a Servant (as other Christians) by common profession. And this our Apostle mentioneth, both to bring his doctrine into greater request (doctrine being seldom effectually when the person of the Minister is despised) as also that it might appear, that in writing unto them he did but performe his office, and that they were bound to accomplish those things which he in his Masters name, according to his Masters will required of them.

In general, every man is the servant of Christ by creation, and so must serve him whether they will or not. In particular, every true Christian is the servant of Christ, and so ought to acknowledge themselves, endeavouring by all means to please God and his Sonne Jesus Christ. But

In speciall, the Preachers of Gods Word, they are the Servants of Christ. Thus Saint Paul stileth himselfe; thus Saint James; thus Saint Jude, and thus our Apostle. Thus doth the Lord stile Moses; thus doth he stile the Prophets; thus methinks our Saviour stile his Disciples; thus doth the twenty four Elders stile Gods Prophets; thus the Angel, at whose feet John fell to worship him, said unto him, So thou doest not, I am thy fellow Servant, and of thy brethren the Prophets: yea, this a certaine Damascenes possessed with a Spirit of Divination, acknowledged, when following Paul and Silas, she cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

Hereof this reason may be rendered, because they after a speciall manner are employed in the service of Jesus Christ. Other men may serve him, and yet walk in their Callings, but Preachers have no other calling but this, even to performe Gods will in the preaching of his Word, whereby souls may be gained unto his Kingdom. They are his watchmen, his...
his workmen, his officers, his stewards; his Ploughmen, his Pastors, his Builders, his Ambassadors, his Souldiers, his Overseers, his Harveteers; all is for him and his service, whereunto they are called. Hence it followeth

For instruction; first, that the Ministers of the Gospel, the Preachers of God's Word ought to employ themselves about the service of Jesus Christ, whose servants they are after a special manner. This the Apostles well considered, when they said unto the multitude of the Disciples, "It is not meet that we should leave the word of God, to serve tables, therefore brethren take heed unto yourselves, if men seek to be bountiful, full of the Holy Ghost and wisdom, whom we may appoint over this business, but we will give our selves continually unto prayer and to the Ministry of the Word. Secondly, that the Calling of the Minister is both honourable and painefull, honourable, inasmuch as Ministers are the servants of Jesus Christ, the Ambassadors and Herolds of the Living God; Stewards of the King of heavens household, admitted, as it were, into his Presence-Chamber, and Counsellor, Guardians and Watchmen over mens souls; having power to bind and loose, to open and shut heaven, to be unto God the (love) favour of Christ, in them that are saved, and in them that perish: So that a Minister and Pastor in his place, (though out of the Pulpit) is no contemptible person, but worthy of honour, his very name servant of Jesus Christ, being full of honour and authority, wherewith even King David more than once or twice filleth himselfe, as being a service, wherein is required both diligence and faithfulness; diligence in employing themselves wholly about their Masters business, cheerfully undergoing, and valiantly overcoming all those crosses, lresses, hindrances and impediments, which they shall meete withall in the performance of their service; faithfulness, in gaining Disciples unto Christ in seeking to please and approve themselves unto Christ.

For representation, both of Preachers and of People: of Preachers, that they doe fearfully stand against God, if they doe employ themselves and their labours, otherwise than in
Reprebension.

the service of Jesus Christ, and thus alas doe too too many in these our dayes employ themselves, some being unskilful, others being unwilling to feed their hungerstarved flocks. How many spend and employ the moit of their time in helping up of riches, making their children great upon earth? how many doe live in strife and contention with their neighbours? how many doe preachs:es in the name of the Lord, sowing Cockle and Tares in Gods field, even drawing away Gods people with their erroneous and hereticall doctrine? how many live scandalously, abusing themselves by intemperancy; chiefe examples of drunkenesse, prophaneness, idleness, pride, and the like monstrous sines? Of people, that they also doe fearfully sinne against God, which doe either despise the Preachers, or disobey their preaching, the Preachers being his servants, their preaching his service; and yet alas, thousands offend every way, despising the Preachers, disobeying their Preaching. Oh how contemptible poor and plaine Preachers are in the eyes of most men; they may now justly complain with the Prophet Isaiah, that they were wearied with men; with the Prophet Zechariah, that they were wearied at; and with the Apistle Paul, that they are an abomination unto the world, and to Angels, and to men, made as the filth of the world, and the offscouring of all things unto this day. Yet are they the servants of Jesus Christ. Seemeth it unto you a slight thing (saith David unto Sauls men) to be a Kings sone’s: Law? So say I, Seemeth it unto you a small thing to be after a special manner the servant of Jesus Christ. Hear what our Master faith of us; He that heareth you, heareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me. The Preachers of the Word, they are the Ambassadors of Jesus Christ: the men of God, dispersers of the secrets of God, yea, workers together with God, how darest thou then despise them? As their persons, so their Doctrine is no less self-regarded, what loathing, what contempt, what disobedience of Gods Word is amongst us, may be easily perceived, by comparing mens praetice with our preaching. We invite you unto the marriage.
marriage of the King's sonne, but ye will not come; we tell you against and againe, of your drunkennesse, pride, hypocrisie, swearing, covetousnesse, and the like, but in vaine, who regardeth it? who hath beleued our report? doth not the Drunkard continue in his drunkennesse? doth not the Swearer multiply his oathes? doth not the adulterer goe on in his whoredome? as the Oppressor in his covetousnesse? Herod will company with Herodias for all John Baptist: the Pharisees will remaine covetous; for all that Christ spoke. Are we not the Ministers of God? are we not the servants of Jesus Christ? do we tell you any thing but that which our Master willeth us? but that which tendeth unto the salvation of your soules, if you would imbace it? Why doe ye then continue disobedient? will ye still goe on in the contempt of God's Word? our Master will not endure it, he will let out his Vineyard unto others, and remove his Candlestick from you.

For Conolation, such as are painfull in their Ministrie; First, howsoever the world respecteth them, yet are they esteemed of God, employed by him after a special manner in his service. Secondly, the Lord protecteth and watcheth over them, whereof both Saint Paul and Saint Peter, had particular experience. Thirdly, God will revenge all their wrongs, even he which hath said, Do my Prophets no harme. Thou shalt smite (sauid one of the children of the Prophets unto Elisha, when he anointed him King over Israel) the house of Abah by Master, that I may avenge the blood of my servants the Prophets, and the blood of all the servants of the Lord, of the hand of Israell. Fourthly, they shall obtaine a glorious reward, even the Kingdom of heaven.

For Exhortation, both unto Preachers and people:
Vnto Preachers, to performe the service of Christ, and to behave themselves as the Ministers and Servants of Christ: Servants; we know must spend the least part of the day about their owne businesse, employing their time about their Masters affaires; so must we: servents must be painfull and faithfull, not with eye-service, but with singleness of heart. So should
Chap. 1. The Supercription.

Should we; servants must be afraid to displease their Masters, so should we. Servants must not murmur, nor grudgingly go about their works, so neither must we. Servants must not be ashamed of their Masters service, so neither must we. Servants must not be their Masters enemies, or have enmity and familiarity with such as are, so neither must we. Oh that all of us could thus do, even behave ourselves in every thing, in our talking, walking, eating, drinking, apparel, and the like, as the servants of Christ! We want not motives to persuade us hereunto, we have a Master that is not only able to kill the body, but throw both body and soul into hell fire; a Master that hath most absolute power of life and death over his servants, we have a Master that at all times beholdeth our actions; a Master that will render unto every servant according to his works; a Master by whom we shall be called to an account, and to whom we must give an account of our Stewardship.

Unto people, account and esteem of the Preachers of God's Word, as of the servants of Christ, esteem them, though not for their owne, yet for their Masters sake. Its Gods owne commandement: Receive them in the Lord with all gladness, and hold such in reputation. And again, see beseech you brethren to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their workes sake. And again, let the Elders that rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine. Doe not discourage the, neither by contempt of their persons, or Doctrine, but further them so much as in you lyeth, towards the gaining of your owne soules unto Gods Kingdom. Touching the later, he nameth himselfe an Apostle of Iesus Christ, that is, One called to be a Planter and Founder of the New Testament among the Nations. This was the special service about which he was employed, even the highest Ministrie in the Church; hee was immediately called by Christ; he was immediately by him inspired with the true knowledge of Gods truth; hee was not tyed unto any certaine place, but went hither and thither.

Motives to his cite them to performe his service.
Mat 10.18.

Unto people.

Phil. 2.29.
1 Thess. 5.15.
13.

Particular an Apostle of Iesus Christ.

The notes of a true Apostle.
The excellency of this office did principally consist in these particulars. They were immediately called by Christ to preach the Gospel through the world; they were such as knew Christ in the flesh, and were eye-witnesses of his miracles, and hearers of his Sermons; they had the Keys of the Kingdom of heaven, after a more special manner; they had power to work miracles, they had the gift to speak with divers tongues and languages, they had power by laying on of their hands to give the holy Ghost, their doctrine was free from error, in the knowledge of the mysteries and high things of the Gospel, they exceeded others: yea, they had this special prerogative, to be Judges of men at the day of judgment; that is, by their word and doctrine which they have preached, and the world refused, shall men be judged. This his Apostleship our Apostle mentioneth; first in regard of the false Apostles, and secondly, that it might appear unto the Church, that not only he was in his Calling, when he taught or wrote unto them, but that they themselves were in duty bound to receive his doctrine, as speaking from Christ, an Apostle, Ambassador or Messenger from him. This being most certaine, that unless Ministers and Preachers speak as the words of Christ, people are not to receive them, nor their doctrine, are not tyed or bound to give obedience thereunto.

In the words, an Apostle of Jesus Christ, both his calling and the Author of the same are set downe, his Calling, an Apostle, the Author of his Calling, Jesus Christ, an Apostle, that is one sent, implying his Commission, and the warrant he had for the discharge of his office, for without a warrant no man ought to intrude himselfe into the office of Ministry of Jesus Christ, implying, that such as enter into the Ministry, must have their particular approbation and warrant from him, he being the Master of his owne vineyard, and Lord of his Church. To conclude this Supercription, in that both those are conjoin'd, a servant and an Apostle of Jesus Christ.
Chap. I.  The Inscription.

Three things may be noted, first, That it is not enough or sufficent for teaching or preaching the Word to be a servant of Christ, unless also there be a special Calling, Warrant, and Commission for the same.

Secondly, that none can be good Teachers or Preachers, unless they be first the servants of Christ.

Thirdly, that the chiefest officers of the Church, are for the service of the same, are to be employed for the good of the same. Thus of the Supercription. Concerning the I. the Inscription, To them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Christ. It containeth a Description of those to whom this Epistle was written, which were the same to whom he wrote the former, as may be gathered out of the first verse of the third Chapter, of this same Epistle, in these words; This second Epistle I now write unto you beloved, namely, to the strangers which were dispersed throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, whether Christian Jews or Gentiles. Those he describeth here from their faith, which is amplified first, from the certainty of it, they had obtained it, that is, gotten it as by lot, as the Word signifieth, namely, through the singular providence of God, who had bestowed upon every one of them, that measure of faith which they had. Secondly, from the quality and worth of it: it was of like price with the faith of the Apostles, worthy of the same respect that theirs was. Thirdly, from the means whereby they did obtaine it, even the righteousness of Christ, that is, his fidelity and truth in keeping his promises. Him he commendeth unto them; first, from the worth of his person, God; secondly, from his office, our Saviour. To you which have obtained like precious faith with us, through the righteousness of our God, and Saviour Jesus Christ. To you which, by the ordination and singular providence of God, have gotten true justifying faith, of the like price with ours, of the like effimation as ours, and that through the fidelity and truth of Christ, who is both God and the Redeemer of his own children, even to you which are
are the children of God, the faithful in Christ.
Hence five particulars may be observed.
The first is this, that
True justifying faith is of great price and worth, filled here a precious faith. This our Apostle elsewhere confirmeth; that the tryall of your faith being much more precious than gold that perisheth, though it be tried with fire.
It may be also confirmed by these particulars.
First, from the causes of faith, whereof the sufficient is God, by whom it is wrought and preferred, it being the work of God that we believe in him whom he hath fentre; the instrumentall Gods Word, by which faith is begotten (faith comming by hearing, and hearing by the Word of God) the Sacraments and Prayer encreasesthe same: the saluation of our soules, this being the end of the sameness: I thus reason, That which God worketh and preferveth, the Word begetteth, the Sacraments and prayer encreaseth; and the end thereof is salvation, must needs be of great price and worth. But true justifying faith is wrought and preferred of God, begotten by the Word, encreased by the Sacraments and prayer, and the end thereof is salvation; therefore is it of great price and worth.
Secondly, from the effects of faith: It delivereth us from darknesse and blindness. It delivereth us from those wofull evils, which as so many abominations doe defile both the understanding and affection. It delivereth us from the power of the first death, yea, from eternal destruction. Hereby we are preferved from many fearful diseases in the soule. Hereby we are preferved from the fiery darts of the Devil; hereby we are justified; hereby we become the fones of God; hereby Christ the Sonne of God dwelleth in our hearts; hereby we are saved, hereby wee have peace with God: even that peace which passeth all understanding: hereby we are periwaded that we have an advocate with the Father; hereby we rest on God, casting our care and burden on him; hereby ariseth true spiritual joy, hereby God also is pleased; divers the like effects are recor-
**Verse 1.**

The Inscription.

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recorded, *Hebr. i. i.* Therefore is faith of great price and worth.

Thirdly, from the subject of faith, or persons which have faith, those are not every one, for all men have not faith. Only the children of God are believers; as many as were ordained to eternal life, (faith the holy Ghost) believed. Hence is faith named, the faith of God's Elect; Now if only the Elect have faith, it followeth that its of great price and worth.

Fourthly, from the properties or qualities of faith. Its a saving faith; Its a justifying faith; Its a sanctifying faith; Its the faith of God's Elect; It hath great boldness in it; Its a Breast-plate, Its a Shield, yes, its the most holy faith, *1 John 5:20*. Therefore is it of great price and worth.

Fifthly, from the Object of faith, which is Jesus Christ, fitted therefore the faith of Jesus Christ: Therefore is it of great price and worth.

Sixthly, by comparing faith with other graces, hope, love, humility and the like, they are precious. Therefore is faith (the mother grace, the Lady and Mistress on whom the rest wait) of great price and worth.

Seventhly, by comparing it with things external which are accounted precious, gold, silver, precious stones, and the like. Those often prove hurtfall unto the owners, yet are accounted precious, so is not faith. Those often forsaile the owners, flying from them, when they have most need of them, so doth not faith. Therefore is faith of great price and worth. Hereof may be made a fourefold Vif.

For Instruction; first, that faith is diligently to be enquired and searched for. Secondly, that faith is much to be respected and honoured. Thirdly, that such as have obtained faith, are pooleffors of a jewel of great price, of inestimable value, by reason of which they are in an honourable and happy condition.

For Reprehension; fift, unto such as cavil against faith, as if so much preaching and learning of faith were an hindrance to good workes, and made men and women careless of all C Pictur.
Pietie and Charitie, whereas by the contrary, no other doctrine, maketh men more conformance in performing their duty towards God, and their neighbours, than the doctrine of faith, from which all good works do proceed, and whereby the love both of God and our neighbours is wrought in our hearts. Secondly, unto such as do not labour or endeavour for this faith, who are blinded by the God of this world, that the light of the glorious Gospel should not shine unto them. Thirdly, unto such as speak evill of the faith; yea, mocke and jeet both at faith and such as are faithfull. Fourthly, unto such as content themselves with any faith, fainned, dead, temporary, and the like, those being of no worth, the true justifying faith, being that only which is in respect with God, most worthy and precious. Fifthly, unto such as by too much use of faith abuse the same, they professe the faith, they professe that they have faith; yet can they not speake two words almost, but faith must be one. Jewels usually are lockt up lest they be sold, spoil’d, lost, or stolen, faith is a jewel, it must be used a a jewel, left the Divell a notorious pickpurse shall away the same.

For consolation unto poor beleevers, though with Peter gold and silver they had none, yet needeth thou not be discouraged, having the least dramme of true faith, thou hast that which is more precious than all the gold of the world.

For Exhortation, let all of us conceive and beleeveth that faith is precious, that thus we may love it, long for it, seeking the same, in the use of the means prescribed of God, never giving over till we obtaine it, and become possipers of the same. Thus of the first particular.

The seconde is this, that 

Faith in all Gods children is alike precious; To them (faith our Apostle) that have obtained like precious faith with us. Alike, I say, in price, in worth, in nature, in substance, in kind, though not in extent and measure. There is a weake faith and there is a strong faith, and yet both alike precious, Peter no doubt had greater faith, than all or most of those had to
to whom he wrote, yet doth he acknowledge that they had obtained like precious faith. Some attain unto a great faith, which may be compared to a great flame, a great fountain, a strong mains holding or griping of a thing; Some again have but a weaker faith, like a sparkle, like a drop of water, like a childe holding of a thing; the sparkle is as truly fire as the flame is, the drop as really water, as the fountain is, the child griping as the strong mains: even so faith in the least childe of God, though it were but as a grain of mustard seed, is as truly faith, as the faith of the Apostles, the faith of the greatest in the Kingdom of Heaven. So that faith is alike precious to all.

This may be confirmed by these reasons. 1 because there is but one faith: one Lord, one Faith, one Baptisme, faith Saint Paul. 2 Because God which is the giver of faith, is not a re- fector of persons. 3 Because by the least faith, (if true) we become acceptable before God. 4 Because it is said indefinitely, that without faith is impossible to please God, not mentioning either a great or a small faith. 5 Because every one that believeth, shall obtain the self-same reward in kind and substance, though happily, there may be difference in the extent and measure.

Ob. Then it seemeth, that it is but vain to labour for increase of faith, seeing the least is sufficient.

R. 1 Although the least were sufficient, yet such have no true faith, which have not a care daily to grow and increase in the same. 2 The more faith we have, and the stronger it is, the more able we shall be to resist the Devil, the World, and the Fieb. 3 The stronger our faith is, the more profitable instruments shall we be in the Church of God, and shall have the more comfort in the time of distress.

The Vises of this point are these.

For Instr. 1 That people may attain the like saving graces as are in their Ministers. 2 That Gods children doe all wear one Livery. 3 That Gods children ought to love and assist one another.

For Reprebenf. 1 Unto such as extoll themselves above others.
### The Inscription.

**Chap. i.**

1. Others esteem others in regard of themselves as nothing.
2. What hast thou which others have not? Faith is of as great worth before God as thine. What seest thou in the rich, more than in the poor? Faith is alike precious in both.

**Exhort.** Let us labour to be the true children of God, that so we may attain unto a like precious faith with others of God's children: that we with them may be of one condition, wear one and the self-same livery. Thus of the particular.

The third is this, that

Every child of God doth attain unto that measure of faith which he hath, through the singular providence of God, God is the Author of all grace which we receive, who giveth to one a greater measure of grace, to another a lesser, according to his own pleasure. This is implied in the word obtained, which (I have already shewed) signifieth to obtain by lot. This Saint Paul sheweth: For I say, through the grace given unto me, to every man there is among you, not to thinketh more highly of himselfe than he ought to thinketh, but to thinketh soberly, according as God hath dealt to every man the measure of faith. And again, Having then gifts, differing according to the grace given to us, whether prophecy, let us prophecy according to the proportion of faith. And again, But unto every one of us is given grace, according to the measure of the gift of Christ.

**Use.**

1. Not to envy the gifts of others, though they be better than our own. Seeing it is God which giveth both the greater and the less.
2. To be thankful unto God for that measure of faith bestowed upon us, it being his gift, not proceeding of our selves.
3. To be daily fervent and earnest with God in prayer for a further and greater encrease of faith. Thus of the particular.
The fourth is this, that
The children of God obtain faith through the righteousness of Jesus Christ, that is, through his trust and fidelity in keeping his promises, (it being an especial motive unto God, to give grace unto his Elect) or through the righteousness of Christ imputed unto us, bestowed upon us: For were could never have attained unto faith, unless Christ had been faithfull to bestow the same upon us, and to work it in our hearts. Neither yet could we through faith have been justified in the sight of God, but by the imputation of Christ's righteousness, by which we are justified, accounted righteous, and delivered from the guilt and punishment of sin. He being made unto us righteousness; God for his sake bestowing upon us, faith, love, and such other graces; yea, all things, as Saint Paul (he weth;) He that spared not his own Sonne, but delivered him up for us all, how shall he not with him also freely give us all things?

Hence is followeth.

1. That God's promises are most certaine and infallible, that what he promised shall undoubtedly be performed.

2. That the best way to attain faith at the hand of God, is to urge him with his promises.

3. That the consideration of God's truth, and fidelity in keeping his promises, is an excellent means to encrease faith in us, as also daily to confirm the same. Thus of the 3 particular.

The fifth is this, that
Christ is true God, the Saviour of the faithfull, of his own Elect: where God is placed before Saviour, to shew that our Saviour must be God.

That he is true God may be diversly proved. 1 from testimonies of Scripture. Thy Throne, O God, is for ever and ever. Behold, a Virgin shall conceive and bear a Sonne, and shall call his name Immanuel, God with us. Of whom as concerning the field Christ came, who is God, blessed for ever, Amen. So in divers other places, where the name Jehovah is given to him. 2 From relation, he is the only begotten Sonne.
The Salutation:

Sonne of God: the express Image of the Father. 3 From the Epistles and titles given unto him, equal to God, Eternal, the Author of Election. The Saviour of hearts, and the like. Beside, both his works of Creation, Job. 1. 3. and Preservation, Col. 1. 16. together with the worship given unto him from time to time, doe manifestly prove that he is God.

That he is the Saviour of the faithful, may be also diversely confirmed, by the testimony of Angels, by the testimony of men, by the testimony of God himself.

Unto the performance of this works, there did concern three things in Christ. Will to undergo it, power to accomplish it, and right both of Propriety and Propinquity to undertake it, which were never found in any other, but in him our God and Saviour. Greatly therefore doe the Israelites, which deny that our Saviour is come. Greatly also doe the Arrians, which deny that he is true God. Greatly also doe all of us erre, which labour not to get him in particular to be our Saviour; else how shall we vanquish Sathan, besieging us over the world, subduing sinne, mortifie the decease of our own selfs? Yea, greatly doe all of us sinne, who finding the terror of his redemption, are notwithstanding unthankful and disobedient. Thus of the y particular, and so of the inscription.

Concerning the 3rd. The Salutation, Grace and peace be multiplied unto you, through the knowledge of God, and Jesus Christ our Lord: It containeth a Necessation of those things which our Apostle willdeth unto them, which are three.

1. Grace, that is, the free and gracious favour of God, whereby he doth accept, and is well pleased with his chosen in and for Christ, giving unto them remission of sinnes, justification, adoption, and the like spiritual benefits; this being the wellspring whence they proceed, and whereby we are often said to be justified and saved.

2. Peace, that is, an happy and prosperous success from God in all things, which concern our happiness, of soul and body, either for this life, or that which is to come, by specially reconciliation and attonement with God, together with the tranquility of mind, and peace of...
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Verse 2. The Salutation.

of conscience, issuing from the same, as a fruit thereof. Neither doth he simply with grace and peace unto them, but that they might be multiplied unto them, that is, continued, and increased in and upon them. 3 The acknowledging or knowledge of God, and Jesus our Lord. Whereby is meant not a bare literal knowledge, as to know that there is a God, or that there is a Christ, and that this Christ is Lord of all, and the like; but a spiritual and saving knowledge, joined with saving faith, transforming the persons in whom it is, to the similitude of it, even as a seal leaveth its print upon the wax; an experimental knowledge, whereby the godly feel, that which they doe know, a knowledge which is joined with obedience unto God's commandments. A knowledge which is joined with the fruits of good works. A knowledge which is joined with humility; A knowledge whereby we do truly and effectually believe God to be our God and Father, and Jesus his Son to be our Saviour and Redeemer, an acknowledging with confidence and trust. Through the grace of God, even his gracious favour towards us, we attain unto this knowledge; for whom God loveth and accepteth in and for Christ, upon them he becometh the true knowledge of himselfe, and of his Son Jesus Christ, from which confident and true knowledge of God, and his Son Jesus Christ, there ariseth in our hearts, that peace of conscience which puffeth all natural understandings; So that as God's grace toward us, begetteth this knowledge in us, even so there issueth from this knowledge, the peace which we have, both inwardly with God, and our own consciences, and outwardly with others. When therefore the Apostle with these things unto them, it is as much as if he had said, I wish you the free and gracious favour of God in Jesus Christ, and likewise quietness of conscience in respect of God's favour, and outward peace with all the creatures, yea, and good success and prosperity in all things, which may be continued and increased in and upon you, through your effectual and confidential faith in God, and in his Son Jesus Christ.

The observations arising from whence are of three sorts, where-
The Salutation.

whereof the 1 may be taken from the person which wifeth unto them those graces. The 2 from the persons to whom he wifeth them. The 3 from the graces he wifeth unto them.

From the person which wifeth unto them those graces, two things may be noted.

The first is this, that

Such as have experience of the worth of grace, and peace in themselves, desire also that others may be partakers of the same. Our Apostle had experience of the worth of those graces in himself, and therefore desir'd that others also of God's people might partake of the same. Thus Moses, when Joachim would have had him forbid Eldad and Medad to prophesie, answer'd, Would God that all the Lords people were Prophets, and that the Lord would put his Spirit upon them. Thus David, Come ye children, hearken unto me, and I will teach you the fear of the Lord. Thus Paul; Brethren, be followers together of me, and marke them which walk so, as they have us for an example, for our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. And againes, I would to God, that not onely thou (speaking to King Agrippa) but also all this bee nece this day, were both almost, and altogether, such as I am, except these bonds. This agree with our Saviour's speech unto our Apostle: When thou art converted, strengthen thy brethren.

Hence it followeth,

1 That those have no true grace, which envy that others should partake of grace, which use no means at all whereby others may partake thereof.

2 That the best way, whereby to make it appear that we have grace, and that God is reconciled unto us in his beloved, is by our daily endeavouring in the life of the means, to work in others a love of grace, and of their attonement to God. Thus of the first.

The second is this, that

The Preachers of God's Word ought by their labours and endeavours, by their written and prayers, so to point out unto their people.
people these things, for which they should especially labour and endeavour. Thus did the Prophets, thus the Apostles, thus our Saviour himself unto his Disciples. These things (faith Saint Paul unto Timothy) command and teach. These things (faith the same unto Titus) Spake and exhorted, and rebuked with all authority. Thus our Apostle here, he wisteth unto them those things, for which he would have them especially to endeavour.

Are not then those Preachers worthy of reprehension and blame, which having ignorant auditories, do notwithstanding seduce intract, and teach them in the grounds of Christian Religion? and may not the like also be concluded of many people, which cannot endure that the Preacher should beat upon that firing which doth most necerly concern them, which being unable to digest strong meat, are notwithstanding offended, if milk be prepared for them, if the Preacher condescending in wisdom unto their capacity, doth principally handle catechetical Doctrine, informing them plainly in the grounds of Christian Religion? Oh how many likewise there are with living in contention cannot endure to hear of peace, which living in whoredome, cannot abide to hear of continency, which loving drunkenness, cannot away to hear of Sobriety, which vexing themselves with covetousness, cannot endure to hear the Doctrine of contentation; although those virtues are principally to be sought after by them? Thus of the second from the persons to whom he wisteth those things, being the Elect children of God, who had obtained like precious faith with the Apostles, this one observation may be gathered, that

Spiritual things do only belong unto God's children.

And grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord: Give not that (faith our Saviour) which is holy unto the dogges, neither cast ye your pearls before Swine, lest they trample them under their feet.

And again, It is not meet to take the children's bread, and cast it unto dogs.

The Reason hereof is this, because God hath only pre-
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1 Cor. 1. 3.

preparing them for them. 2 Because they are only esteemed, and accounted by them. 3 Because they only bring forth good fruit, and work effectively in them. 4 Because they are promised only to them. 5 Because the natural man receiveth or perceiveth not the things which are of God.

Hence we are taught,

1. The difference which God maketh between the godly and the ungodly: unto the latter he doth (as did Abraham unto the sons which he had by his concubine) give gold, silver, and such like gifts, beflowing upon them. But in the former, spiritual and heavenly treasures: the gifts and graces of his Spirit, which fade not away.

2. The happiness of God's children in every estate and condition, what though visited with poverty, assailed by temptations, vexed at the wicked's prosperities; yet I dare say, thou canst not but have comfort, even when thou art thus assailed. Am not I (said Elkanah unto Hannah his wife) better to thee than ten sons? And is not grace (say I to thee) better, and to be preferred before all these outward things?

3. The presumption of the ungodly, which challenge a right and interest unto spiritual things, the Word, the Sacraments, the promises, prayer, Christ himself, with the Kingdom of heaven, Lord, Lord, open to me. Said the five foolish Virgins, when as they had no light in the Bridegroom. It is written of Zerubbabel, and Jeconiah, and the rest of the Fathers of Israel, that when the Adventurers of Judah and Benjamin came unto them, saying, we will build with you, for we seek the Lord your God, they answered them: It is not for you, but for us to build the house unto our God. So may we say unto the ungodly that they have no hand in the service of God, that spiritual things belong not unto them, but unto us. As those Priests were put from the Priesthood, which could not shew their Genealogies, so shalt thou be put from thy pretended interest unto spiritual things, unless thou canst make it appear, that thou art a child of God, and
and that thy name is written in the book of life: yes, unto thee shall God say, Wherefore thou didst declare mine ordinances, that thou shouldst take my Covenant in thy mouth, seeing thou hast not been reformed, and hast cast my words behind thee?

From the Salutation or things which he writeth unto them, divers things may be noted.

The first is this, that spiritual things are the best things. The Apostles (as this our Apostle here) endeavouring for the good of the Church and children of God, doe full with unto them spiritual things, implying the truth of this proposed truth, that spiritual things are the best things. Godliness (saith Saint Paul) with contentment is great gain. And againe, yea, doubtlesse, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.

Hereof these Reasons may be rendred. 1. Because they serve for the excellence part of man, which is the soule. 2. Because they are the Saints proper and peculiar treasure. 3. Because their nature is spiritual, not carnall. 4. Because they continue when temporal things doe vanish away. 5. Because they are certaine by an absolute promise. 6. Because they are both most pleasing unto God, and profitable for man.

Hence it followeth.

1. That when God bestoweth upon us spiritual things, he bestoweth upon us the best things: the best inheritance, the richest portion.

2. That even spiritual things, so much despised and contemned by the men of this world, are better, and of more value than the whole world.

3. That its our duty to endeavour, especially for and about spiritual things, withdrawing some part of that time which we spend in slopè, in eating, in drinking, yea, all that time which we spend in sinning and seeking the superfluous things of this world, that we may obtaine, and become partakers of the same. Thus of the first.
The Salutation.

D. The grace and favour of God is the chiefest good thing to be fought after, as is expressed above, and the 1st place of the world, next to God's glory. Our Apostle doth therefore put them here in the first place. This David sheweth, There be many (faith be) that say, Who will show us any good? Lord lift thou up the light of thy countenance upon us. And again, Thy loving kindness is better than life.

This may be confirmed by these Reasons. 1 Because hereby we may be certaine of our owne salvation. 2 Because hereby we shall obtaine such other blessings, as shall be needful both for body and soul, this being the cause of all blessings which we receive. 3 Because hereby we shall be uphelden in the time of trouble, help't in the time of need, even then, when riches will leave us, friends and chief outward things forfake us. 4 Because hereby even outward things become blessings unto us, which else would prove curties.

Hence it followeth,
1 That they doe badly implyth themselves and their time, which preferre any thing before the grace and favour of God, which doe more eagerly seek for other things, than for those. Of this sort, I might name divers, of which some with the rich man in the Gospel, preferre their purse, others with Herod, their pleasures, and others with Absalom and Haman, their ambition, before the same.
2 That we ought specially to labour and endeavour for the grace and favour of God; in comparison of this, all things are but dross and dunge. This is that treasure in the field, and that pearl, which when a man hath found, bee will part with all that he hath to purchase it. God doth offer it, if we have grace in the use of the means to embrace it, even to be thoroughly humbled for some, with Manasseh; to goe unto God, by our Mediator Christ, as the men of Tyre and Sidon did unto Herod, by Blasphemy the Kings Chamberlaine; yea, going unto him with a resolution to become his...
his servants, as did the Prodigall Sonne. Thus of the se-
cond.

The third is this, that

Where there is assurance of God's favour, there is peace of

confidence, even that peace which passeth all understanding;

that peace, which Christ hath bought with his owne blood;

that peace which is the procuer of fellowship with God; that

peace which hath its foundation on the promises of God; that

peace which followeth upon great humiliation; where I say

there is assurance of God's favour, there this peace is to be

found. The very method and order which our Apostle here

useth, implyth the same. The like order and method, we

finde likewise observed in other places of Scripture. Saint

Paul directly affirmeth it, being justified by faith, we have

peace with God through our Lord Jesus Christ.

Hereof this Reason may be rendred, because where there

is assurance of God's favour, there is also assurance of

the pardon as well of the guilt as the punishment of sinne,

the want of which assurance doth wonderfully disturb and

disquiet the conscience.

Hence we are taught

1. That where there is not an assurance of God's favour,

there can be no true peace of conscience; I say true, because

in many of the ungodly, there may be a dead, dreweyse, and

fearfed conscience, which may seem peaceable, when as in-

deed it is not.

2. That the getting of this assurance of God's favour, is

the onely means to quiet the conscience; company kepping,

drinking drunkene, and swaggering it out, are but silly

meanes.

3. That therefore as we desire to have the true peace of

conscience, we must labour and endeavour to be at one with

God, who may assure our consciences of the pardon of our

sinnnes, and so seal the same. Thus of the third...

The fourth is this, that

God doth before his graces upon his owne children, not all

at once, but by degrees as he findeth them fit and capable to

receive
receive them. This I gather from the word multiplied.
They have not that measure of grace at first, as they have at
last; not that measure of faith, of hope, of love, of know-
ledge, and of such like spiritual gifts. Therefore S. Paul exhort-
teth the Thessalonians to grow and to increase more and more.
So also writing unto the Ephesians; he faith, in whom all the
building fitly framed together, groweth into an holy Temple
of the Lord. And again, But let us follow the truth in love,
and in all things, grow up into him which is the head, that is,
Christ. So also unto the Corinthians, Having hope when
your faith is increased, we shall be enlarged by you. And unto
the Colossians, That ye might walk worthy of the Lord,
and please him in all things, being fruitful in all good works,
and increasing in the knowledge of God. So also this our A-
postle concludeth his Epistle with this Colos: Grow in
grace, and in the knowledge of our Lord Jesus Christ.
Hereof this reason may be rendred, even that we may
still find that we have need of God, depending on him, and
running unto him, as well for those graces which we want,
as for the increase of the same.
Hence we are taught
1 That no man or woman can in this life attaine unto an
absolute perfection in Grace, unto which no more needeth
be added. There is and must be in every child of God a daily
growth, and increase therein, a multiplication of Grace.
2 That we must daily runne unto God for increase in
Grace, its he that worketh it, its he which increaseth the
same. For this cause we must make a good use of that
which we have received, employing that talent well, that more
may be added unto us: removing those impediments which
may hinder this growth, and daily multiplying the use of
the means, hearing, praying, and the like. Thus of the
fourth.
The first and last is this, that,
Grace and peace may be obtained, continued and increased,
through the knowledge of God, and his Son Jesus Christ.
This is manifest, because the Apostle witheth here grace
and
and peace to be multiplied through the knowledge of God, and his Son Jesus Christ.

Here three things are to be noted. 1. That to attain unto the knowledge of God, we must get a knowledge of Jesus Christ; for no man cometh unto the Father, but by him, neither can any know the Father, but they only to whom the Sonne revealeth him. 2. That through the knowledge of Jesus Christ, we attain unto the knowledge of God, hee being the image of the invisible God, himselfe laying unto Thomas, if ye had known me, ye should have known my Father also. And againe, unto Philip, He that hath seen me, hath seen my Father. 3. That through the knowledge of both, we get grace and peace, confirmed, increased, continued, even as well the assurance of God’s favour towards us in Christ, the tranquility, and peace of conscience, as the gifts and graces of God’s Spirit, which he is pleased to bestow upon us, and which likewise may be understood in this place.

For the understanding of this last, two things are to be considered. 1. What we are to know touching God and his Sonne Jesus Christ, whereby the assurance of God’s favour, peace of conscience, with the gifts and graces of his Spirit, may be obtained, continued, confirmed, and increased. 2. By what means we may attain unto the knowledge of God, and his Sonne Jesus Christ.

Touching the former, that we may attain the assurance of God’s favour, peace of conscience, with the gifts and graces of God’s Spirit, we must know that God hath elected us in Christ, before the foundation of the world: that God hath followed us, as to bestow his Sonne Jesus Christ upon us, that he hath regenerated us by his holy Spirit, doth daily preserve us from manifold dangers, both spiritual and temporal, and the like. So likewise we must know touching his Sonne, that he is Jesus our Saviour, saving us from the wrath of God, the slavery of sin, and tyranny of the Devil, death and everlasting condemnation that he is Christ, anointed, to be our King, Priest, and Prophet; King to defend us, Priest to intercede for us, Prophet to reveal God’s will unto us: that he is

peace may be obtained, continued, increased, through the knowledge of God, and his Sonne Jesus Christ.

That we may know God we must first know Christ, etc. 14.6.

Through the knowledge of Christ, we know God.

Col. 1:15; John 1:14, 17.

Ibid. 9.

Through the knowledge of both, we have the multiplication of grace,

What we are to know touching God and his Sonne Christ Jesus,
### The Salutation. Chap. 1.  

<table>
<thead>
<tr>
<th>The means whereby we obtain the knowledge of God, and his Sonne Iesus Christ, than which nothing is sweeter and dear unto him; that he is our Lord, ruling and governing us by his Spirit. By all which we may attain an assurance of favour, tranquility of mind, and increase of spiritual graces.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To seek God's Spirit into our hearts, which may reveal the same unto us. 2. To be earnest with God in prayer, crying for knowledge, and lifting up our voice for understanding. 3. To be diligent and painfast in searching for it, searching for the same, even as for silver. 4. In being conversant in the due and daily perusal as well of the book of God's Word, as the book of God's Workes. 5. In practising that which we know already. 6. In getting a knowledge of our want of knowledge, with true humiliation for the same. 7. To walk with the wife, even to keep company with such as fear God.</td>
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Hence it followeth

1. That the main reason why so many complain of the want of peace of conscience, and of their not profiting in Grace, and of their not beholding God's favourable countenance and the like, is their not-growing and encroaching in saving knowledge. 2. That such as want the true knowledge of God, and his Sonne Iesus Christ, are in a miserable estate and condition, they have no assurance of God's favour, no peace of conscience, no true and saving grace, and such is the estate of thousands in these our days. Ignorance is so far from being the mother of devotion, that it is the mother of perdition and destruction, whereby the Devil doth daily gain a small number. 3. That therefore is our part and duty, as we respect the favour of God, peace and tranquility of conscience, or our profiting in grace, to labour and endeavour by all means possible for this true and saving knowledge, remembering (as a spur to incite us to the study hereof) that Iesus Christ shall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them...
that know not God. Thus of the fift and left point, and so of
the Preface, the first part as well of this Chapter, as of the
whole Epistle.

3 According as his Divine power hath given unto
us all things that pertain unto life and godliness,
through the knowledge of him that hath called us to
honour and vertue.

Ver. 4. Whereby are given unto us exceeding great and
precious promises, that by these you might be par-
takers of the Divine Nature, having escaped the cor-
ruption that is in the world through lust.

These verses contain the second part of this Chapter, viz.
the confirmation of them in the hope of the increase of God's
graces, wherein these two things are to bee considered.
1 The ground of this confirmation. 2 The circumstances
observable about the same.

The ground of this confirmation is taken from the example
of God, whose goodness and kindnesse towards them, in gi-
ving unto them all things pertaining unto life and godli-
ness, they had already tried.

The circumstances observable about the same, are divers.
1 The giver, his Divine power. 2 The action, hath given.
3 The gift, all things that pertain unto life and godliness.
4 The persons to whom, unto us. 5 The means whereby,
through the knowledge of him that hath called us to glory and
vertue. 6 The effect of these benefits, or the benefits
which we receive through Christ, most great and pre-
cious promises are given unto us. 7 The end, that by them
we may be partakers of the Divine Nature, &c. From the
ground of this confirmation, being taken from the experi-
ence of God's former kindnesse, whereby our Apostle would
have them not to despair of further increas, but to de-
pend and wait upon that same God, which had bestowed
upon them all that which they had. This Observation aris-
seth, that The experience of God's goodness in bestowing
grace upon us, is an especiall means to incite us to depend and wait
upon him for the growth and increase of the same; yes, to depend

According to,

D. The expe-
rience of Gods
goodnesse in

Two things
considered in
the second
part of this
chapter,

1 2
Experience of God's goodness

Chap. 1

1. Depend upon him for all these things; whereof we stand in need: I am persuaded (saith Saint Paul) of this same thing, that he that hath begun this same good work in you, will perform the same, until the day of Jesus Christ. And again, And I was delivered out of the mouth of the Lion, and the Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom. The Lord (said David) that delivered me out of the paw of the Lyon, and out of the paw of the Boar, he will deliver me out of the hand of this Philistim. O God of my Father Abraham, and God of my Father Isaac, (said Jacob) the Lord, which saith unto me, Return unto thy country, and to thy kindred, and I will deal well with thee; I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed unto thy servant: for with my staff I passed over this Jordan; and now I am become two bands, deliver me, I pray thee, from the hand of my brother, from the hand of Esau.

The Reasons hereof are these. 1 Because God bestoweth not grace upon any, whom he doth not love, and whom he doth love, the he maketh to grow in grace. 2 Because GOD is unchangeable, either in his love, in his power, in his will, or in his gifts, they are wise and Permanent. 3 Because the Lord did never forsake any, which did put their trust in him. 4 Because by our dependence on God, we do both testify our thankfulness unto God, for what we have received, and acknowledge our owne inability to attain any, both which are the ready means to obtain grace.

Hence it followeth,

1 That it is our part and duty to take notice of those blessings which God bestoweth upon us, that so we may learn the better to rely upon him. Some do'not take notice of them at all; others, though they take notice of them, yet doe quickly forget them. Ye, and some, though they do remember them, yet remaine distrustfull, and do make not a good use of them. 2 That no persuasions, allurements, or provocations, should withdraw us from putting our trust
and confidence in God. 3 That whosoever doth depend
and wait upon God for grace, shall undoubtedly obtain the
same.

4 That therefore seeing already we have received so
many blessings and benefits from God, as well spiritual as tem-
poral, we must strive more and more to rely and depend on
him: whereunto he himselfe by the multitude of his bles-
sings doth daily provoke every one of us. Thus of the
ground of this confirmation.

The circumstances observable about the same, are (as yee
have heard) seven, of which it remaineth to speake in order,
at the pleasure of God.

The i circumstance concerneth the Giver, his Divine pow-
er; whereby some doe understand Jesu Christ, as he is God
and Man, and that by his only power, hee giveth us all
things, which are requisite both to eternall life, wherein hee
hath appointed to glorifie us, and also unto godliness, in that
he doth formus us with true versus. But others, God the Fa-
ther, by whose power faith is wrought in our hearts: every
good thing, and every perfect gift, being from above, and com-
meth downe from the Father of light. Either expostulation may
be admitted, both comming to one end.

Quest. It may be demanded why he faileth not God, but
the divine power?

Ans. Because this is more significait and emphaticall,
such as that, the Lord of hosts, noting unto us, the ability
and might which this Giver hath, thereby the more to con-
firm our confidence in him, in that he is able to bestow such
things upon us, God then through Christ is the giver of spir-
ituall things; they proceed from him, are bestowed by
him.

The 2 circumstance, concerneth the action, hath given,
speaking of the time which was past, intimating unto us
these smewthings. 1 That the blessings which God had be-
stowed upon his Church, were ye strow in his minde. 2 That
they were not purchased by their meritts, but were the gift of
God in Jesu Christ.
God the Giver of holinesse here, Chap. v.

All things that pertain unto life and godliness. Of God be the flowr of his blessing, &c. 

1. The exceeding great bounty of God towards his children, be given not one, but all good things. 

2. The difference which God maketh between his own children and others; unto others he giveth earthly things, but upon his own children he beftoweth such things as pertain unto life and godliness. 

3. That many things are needful unto God's children, both for their retaining of godliness, and attaining everlasting life. 

4. That such things as God bestoweth upon his own children, are to be embraced and employed, as helps unto life and godliness. 

5. That life and godliness are to be preferred before all earthly things, for whose sake other things are bestowed upon us. 

6. That godliness precedeth eternal life; and that eternal life followeth upon godliness; all the gods, and none but they shall inherit life everlasting; this life hereafter succeedeth an holy life here. 

The 4 circumstance, concerneth the persons to whom such gifts are given. Not unto the worldling, not unto the curious; not unto the Whoremonger, not unto the Drunkard, but unto us, even the Elect children of God, his Divine power hath given unto us all things that pertain unto life and godliness. 

From these preceding circumstances, making one entire proposition, this observation may be gather'd, that God by his Divine power doth freely bestow upon his own children, all those things which may further them in their course of godliness here, and crown them in everlasting happiness hereafter. That there is a Crowne of glory, a life everlasting, none of you I trust will deny: That one thus live
Verse 3. and of happiness hereafter.

Love the life of grace, shall live the life of glory, is no lesse apparent, and that there are many things profitable for men and women, to further them in the course of godliness, that they may obtain the Kingdom of Heaven, and be partakers of life everlasting, who doth not see? Herein one only stands the difficulty, whether God be able to bestow such things upon us, and whether he doth freely bestow the same. The former, blasphemous Rabkesha, rebellious Pharaoh, and proud Nebuchadnezzar, did call in question, yea, and even God's children oftentimes in the time of some heavy temptation, make doubt of, and so are provoked unto desolation; the latter as well the Papists asignerous amongst our selues, doe in effect deny, when as they affirme that they obtain blessings through their merits, satisfactions, good works, and the like.

That God is able to bestow upon us all things which pertain unto life and godliness, may be proved from the very names and attributes of God, from the works and miracles which God hath formerly done, from the daily experience of God's children in their obtaining of such things, and their many deliverances from the fierce assaults of Satan, and preservation in the time of trouble. That he doth also bestow them freely, the very word here used, hath given, doth import, which Saint Paul likewise confirmeth, Being justified freely by his grace, through the redemption that is in Jesus Christ. He gave Christ freely, he giveth faith, love, repentance, and such like graces, yea, and heaven it selfe freely.

The examples of Paul, Zachus, the woman of Samaria, and those as the right hand, doe evidently confirm the same.

Hence of his owne purpose, the good pleasure of his owne will, may be a sufficient reason.

Hence it followeth,

1. That wisheous God we cannot attaine, either unto holinessse, or happiness hereafter, not any thing proceeding from our selves, (yee though it were to give all our goods unto the poor) could obtaine the same.

2. That God hath provided a reward for his owne children,
whom likewise he doth so direct by his Spirit, that they attain
the same, though in the mean time (as the Israelites before
they enjoyed the land of Canaan) they may meet with
many croces and affliction. So that it is not in vaine (as ma-
ny judge) to serve the Lord.

3 That therefore we must be earnest with God in prayer,
that he would be pleased to bestow upon us, faith, hope,
love, repentance, and the like: Together with all other
things which may be profitable for our furtherance in godli-
ness here, unto everlasting life hereafter. He that is to tra-
vaille unto strange countries, must beforehand provide for his
journey. He that is to fail through dangerous seas, must be-
fore-hand make his hacklings sure. So must we, we are to
travaille towards heaven, to fail through the dangerous sea
of this world. We must therefore by prayer unto God, pro-
vide for things needfull.

The 3 circumstance concerneth the means, whereby we
attaine those things which pertaine to life and godliness,
through the knowledge of him that hath called us to glory and
virtue, that is, true faith in Jesus Christ, by whom we are
effectually called, leading an holy and godly life here,
and at the length obtaining everlasting happiness hereafter: unto
this effect are we called by Christ, yea, we are hereunto cal-
led by his owne power and glory, as the words are also rendred
by some.

From this circumstance three observations may be gathe-
red.

The first is this, that
The Elect are effectually called by Christ. Amongst
whom are ye also (faith Saint Paul) the called of Jesus
Christ. To them (faith Saint Jude) that are preferred in
Jesus Christ, and called. When I say, the Elect are effectually
called, I doe distinguish them from all others, both Pagans
living without the presence of the Church, and sundry Chri-
tians living within the same, both which are in some measure
called, the former, by name and sound of the creatures, which
is insufficient to take from them all envy, though not pow-
...

D. The Elect
are effectually
called by
Christ

Rom. i. 6

Jude 2.

Rom. 3.29.
21
verse 3.
called by Christ.

full enough to their salvation and conversion: The latter
by the outward preaching of the word, by benefits, and affli-
tions. Of whom Solomon speaketh in the person of Wisd-
dome, I have called, but you have refused; and our Saviour
Christ: Many are called, but few are chosen; both I say, are
called, but neither of them with effectual calling; only the
Elect are thus called. To whom that of Saint Paul may be
applied, whom he did predestinate, them he also called; that
is, severed from the world of unbelievers. To become mem-
bers of Jesus Christ by faith, translated them out of the king-
dom of darkness, that is, of ignorance and sinns, into the
kingdom of Christ, that is, of faith and holiness; singled
and drawn them out from among the reprobates, making
them to become that which they were not, even true believers,
members of Christ; Saints, sons, and heirs of God, effectu-
ally persuading them to separate from the world, and receive
the covenant of God’s grace in Christ, and to devote them-
selves to holiness of life, giving them power to receive the
Word, to have faith wrought in their hearts, and to bring
forth the fruits of new obedience; regenerated, conver-
ted, quickened and renewed them, by his Word working effectu-
ally in them. When (I say) they are effectually called by
Christ, I do not exclude the Father or the Holy Ghost, from
this glorious work, to whom elsewhere it is also attributed,
to the Father by Saint Paul, to the Holy Ghost by Saint
John, according to that rule which is amongst Diviners, that
the works of the Trinity which are without, are undivided.

Hence we are informed,
1 That the estate of God’s Elect, is exceeding both hono-
urable and happy, great is their dignity, great is also their fel-
icity, they are the Elect of God, effectually called by Christ,
called to his marvellous light, to communion and fellowship
with him, to freedom from sinns, Sathan, the World, and the
Flesh, to an estate of immunities, free pardon, and all salfie, to
the glorious kingdom of heaven, which therefore is filled
an holy and glorious calling. Herewith every child of God,
may

Pro.1.14.
Mar.30.16.
Rom.8.30.
Joh.6.19.
Col.1.13.
1Thee.2.13.
Gal.1.6.
1John.3.10.
Vesb.
1
2Tim.3.9.
Phil.3.14.
The particular knowledge

may exceedingly comfort themselves in all distresses, in as much as their estate, (howsoever themselves may be outwardsly perecured in this world, yea, in the midst of crosses and afflictions) is honorable and happy.

2 That as we desire a particular assurance of our Election, we must first of all get a particular assurance of our effectual calling by Christ; howsoever it's the opinion of some, that no man in this life can be certain of his salvation, yet hereby (contrary both to their opinion and doctrine) may we get assurance of the same. Vocation is the middle link of the chain, tying and knitting election and glorification together. Hereby our election secret in it selfe, is manifested unto our selves and others. It's a manifestation of our election, a fore-runner of our glorification. The best way in a maine land to finde the Sea, is by walking along the side of any River which runneth unto it. So it is our best way by our vocation, to take notice of our election. Its the permissive doctrine of some, that God doth effectually call all men, giving them a power to believe if they will: which contradi-
ceth the holy Scriptures, where it is said, It is not given to all to understand the mysteries of the Kingdom. And againe, these things are hid from most of the wise of this world, and revealed unto babes. By this doctrine must not we try our vocation, it will but deceive and seduce us. For, this saving grace, may enter into a land, but not unto every Cittie, into a Cittie, and not unto every family, into a familie, and not unto every person; of two Prophets, Moses and Balaam, of two Kings, David and Saul, of two brothers, Iacob and Esau, of two Apostles, Peter and Iudas, the former were effectu-
ally called; so were not the latter.

The particular assurance and knowledge of our effectual calling is not impossible, else, why should our Apostle lay, Give diligence to make your calling and election sure? And another Apostle, We know by the Spirit the things which are given us of God. May not a blind man discern, if his eyes be opened? may not a man imprisoned know when he is set at liberty? may not one discern the light from the dark-
ness?
Verse 3. Of our effectual calling possible.

It is certain that even God's children are sometimes of uncertain calling, as after some gross sin committed by them, or in time of strong temptation, yet at the length they gain assurance of the same.

Now that you may know whether you are effectually called, and to the elect children of God, take notice of these infallible signs of effectual calling. 1 The discerning of God's voice from the voice of others. 2 A hearty and unfeigned love of God's Word, with an obedient and dutiful hearing of the same, joyed with application. 3 An inward fight against sin, and willing confession of sin guiltiness. 4 A willing separation from the world, with an unfeigned forsaking of sin. 5 A love unto God's glory, with an hatred of the kingdom of Antichrist. 6 The due and daily exercise of fervent and earnest prayer.

Ob: But may some say, I am afraid that I am not as yet effectually called, and to have no assurance of my election or salvation.

Answ. Thou must therefore the rather give diligence to make thy calling and election sure, endeavouring that thine heart inwardly may answer the Lord, by his Word outwardly calling upon thee, getting a willing mind, fidelity to believe in the Lord Jesus, with an endeavour to please him in all things, getting thine heart changed, thine heart of stone, changed into an heart of flesh; whereby thou mayest become pliable and tractable unto the will of God. To further thee herein, take notice as well of these private, as of publick helps. Private humiliation, confession of sin, abstinence from secret sin, suppressing inward lust, the society of the godly, the avoiding of evil company, the frequent reading of the Word, and meditation of God's Law, with the obeying of all occasions of sin. Publick, the Word preached, Prayer, and the Sacraments, by all which we are made loathsome unto our fellows, and likewise take hold of Jesus Christ. The Lord meth not the like means in the calling of every one. Some he called without means, as Abraham and Paul; some
some he called by weak means, as by the preaching of the
Gospel, some he called by unlikely means, as by crosses and
afflictions; yea, and some by contrary means, making even
their names to turne unto their good. Neither must there be
any time limited unto God, for the accomplishment of this
works, for some he called at the first, some at the ninth,
some at the eleventh hour. What knowest thou, how soone
twill please him effectually to call thee? though mult, waste
his time, and depend upon him. Nay, as Martha called
her Sisiter secretly, saying, The Master is come, and calleth
for thee: So I say, that God is now in the Preaching of his
Word, calling thee to forsake thy hypocrisy, Atheisme, infidel-
itie, covetousnesse, drunkenesse, and such other thine abom-
ninations. Oh that his calling may be effectual in and unto
thee!

That finding our selves to be effectually called, we ought
to be truly thankful to God, and his Sonne Jesus Christ.
Have we not cause to thank ye to be thankful? Without this
should we not have undoubtedly perished? Without this
was not our estate miserable for the present? and should it
not have beene most miserable hereafter? Did not the De-
vil seek to keepe us in blindness and darkness, as being
loath to part with us? and God manifest his great power
in our effectual calling? Did not this proceed from God's
great love towards us, there being nothing in us with might
have moved him hereunto? Did we by nature differ any-
thing from others? Was not Paul a Persecuter, Zachauia
an extorsioner, the woman of Samarian Harlot, whom
notwithstanding our Saviour was pleased effectually to call?
yea, and when we were first called, were we not either vain-
lly, carnally, or wickedly exercized? the examples of Paul,
Matthew, and others, confirm the same. Oh then let us
endeavour for thankfulness, expressing the same by walking
worthy of the vocation whereunto we are called; by living
as it becometh the called of God! Yea, let us finde in our
selves these graces which accompany, and flow from our
calling, such as, the opening of the heart, knowledge, devout
faith,
Verse 3. The Elect partakers of grace and glory.

faith, incorporation into Christ, justification, peace of conscience, joy in the holy Ghost, hope of the glory to come, sanctification, repentance, the love of God, and our neighbour, patience, obedience, and the like. Thus of the first.

The second is this, that

Such as are effectually called, are here partakers of grace and virtue, and shall be hereafter of everlasting glory. They are partakers of grace and virtue here: of many, instance we a few. They are partakers of faith. They are partakers of sanctification. They are partakers of love. They are partakers of hope. Not to instance more. Saint Paul thanketh God for the Romans, that their faith was spoken of throughout the whole world. For the Corinthians, that in every thing they were enriched by Jesus Christ, in all utterance, and in all knowledge. For the Ephesians, in that the Lord had blessed them with all spiritual blessings, in heavenly places, in Christ. For the Colossians, because of their faith in Christ Jesus, and love which they had unto all the Saints. For the Thessalonians, remembering without ceasing their works of faith, and labour of love, and patience of hope in our Lord Jesus Christ. Also, because their faith did grow exceedingly, and the charity of every one of them towards each other did abound; also for their patience and faith in all persecutions and tribulations, which they did endure. And that they shall be partakers of glory hereafter, is no lese apparent. Whom he doth justify (faith Saint Paul) he doth also glorify; Receiving the end of your faith (faith this our Apostle) even the salvation of your souls.

The Reason is plain, even because such are the true children of God, beloved and respected of him. None are effectually called, but the Elect; None are partakers of true grace; but such as are effectually called; None are, or shall be partakers of glory, but such as have been, or shall be partakers of grace: and None either have been or shall be hereafter partakers of glory, which either are not, or shall be hereafter partakers of glory, of everlasting life, of the Kingdom of heaven.

Hence
Hence it followeth,

1. That by the gifts and graces of God's Spirit within us, we may be assured, as well of our effectual calling, as of our undoubted possession of heaven. Are we endued with the gifts and graces of God's Spirit? Without doubt we are effectually called, without doubt we shall be perpetually glorified. Whereas by the contrary, are we not partakers of graces? neither are we effectually called, neither shall we without them be glorified.

2. That such do in vain boast of their effectual calling, which still waketh in their vain conversation. Belongeth thou unto God, and yet worshippethst the Devil? Wast thou in the way to heaven, and yet leavest no wickedness unperformed? Doest thou think to be glorified in heaven, and yet doest the works of the damned in Hell? Its impossible, thou deceivest thine own soul: if thou wert effectually called, thou wouldest yet live the life of grace here, that thou mightest live the life of glory hereafter. Thus of the second.

The third is this, that

By faith in Jesus Christ, we attain unto those things which may further us, both towards grace and vertue here, and glory hereafter. But as many as received him, to them gave he power to become the Sones of God, even to them that believe on his Name. The life which I now live in the flesh (faith Saint Paul) I live by the faith of the Sonne of God. Hereby our hearts are purific'd. Hereby Christ dwelleth in our hearts, hereby we doe overcome the world; and whereby can we be more furthered, either towards grace or glory, than by over-comming the same?

Hence it followeth,

1. That such as want faith in Christ, and continue so, can never attain, either unto grace here, or glory hereafter.

2. That we must therefore labour and endeavour for true faith in Christ Jesus, whereby applying his holiness, righteousness and obedience unto our selves, we may be furthered by the same towards the obtaining of such graces, as may further
Verse 4. God bestoweth many promises on his children.

Further we unto holiness here, and happiness hereafter. Thus of the third.

The 6 circumstance, concerneth the effect of those benefits given unto us, we have by them most great and precious promises, which great and precious promises may be understood either as the instrumental cause of our effectual calling (faith and the study of holiness being wrought in us by the promises of God, whilst they are out of the Word proclaimed unto us, and diligently considered by us;) or, as a proof and reason, that God through Christ doth bestow upon us all things which pertain unto life and godliness, because most great and precious promises are given unto us. Or as the cause of all those benefits which we do enjoy; or finally as the effect of the benefits which we receive of God, especially of our effectual calling by Jesus Christ.

The observations arising from hence are these.

The first is this, that God doth bestow upon his own children, many promises.

We are (faith Saint Paul) after the manner of Isaac, children of the promise. And again, Jesus Christ was a Minister of the Circumcision for the truth of God to confirm the promises made unto the Fathers. And again, Wherein also after ye believed, ye were sealed with the holy Spirit of promise. So unto Timothy, Godliness hath the promise of this life, and that which is to come. This may be proved also by divers influences; God bestowed upon Abraham many promises; upon those mentioned, Heb. 11: many promises: to upon Jacob, upon Joseph, upon David, upon the Apostle Paul, as he doth upon all his children. For the illustration of this Doctrine, these three points are to be considered, flowing from the same; namely, the giver, the gift, and the persons to whom this gift, those promises are belotted.

For the 1. the Giver of those promises is God, which he had promised, afore by his Prophets in the holy Scriptures, faith Saint Paul. And again, Paul an Apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus; that is, fear of God to preach that life, which he.
<table>
<thead>
<tr>
<th>1 Tim. 1:1, 2</th>
<th>The comfortable conclusions may be gathered.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acts 1:37</td>
<td>1. That these promises are profitable and needful for us, to further us in the course of godliness. All his words are pure, his works done in judgement; no rash, vain, or unadvised word doth proceed from him.</td>
</tr>
<tr>
<td>Rom. 4:11</td>
<td>2. That these promises are unchangeable, and shall be undoubtedly performed in their time, be which promise, is fully able to do them; be that hath promised, is faithful, he cannot deny himself; be which hath promised cannot lie, all his promises are in Christ Jesus, yea, and Amen.</td>
</tr>
<tr>
<td>Heb. 10:13</td>
<td>3. That the promises of God are unchangeable, and shall be undoubtedly performed in their time, be which promise, is fully able to do them; be that hath promised, is faithful, he cannot deny himself; be which hath promised cannot lie, all his promises are in Christ Jesus, yea, and Amen.</td>
</tr>
<tr>
<td>Tit. 1:2</td>
<td>We have the Word of God, which is true and righteous altogether. We have the oath of God, that the heirs of promise might have abundant consolation. We have the Ministry of Christ confirming them unto us. We have them sealed unto us, both in the counsel of God, before the world was, and in the Son of God, and in the Spirit of God, called also the Spirit of promise. So also in the two Sacraments.</td>
</tr>
<tr>
<td>Gal. 3:22</td>
<td>4. That no child of God ought to doubt of God's promises, but believe them, rely upon them, and wait upon the same.</td>
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</tbody>
</table>

Thus of the Giver,

For the 2, the gifts of promise. Is this all, may some say; which God bestowed on his own children? I answer, they are more than we deserve, nay, they are so much as God's children need no more, they bringing with them all things needful. There's a difference betwixt the promises of men, and the promises of God; men may lie, men may repent, men are deceitful, men are changeable, many make false promises, but do not perform them, their promises being but as wind and smoke; yea, and if they mean to perform their promises (as all just promises are to be kept,) yet do they so delay.

They do not turne to the benefit of their neighbours; but God cannot lie, repent, change, deceive, he is not slacke in his promise. The promises of God are a rich Mine of spiritual and heavenly treasures; they are a garden of precious flowers, of medicinable herbs; they are as the pool of Bethesd, fit for all diseases, for all persons, and at all times.

Touching those promises, divers things may be considered, as namely, the kinds of them; the differences between them; the use which may and ought to be made of them; by what means we may get assurance of them; and how God doth performe them unto us.

Touching the kinds of them: They are either Legal, or Evangelical; such as pertain unto this life, or such as pertain unto the life to come; promises absolute, and promises conditionall; promises principal, and promises lesse principal; promises general, and promises particular; promises temporal, spiritual, and eternal, either of which distinction doth comprehend all the rest. Gods legal promise is, when he pasteth his word for the giving of eternal Life, and other temporal good things, upon condition of fulfilling the Law; Evangelical, when he pasteth his word for the giving of Christ, and together with him, remission of sines, righteousness, and eternal life, as also the blessings of this life, upon condition of believing the Gospel, which therefore is called, the promise of grace, of the Spirit, of Excit, and of Christ. The promises pertaining unto this life, are either spiritual concerning the soul, such as the promises of Gods graces; or temporal concerning the body, such as health, wealth, and the like.

The promises pertaining unto the life to come, are eternal life, the crown of glory, with those joys, which God hath laid up for his own children. Promises absolute, are such as concern our spiritual and eternal estate; conditionall, our temporal. The promises principal, are righteousness, remission of sines, life everlasting, and the like; the lesse principal, deliverance in afflictions, safety in danger, health, wealth,
wealthe, and the like. Promises general, are those that belong unto all, God’s children, particular unto this or that man or woman. Promises temporal, are such as concern our bodies, spiritual our souls, both in this life: eternal, such as concern both body and soul, in the life to come.

Touching the differences between God’s promises. The legal are made upon condition of fulfilling the Law; they are made and directed to the person of every man particularly: but the promises of the Gospel, are first directed and made to Christ, and then by consequent, to them that are by faith ingrafted into Christ. The legal also do not proceed from God’s free mercy in Christ Jesus, which the Evangelical do; yea, and the promises of the Law, were insufficient, which the Evangelical are not. Between Evangelical promises, there is also a difference, the spiritual are absolute, the temporal shall be accomplished so far forth as they serve for the glory of God, and the good of all them that believe.

Touching the Christ which may and ought to be made of God’s promises, it’s exceeding great, in all places, at all times, upon every occasion, in prosperity, in adversity, in temptation, at the hour of death. In prosperity, we are many times afraid of adversity; we are many time ensnared by the pleasures of sense, we grew often dull and negligent in the performance of holy duties, we are often provoked by the company of wicked men to ungodly courses; but by the promises of God, we get freedom from them all. In adversity, we are grieved, disquieted, cast down, moved to distress in God’s providence, we take on in sickness, in poverty, in famine, in the time of the Pestilence, at the death of friends; but by God’s promises, all are sweetened; whereby very even all things work together for the best. In time of temptation, we are often allure to distress of the promises of God, we are brought into fear of endless condemnation, the devil doth pervert that our frames are proof, that we cannot obtain the favour of God, that we have no true and sound grace, that we are fallen away from grace, that there is no reward for performing of God’s service, that we are already in his possession, and
Ver. 4. Means to get assurance of God's promises.

And so remeasp us unto all manner of sinnes: but by the promises of God, we are upholden in all. To instance but one particular, whereas the Devil would persuade us, that there is no reward for such as endeavour to keep the commandments of God; if we take but notice of the duties required in every Commandment, we shall finde dispersed here and there, throughout the Scriptures, most great and precious promises for every one of them. So also at the time of death, we are mightily assuaged, but by the promises of God, we receive consolation.

Touching the assurance of those promises, it is to be thus purchas'd: We must know they we must believe them: we must apply them; we must hold our selves unto the same. We may know them by the Word; we may believe them, if we consider of God's love towards us, and power to bestow them upon us. We may apply them, by finding a true want of them, and we may hold our selves unto them, by considering the danger wherein we are, if we be without them.

Touching the manner how God performeth his promises unto us, it's not always one and the selfe-same. Vnto some he performeth them really, as unto David, in delivering him from Saul unto Jacob, in delivering him from Esau unto Hesheshib, restoring him unto his health, and removing the baffe of the Egyptians which besieged Jerusalem. Vnto others again, he doth not bestow the selfe-same thing, but a better, as unto Jamin, not long life, as it is in the 9 Commandments, but eternall life: unto others again he giveth patience, by which he doth still perform his promises, his remaining faithfull which hath promised.

For the 3, the persons on whom God bestoweth his promises, they are the Elect, the regenerate: They only are partakers of God's absolute Evangelical promises. The unregenerate which live in their sinnes without repentance, they are strangers from the covenant of promise. God's children, they are the heirs of promise. The wicked I confess may be said in some case to be partakers of God's promises, as where they believe in faith, changed the Sacraments, walked likewise, but they...
Gods promises most great and precious: Chap.1.

they are not intended for them, they are not profitable unto them, they turne unto their further condemnation. Gods promises are the childrens bread, not to be cast unto dogs; they are precious pearls, not to be cast unto hogs.

Hence we are taught,

To endure for an assurance that we are the children of God, and having obtained this assurance, to comfort our selves in the meditation of Gods promises, walking worthy of the same.

Thus having shewed you the Giver, the gift, and the persons upon whom God doth bestow his promises, take notice in a word or two of the Reasons why God beloweath on his children, such promises, they are these:

1. The manifold dangers, troubles, and miseries, which we undergoe in this present world, in which his promises doe uphold us.

2. That when we have the thing promised, wee may not ascribe the same unto chance and fortune, but unto Gods faithfulness.

3. That wee may perceive the great benefits which wee have by Christ.

4. That we may still goe on in the performance of holy duties, in faith, hope, charity, prayer, and the like. Seeing he is pleased to afford us so many promises.

Now in that God beloweath upon us, so many promises, we are hereby taught,

To be truly thankfull unto God for his promises, to acknowledge his love in giving them unto us, endeavouring to performe those duties which hee prescribeth unto us, in as much as he is faithful who hath promised. Thus of the first observation.

The second is this, that

The promises which God beloweath upon his owne children, are most great and precious. So called, both in respect of the Author of them, God, who is the King of Kings, and Lord of Lords; the ground of them, Infus Christi, for whose sake we obtaine them; the manner how they are given, from the means whereby they are apprehended, faith, the ground,
and inestimable promises flowing from them, and the end why they are bestowed upon us, that we may be partakers of the Divine Nature. Beside, they are of infallible truth; yes, the deeds and evidences of a Christian for his salvation, and for all other good things: for, what else have any of us to lay, whereby we may challenge heaven, remission of sins, and such like privileges, but only God's promises entitling us thereunto? Whosoever God bestoweth upon us is great, but his promises exceed both in greatness and worth, of more worth than thousands of gold and silver.

Hence we are taught

1. To perceive the exceeding great love of God towards us in bestowing such, so great and precious promises upon us, a gift whereby appeareth the greatness and glory of the Giver.

2. To esteem of the promises of God, as pearls of most great and precious value.

3. To accept with thankfulness God's promises bestowed upon us, neither condemning nor abusing the same. Thus of the second observation.

The third is this, that

God's children by these great and precious promises which God bestoweth upon them, are furthered in these things which pertain unto life and godliness. I prove it thus: They are furthered hereby in abounding of grace; in resisting temptations: in this growth and increase of grace: in depending and relying upon God, and the like.

Wherefore, let us endeavour by a particular application, to finde the virtue of God's promises in our selves, whereby we may be furthered in those things which pertain unto life and godliness. Thus of the third.

The fourth is this, that

These promises are bestowed upon us, in, and through the means of Jesus Christ our Redeemer, by whom we are effectually called, we attaineth them in and through Christ, in whom all God's promises are yea, and Amen. Yea, and without whom, we can obtain no blessing at the hands of God, he being unto us all in all things.

Discl. 

5.1
That by the covering of the Divine nature, having escaped the corruption that is in the world through lust.

Phil. 39,5.

A twofold end of our effectual calling, and of God's promises given unto us.

Disclaim we therefore all self-righteousness, all our seeming good works, all our supposed merits, and take we held of Christ by a true and lively faith, for whose faith such excellent promises are bestowed upon us. Thus of the fourth.

The 7 circumstance concerneth the end of the benefits bestowed upon us, of our effectual calling, & of those most great and precious promises, which God hath given unto us, even that by them we may be partakers of the Divine Nature, and so escape the corruption that is in the world through lust, that is, that by them we may be regenerated and sanctified, by the power of God's Spirit dwelling in us, whereby we may abstain from worldly lusts, which is our mortification. This one place of Scripture (which is nowhere else to be found, either in the Old or New Testament) truly believed, and duly considered, may be a sufficient motive, to persuade us to forsake this world with the pleasures of the same, and to set our hearts on God and his Kingdom: pointing out unto vs the worth and excellency of God's promises, yea, shewing unto us, that such as are not partakers of this divine nature, such as are not conformed to the will of God, having his image repaired within them, have no right or interest unto the promises of God. This is not a light or small matter that God should to respect us, woman, dust, and ashes, vile, wretched, miserable, and small creatures, in our best estate altogether vanity, as to communicate his own nature unto us; to become ours, that whatsoever be bath, may after a fort be said to be ours: and to give us such strength, as to be victorious over our corruption through lust, by whom so many have already been foil'd. The more hard and difficult this Scripture seemeth unto us, the more need have we to runne unto God by prayer, that he would be pleased to open our hearts, that we may both understand and believe the same.

The last circumstance, I say, concerneth the end of our effectual calling, & of God's promises given unto us, which is twofold. 1 That we may be partakers of the Divine Nature. 2 That we may escape the corruption which is in the world.
The godly partake of the Divine nature.

world through us. Either of which doth afford us one
profitable observation.

The former this; that

By the promises of God given and performed unto us, we become partakers of the Divine Nature. A strange Doctrin may some say, whence these absurdities seem to follow.

That we should be partakers of the Deistic. 2 That we should be of the same essence with God. 3 That the nature of God, were subject unto vanity and corruption, at least in us, who are so. I answer, that the Divine Nature may be taken two manners of ways, either for the essence and substance of God, or for the qualities which are in him.

Touching the Substance and essence of God, we cannot be said to be partakers of the same: for then all the former absurdities would follow.

Touching the qualities and properties of God, they are of two sorts.

1 Such as are communicable.

2 Such as are communicable.

Touching those which are communicable, they are of two sorts, either those which are here communicable, but shall be hereafter communicable; such as immutabilitie, eternity, immortality, of those we are not here partakers, but hereafter shall: or those which are both here, and shall remain hereafter communicable, such as omnipotency, immutabilitie, and the like; of those we neither are, nor shall be partakers. Such as are communicable, we may partake of, as of power, wisdome, knowledge, goodness, mercy, righteousness, holiness, and the like; which are put into our nature by Divine power, whereby we resemble God, as children doe their parents, bearing the Image of his wisdome and purity. So then when I say, that by the promises of God given and performed unto us, we become partakers of the Divine nature, we must understand not the substance of the Deistic, but the partaking of those qualities, whereby Gods Image is restored unto us here, and we become glorified hereafter, immortal, holy, pure, righteous, and the like.

For
For the further understanding of this Doctrine, these four points are to be handled.

1. What the Image of God in man was.
2. How Man left the Image of God.
3. How the Promises of God repay this Image in Man.

For the 1. man might have been called the Image of God; in a threefold respect.

1. In respect of the substance of his soul, whose nature is spiritual, intelligible, incorporeal, immortal, invisible, which being but one in man, endued with memory, cogitation, and will, doth in Saint Augustine's judgement represent the Finitude of the Godhead, and the Trinity of the Persons.

2. In respect of the excellent gifts, wherewith he was indued: his mind was replenished with such heavenly wisdom, that he had a perfect knowledge of God, of his will, of his works, and of the nature and properties of all creatures. So that he could give apt and proper names unto the creatures, and knew whereof heaven was made, and with such free-will and power to obey God, that if he would, he might have continued in that estate, and not have sinned; yea, he was created in righteousness and holiness; altogether without sin.

3. In respect of his dignity, dominion, and eminence, above all other creatures; he had such an imperial majesty, that all inferior creatures did reverence, and obey him as their King and Master; he called the creatures, and they came unto him; herein did God's Image in man consist.

For the 2. Man lost this Image of God through sin. God gave Adam and Eve a Commandment to eat of all the trees of the Garden, the tree of knowledge, of good and evil excepted. The Devil envying the felicity and happiness of Adam, entered into the Serpent, and seduced Eve; by whom also her husband was seduced, whereby both did eat of the forbidden fruit, and thereby became depraved of God's Image. Their souls became stained and polluted with sin, their minds became darkened and ignorance of the knowledge of God, their
Ver. 4. How God's promises repair this Image.

will became altogether perverse, and repugnant unto the will of God; yea, the very creatures made for their use, turned disobedient, and became their enemies.

For the 3, by the promises of God, this Image became after a sort, even in this world repaired in w. I prove it thus, God after the fall of man, promised that the seed of the woman should tread down the head of the Serpent; when the fulness of time came, according to his promise, Christ Jesus was born, the express Image of the Father, in whom dwelt all the fulness of the Godhead bodily: who of God is made unto us, wisdom and rightousness, and sanctification and redemption, who was made sin for us, which knew no sin, that we should be made the rightousness of God in him: by whom we which were in times past strangers and enemies, are now reconciled unto God, in the body of his flesh through death, that we might be holy and unblameable, and without fault in his sight. In and by whom we are sanctified, Saints by calling. For whose sake, we shall be confirmed unto the end, that we may be blameless in the day of our Lord Jesus Christ. Briefly, by the promises of God in Christ, given and performed unto us, we become holy, righteous, upright, wise, religious, pure, though not in absolution and perfection, yet in truth and favor, and therefore have this Image of God through Christ repaired in us.

For the 4, the promises of God assure us of everlasting happiness, and glory in the kingdom of heaven: I know (faith is relying upon God's promises) that my Redeemer liveth, and that he shall stand at the latter day, upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God; for our light affliction (faith Saint Paul) which is but for a moment, worketh for us, a farre more exceeding and eternall weight of glory, while we look not on the things that are seen, but at the things which are not seen. And againe, for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternall in the heavens. I prove it thus, God hath promised us, glory, immortality, and everlasting life.
The happy estate of the godly, Chap. 1

life; new the nature of God is immutable and unchangeable, he cannot lie, so also his promises are most sure and constant, without any shadow of changing: our faith also doth apprehend and apply them, yes, and wee endeavour in our lives and conversations to walk worthy of them, comforting and encouraging our selves in the midst of troubles, crosses, and afflictions, by the remembrance of them. Therefore it followeth that they doe undoubtedly assure us of the same. The Remembrance of God's promise unto Abraham touching the Land of Canaan, did assure him of the same, although he had not therein the breath of a soule; yea, this same promise upheld, Isaac, Jacob, Joseph, the Israelites (though they were often in great trouble and distress) that at the length the promise should be accomplished: so also may the promises of God touching the glory to come, assure every one of us, of undoubted possession thereof, we by true faith apprehending the same. Thus having cleared the Doctrine, follow the Vies of the same, which are for Instructiion, for Reprehension, for Confutation, and for Exhortation.

For Instructiion, if by the promises of God, given and performed unto us, we become partakers of the Divine nature, as it is most certaine, then it followeth. 1 That, such as would be here partakers of grace, or hereafter partakers of glory, must know, beleive, and apply unto themselves the promises of God. Hereby we become partakers of the Divine nature, both here and hereafter. 2 That Gods children exceed all others, in dignitie, nobilitie, and honor. Some boast of their riches, some of their places, some of their birth, some of their beauty, some of their strength, and the like; but is there any comparision betwene those and the Divine nature? Gods children, though they want these, yet have they that which exceedeth all these, they are partakers of the Divine nature. 3 That the love and goodnesse of God towards us in Christ, is exceeding great, repairing that in us through Christ, which we through our own folly lost in Adam.

For Reprehension, 1 Unto such as despise and contemne Gods promises, like unto the Israelites which had more mind to
to the fusty part of Egypt, than unto them; like unto pro-
phane Elisha, which had more minde unto a mess of potage,
than unto them. That which unto a childe of God is balme
from Gilnead to retrench, in them, a precious treasure to enrich
them, sweeter than the honey & the honey comb, more respli-
thed than thousands of gold and silver, that they scorn and reject.

1 Vnto such as despise the Divine nature, even the gifts
and graces of Gods Spirit bestowed upon his owne children,
effemming falschold more than truth, preferring profaneness
before holiness. 2 Vnto such as set themselves against the
children of God, reviling, back biting, belying, mocking,
learning, persecuting, and basely effeming of them, how
canst thou doe thus? doulst thou not believe that it is a fear
ful thing to fall into the hands of the living God? dost thou
thinke that God will falsifie his promisse? I tell thee, though
thou wert as rich as the rich man in the Gospel, though thou
hast as much substance as Job had, though thou wert in
Purple and Scarlet every day, yet a poore servant of
Christ is more respected of God than thou art; yes, he will
avenge whatsoever wrongs and injuries thou doest unto such,
they being partakers of his owne of the Divine nature:

For Consolations, hereby Gods children may be exceedingly
encouraged, against all troubles & crosses whatsoever, against
the fear of the Devil, the World, and the Flesh; against
the fear of falling away, and final Apostasie; against the
fear of the want of grace, and daily encrease in the same. I
tell thee, thou art, thou shalt be partaker of the Divine
nature, here of grace, hereafter of glory. Compare the estate
wherein thou art, the estate wherein thou shalt be with the
estate wherein thou wast, both originally in Adam, and
actually before thy conversion, and then tell me, whether
thou hast not an great cause to rejoice? Thou wast a firebrand
of Hell, a slave unto sinne, a captive of the Devil, a stranger
from the life of God; now thou hast Gods Spirit dwelling
within thee, thou art a child of God, ingrafted in Christ Je-
su, one which partaketh of the Divine nature, hast thou not
then great cause of joy? yea, how shalld thou be disconsolate,
having such cause of encouragement?

For
Gods promises an especiall helpe

Chap. I.

For Exhortation; 1. Let us endeavour and labour by a particular faith in Christ, and application of Gods promises, to finde our selves partakers of the Divine Nature. 2. Let us esteem, reverence, and respect the children of God which partake of the same. 3. Let us bee thankfull unto God, for this happy and glorious estate wherein we are. 4. Let us provoke and stirre up others, now following their drunkenness, covetousness, whoredome, profaneness, murther, and the like abominations, whereby they are partakers of the Devils nature; to forfake these, that they may be partakers of the Divine Nature. Thus of the former.

The latter this,that

By the promises of God, we escape the corruption that is in the world through lust; that is, the wicked lusts which we carry about us, or the corrupt dealings in the world, proceeding from lust. Great is our corruption, great is the pravity of our nature, proceeding either from the world, which doth by bad examples corrupt many, withdrawing them from God, leading them into destruction, and withholding them from returning; or our owne concupiscence, our inward lust unto that which is evil, which doth incline the will, that it provokesthe to content, whence follow the acts of sinne, which are evident testimonies of corruption. There be also in the world great corruptions, as have beene from time to time in all sorts of men. So that what was said of the old world may be said of this: The earth was corrupt before God, and the earth was filled with violence. Magistrates, Ministers, Tradesmen, all of all sorts, daily bewraying the same; being fruits and effects of their original sinne. By the promises of God, I say, we are delivered from this our corruption, a fore-runner of destruction, even from that vicious and naughty quality of sinne, spiritually wasting the soule, being contrary unto the soundnesse and integrity, wherein we were created, proceeding from the world and our lust. I prove it thus, By nature there is no difference between the Elect and the Reprobate, both follow their corruption, both are in the way leading to destruction. It is the promise of God in Christ, effecting...
Verse 4. against fleshly lusts.

effectually to call all such whom he hath elected, this promise being performed, they which but a little before followed their corruption, were in danger of destruction, are now delivered from both. Again, the Elect being effectually called, are no more able of themselves to abstain from sin, and to resist their corruptions, than the unregenerate, as the examples of Peter, Noah, David, left unto themselves but for a short time, doth witness: what doth then uphold them, by what means are they delivered, restrained? why do they not content unto sinne, as well as others do? why doth not the world and their own lusts, prevail over them in their corruption, as they do over others? even the promises of God, whom he loveth once, he loveth always unto the end, he doth uphold them, he doth restrain them, he giveth them faith to overcome the world, he giveth them strength to mortify the lusts of their own nature. So that by his promises we escape the corruption that is in the world through lust.

Hence we are taught

1 To lay hold on the sweet promises of God, whereby we may escape the corruption that is in the world through lust. Naturally we are prone and bent unto corruptions, they may be shunned and escaped as this Scripture sheweth. Be we careful therefore in the use of the means, not to give way unto the same. Hereby God is dishonoured and grieved, our profession scandalized, our souls wounded, others incited unto evil, yea, if there were no other motive to enforce this carefulness, this one, God's own Commandment, enjoying us in his and Jesus' evil, is sufficient.

2 The difference between the godly and the wicked, both have inbred lusts, both are stirred up to strife against God by their lust: the world provoketh both, only the wicked yield, the promises of God upholding his own children. It is not of themselves, either by their own strength and power, God who never faileth such as rely upon him, let them from falling.

3 That our wicked lusts, our concupiscence, original sin, is the fountain both of our natural corruption, and also ever-
everlasting destruction. It is our 
greatest enemy, even the cause of all the innumerable corrup-
tions, which are in the world; which therefore should be 
carefully and seriously resisted, especially seeing wicked 
men likewise take part therewith to withhold us under 
finite, withdraw us from grace. Thus of the latter, and so 
of the second part of this chapter.

5 And besides this, giving all diligence, add to 
your faith vertue, and to vertue knowledge.

6 And to knowledge, temperance; and to temper-
ance, patience, and to patience godliness.

7 And to godliness brotherly kindness; and to 
brotherly kindness, charity.

These with the ensuing verses, unto the sixteenth, con-
tain the third part of this chapter, wherein is laide downe, 
an exhortation unto the study of faith and other Christian 
graces, together with divers reasons to enforce the same: 
the exhortation in these three verses; the reasons in the 
verses following.

The exhortation is two-fold; the former in these words, 
and besides this, giving all diligence, or (as they are rendered in 
the Geneva Bible,) Therefore give even all diligence there-
unto. The latter in the words following, add to your faith 
vertrue, and to your vertue, knowledge.

Touching the former, besides this, giving all diligence, or 
therefore give even all diligence thereunto; it may be consider-
ed either as it doth cohere with the former verses, or with 
the following words. It cohereth with the former verses two 
manner of ways, either generally, with both the third and 
fourth verses, or particularly with the last part of the fourth 
verse.

In general it cohereth with both verses that, God in them, 
calleth...
of these with the two former verses.

Tell me, what he hath done, and doth for us; in this he sheweth us what he would have us to doe for our selves. His doing towards us are admirable, his love unspakeable, his bounty exceeding great, he doth of his free grace, and love in Christ, bestow upon us, all things which pertain unto life and godliness, grace here, and glory hereafter; he doth effectually call us in his Sonne Christ Jesus, by the effechnall preaching of his holy and heavenly word, he doth bestow upon us most great and precious promises; that by them we may be partakers of the Divine nature, that by them we may be delivered both from our owne corruption, and everlasting destruction, the fruits and effects of the deceitfull world, of our owne filthy lusts; our part is to give all diligence heretofore, to strive and endevour by a particular application and apprehension to finde the benefit, the fruits, the effects of those gifts of God in our selves.

Whence four things may be noted.

1. That seeing God doth freely bestow upon his owne children, those excellent blessings, that therefore wee should labour, to apprehend the same, to have a speciall sense and feeling, that God is our God, Christ our Saviour, for whose sake God bestoweth the same upon us.

2. That by our diligent care, study, and endevour, in holy duties, we further our owne salvation. Although man cannot be properly said to be a cauze of his owne salvation, (it being the only workes of God, flowing from his mercie, not our mercie) yet he may be said to be a worker together with God in the same, namely by apprehending and applying the grace of God, offered unto him, as a sence was by taking wholesome Physicks recovereth health.

3. That God doth for this cause manifest the richer of his benefits and mercies towards us, that we may endeavoure to apprehend, apply, and become partakers of the same.

4. That God doth by degrees perfect his works of grace in his owne children, having elected them before time, hee doth effectually call them in time, hee bestoweth upon them such things as pertain unto life and godliness, hee maketh them parts...
The profit of mortification, Chap. 1.

partakers of the Divine nature, and that they may minde the fame especially, be stirrith them up, by shewing them their duty, about their diligence in the use, and application of the fame. Thus it cohereth in generall with the 3 and 4 verse. In particular it cohereth with the last words of the former verses, which as by some they are translated, having escaped the corruption that is in the world through lust; so they are as well renderd by others, in that ye see or renounce, or abstaine from the corruption which is in the world through lust. It may be thus laid downe, as if our Apostle had said, It becommeth all you which are the children of God, earnestly to study, and diligently to endeavour for true sanctification, to sea, renounce, and abstaine from worldly lusts, that so ye may be more and more partakers of the Divine nature. Whence two things may be noted.

1 That, unless we be careful to flee from the corruptions of our nature, endeavouring and striving every day more and more to mortifie our sinful lusts, we shall never have any assurance of our acceptance with God. Most needful is this duty of mortification, whereby we become victuall over the fruises of our corrupted nature, even our lustes, our sinnes. I say, whereby we are defiled, and become lost soul both before God and men; whereby we become free from those strange punishments, which are for the workers of iniquitie. Oh how fearful is their estate and condition, which lie still in their sinnes, which do not mortifie the lust of their flesh, but give way unto their corruption! A preface of their destruction! What portion can they have of God from above, and what inheritance from the Almighty, from on high? Shall not Christ be a swift witness against all, for to those and careless men, which being guilty of vices, make not speed to break them off by repentance? which shall not enter into the Kingdom of God.

2 That the works of mortification is hard, laborious, and difficult, it requireth a great deal of pains and labour, we must not goe about it coldly and slowly, but must doe it diligently, with our whole endeavours; sine hath a strong heart, it
it is not some killed: It hath great forces, many adherents, many helpers, and therefore we must give even all diligence therefore, that we may weaken it more and more, till it die, till the body of same be destroyed. The Philiastus encouraged another to play the men, that they might vanquish the Israelites: encourage we our selves, encourage we one another to play the men in our mortification and vanquishing of same. Thus saith cohereth in particular with the former verse.

It cohereth also with the following words, according to our new Translatation, and besides this giving all diligence, add to your faith, virtue, etc. implying divers things.

1 That it is not enough to flee and abstain from our sinful lusts, and to perform the duty of mortification, unless also we add to the same faith, virtue, knowledge, temperance, and the like Christian graces. It is not enough to perform one duty, leaving the rest undone. King Agrippa was almost persuaded to become a Christian; the rich man that came unto Christ, had many commendable things in him. Demas went a great way with Paul, but because they went not further in the way of Christianity, that which they did was nothing.

2 That naturally we are sluggards, slothful, and dull in the performance of holy duties, and therefore have need to be often roused up, exhorted, persuaded, admonished, and warned to perform our duty with all diligence. In temporal things we are for the most part too careless, we can fit up late, and rise early, but in spiritual things (being sluggards) we have need to be awakened. That we cannot attain unto any of the graces of God's Spirit without diligence, painfull labour and travails. The Husbandman, the Gardner, the Mariner, the Souldier, they must take pains before they obtain the end of their desires, a good crop, store of fruits, a prosperous voyage, and an happy victory. So if thou wouldst have faith, virtue, knowledge, and the like Christian graces, thou must give all diligence to obtain the same.

3 These gifts and graces of God's Spirit are worth the pains taking, worthy they hold in regard of their nature, and

Divers things noted from its coherence with the following words.


Lawfull pleasures not to be sought, &c. Chap. 1.

and in regard of the recompence which we receive by them. In their nature they are spiritual, they proceed from God, they are the ornament of a Christian, they are unchangeable and immutable, they are most excellent and precious, farre exceeding all those things which are in most esteem amongst men: even the least measure of faith, love, patience, and the like, being worth a whole world. The recompence also which we receive by them, is exceeding great, godliness being great gaine, having the promises both of this life, and that which is to come. The reward of faith is the salvation of our souls. That is, the end of the same; so of love, of holiness, and of all other spiritual graces.

5 That neither the unlawfull pleasures of this world, are to be sought as all with any diligence, or the lawfull pleasures and profits thereof with all diligence. It is lawfull to use moderately, both worldly pleasures and profits, such as to eat, drink, and the like, but to give all diligence therunto, is altogether unlawful. It is lawfull to work, but to eat the bread of carefulness, unlawful; only spiritual, heavenly things are to be sought for, with all diligence. But now by the contrary, men bestow all their diligence, either upon the profits or false pleasures of this world, drunkenness, whoredome, injury, exorbitance, covetousness, and the like, wholly careless of heavenly spiritual things. How many are found in coming to God’s house? How many doe come, which are not first to hear? how many hear, which are careless in obeying? how many doe outwardly obey, but in hypocrisy, in mere formality, in lukewarmness, or for some by-repute? how few doe employ themselves with diligence about those things which require all diligence?

6 That this diligence which is required, must be total, both inward and outward, inward, in every member of the body; inward in every faculty of the soul, as we are to pray with our mouthes, so must we with our hearts. So hear the Word, so give our selves, so perform all other duties.

Before I leave this point, it shall be needfull to resolve this one question; namely, why God doth require of us this great diligence.
Verse 5. Why God requires diligence in our mortification.

**diligence, either in the apprehension and application of his benefits, in the mortification of our lusts, or in the increase of spiritual graces?**

To the first I answer: **that God doth require this great diligence in the apprehension and application of his benefits.**
1. Because of the worth and excellency of his benefits. 2. Because of their inestimable price unto us, if not apprehended and applied by us. 3. Because of the great profit which we shall reap thereby, being by us rightly apprehended, and with all diligence applied. 4. Because of the great diligence, which Satan and his adherents the world and the flesh do use to deprive us of the same. 5. Because the work is great, we unworthy, our time both short and uncertain, yea, and not being diligently apprehended, as they are diligently offered, they are not afterward so easily attained.

To the second, that God doth require this great diligence in the mortification of our lusts. 1. Because we shall meet with great opposition, with many lets and impediments. 2. Because, when this duty is slackly and drowsily performed, it is so farre from keeping downe sinne, and killing it quite, that it doth rather encrease the same; for when a man or woman, beginneth to forfake their sinnes but slackly and drowsily, they meet with divers lets, which they confidering, and fearing to lose their worldly profits, or carnall pleasures, with the dogge. Returne unto their women, and with the sow that was washed, to their wallowing in the mire; all which those that with all diligence, set themselves to this duty of mortification in short time, passe over. 3. Because the more diligently we mortifie our lusts, and set our selves against our vices, the more easily we shall overcome them, the more hardly shall we at any time thereafter be oppressed with the like. 4. Because the sooner we are mortifie, and sinne dead in us, the sooner we shall be quickened, and Gods graces live in us. 5. Because if we doe not thus strive against our owne corruptions, and with our whole might and strength beat downe our manifold vices, they will in the end draw Gods judgements upon us here, and everlasting torments.
### Why God requires diligence in his service. Chap. I.

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6. If we kill sin, it will surely kill us, if we do not vanquish it, it will surely vanquish us, and make us bondslaves. 6 Because this duty of mortification is not either easily attained, or soone performed, it being a long time before men can be persuaded to part with their sinnes, and a long time before they can utterly hate, and wholly abandon the sinne.

To the third, that God doth also require this diligence in the increase of spiritual graces. 1 That we may hereby testify our love and liking unto them. 2 Because he doth not always continue the means whereby to obtaine them. 3 Because hereby Gods children are discerned and knowne from wicked men, they ouly having faith, vertue, knowledge, and the like graces. 4 Because the more we grow and increase in spiritual graces, the more we may glorifie God, the more we may edifie others, the more we may benefit our owne soules, the more we are respected of God, the more commended by him. 5 Because the more diligently we set our selves about the increase in spiritual graces, the more shall we be free from sinne, the more able to encounter all our spiritual enemies.

Be we carefull then to give care unto the admonitions of Gods word, to employ our selves with all diligence, in the apprehension and application of his benefits, in the mortification of our lusts, and in the increase of spiritual graces. Thus of the former exhortation, or if you will, the manner how the exhortation next following is to be performed, together with its coherence, both with the preceding and ensuing verses.

The latter, add to your faith, vertue; unto your vertue, knowledge, &c. Three things are to be considered in general. 1 The graces which are commanded. 2 The order of their placing. 3 Their connexion and coupling together.

For the first. The graces which are commanded, are faith, vertue, knowledge, temperance, patience, godlinessse, brotherly kindnessse, charitie; which may be reduced into these three,
Verse 5. A precious chain of Christian graces.

three, mentioned by Saint Paul, godliness, righteousness, and temperance. Godliness comprehending faith and patience; righteousness, comprehending virtue, knowledge, brotherly kindness and charity; temperance, being the same grace here mentioned. These are so many steps to heaven, as there were eight steps up to the temple; so needful that a Christian cannot be without them: for if we look up unto God, how can we serve him, without faith and godliness; if we consider our neighbours, how can we rightly perform our duties towards them, without brotherly kindness and charity; and if we look unto ourselves, how can we do things without prudence or knowledge, how can we use things without temperance, or how can we suffer affliction, but by patience? Briefly, they are a compend of God's Law, informing us of our duties towards God, towards ourselves, and towards our neighbours.

For the 1. The order observed is this: faith hath the precedence, as the chiefest, as the Lady and Mistress: the others follow as handmaids, waiting and attending upon her. It is the roe, the ground, the foundation, the mother of all graces, without which they have no being, and from which they flow, as streams from their fountain.

Wherein we are taught,

1. To conceive of faith, as of the most needful, most worthy and most excellent grace.
2. To strive and endeavour for faith, that we may partake of the other graces.
3. To assure ourselves by our faith, of the entrance of other graces.

For the 2. All those graces are conjointed and coupled together, either particularly one with another; faith must be accompanied with virtue, knowledge, temperance, &c. Because else it were no true but a dead faith. Again, faith must have virtue, even an honest and good life accompanying the same, without which faith could not else be manifested: and because a man cannot do well without discretion, virtue must therefore have knowledge, and because knowledge...
True faith cannot stand alone.

Chap. 1.

avails not without abstinence from evil, it must therefore be accompanied with temperance, and that temperance may the better endure all opposition and miseries of the world; it must have patience adjoynd; and because patience cannot be without godliness, that's annexed to it, and because godliness is principally manifest'd towards those that are in misery, he addeth brotherly kindness, which excludes that seeming Piety towards the miserable done out of fear, or some other respect: and because brotherly kindness ought to be founded in love, he addeth, as the end and conclusion of all Charity. Those are a golden chain so coupled and linked together, that the one cannot be without the other. No true faith without virtue; no true virtue without knowledge; no true knowledge without temperance; no true temperance without patience; no true patience, without godliness; no true godliness, without brotherly kindness; no true brotherly kindness without charity.

W hence all of us are taught,

1. Not to disjoune what God hath conjoynd; as faith, from virtue; virtue, from knowledge; knowledge from temperance, &c.

2. To try our faith by our virtue; our virtue by our knowledge; our knowledge by our temperance, by our patience.

3. To endeavour that faith and virtue; virtue and knowledge, knowledge and temperance, temperance and patience, patience and godliness; godliness and brotherly kindness, brotherly kindness and charity, may still accompany one another. Thus in generall.

Come we now to speake of this Exhortation in particular, add to your faith, virtue, and to virtue knowledge, &c. Wherein our Apostle requireth of us, the increase of spiritual graces, to joyn one with another; to add one unto another; to minister, supply, and sufficiently furnish our faith with the others: yes, to add and support it with the fame, for all these wayes the original word may be used, whence divers things may be noted.

1. That true faith cannot stand alone; faith without works, (faith
Verse 5. An increase in faith required.

(faith Saint James) is dead; that faith which is not accompanied with virtue, knowledge, temperance, and the like graces, is but an idle, an empty, an unprofitable faith; vainly do they boast of faith, which cannot manifest the same, by other Christian graces; in vain do the wicked boast of faith, wanting virtue; in vain do the ignorant boast of faith, wanting knowledge; in vain do drunkards and gluttons boast of faith, wanting temperance; in vain do the ungodly boast of faith, wanting godliness; in vain do the impious boast of faith, wanting patience; in vain do the malicious and envious, boast of faith, wanting brotherly kindness and charity. Where true faith is, these cannot be wanting, wanting these, thou lackest faith, having these thou hast it.

2 That no child of God can attain unto such a measure of faith in this life, but he must still need to add thereunto. Faith in every child of God in this life is imperfect, though not in regard of the substance and qualitie, yet in regard of the measure and quantitie. No faith so great, but hath need to be greater: no faith so strong, but hath need to be stronger: we must therefore not rest contented with any measure of faith, but still press forward, with Saint Paul, forgetting those things which are behind, reaching forth so those things which are before.

3 That when God hath by his Word wrought faith in our hearts, then he looketh that we should grow and encrease in the same. God dealteth with us as the husbandman doth with his ground; he prepareth it; he ploweth it, he sows it, he harkens it, then he looketh for encrease; we must be fruitful, not fruitless ground. Faith is our talent, we must to employ it, as that we may gain new talents more.

4 That the more we attain unto virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, the more our faith is strengthened, confirmed, and encreased.

5 That so great faith is wrought in our hearts by the preaching of God's Word, the Devill doth endeavour to deprive us of it, by assaulting it, and going about to quench the same.

D. God's children have still need to add unto their faith.

Phil. 3:13.

D. God would have us to grow in faith.

Simil.

D. The more grace we have, the more is our faith strengthened and encreased.

D. The Devil labours by all means to deprive us of faith.
Faith with other graces needful.

and therefore are we willed to Endeavour for other Christian graces, to support and aid the same.

6 That a Christian must not content himselfe with one good gift of the Spirit, but must labour for many gifts, like unto the Corinthians, who came behind in no good gift, and Christ himselfe who abounded with several gifts.

7 That vertue, knowledge, temperance, with the other graces here mentioned, are handmaids waiting upon faith, which must be employed for the use and furtherance thereof. They proceed from faith, and therefore are to give their attendance upon faith.

8 That such as Endeavour for vertue, knowledge, temperance, and the like, shall undoubtedly attain the same. The Commandements of God are not grievous. God doth afflict the diligent, but blesteth their labours and endeavours. This we may finde, in some who having but small store of learning, yet walking conversely before God, begging knowledge by prayer, in their prattles, walking according to their knowledge, its wonderfull how short a time, what a great measure of sanctification they have had.

9 That faith, vertue, knowledge, with the other graces here mentioned, are so excellent, as that we ought to endeavour for them: so needful as without which we cannot enter into the Kingdom of heaven. Dost thou respect worth? they are more worthy than all the world; dost thou respect necessities without them thou canst not see the face of God. They are the Christians wedding garments, they are the ornaments, badge, and cognizance of Gods children. The Ephraimites were dieren their Gileadites by their Sibboleth; Saul was knowledge amongst all the people by his high stature, as Joseph differed from his brethren by his particular race: So doe Gods children by those graces, differ from all other sorts of people: Wouldst thou know whether either thou thy selfe or others are regenerate? thou maist discern the same by this rule, which will not faile thee: hast thou faith? have they faith, with the other graces here mentioned? thou art, they are regenerate, otherwise not. Thus of the dues or all.
Verse 5. Faith the first link of this golden chain.

Action, add: follow the graces to be added, unto faith, ver-
tue, unto virtue, knowledge, unto knowledge, temper-
ance, &c.

Touching the particular graces here required, 4 things are
to be considered, 1 What they are, 2 the Reasons which
may move us to labour for them, 3 the means whereby to
obtain them, 4 the signs whereby to discern them, and
first of faith.

Faith, Not to inuft either upon the different acceptance
of this word faith in the Scriptures, or the divers sorts and
kinds of faith, in this place it signifies a saving faith, com-
mon unto all Gods children, usually called and knowne by
the name of justifying faith. This is a firm and constant ap-
prehension of Christ and all his meritts, as they are promised
and offered in the word and Sacraments. This is a certaine con-
fidence wrought in our hearts by the holy Ghost, through the
proaching of the Gospel, whereby we rest upon God, certainly
persuading ourselves, that not onely unto others, but unto
us in particular, remission of sinnes, and eternall life is given
freely, by the mercy of God, through the merits of Iesu
Christ. This is a true persuasion of the hearts, grounded upon
the promises of God, that whatsoever Christ hath wrought
for the salvation of man, he hath done it as well for me, as for
any other. This is a wonderful grace of God, whereby a man
doth apprehend and apply Christ, and all his benefits unto him-
selfe.

Whence may be gathered,

1 That Gods Spirit is the worker of faith in the hearts of
his owne children, according to that of our Saviour, This is
the work of God, that ye believe in him, whom bee bath sent.

2 That the faith which Gods Spirit worketh in us, doth
apprehend and apply the meritts and righteousness of Iesu
Christ.

3 That there doth proceed from this apprehension and ap-
lication, a full assurance of the veritie of these meritts which
we doe apply.

Reasons to enforce this duty are divers, of which I have
spoken.
Vertue the second line:

4. I Cor. 1:12.

The means whereby to obtain faith, are either outward or inward; outward, the preaching of God's Word, for faith commeth by hearing, and hearing by the Word of God; inward, God's Spirit, going along with his own ordinance, without which blessing the outward are wholly unprofitable, and ineffectual. This also being wrought in the heart, is daily increased by administration of the Sacraments and Prayer.

The signs whereby to discern is, are both by the properties thereof, and the effects proceeding from the same. It's undoubted and certain, it's conspuus and abiding, it's fruitful and effectual; yes, feeling our consciences aflured by the Spirit of God, that the punishment of our sinne, is fully in Christ discharged; and that whatsoever he hath done for man, appertains not only unto others, but even unto us also, it's an evident sign and demonstration of faith. Thus of faith.

Vertue; Add unto your faith, vertue.

Vertue is attributed, either unto God, and so it is either personal, as 1 Cor. 1:24. or operative, as Matt. 22:29. or unto Angels, Rom. 8:38. or unto the Heavens, Matt. 24:29. or unto men: and so it is taken, either for God himselfe, who is the strength of the faithful, Psal. 26:1. or for miracles, Matt. 7:22. or for strength, Psal. 17:33. or for an honest and well ordered life, as in this place, in which sense also the Word is used. Phil. 4:8. This is that, whereby we live unrebukable, and are justified before men. This comprehendeth all kinds of good works, meeknesse, affabilitie, uprightness, and the like. By this is understood an honest and good life, or an uncorrupt practice of all those graces which God hath put in us, whereunto Saint Paul doth exhort us, wherewith Ruth was endued, and the good woman in the Proverbs.

Reasons to enforce this duty, are these; 1 because it is a
Vers.6. Knowledge the third link.

1. Proof of our faith. 2. Because hereby we abstain from uncomely, base, and vile things. 3. Because hereby we draw unto our selves the love of others. 4. Because hereby God is glorified. 5. Because where this is not, especially in such as are Professors, Religion becommeth scandalized, for virtue is the power of profession, which being wanting in Professors, their profession is of no validity, of no force, yea, is indeed, more hypocritic, a stumbling-block unto the godly, whereas by the contrary, nothing will sooner convince the wicked, than for us to be virtuous; yet some which will not be wome by the Word, will be convinced by a good conversation. The means whereby to obtain this, are these. 1. By considering out of God's Word our duty to our neighbours. 2. By considering the necessitie of the performance of this duty. 3. By immitting those which have in this kind, gone before us.

The signes hereby are apperant: who so is truely vertuous, hath both the approbation of God, witnessed unto his conscience, the approbation of his conscience, of good people, yea, and oftentimes of the very wicked themselves; whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, on these they think, these they doe. Thus of Virtue.

Knowledge; And to vertuous knowledge: This doth moderate and guide our vertuous actions, and therefore is joyned therewith. There is a knowledge of God, and a knowledge of a man's selfe; and a knowledge or prudence in a man's outward carriage towards others. This last is that which is here especially to be underflood. It is that grace, whereby we doe circumspectely, and so good purpose, with judgment, dispose our selves, and our affairs.

Reasons to enforce this duty, are these. 1. Because by it, our vertuous is guided and directed. 2. Because without it, we could not but fail, in our outward carriages towards our neighbours. 3. Because by it, all that we doe, may tend unto the good of our neighbours.
Temperance the fourth line.

Chap. 1.

The means whereby to attain it are diverse; 1 Wise must get the true knowledge of God, whence this floweth, as from its fountain. 2 We must ponder and weigh the carriages of others. 3 We must converse with the wise and men of knowledge. 4 We must ponder and weigh all our actions by the rule of God's Word, even the Holy Scriptures, which are able to make us wise to salvation. 5 We must get a love of it, diligently searching after the same. 6 We must labour for humiliation, being fools in our own opinion, for the Lord teacheth the humble his way. 7 We must endeavour for God's fear, to which God hath made the promise of the Revelation of his secrets, and to teach such the way that they should choose. Lastly, we must call upon God by prayer for the same, crying after knowledge, and lifting up our eyes for understanding: observing that precept of the Holy Ghost, If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and is found to give him.

This is easily discerned, the figures thereof are apparent. A man of knowledge, doth all things with judgement, not rashly, inconfederately, indifferently, but still in all his actions holds himself by the rule of God's Word.

Temperance; And to knowledge Temperance. This is a moderation of the mind in the use of outward blessings, whereby we do according to our knowledge; whereby we abstain from lust and wantonness, from adultery and whoredom, from gluttony and drunkenness, from excess in apparel, and the like; whereby we strive against the false pleasures and provocations of this world, whereby we do constantly follow that which by our knowledge we judge to be best; yea, whereby our knowledge is bested, lest otherwise it might somewhat favour of the flesh.

Reasons to enforce this, are these. 1 Because it furthereth us in the right use of our knowledge, without which a man's knowledge would be but to his further condemnation. 2 Because by this, we become victorious over the Devil, the world, and our own lusts. 3 In regard of the excellency thereof.
thereof, as it hath relation both unto our souls and others, whereby both receive no small benefit. In regard of the evils of intemperance, incident both to soul and body.

The means whereby this may be wrought are these. 1 By obedience unto God's Word, enjoying it. 2 By imitation of God's Children practising it. 3 By a diligent observation and consideration as well of the temperance of the heaven, as of the very brute beasts.

This may be discerned by our words by our works, by our walking by our apparel, by our outward behaviour; in all which intemperance, heueth it selfe, he that is temperate is sober and discreet in his words, in his actions, in his walking, in his apparel, in his outward behaviour. Thus of temperance.

Patience; And so temperance, patience. Patience is two-fold, one towards God, the other towards men, both to be added unto temperance. Patience towards God, is nothing else, but an humble, meek, and quiet submitting our selves to God's correction, in what kind soever he shall think fit to chastise us. Of which Solomon saith, My sonne, despise not the chastening of the Lord, neither be weary of his correction. Patience towards men, is that grace, whereby we moderate our anger, constantly continue in that which Christian patience doth persuade, cheerfully enduring adversity, trouble, grief, perfection at the hands of men, for the cause of Christ.

Reasons to enforce both kinders are these. 1 In regard of the manifold cross and troubles whereunto we are subject, which hereby become light and easie. 2 In regard of the great profit and benefit which we receive by those crosses, acknowledged by David, and others of God's children. 3 In regard of the honour which we do receive hereby unto God, in divers of his attributes, Will, justice, Power, Wisdome and goodness. Of his Will, both commanding and approving it. Of his justice, as acknowledging rightly, that all the afflictions which we suffer, are left without comparison, than our finest deserve. Of his Power, both over us, with which
we struggle not, but quietly bear what he lays upon us and in us, so sustaining us, that we faint not under our burden. Of his wisdom, in effectual acknowledgment, that he hath his good and holy ends of his so dealing with us, though oftentimes not so particularly made knowne unto us. Of his goodness, in dealing with us in our chastisements, as with fomers for our profit, that we may be partakers of his holinesse.

4. Because it is the patience of Christ, he himselfe commanding it, being the author of it, being a partner with us in all our afflictions. 5. Because in the end all things shall tend to our good; and of patience, we have no small store of examples in the booke of God, as of Job, David, Paul, &c.

The means whereby this may be obtained, are the consideration of the necessity, conveniences, and usefulness of the same. How comely, and commendable it is, yea, that our finnes deserve the inflicting of greater croffes, than as yet God hath laid upon us.

This may be discerned by these signs. 1. By not murmuring in the time of affliction, whereas we have David, yea, Christ himselfe our pattern. 2. By submitting our wills to the will of God in the very greatest extremities of trouble, as did Christ our Savioour, in that his agony in the Garden.

3. By blessing God in the very time of affliction, as Job did.

4. By making an holy and Christian use of all those croffes which are laid upon us, whether proceeding immediately from God, or (through his providence and permission) from men, even by the same, drawing nearer unto him, beseeching him that those afflictions which be layeth upon us, may tend to our good; yea, that God would (if in his wisdom he fee it fit) continue his hand upon us, till we be as tried gold out of the furnace. Thus of patience.

Godliness: And to patience godliness.

This is the scope both of our patience, and of our other works: namely, the worship and glory of God. This is earnest love of God out of a pure heart, a good conscience, and faith unfaunied, stirring us up to glorify God, and to do good unto his people. This comprehendeth adoration, confidence, invocation...
Ver. 6. Brotherly kindness the seventh line.

cation and thanksgiving. This is a sincere desire and conscio-

Reasons to enforce it, are these. 1. Because of its gain, godliness being great gain. 2. Because without it we can-

not perform our duties aright, godliness being profitable for all things. 3. Because by it we do not aspire unto our

selves, the glory, and praise of any action, but yield all unto

the Lord. 4. Because true godliness is a sure mark of Ele-

tion, and hath beene the practice of all Gods children from
time to time.

The means whereby to obtaine it, are by the consciona-

ble hearing, and careful reading of the Word of God, by the

imitation of Gods children in their godly courses, by daily

mortification, and putting away of sinne, by being careful in

keeping of Gods Sabbath, by accompanying with Gods chil-

dren, by daily and earnest prayer unto God.

The most evidences whereby it may be discerned, is this,

if in everything we doe endeavour to glorifie God. Thus

of godliness.

Brotherly kindness; And to godliness brotherly kind-

ness.

This is that inward affection of love, whereby wee embrace

the Christian brethren more necerly than we doe all others.

Love reacheth to all men, to whom it may doe good, but

brotherly kindness onely to Christian brethren, unto whom

all other men, our love and best affections are due. Love is

in the Hall, whereunto all comers are received, but brother-

ly kindness is in the Parson, whereunto more neter friends,

and such as are of most special acquaintance are admitted.

This compreheneth that service which we owe one to-

wards another, that care which we ought to have one of an-

other.

Reasons to enforce this duty, are these. 1. Because wee are

brethren, even the adopted Sonnes of God through Christ,

new bornes of one and the same mother, brought up in the

same familye, partakers of the same inheritance. 2. Because

its

Reasons to en-

force it.

1 Tim. 6.6.

2

1 Tim. 4.8.

3

4

Ps. 43.

Means where-

by to obtaine

it.

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One signe to
discover it.

And to godli-

ness brotherly

kindness.

What brother-

ly kindness is.

Simil.

Refor to en-

force it.

Eph. 5.1, 1.

Gal. 4.26.

Ephes. 2.12.

Rom. 8.17.
Charitie the last lineke.

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The means whereby to obtaine it, are by considering the necessity and equitie of the same, with the benefits reaped thereby.

The signs whereby to discerne it, are these.

1. When we do not murmure, grudge, or repine at God's blessings bestowed upon them, whether spiritual or temporal.
2. When we doe patiently bear, and freely forgive mutual injuries and wrongs.
3. When we rejoice at the prosperity, and in the societie of the godly. If we love all the Saints, as well poor as rich, being constant in our love towards them. Thus of brotherly kindness.

As brotherly kindness is to be referred to the inward affection, so this to the outward practice, and expression of brotherly love: exceedingly praised by Saint Paul, 1 Cor. 13: 1, 3. yea, whereby we may understand that very love which we ought to bear towards our enemies, so much praised, and so often required by our Saviour. This is twofold, one which hath relation unto their soules, another which hath relation unto their bodies. The former is seen in these particulars.

In pitying their spiritual estate, seeing them out of the way, or desirous of the means of salvation, or obstinate and proud: in instructing them being ignorant, as Abraham his familiie, in forgiving them when they have offended us, in reproving and admonishing such as are out of the way, endeavouring for their reformation; Finally, in praying for the salvation of others.
Ver 8. Reasons to enforce the former Exhortation.

2 Cor. 11. 29.
1 Sam. 1. 27.

- Reasons to enforce this duty, may be these. 1 God's own commandment, as also our Saviour's, again and again reiterated. 2 The miserable estate of such as live in hatred and malice. 3 The unfruitfulness of the Word and Sacraments unto such. 4 Because love is a mark of our profession, whereby we may be known to be Christ's Disciples.

Means to obtain it may be the same with the former.

The signs are apparent, forgivenesse of injuries, forbearance of wrongs, prayer unto God for others, outward accessibility, and the like. Thus Chrsit's.

The Lord in mercie plants those graces in our hearts, bestowing upon us grace, whereby we give all diligence to add unto it, daily to grow and increase in the same, manifesting the fruits and effects thereof in our lives and conversation. Thus of the Exhortation.

Ver 8. For if these things be in you and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.

Followeth to handle the Reasons enforcing the former exhortations. They are of two sorts, the former being drawn from the matter, to which the latter from the Person by whom they were exhorted. Of the former there are five in number, laid down in the 8, 9, 10, and 11 verses of the latter, four laid down in the 12, 13, 14, and 15 verses, as (God willing) ye shall hear.

These words contain the first reason, taken from the effect of those graces wherunto he did exhort them, from the gracious use and fruit which they obtained thereby. If these things be in you, (or present with you) and abound (or super-abound)

Two sorts of Reasons enforcing the former Exhortation.

The first of the former sorts.
abound) they make you, that ye shall neither be barren (or idle) nor unfruitfull in the knowledge of our Lord Jesus Christ. That is, by those graces your knowledge of Christ shall be furthered, shall be manifested unto others, to be sincere and true, which otherwise would appear to be but idle, vain, empty, barren, and unfruitfull. As those graces do spring from the true knowledge of Christ; so in like sort by them, the knowledge of Christ, aboundeth and increaseth more and more, even by them daily growing, encreasing and abounding.

The Reason may be thus framed, if ye ought to be fruitful and diligent in the knowledge of our Lord Jesus Christ, then ye ought to labour that those graces may be in you, and abound. But ye ought to be fruitful and diligent in the knowledge of our Lord Jesus Christ. Therefore ought ye to labour, that those graces may be in you and abound.

The Assumption is laid down in the last part of the verse. The Proposition in the whole verse, the reason of which is this, because where those graces are, they make fruitfulness in the knowledge of Christ; this, being an effect of those, or thus;

If by those graces, being in you and abounding, ye are made fruitful in the knowledge of our Lord Jesus Christ, then ye ought to labour for them.

But by those graces, being in you and abounding, ye are made fruitful in the knowledge of our Lord Jesus Christ. Therefore ye ought to labour for the same.

This Reason consists of two parts. 1 A duty. 2 The means whereby to perform this duty. The duty, we must neither be barren, nor unfruitfull in the knowledge of our Lord Jesus Christ. The means whereby to perform this duty, if these things be in us and abound, they will make us, that we shall neither be barren nor unfruitfull in the same. Or, we have a duty, if the former part, get those graces in you, abounding in the same, with the fruits and effect of the same; in the latter, they make you that ye shall neither be barren, nor unfruitfull in the knowledge of our Lord Jesus Christ. But (as I take it) the former is to be preferred.
For the 1. The duty prescribed. It affordeth us this ob-
seruation; that Christians must neither be barren nor un-
fruitful in the knowledge of our Lord Jesus Christ. They must
not barely or nakedly make a profession of their knowledge of
Christ, and faith in him, but must grow forth the same by
their good works. The metaphor is borrowed from trees;
as they being fruitful, are pleasant and profitable unto men;
so we, growing and increased in the gifts and graces of God,
daily abounding in good works, as fruits proceeding from our
faith, become pleasing and acceptable in God's sight. Hence
John Baptist, faith, bring forth fruits meet for repentance,
and our Saviour, A good tree cannot bring forth evil fruit.
Or, from the ground, in which is required fruitfulness, of
which our Saviour, The good ground bringeth forth fruit.
To this end be ye prayeth unto his Father, Sanctify them
through thy truth, thy Word is truth, requiring that they
might attain, not an idle knowledge of the truth, but a sancti-
fied knowledge of the same. To this end also David, Teach
me thy way, O Lord, I will walk in thy truth, write my heart
to fear thy Name. He deferseth such a knowledge of God, that
hee might feare his Name. To this end Saint Paul saith,
Wherefore my brethren, yee also are become dead to the Law,
by the body of Christ; that ye should be married to another,
even to him who is raised from the dead, that we should bring
forth fruit unto God. And againe, That ye might walk worthy
of the Lord unto all pleasing, being fruitful in every good
work, and increasing in the knowledge of God. Abraham
had a knowledge of Christ, he saw his day and rejoiced, but it
was not barren, idle, or unfruitful in him; hee taught and
instructed his family. David had this knowledge, hee em-
ployed it, in teaching transgredors the ways of God, that they
might be converted unto him. Philip had a knowledge of
Christ, he employed it, in teaching the ignorant Ethiopian.
by all which it will follow, that we must neither be barren
or unfruitful in the knowledge of our Lord Jesus Christ.

The Reasons hereof are these. I In regard of the nature

G

Mat.13.18.
Mat.13.18.
John 17.17.
Phil.3.17.
Rom.7.4.
Col.1.10.
John 8.56.
Gen.16.13.
Phil.3.35.
Acts 35.
Reasons.

of


of this knowledge, where it is, it is operative and fruitful; else is it not the knowledge of Christ, but a vanity and empty knowledge, like that of the unclean spirit, I know thee who thou art, the holy One of God; like that of the Gentiles, when they knew God, they glorified him not as God, neither were thankful. Besides, the knowledge of Christ is so excellent, that Paul commeth all things dorgnis in comparison of it, yea, our Saviour Christ faith, This is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent; yea, without this, we cannot resist the assaults of Satan, we can have no comfort against the accusations of our troubled consciences, neither can shelter our selves from the violent forms of God's terrible anger: all which by the sanctified knowledge of Christ, become easie. 2 In regard of the end why God belloweth upon us the knowledge of his Sonne; namely, that we may forsake that which is evil, and choose that which is good: putting off concerning the former conversation, the old man, which is corrupt according to the deceitfull lusts, being renu'd in the spirit of our minds, putting on this new man which after God is created in righteousness, and true holiness. 3 In regard of the effects which this knowledge of Christ worketh; namely, a knowledge of our duty towards God, towards our selves, and towards our neighbours; without which we could not performe the same. 4 In regard of the danger, if either we know nor at all, or be barren, idle, and unfruitful in our knowledge. If we know not at all, we are even ready prey unto the Devil: if we be unfruitful in our knowledge, we shall be beaten with many stripes, even that which we seem to have shall be taken from us, our talent, bestowed upon another; yea, if we be not fruitful herein, we shall be cut off from Christ, and utterly for ever remaine fruitless of all his merits and veritu.

For the illustration of this point, note we two things. 1 The manner, or how we ought to know. 2 The matter, or what we ought to know.

Teaching the former, it must not be idly or unfruitfully, but
but to good purpose, our knowledge must not lie obscured, but further both our selves and others. It must be fruitful, yea, the more knowledge God bestoweth on us, the greater fruit he expecteth from us.

Touching the latter, the matter which we ought to know, is our Lord Jesus, this knowledge of him, comprehending those other duties of faith, hope, love, obedience, confidence, joy, thankfulness, and the like, which we owe unto him. We must to know him, that we may finde and feele our selves to stand in need of him. We must so know him, that wee may apprehend him, and all his merits; wee must so know him, that we may imitate him in his meeknesse, patience, humility, speeches, affections, and the like; we must know him to be our wisdome, rightconuenice, sanctification, and redemption; we must know him to be the second person of the Trinitie, equal unto the Father, conceived by the holy Ghost, very God, and very man in one person. To hold my selfe to the words of my text, we must know him a Lord, by donation, creation, redemption, Jesus a Saviour, saving his people from their sinnes; Christ, Annointed, King, Priest, and Prophet, this laft a Greeke word, as the former an Hebrue word, implying, that he is the onely Saviour, both of Iewes and Gentiles, yes and in all these, Ours, our Lord, our Saviour, our Christ, King, Priest, and Prophet.

The matter of this point are threefold:

For Instruction, 1. It is not enough to know Christ, unlesse we be fruitful in the knowledge of him; unlesse wee joyne prattise with our profession. 2. That that knowledge of Christ which is barren and unfruitful, which hath no prattise going along therewith, which doth not particularly apprehend and apply Christ, is no true and saving knowledge of Christ.

For Reprehension, 1. Vnto such as defend ignorance, as if it were the mother of devotion. 2. Vnto such as affect ignorance. 3. Vnto such as strive for the knowledge of every thing but of Christ, though Paul himselfe desired to know nothing but Jesus Christ and him crucified. 4. Vnto such as loathe the meanes of knowledge, 5 Vnto such that thinken...

that a general knowledge of Christ, is sufficient unto salvation. 

V1. of Exhortation.

6

6

1 John 1:19.

3.

An infallible signe of saving knowledge.

1 John 2:3

1 John 15:16.

23.

1 Cor. 2:8.

For Exhortation. 1 Get a love and liking of the knowledge of Christ, that thou mayst not be unsatisfied therein, considering the necessity, the excellency, and the usefulness of the same, the happiness of such as have it, the misery of such as want it. 2 Labour and endeavour for the same, in the use of the means, which are the word, read or expounded, catechizing, conferring, with such as have knowledge, prayer unto God, and the like. 3 Examine and try your selves, whether as yet you have attained unto this knowledge. I will give you but one signe, which is infallible, if you do keep the commandments of God, then have you attained unto this knowledge. Saint John sheweth it. Hereby we are sure we know him, if we keep his commandments. 4 If thou findest that thou hast in some measure this knowledge of Christ, then do I desire thee to manifest the same, by thy saintliness therein. Sanctiness; whereby thou mayest manifest thy self, to be a disciple of Christ, whereby thou mayest feed, when thou hast any faith unto God. Let us not satisfy our selves with any measure of knowledge, the greatest, being little enough. We have the means of knowledge. Let us in time make use of the same. As our Saviour shall say, unto many verily I know you not; for I know, it may be truly said unto many of you, verily I know you not, my reason is like unto that of the Apostle speaking of the Jews, If they had known, they would not have crucified the Lord of glory. So if ye did truly know Christ, ye would not have crucified him, follow the lights of your own heart; ye would not entertain mistakes, & follow phariasees, exercise opiniates, love covetousnes, & the like; your practice being such it argueth directly, that you have not the knowledge of Christ. Thus of duty prescribed.

For the 2, the means whereby to performe this duty, even

To be fruitful in the knowledge of our Lord Jesus Christ; are by getting faith, vertue, knowledge, and the rest of the fore-mentioned graces, to be in us, and to abound; for if these things be in you, and abound; they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Whence this observation ariseth, that such as would be fruitful in the knowledge of our Lord Jesus Christ, they must be endued with faith, vertue, knowledge, temperance, patience, godliness, brotherly kindness, and love: abounding, yea, (as the Word properly signifies) superabounding therein, not that there is any degree of grace, which is indeed more than seeds, but this word being used in respect of the wicked, which eftence strictness of Religion, meer curiositie.

1 I say, such as would be fruitful in the knowledge of our Lord Jesus Christ, they must get the fore-mentioned graces to be in them, they must get an assured possession of the same, they must have them always present with them, always in a readiness.

The Reasons hereof are these. 1 Because where these are, they provoke and stirre up to well-doing; either of them performing their severall offices, according to their nature. 2 Because having these, we may ever find new matter, to learne touching Christ, to set on workes our vertue, knowledge, temperance, and the like.

2 I say, we must not only have these graces in us, but abound, yea, (as I said) superabound in the same. And this I pray (faith Saint Paul) that your love may abound more and more in knowledge, and in all judgement. And againe, as ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Howsoever Prophane persons, may esteem such a degree of strictness, curiositie, yet must not that daunt us, from our abounding and encreasing therein.

Hence we are taught, 1 To endeavour by all means to get those graces, fowen

G
and planted in our hearts, that so we may be fruitful in the knowledge of Christ; for this cause we must abound in the use of the means, and employ those talents well, which we have received.

2. Not to content our selves with a bare show of those graces, thinking it sufficient to talk of them, or commend them, and the like; but to have true and real possession of the same.

3. That seeing we are to abound in those graces every day, it is therefore needful for us, betimes to get hold of the same, but alas, how many prefer their profits and pleasures before those? How many despise them? How many put off the seeking after them, from day to day? Do not we thus delay but betimes get a particular assurance of the possession of those, that daily abounding in the same, we may not be barren in the knowledge of Christ. Thus of the 1 reason.

Verse 9. But he that lacketh these things, is blinde, and cannot see a farre off, and hath forgotten that he was purged from his old sinne.

These words contain the second and third Reason, whereof the former is laid downe in these words, he that lacketh these things is blinde, and cannot see a farre off; the latter, in these, and hath forgotten that he was purged from his old sins: both being taken from the dangerous and miserable condition of those which want the formentioned graces. They may be thus framed.

The former,
If such as want those graces be blinde, and cannot see a farre off, yee ought to labour and endeavour for the same.

But such as want those graces are blinde, and cannot see farre off, therefore yee ought to labour, and endeavour for the same.

The latter,
He that nameth himselfe a Christian, and yet is not endued with those Christian vertues, is forgetful of the great benefits recei-

received, to wit, that hee was purged from his old sinnes. But yee ought not to be forgetfull of this great benefit. Therefore ought ye to labour that yee may be endued with them.

These reasons conjoined unto the former afford us this Observation, that God doth allure us unto the study and practice of these Christian graces, not only by the profit ensuing unto such as have them, but also by the danger befalling unto such as lack them. As he that hath them gaineth exceedingly by them, so he that lacketh them, loseth exceedingly through his want of them. These two are the main motives which incite men unto the performance of this, or that work, hope of gain, and fear of losse. Propound we them unto our selves in our study after those graces, gain, if these things be in us, and abound, they make us, that we shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ; losse, if we want those things, we are blind, and cannot see farre off, and have forgotten that we were purged from our old sinnes: that so by one of them, or both of them we may endeavour for the same. But leaving this, handle we the reasons themselves contained in this verse, as they lie in order.

Touching the former, it's laide downe in these words, He that lacketh these things is blinde, and cannot see farre off. The meaning whereof is this, that such as are not endued with the gift and graces of God's Spirit here required, are ignorant, lacking heavenly knowledge which is the eye of the minde, incapable of heavenly things, having their hearts and minde set upon the things of this world, which they perceive too-so well.

For the understanding of which, two things are to be considered. 1 That our Apostle compareth knowledge unto seeing, or light. 2 That he compareth ignorance unto blindness.

1 I say he compareth knowledge unto seeing or light. Hee that lacketh faith, hee, these things, is blinde, that is, is deficiens of true and saving knowledge. 2 Because as light is necessary

An observation of the coherence of those with the preceding reason, viz. That not only the profit ensuing unto such as have the forrenmentioned graces, but also the danger befalling such as lack them, incite us unto the study thereof. 

Verse.

The second reason.

But he that lacketh these things is blind, and cannot see farre off.
Ignorance compared unto darkness. Chap. i

<table>
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1. Why our Assisted knowledge is necessary for the direction of our outward actions, so is knowledge for our direction in the ways of God. 2. Because as the light is beautiful, giving a certain beauty and splendor unto other things, and the light is no small ornament unto men and women, as blindness no small deformity: so is true knowledge, not only beautiful in itself, but beautifying all such as are enkindled therewith. 3. As the light or light is exceeding comfortable: so is saving knowledge unto every child of God. 4. As by the light, obscure and hid things are made manifest; so also by this saving knowledge. 5. As by the light men are hindered from the commission of those evils, whereof they are not ashamed or afraid, in darkness, so also by this saving knowledge.

2. He compared ignorance unto blindness. 1. Because as they which are blind, cannot guide themselves, but are apt to stray out of the way, judging themselves notwithstanding to be in the way, so also the ignorant. 2. Because as blind men have need to be guided and directed by others, so also the ignorant. 3. Because as blind men are deprived of the comfortable light of the Sunne, and sight: so the ignorant, of Christ the Sunne of righteousness, the light of the world. 4. Because as the blind may be easily wronged in their means, taking that to be wholesome, which is unwholesome. So the ignorant in his spiritual diet, taking that to be wholesome, which is unwholesome doctrine. 5. Because as the blind walks on and sees no danger, but thinketh themselves safe, until they drop into a pit. So the ignorant, they go on in their wicked course, until they suddenly drop into hell.

This Reason affordeth us the two Observations.

1. That such as have the gifts and graces of God's Spirit, are ignorant in matters of salvation, incapable and unable to perceive and apprehend heavenly things.

2. That such have their hearts and minds together upon the profits and pleasures of this world.

For the 1. such as have the gifts and graces of God's Spirit, are ignorant in matters of salvation, incapable and unable to perceive...
Ver. 9. Want of grace, the cause of ignorance. 

perceive and apprehend heavenly things. It is given (faith our Saviour) unto you to know the mysteries of the kingdom of heaven, but to them it is not given; but the natural man (faith Saint Paul) perceiveth not the things of the Spirit of God. And again, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts. Thus were those wise men mentioned by Saint Paul. Thus was Festus, who hearing Paul speak of the things of God, said, he was madde. Thus was Nicodemus before his conversion.

The Reasons hereof are these: 1 Because they are blind, destitute of knowledge, yes, wilfully blind and ignorant, closing their eyes, least at any time they should see with their eyes; losing darkness more than light. 2 Because heavenly things are hid from them; hearing (faith the holy Ghost) ye shall hear, and shall not understand, and seeing ye shall see, and not perceive. 3 Because they are spiritually dead. 4 Because they do not receive the ministration of God. 5 Because they are foolishness to them. 6 Because they neither do nor will hear the Word of God. Why do ye not understand my speech? (faith our Saviour) even because ye cannot hear my Word. Some of men (faith the Lord unto Ezekiel) thou dwellest in the midst of a rebellions house, which have eyes to see, and feet to go; they have ears to hear, and beasts not, for they are rebellions house.

Hence we are taught,

1 To bewyse the wofull estate and miserable condition of thousands in these our dayes, in regard of spiritual matters, as blind as Beelzeb. 2 That the speciall cause why so few know the things of God, is, their want of faith, vertue, and such Christian graces. 3 That carnall men are unfit Judges in matters of Religion, in matters appertaining unto God's kingdom, a blind man cannot judge of colours, neither they the Word of God.

For they such as want the gifts and graces of God's Spirit, have and graces of God's Spirit, are ignorant in matters of salvation,

Mat. 13. 11.
1 Cor. 2. 14.
Ephes. 4. 18.
Rom. 1. 21.
Loh. 3. 4.

The Reasons, 1
Mat. 13. 14.
John 3. 19.
2
2
4
1 Cor. 2. 14.
John 3. 11.
5
1 Cor. 2. 14.
6
Loh. 8. 33.
Ezekiel 12. 2.

D. Such as want the gifts
Want of grace cause of worldly love. Chap. 1.

and graces of God's Spirit have their hearts and minds wholly set upon the profits and pleasures of this world; their not seeing farre off, that is, heavenly things, argueth their seeing nigh at hand, that is, the things of this world, as the Mole feeth under the ground, not above, so they, earthly, not heavenly things. They mind earthly things. Their wisdom is earthly, sensual, and devilish. Such a one was Nabod, the rich Glutton, the rich man that came unto Christ, Demas, with many others.

The Reasons hereof are these. 1. Because they are wholly carnall and natural. 2. Because they believe that true happiness is confined in these earthly things. 3. Because they only which are ended with God's graces, have overcome the world, and know the vanity of the same. As Moses, who choused rather to suffer affliction with the people of God, than to enjoy the pleasure of sinne for a season, attending the reproach of Christ, greater riches than the treasures in Egypt.

Hence we are taught.

To labour and endeavour for the gifts and graces of God's Spirit, without which we cannot withdraw our hearts from this false world, from the basefull profits, and vaine pleasures of the same; without these thou canst not forlack thy dranke: thou canst not cease to be covetous, thou canst not perceive the folly of those things wherein thou dost chiefly delight: Yet, without those thou canst not receive any profit by the Ordinances of God. The Israelites heard the words of the Prophets, but wanting those, they would not doe them, though with their mouths they showed much love, yet their hearts were after their covetousnesse. Labour then I say, for the graces of God's Spirit, be more painfull in seeking after those, (these being that one thing that is needfull) bee lesse carefull in seeking these earthly things, they being uncertaine, and often exceeding basefull. are we not strangers and Pilgrimes in this world? why then should we set our hearts upon the things of this world? what will it advantage us, though we should gaine the whole world, if we lose our own soules? even the whole world, is not a worthy and fit object of our desires. If we have those graces, we are always hap-
Ver. 9. The persons purged: time and manner how.

pie, but when we die most happy; whereas being glued unto this world, we are at all times in a miserable condition, but at death, (which undoubtedly will come, yea, happily when we are least aware of it,) most unhappy. The portion of worldlings being hell, their reward everlasting condemnation. Thus of the former, and so of the second reason.

Touching the latter, or third reason, it's laid down in these words, And hath forgotten that he was purged from his old sins, for the understanding of which three things are to be considered. 1. The persons whom God doth purge from their old sins. 2. The time when he doth purge them. 3. The manner how he doth purge them.

For the 1. the persons whom God doth purge, are of two sorts, the godly, and the ungodly, according to that of Saint Paul, who gave himself for us, that he might redeem us from all iniquity, and purify us to be a peculiar people unto himself, zealously of good works; the ungodly, according to that of this our Apostle, for if they after they have escaped from the fleshy estate of the world, through the acknowledging of the Lord, and of the Saviour Jesus Christ, are yet tangled again therein, and overcome, the latter end is worse with them than the beginning, and such our Apostle here mentioneth.

For the 2. the time when they are purged, it's hid and secret. The godly they are purged, sometimes before their baptism. (as Jerome, and John Baptista were sanctified from the womb,) sometimes no doubt after their baptism, God's Spirit inwardly accompanying his own ordinance, the outward sign of regeneration; but most times after their baptism, when he doth effectually call them by the preaching of the Word. The ungodly they are purged, when at their baptism, they give up their names unto Christ, and afterward by the preaching of the Word, abide from some times, though it be but for a season.

For the 3. the manner how they are purged. The godly they are purged both externally and internally. The ungodly only externally, when by the preaching of the Word inciting them unto holiness, they drop in some measure for sake their sins.
Man naturally defiled with sinne. Chap. 1

Naturally we are all polluted and defiled with sinne; with sinne I say, both Original, confessed by Job. Who can bring a clean thing out of filthyesse? there is not one; by Elisha, the Temanite, What is man, that he should be clean, and he that is born of a woman that he should be just? By David, Behold, I was born in iniquitie, and in sinne bath my mother conceived me. As well, acknowledged by the same Elisha; How much more is man abominable and filthy, which drinketh iniquitie like water? By Saint Paul, Among whom we also had our conversation in times past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the mind, and were by nature the children of wrath as well as others. By David, Wash me throughly from mine iniquitie, and cleanse me from my sinne. By Isaiah, But we have all beene as an unclean thing, and all our righteousness is as filthy clothed. Hence are these pathetical speeches. Purge me with hyssope and I shall be clean, wash me and I shall be whiter than the snow. Wash you and make you clean. O Jerusalem, wasbe shine heart from wickednesse that thou mayst be saved. In that day there shall be a fountain opened to the house of
Ver.9. Man naturally defiled with sinne.

David, and to the Inhabitants of Jerusalem, for sinne, and for uncleanenesse. This is excellently typified unto us, Ecc. 16. 3:4. &c.

That we are thus naturally polluted and defiled with sinne, may be further confirmed by these Reasons.

1. Because naturally we have a love unto sinne, we affect it, we seek it, we delight in it, the drunkard loveth drunkenness, the envious man maliciousnesse, the worldly-minded man, covetousnesse, &c. And therefore are defiled therewith. That we doe to affect sinne; may be proved by our diligence in committing the same, wee watch for iniquity: we drink in iniquity like water, we turne unto sinne, as an horse rusheth into the battell, yea, our hearts is desperately wicked; Finally, yet doe evil; yea, if we would but take notice of our thoughts, words and works; we might finde that for the most part they are sinful.

2. Because naturally we are enemies unto goodness, wee are weary of well-doing, we thinke any time, anything, which we spend in the service of God, to be too long, too much; we thinke leffe preaching, leffe praying, leffe devotion might well enough serve the turne; and thus with Elmas the Sorcerer, wee are enemies of all righteousness.

3. Because naturally we are children of wrath, and is there anything I pray you, which maketh us offensive unto God, but only sinne; even sinne, which is enmity against God, which provoketh the Lord unto anger, which separateth between us and our God, making him hide his face from us, that he will not hear.

For the illustration of this point, two things are to be considered.

1. That this our natural contagion and uncleannesse is universal.

2. That it can no otherwise be done away but by the blood of Christ.

1 I say, that this our natural contagion and uncleannesse is universal, both in regard of all men, and in regard of whole man: of all men, testified by Saint Paul, Wherefore as

Reasons.

1

Is. 29. 30.
Job 15. 16.
Jer. 8. 22.
Jer. 17. 9.
Eccle. 8. 11.

2

Pephe. 2. 3.
Rom. 8. 7.
Neh. 9. 16.
Psal. 78. 40.
Heb. 59. 2.

Of, Our nature
By, unclean-
ness is uni-
versal.
that a general knowledge of Christ, is sufficient unto salvation. 6. Varto such as being indeed ignorant, or at the most knowing but a little, are yet not without finding to put up, as if their knowledge were so b. thereunto nothing needed to be added, as if they knew too much already, that they need not to seek for any more knowledge.

For Exhortation. 1. Get a love and liking of the knowledge of Christ, that thou maist not be unfruitful therein; considering the necessity, the excellency, and the necessity of the same, the happiness of such as have it, the misery of such as want it. 2. Labour and endeavour for the same, in the use of the means, which are the word read, preached, or expounded, catechising, conferring, with such as have knowledge, prayer unto God, and the like. 3. Examine and try thyself, whether as yet thou hast attained unto this knowledge. I will give you but one signe, which is infallible, if you doe keep the commandments of God, then have you attained unto this knowledge. Saint John theweth it. Hereby we are sure wee know him, if we keep his commandments. 4. If thou findest that thou hast in some measure this knowledge of Christ, then do I desire thee to manifest the same, by thy fruiffulness therein. Fruiffulness; whereby thou mayest manifest thy selfe, to be a disciple of Christ, whereby thou maist feed, when thou hast any fruit unto God. Let us not satisfy our selves with any measure of knowledge, the greatest, being little enough. We have the means of knowledge. Let us in time make use of the same. As our Saviour shall say, unto many werye I knew you not, So I scare, it may be truly said unto many of you, verily ye know him not, my reason is like unto that of the Apostle speaking of the Jews. If they had known, they would not have crucified the Lord of glory. So if ye did truly know Christ, ye would not live in sin, follow the lusts of your own heart: ye would not entertaine mischief, nor drunkenness, & follow Prophanesses, exercise ungodliness, love covetousness, 

the like; your prejudice being such, it argueth directly, that you have not the knowledge of Christ. Thus of all duty prescribed.

For the 2. the means whereby to perform this duty, even
Verse 9. Who are truly cleansed from their sins.

holy commandment given unto them, according unto the
Proverbs, the Dogge is turned to his owne vomite, and the
Sow that was washed, so the wallowing in the mire: yea, after
they have escaped from the filthinesse of the world, through
the acknowledging of the Lord, and of the Saviour Iesus
Christ, are yet tangled against therein, and overcome: Thus
were Simon Magus, Hymenaeus and Alexander, with oth-
ers. Not all upon whom afflictions and crosses doe out-
wardly worke to the reformation of their lives, are inwardly
and effectually cleansed from sinne; then would it follow, that
Pharaoh had bene thus cleansed. Not every one whom the
outward preaching of the Word moveth, to abstaine from
some sinnes, doe unlawfully abstaine from the same, for then
would they not againe returne unto them, continuing in the
same, as too too many doe. Yea, are there not many even li-
ving in the Church, professing with us one and the selfe-same
God, and Religion, outwardly submitting themselves unto
the Ordinances of God; abstaining from publicke grosse
sins, which yet notwithstanding are enemies unto God,
unto righteousness, unto sincerity, dissembling hypocrisie?
Of whom Ezekiel speaketh, For they come unto thee as the
people useth to come, and my people sitt before thee, and heare
thy words, but they will not doe them, for with their mouths
they make jefts, and their hearts goeth after their covetous-
nesse; their bodies were in the Temple, their hearts, ser-
ving the Devil, of this number were both Iudas and Demas.

He is externally purged from his sinnes, which is baptized,
which doth in some measure abstaine from them, and of this
sort there are many; but only those are inwardly cleansed,
with the power of Christ, working in them to the mortific-
ation and abolishing of sinne, with doe from the very bottome
of their hearts abhorre sin, with doe with all their endeavours se-
themselves against sin; which doe truly and unlawfully grieveth,
when they doe sinne, in whom sinne, hath not the dominion,
doeth not rule and reign; in whom sinne doth daily more and
more decrease, waxeth every day more and more weak, those
only I say, are effectually cleansed from their sinnes.
### Outward purging insufficient to salvation, Chap. 1.

<table>
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<th>Reason</th>
<th>Text</th>
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| 1. | This may be further confirmed by these Reasons.  
Because if all such as are externally purged from their sins, were inwardly cleansed from the same, then would it follow that it were superfluous to looke for the inward washing; but after this we are in speciall to labour, the other without this, being insufficient. |
| 2. | Hence we are taught,  
That it is not sufficient unto salvation, to be outwardly washed, unless we be inwardly cleansed from our sins: not sufficient in baptism to be washed with water, unless our souls be sprinkled and washed from sinne, by the blood of Christ, either must the inward accompany the outward, or else the outward is but further unto our condemnation. |
| 3. | That therefore we must not content our selves with the externall, unlese we do al ye find the internall, we must not attribute that unto the outward, which is proper, peculiar, and essentiall unto the inward: as too-too many attribute unto the Sacraments, the power of conferring grace, of justifying, remittinge sinne, sanctifying and saving: yea, are so superfluous, as that they thinken their children damned, if they should die without Baptism. Let us endeavouer to feele the virtue and efficacie of the inward, whereby wee may truly bare and abhorre sinne, so that we would not (though it were for a whole world) willingly and wilfully commit the same: being carefull and watchfull, not to sinne against the blood of Christ, but to esteeme and respect it, as the precious price of our redemption. Thus of the second. |

**The third is, that**  
Such as do not lead their lives answerable unto that promise and vow, which they made in their Baptisme, and according to the light of Gods Word inciting them unto holinesse, shew themselves forgetful of Gods mercies, and have forgotten

ten that he was purged from his old sinnes. It is a great mercy of God, that by Baptisme he doth receive us as members of his flocke, that he doth externally ingrafe us into the mystical body of his Sonne Iesu Christ, that he promiseth to be our God, our Father and preserver. It is a great mercy, when he bestoweth upon us, any knowledge of his word, a great mer- rye, when we doe abstaine from any sinne. Now when we doe not lead our lives according to those mercies, but breake both that vow which we made unto God in Baptisme, and likewise returne unto our old sinnes, from which by the pre- 
ching of Gods Word, we did in some measure abstaine, wee become forgetfull of the mercies of God. When Ioseph had ex- 
pounded the Butlers dreame, he required of him that hee would remember him being restored unto his place, even sol- licite for his deliverance: he being restored did not solicitie Pharaoh for Iosephs deliverance, and so is said not to have re- 
membered him. God hath bestowed mercies upon us, requiring of us to remember him to be mindful of those mercies, we have vowed to performe this duty, when therefore wee doe not 
performe our vow and promise, do we not forget both him 
and his mercies? We doe, not esteeming and considering of 
them as we ought, not performinge the condition required of 
us in regard of those mercies, not making that use of them 
for which they were bestowed upon us, not returning praises 
and thanksgiving unto God for the same.

Be we carefull therefore to live holily, and unrebukably, 
to performe our vowes unto God, lest we draw upon our 
selves, the heavy judgements of God. We have beene Bapti- 
sed in the Name of Christ, been partakers of the preaching of 
the Word, God in both manifesting his mercies towards 
us: live we not then otherwise, than it becometh Christians, 
left wee become forgetfull of Gods mercies. Thus of the 
third.

The fourth is this, that.

The forgetfulness of Gods blessings and benefits is an heavy 
and great sinnen. This is the summe and substance of the Rea- 
son, namely, that we ought so labour and endeavour for these

graces
Forgetfulness of God's mercies, a great sin. Chap. 3

Graces, lest we be forgetful of the mercies of God. For this same the Lord doth often taxe the Israelites. They forgave (saith the Psalmist) his sins and his wondrous works, that he had shewed them. They soon forgave his workes: they waited not for his counsel. And againe, They forgat God their Saviour, which had done great things in Egypt. So by Jeremiah, Can a maid forget her ornament, or a Bride her attire? Yea, my people have forgotten me, days without number. And againe, A voice was heard upon the high places, weeping and supplications of the children of Israel, for they have perverted their way, and forgotten the Lord their God. Hereof the Lord did often warne his people, lest they should forget him, threatening heavy judgments against them, if they did forget him.

The Reasons hereof are these: 1. Because it doth highly offend God. 2. Because we become hereby unthankful for former mercies. 3. Because we do hereby deprive our selves of future blessings, as being unthankful for the former.

Mence then learne we

1. To keepe a catalogue of God's mercies, whereby wee may daily be the more mindful of them, and so performe that dutie of remembrance which God requireth of us: how else can we perceive God's love towards us, how else can we be withdrawne from sinne?

2. To be mindful of God's mercies towards us, which are both many and great, mercies in Baptisme, in the Lords Supper, in the Word, with varietye of others, striving to be truly thankfull for the same, lest God complaine of us, and of our grossne, unthankfulness, as it is here in my Text, as being forgetfull that we were purged from our old sinnes. Thus of the former, and so of the third Reason.

10 Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye doe these things, ye shall never fall.

11 For so an entrance shall be ministered unto you above-
**Verse 10. The fourth reason of the former Exhortation.**

<table>
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<tr>
<th>The fourth and fifth Reason.</th>
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<td>abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.</td>
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</table>

These verses contain the fourth and fifth Reason of the former Exhortation, both arising from the great profit which we reap by those graces. The former, laid down in these words, Wherefore the rather give diligence, to make your calling and election sure; which may be thus concluded. If yee ought to labour and endeavour to make your calling and election sure, then yee ought to labour and endeavour for the fore-mentioned graces. But yee ought to labour and endeavour to make your calling and election sure. Therefore yee ought to labour for the fore-mentioned graces.

The consequence of the proposition is laid down in the very first word, therefore, implying, that the graces whereunto he doth exhort us, are the proper effects and fruits of our election and vocation, yea, sure and certaine signes, whereby to discern the same: the finding and feeling of God's gifts and graces within us, being the ready means, whereby to be assured of our election and vocation: for as there hath not beene any elected and effectually called, which hath not also beene sanctified, so there was never any truly sanctified, which was not also elected and effectually called.

The latter, laid down in these words, For if yee doe these things ye shall never fall, for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. It may be thus concluded.

If by those graces whereunto I do exhort you, you may continue and go on in that way, which at the length will bring you into the Kingdom of heaven, even that eternal Kingdom of our Lord Jesus Christ, then yee ought to labour and endeavour for those graces.

But by those graces whereunto I do exhort you, yee may continue and go on in that way, which at the length will bring you into the Kingdom of heaven, even that eternal Kingdom of our Lord Jesus Christ.
Therefore ye ought to labour and endeavour for the same. Touching the former of these two reasons, Wherefore, the rather, brethren, give diligence to make your calling and election sure: It consisteth of these three parts. 1. An exhortation to make our calling and election sure; in these words, Give diligence to make your calling and election sure. 2. The means whereby to come to this assurance, laid down in the word wherefore, namely, by attaining the graces before mentioned, faith, virtue, knowledge, &c. 3. A two-fold motive to enforce this exhortation, the former laid down in the word rather, the latter, in the word brethren, of these in order.

Touching the exhortation, two things are to be considered. 1. A duty to be performed, Make your calling and election sure. 2. The manner how it is to be performed, with great industrious, carefully, laboriously, Giving diligence to make your calling and election sure.

Concerning the duty to be performed, it is to make our calling and election sure, for the understanding of which three things are to be considered. 1. What our Apostle meaneth by calling and election. 2. What it is to make our calling and election sure. 3. For whose cause we are to make our calling and election sure.

For the 1. by calling, we are to understand that works of God, severing us from the world of unbelievers, to become members of Christ; by faith, translating us out of the kingdom of darkness, even of sins and ignorance, into the kingdom of Christ; that is, of faith and holiness, sanctifying and drawing us out from among Reprobats, whereby we become, that which we were not, even true believers, members of Christ, Saints, Sons, and Heirs of God. This is a fruit and effect both from and follow our election. For whom he hath predestinate, them he hath also called. By election two things may be understood, either that which is before time; even God's eternal decree freely choosing some as Angels: So also a certaine number out of lost mankind to obtaine salvation by faith in Christ Jesus, unto the praise of his glorious grace; or that
Verse 10.

That, which is in time, even that which our effectual calling doth produce in us, whereby we do separate our selves from the pretenses of others, abstaining from their finsnes, and conforming our selves to the will of God.

For the 2, to make our calling and election sure, is to conform the decree of our election (which is firmly purposed on God's part) to our owne hearts; manifesting both it, and our effectual calling unto our selves and others, by the gifts and graces of God's Spirit in us; which form our faith and justification, as justification manifesteth our vocation, and it, our election.

For the 3, we are to make our calling and election sure, not in regard of God, for with him, both it, and all other things are unchangeable, according to that of the Apostle: The foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his, and let every one that calleth on the Name of the Lord depart from iniquity; but partly in regard of our selves, and partly in regard of others. In regard of our selves, that our minudes and consciences may be confirmed in the undoubted truth of our salvation. In regard of others, that by our good works we may testify unto others that we belong unto God, and are of the number of his children. For as the tree is knowne by the fruit, so are men by their works. Thus of the duty.

Concerning the manner how it is to be performed, it is by giving diligence thereto. The word in the original, signifieth a speedy and quick diligence, a laborious endeavour, importing, both that we ought timely and speedily to make our calling and election sure. And likewise that in performing the same, we must not be sluggishe, lazie, drowsie, negligent, but bestowed travaille, pains, labour, fervency, yea, and our best endeavour about the same.

From both, this one Observation may be gathered, that Christians ought earnestly to endeavour for a particular assurance of their own salvation, and by their good works to manifest the same, both unto themselves and others. This one point comprehendeth both the duty to be performed, the manner.

What it is to make our calling and election sure.

For whose cause we are to make our calling and election sure.

After what manner we are to make our calling and election sure.

D. Christians ought earnestly to endeavour for a particular assurance of their own salvation, and by their good
manner how it is to be performed, and the end why wee ought to performe the same. And our hope of you (faith Saint Paul, writing unto the Corinthians) isstedfast, Knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation. The Corinthians as they had this assurance in themselves, so by their patient suffering of affliction, they did manifest the same unto others. So also the Thessalonians, Remembering without ceasing your workes of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God, and our Father, knowing brethren belove your election of God. By this endeavour, Job attained unto assurance. So also Saint Paul, For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternall, in the heavens. And againe, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me at that day.

That we ought thus to endeavour for this assurance, may be proved by these Reasons. 1 From the commandement of God, Examine your selves, whether you be in the faith: prove your owne selves: know ye not your owne selves, how that Jesus Christ is in you, except ye be Reprobates. 2 From the possiblity of obtaining this assurance, whereof these Scriptures are undoubted proofes. And the Spirit of God (faith Saint Paul) testifieth together with our spirits, that we are the Sons of God. Beloved (Saint John) now are we the Sons of God, and we know (that is, are undoubtedely persuaded by faith) that when Christ shall appear in glory, we shall be like unto him, for we shall see him as he is; So also the whole fourteenth Psalm. 3 From our owne careful endeavoure about the things of this life; if we give diligence to make them sure, (as they doe which buy houses or lands, which take Leaves, put out money, or the like) then much more ought we to give diligence about this assurance, as being infinitely of more worth than the other. 4 From the inconveniences which accompany the want of this assurance.
Ver. 10. Our Election and Vocation Required.

rance, where it is, there can be no assurance of the promises of God; in the time of affliction and persecution. Where it is, there can be no assurance of the favour of God: where it is, there can be no true thankfulness unto God: yet, where it is, there can be no progress in the course of godliness.

5 From the commodities and benefits which flow from this assurance, unto all such as have it. They are upheld in the time of affliction, I should have fainted (faith David) unless I had believed to see the goodness of the Lord in the land of the living. They can with confidence and faith in Christ Jesus, refit the temptations of the Devil. They strive to walk worthy of this assurance. They overcome the world, and visit the things of this life.

The Yers hereof are fourfold.

For Instruction, It's not enough for us to have the name of Christians, and a general knowledge of redemption by Christ Jesus, unless we finde a particular assurance of our election and vocation. But how may we attain unto this, may some say? I answer. 1 That we may be assured of the truth of our vocation or effectual calling, by these tokens; namely, if it be of God, if we are yeeld unto it, if we abhorre and abside from sinne and wickednesse, if we practice holinesse and righteousnesse, if by the voyce of God, we are still changed from one degree of grace to another. Finally, if by the same we are made fruitful in good works. 2 That we may be assured of our election, by these, namely, if we finde that the Word of God hath come in power unto us, if we finde that we have faith to believe God's Word savingly, if we finde that we are truly and effectually called, if we finde our selves endued with the gifts and graces of God's Spirit.

For Reprehension, 1 unto such as think it impossible to be assured of ones salvation, contrary to Job, I know, and Saint Paul, we know. 2 Vnto such as thinke that it's insufficient to hope well, and not trouble ones selfe further. 3 Vnto such as doe not endeavour as all for this assurance. 4 Vnto such as thinke that it's a great fault to make question of this assurance, or at any time to doubte of the same. 5 Vnto such as doe
Grace giveth assurance of salvation Chap. 1.

John 16.2.

6

Phil of Conso-
lation.

1 2

Phil of Exhorts-
tion.

D. Christiars by the gifts and graces of God's Spirit planted in their hearts may assuredly persuade themselves that they are in the state of grace, both elected and effectually called. Hereby did the Apostle Paul both declare of his own estate, and of the condition of others.

By the gifts and graces of God's Spirit in himself, he was assured of his own salvation; by the gifts and graces of God's Spirit in others, he was assured of theirs.

The Reasons hereof are these. In regard of the promises of God annexed unto those graces, being most certain, infallible; as unto faith. Verily, verily, I say unto you, he that believeth on me hath everlasting life. unto knowledge, and that is life eternal (or the means whereby to obtain life eternal) to know that the only true God, and Jesus Christ whom thou hast sown. unto patience, to them who by patience continue in well-doing, seek for glory, and honour, and immortality.
Ver. 10. God's grace, Christians surest Evidence.

| Mortality, eternal life. Unto godliness, Godliness is profita-ble unto all things, having promise of the life that now is, and of that which is to come. Unto Brotherly kindness, And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Unto Love, If we love one another, God dwelleth in us, and his love is perfected in us. 2 In regard that no wicked person ordained unto destruc-tion, can attain unto any one of those graces. 3 In regard of the testimony of God's Spirit, witnessing unto such as have those graces, that they are the Sons of God.

2. But how shall I know, whether this testimony doth proceed from the holy Ghost? Seeing even the Devil can transform himself into an Angel of light.

A. We may know it. 1 By the perswasion, God's Spirit doth not simply say, that we are the children of God, but doth persuade us unto the same, resolving all objections which we being scrupulous, or doubting can alledge. 2 By the manner of this perswasion, which is not drawn from our own works or worthinesse, (as in the Devil's suggestions) but from the alone love of God in Christ Jesus. Whereunto wee may add the effects of this perswasion, wee rely upon God, calling upon him, as adopted children, Abba Father. Wee hate sinne, wee endeavour to performe God's will, wee labour to go on in godliness. 4 In regard that such as have those graces, are ingrafted into Christ, we are made members of him. 5 In regard of the necessary dependance, between those graces and election, as the links of a chain, tied and coupled together: Wherein he did predestinate (saith Saint Paul) them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified. Sanctification followeth justification, as is doth vocation, and vocation election.

Hence it followeth: 1 That we ought highly to prize and esteem of those graces, as being our surest evidence that we belong unto God, and that Christ is our Redeemer. Such as despise and contemne them |

| 1 Tim. 4. 8. |
| Mat. 10. 41. |
| 1 John 4. 12. |
| Rom. 8. 16. |

**Question.**

**Answer.**

| 4 |
| 5 |

| Rom. 8. 30. |

**Verse.**

| 1 |
them (as Boggs do most precious pearses) deprive themselves of this Evidence, and yet alas, such are not ashamed to say, that they shall be saved as well as the best, presuming on God's mercies, on their own supposed worthiness.

2. That we ought to make a special use of them in the time of Satan's temptations, when suggesting and alluding that we are Reprobates, he would drive us into the Gulf of Desperation. Thus reserving him by shewing the truth of those graces within us, he will flee from us.

3. That we ought by all means to labour and endeavour for the same, abounding daily therein, growing and increasing in them more and more, that thus we may make our calling and election sure, even have a particular assurance of the certainty of our own salvation.

Touching the motives enforcing this Exhortation to give diligence to make our calling and election sure, they are two, the former, i.e. downe in the word Brethren; the latter, in the word rather.

For the 1st, there are three sorts of brethren; brethren by race, as were Esau and Jacob; brethren by place, as were the Israelites. And brethren by grace, as are all God's children, which last is here meant. This word our Apostle useth to intimate himselfe into their respects, thereby manifesting both his humility, his meekness, and his affection, as most forcible persuasions and motives to incite them unto the performance of this Exhortation, whence appeareth his great wisdom and discretion, in using such gentle means to gain their affections.

The mine thing to be observed, is this, that

There is a spiritual kinred and brotherhood among Christians. I will declare thy name among my brethren, said David. The brethren which are with me, unto the Churches of Galatia, said Paul. One is your Master, even Christ, and all ye are brethren, faith our Saviour.

The Reason hereof are these. 1. Because we have one Father, which is God: 2. One Mother, which is the Church. 3. Are begotten with one seed, even the immortal seed of the Word.
Verse 10. A spiritual kinred amongst Christians.

Word. 4 Have one kind of spiritual food, the Body and Blood of Christ. 5 Have one Mediator, Christ. 6 Have one inheritance, the kingdom of heaven.

Hence it followeth,

1. That this name is not to be disclaimed, and had in such contempt amongst Christians, as it is in these days.

2. That every child of God hath abundance of kinred.

3. That there ought to be no strife and contention amongst Christians, as being brethren, we must love one another, live together in unity and amity; we must take one another’s part; rejoice at one another’s welfare; grieving at one another’s grief, with Joseph, with Moses, with Nehemiah, and Saint Paul. Oh that we could performe those mutual duties which our spiritual alliance requireth!

For the 2. It’s laide downe in these words, the rather, which may bee diversely understood, either thus, Seeing without these graces, wee cannot make our calling and election sure, which thing is most needful, we must therefore the rather by these give diligence, to get this assurance, or thus, seeing the assurance of our election and vocation is so comfortable, so excellent a benefit, therefore the rather we must give diligence about the same: Or thus, Seeing so many are deceived about their election and vocation, therefore must we the rather give diligence to make the same sure; or thus, referring the words unto the latter part of this tenth verse where it is said, for if ye doe these things ye shall never fall, because this diligence in making our calling and election sure, is a means to prevent falling away; we must therefore the rather endeavour about the same. Thus of the former, or fourth Reason.

Touching the latter, or fifth and last Reason, it’s laide down in these words, for if ye doe these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

For the understanding of which Reason, we are to take notice of the metaphor here used by our Apostle, taken from such
The perseverance of the Saints. Chap. 1.

1 Cor. 9. 24.

Such as walking or running, doe by one or other accidents, catch a fall, whereby they are letted and hindered in their course. The life of a Christian is grace, a great prize is set before us, even the celestial Jerusalem, the kingdom of heaven, the throne and palace of the great king. We must runne, else shall we not obtaine, yea, we must so runne that we may obtaine: many blockes and rookes lie in the way, by those gifts and graces of God's Spirit, we doe at the length attaine the end of our desires, hereby an entrance being ministred unto us, into this kingdom. Though at some time we may receive a fall or bruise, whereby we may be in some sort letted in our course, yet doe we not fall away totally and finally. But as they which being letted in their course by a fall, therefore make the more speed, redeeming the time formerly lost: Even so, though at some times we fall through our sins, (Saint James testifying the same, in many things we offend all, using the same word which is here set downe) yet doe we not lye still, but hereafter (this same working together for the best unto us) the greater circumspection and more diligence in the course of godliness, than formerly wee did. Whence we may thus conceive of our Apostles meaning, as if he had said, By those gifts and graces of God's Spirit, yee shall be preserved from totall and finall falling away, if at any time yee doe fall, by them yee shall be rauished up againe, and so at the length obtaine the kingdom of heaven.

Iam. 3. 2. Two parts of the reason.

This Reason consisteth of two parts. The former concerneth the estate of God's children in this life, they doe not fall away. The latter, their estate in the life to come, they obtaine the kingdom of heaven, and both relate, by doing of these things, even adding unto their faith, ver. 26.

Concerning the 1st, their estate in this life, they shall never fall, that is, totally and finally, for in part, and for some time they often doe.

Whence this Observation may be gathered, that for yee doe these things yee shall never fall. D. such as are endowed with such as are endowed with the graces of God's Spirit, shall never fall away, totally and finally, Neither in their Doctrine, by believing and maintaining heresiall opinions, which
which are contrary unto the Word of God, or in their life and conversation, leading the same otherwise than becometh the Gospel. There may be, I confess, even in the best of Gods children, a partial and temporary defection, both from some part of Doctrine, and some part of Obedience, as the examples of Noah, Lot, David, Solomon, Peter, with others, doe witness; but this their defection and falling away, is neither total nor final.

They may (as one saith,) bee in a dead sleepe, yet live: faint, yet not fail; be sick, yet not unto death; weather-beaten, yet not wrecked; languish, yet not perish. In them the fruit of saving faith, may be for a time suppressed, yet the root not supplant. The act of it may be suspended, yet the habit not left; it may be eclipsed to our sense; yet his light not lessened, or his course saile. Faith in them may at some times be said to be diminished, in regard of the act, operation, external fruits, sense and apprehension of it, but not in regard of the habit and substance of the same. The Elect thus cannot possibly fall away. This truth may be confirmed by divers testimonies of Scripture. He that deneth these things (faith and David) shall never be moved, that is, he that performeth the forementioned duties shall never perish, but undoubtedly bee saved. Whosoever is borne of God, (faith and John) he shall not commit sinne, for his seed remaineth in him, and he cannot sinne, (that is, unto death by falling away totally and finally from God) because he is borne of God. And again; They were out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, but they went out, that they might be manifest, that they were not all of us. There shall arise false Christs, and false Prophets, faith our Saviour, and shall shew great signs and wonders; in so much that if it were possible (NOTE, if it were possible) they shall deceive the very Elect. Whence may be concluded that its impossible that the Elect should perish, that their happiness should be lost, that they should fall away totally and finally.

The Reasons of this Doctrine are of divers sorts. The 1 may be taken from God. The 2 from Christ. The 3 from the gifts and graces of Gods Spirit shall not fall away totally and finally.

Phil. 1:5.

1 Joth 3:5. 1 Joth 2:29.


Diverssorts of reasons proving the former Doctrine.
The certainty of the Saints perpetuity.

The Holy Ghost. The 4, from the Word of God. The 5 and last from the children of God. Others might be produced and mentioned, but let these suffice.

The first Reason is taken from God, concerning whom divers things are to be considered, all confirming this point; namely, 1. His decree, 2. His knowledge; 3. His love; 4. His power. 5. His will. 6. His promises. 7. His Protection. 8. His Covenant. 9. The gifts which he beffoweth on his own children.

For the 1, the decree of God, its mentioned by Saint Paul, whom bee did predestinate, them he also called, and whom he called, them also be justified, and whom he justified, them he also glorified. Now, the decree of God is unchangeable, immutable. Therefore, them ever so elect, shall also be glorified, they shall not eternally perish. And this our Saviour confirmeth. Tete have not chosen me, but I have chosen you, and ordained you, that you should goe, and bring forth fruit, and that your fruit should remain.

For the 2, the knowledge of God, mentioned also by Saint Paul. The foundation of God standeth sure, having this seal, the Lord knoweth them that are his. Whence we may thus Reason; If the Elect may perish and fall away, then may God err in his knowledge, he deceived in his judgemen, but that’s impossible, therefore shall not the Elect perish and fall away.

For the 3, the love of God, mentioned by the Prophet Jeremiyah, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. If God’s love towards his own children, be an everlasting love, then is it impossible that his children should fall away totally and finally: even such as are endued with saving graces; but the former is most certain, (which Saint Paul likewise confirmeth.) Therefore also the latter.

For the 4, the power of God mentioned by this our Apostle, we are kept through the power of God, by faith, unto salvation, which our Saviour likewise confirmeth. Now, is able to plucke them out of my Fathers hand.
Verse 10. The certainty of the Saints perpetuity.

For the 5, the will of God mentioned by our Saviour Christ, this is the Father's will which hath sent me, that of all, which he hath given me, I should lose nothing, but should raise it up at the last day; and this is the will of him that sent me, that every one that seeth the Sonne, and believeth on him, should have everlasting life, and I will raise him up at the last day. Now this being the will of God, who is able to resist the same?

For the 6. His promises, mentioned by Jeremiah; I will put my Spirit into their hearts, so that they shall not depart from me. Now, God's promises are in Christ Jesus, yea, and Amen, even infallible and undoubted, be himselfe being faithful which hath promised.

For the 7. His protection and preservation, mentioned by Saint Paul; who shall also confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ: whereunto agreeth that of the Psalmist, though he fall, he shall not be utterly cast downe, for the Lord upholdeth him with his hand. And againe, The Lord upholdeth all them that love him.

For the 8. The covenant of God, made with his owne children, mentioned by Jeremiah, I will give them one heart, and one way, that they may fear me for ever; and I will make an everlasting covenant with them, that I will not turne away from them to doe them good, but I will put my fear in their hearts, that they shall not depart from me.

For the 9. The gifts which he bestowed on his owne children, mentioned by Saint Paul. The gifts and calling of God are without repentance, having given them, he doth not take them away. By all which it followeth, that the Elect, that they which are endued with the foregoing mentioned graces, cannot fall away totally and finally, cannot perish everlastingly. Thus of the first Reason.

The second Reason, may be taken from Christ concerning whose divers things likewise may be considered, confirming this point: 1. The end of his coming into the world. 2. The end and meaning of his death. 3. His love unto the Elect.
4. The inseparable union between him and them. 5. His care and watchfulness over the Elect. 6. His effectual prayer for them.

For the 1, The end of his coming into the world, it’s set forth by himself, that whoever believeth in him should not perish, but have everlasting life, and by his beloved Disciple, that we might live through him: confirmed also by Saint Paul, Christ Jesus came into the world to save sinners. Therefore whoever believeth in him shall not fail away totally & finally.

For the 2, The end and merit of his death, set forth by Saint Paul: And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his death through death, so present you holy and unblameable, and unreproveable in his sight. This being the end and merit of his death, it’s impossible that those whom he hath reconciled unto God, presented holy and unblameable, and unreproveable, in his sight, should fail away totally & finally.

For the 3, The love of Christ unto his Elect, mentioned by Saint John: Having loved his own which were in the world, he loved them unto the end. Now if the love wherewith he loveth his Elect be an eternal and everlasting love, how is it possible that they should everlastingly perish?

For the 4, The inseparable union between Christ and his Elect; of which our Saviour speaketh, I pray not for these alone, but for them also which shall believe in me, through their words, that they may all be one, as thou Father art in me, and I in thee. That they also may be one in me, and that glory which thou gavest me, I have given them, that they may be one even as we are one, i.e. in thee, and thou in me, that they may be made perfect in one. Such being the union of the Elect with him, they being branches of this Vine, members of this Body, founded upon this foundation, it’s impossible that they can fail away totally and finally.

For the 5, His care and watchfulness over the Elect, whereof he himself speaketh: And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. And again, Upon this Rocke (that is, faith.
<table>
<thead>
<tr>
<th>Verse 10. The certainty of the Saints perpetuity.</th>
<th>115</th>
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<tr>
<td>faith, or Christ apprehended by faith) will I build my Church, and the Gates of Hell shall not prevail against it. True is he, yea, truth is selfe that speaketh this.</td>
<td>6</td>
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<td>For the 6, His effectuall prayer for the Elect mentioned, John 17. 20. 21. and so to the end of the Chapter. Whence this reason may be collected. For whom Christ doth pray that they may not fall away, they undoubtedly shall not fall away: but Christ prayeth for the Elect, that they may not fall away, to wit, totally and finally. The consequence of the proposition is, evident, because the Father will not deny the Sonne any thing. By all which it followeth that the Elect cannot fall away totally and finally, shall not perish everlastingly. Thus of the second Reason.</td>
<td>John 17. 20.</td>
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<td>The third Reason may be taken from the holy Ghost, concerning whom three things are to be considered confirming this point. 1 His perpetuall presence, and cohabitation with the faithfull. 2 His operation and works in the faithfull. 3 These testimonies and witnesses which hee giveth unto them, in whom he dwelleth.</td>
<td>1 John 2. 17.</td>
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<td>For the 1, his perpetuall presence and cohabitation in the faithfull, mentioned by Saint John. But the anointing which ye have received of him, abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, yee shall abide in him. And againe, His seed remaineth in him, and he cannot sinne (that is, unto death) because he is borne of God. Whereunto Saint Paul agreeth. Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you. Now, the holy Spirit perpetually dwelling in the faithfull, it's impossible they should everlastingely perish.</td>
<td>1 John 3. 9.</td>
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<td>For the 2, The operations of God's Spirit in the faithfull. They are divers: he doth regenerate us. So is every one that is borne of the Spirit, hee doth wash, sanctifiie, and justify us. But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of God, yea, he doth lead us unto all truth, and assist us in the performance.</td>
<td>1 Cor. 6. 11.</td>
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<td>1 John 16. 13.</td>
<td>2</td>
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The certainty of the Saints perpetuity. Chap. 1.

The fourth.
1 Pet. 1:23.

The fifth branchd into five particulars.


The testimony and witness which the Spirit giveth unto us, it's mentioned by Saint Paul. The Spirit is selfe bearer witness with our spirits, that we are the children of God. By all which it followeth, that the Elect cannot fall away totally and finally. Thus of the third Reason.

The fourth Reason is taken from the Word of God, laide downe by this our Apostle: Being borne againe, not of corruptible seede, but of incorruptible, by the Word of God which liveth and abideth for ever. Now the Word of God, being thus permanent, and incorruptible, it's impossible that they which are begotten thereby, should fall away totally and finally. Thus of the fourth Reason.

The fifth and last reason, may be taken from the children of God, concerning whom five things are to be considered. 1. Their miserable and wretched estate, if they could fall away totally and finally. 2. The assurance and persuasion which they have of their owne salvation. 3. The certainty which they have of the gifts and graces of God's Spirit within them. 4. Their victorie over the Devil, the World, and their own corruption. 5. Their daily and earnest prayer unto God; all which serve for the confirmation of this point.

For the 1. Their miserable and wretched estate, if they could fall away totally and finally. For here they are most subject unto crosses and troubles; they are most exercised with affliction and persecution. Now as Saint Paul saith in another matter; if in this life only we have hope in Christ, we are of all men most miserable. So say I, the Elect being here continually in a manner under the cross, if it were possible that they should fall away totally and finally, were they not of all others the most miserable?

For the 2. The assurance which they have of their owne salvation; if upon good ground and evidence, they are able to demonstrate this assurance, as in the former part of the verse they are enjoyed thereunto, then followeth it, that they canot
not totally and finally fall away, else were their assurance, no assurance, neither God's graces, any true ground for this assurance.

For the 3. The certainty which they have of the gifts and graces of God. The reason is set down in the very Doctrine of the Text, if ye doe these things, ye shall never fall, and may be thus framed, Such as have the gifts of God's Spirit within them shall never fall: but the Elect have the gifts and graces of God's Spirit within them, therefore they shall never fall. Or thus, Such as are truly sanctified cannot fall away. Such as have the gifts and graces of God's Spirit are truly sanctified. Therefore they cannot fall away.

For the 4. Their victory over the Devil, the world, and their own corruption. If they are victorious over these, then is it impossible that they should fall away, those being the only inciters unto total and final Apostasy. But they become victorious over these, over the Devil, above all taking the shield of faith, wherein ye shall be able to quench all the fiery darts of the wicked. Over the world, This is the victory that overcometh the world, even our faith. Over the flesh, This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. Therefore they cannot fall away totally & finally.

For the 5. Their daily and earnest prayer unto God, from which we may thus reason. Whatsoever we ask of God in the Name of Christ, according to his will, it shall be given. But so pray that we may not be led into temptation, that we may not fall away totally & finally, is agreeable unto God's will therefore praying thus in the name of Christ, we shall obtain our desire.

By all which it followeth, That the Elect, even the children of God elected before all worlds, redeemed with the blood of Christ, truly and effectually called, and sanctified by the gifts and graces of God's Spirit, cannot totally and finally fall away, from their election, redemption, vocation, and sanctification, and so become reprobate and damned.

Before I come to the verses of this point, it shall be needful to remove some stumbling blocks out of the way, to answer some objections which are alleged against this Doctrine.
| Objecl. | Ob. 1. But may some say, if the Elect could not possibly fall away, then why are there so many admonitions and exhortations to such as stand, to take heed lest they fall, and why are there so grievous comminations threatned against such as do fall away? |
| Solut. | Ans. 1. Because the Elect may fall, though their falls be not so total, or small. 2. To paint out the fearfull state of incurable hypocrites, for whom sinning wilfully, there remaineth no more sacrifice for sinne. 3. To awaketh the secure and careless, that they may take heed unto themselves. 4. Because Gods children the more they take heed unto themselves, the more they make their calling and election sure. |
| Objecl. | Ob. 2. But we reade of divers, which being great proficients did totally and finally fall away, denying the Lord that bought them, as dogges, returning unto their vomit, such as Demas, Hymenaeus, Alexander, with others. |
| Solut. | Ans. The gifts and graces which they seemed to have, were not true, but only in show. They were never truly and effectually sanctified, but only in their own, and in the opinion of others. |
| Objecl. | Ob. 3. But did not David and Peter totally fall away, in so much that if their repentance had been prevented by death, they should have perished everlastingly. |
| Solut. | Ans. Both of them did fearfully fall, were grievously wounded, yet neither was their fall so total. The seed cast into the ground, lies there hid for a time, is it therefore dead? The Sunne eclipsed, will it not therefore shine? the ship covered with waves, is it therefore perished? the fire covered with ashes, is it therefore extinguished? a man in a deep sleepe, is he therefore dead? Thus was their faith at this time. |
| Objecl. | Ob. 4. But doth not this Doctrine open a doore to carnall presumption and security, yea, libertie, as it were unto men to commit the like sinne? |
| Solut. | Ans. It doth not, it maketh altogether against presumption, security, or desperation, yea, is the chiefest stop hindering men from committing of sinne. |

The Uses of this point are fourfold.

For Instruction, we may note from hence, a main difference between the Elect and the Reprobate, the children of God, and wicked men, and that, both in regard of grace, and the continuing in grace. They differ in regard of grace, because the wicked have no true grace, which the godly have; what wicked men have, it is but in hypocrisy, not in sincerity; it is but seeming and counterfeit, not substantial and real; being clouded without water, trees without fruits; but what the godly have, it is really, it is in sincerity. Though grace in many of them may be small, and faith weak, yet it is true, it is in sincerity. They differ also in their continuance and perseverance in grace. The wicked do not continue, even in their seeming graces, whereas the godly, they continue and persevere. The wicked upon the least occasion, change their faith into infidelity, their love into hatred; their patience, into impatience; thus shifting themselves to be built on a sandy foundation. But the godly do ever in the very time of danger and extremity, abide in the truth, thus shifting themselves to be built upon the Rock. As Ezechiel by his fall for the time lay stark dead, and Elie irrecoverably broke his neck, so the wicked fall away totally and finally. But the godly, as Mephibosheth by his fall became lame) through their falls, may become lame for a time, and halt, but not to their ruin. The wicked they may fall away totally and finally at all times: the godly at no time. The wicked they may quite be deprived of the favour of God, but the godly, they cannot lose the same. The wicked, they are in continual danger of destruction, ready prey for the Devil, but the Lord upholdeth his own children. That such as would be kept from small Apostasies, and falling away, must get God's grace planted in their hearts, must get a particular assurance of their justification, justification, vocation, and election, for having those, they shall never fall away.

For Reproof, thus to such as think it possible for the Elect to fall away totally and finally, wholly, totally, vanite, and blasphemy, the former Reasons do plainly manifest. 

Verse 1. 

Verse of Instruction.

I.

Verse of Reproof.

I. 

Verse 12. 

1 Cor. 14: 
1 Sam. 4:18.
2 Sam. 4:6. 

Verse 14. 

Verse of Reproof.
### Profitable uses of the Saints perpetuity. Chap. 3

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<td><strong>The use of consolation.</strong></td>
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<td>to such, as alleging that they are certain of their salvation; gather the ground of their certainty from their own merits and deserts, and not from the gifts and graces of God's Spirit within them. 3 Vnto such as being doubled of their salvation, in danger of falling away, doe not mistrusting goe on in their evil courses, not labouring and endeavoring for the gifts and graces of God's Spirit, by doing of which, they shall never fall. For Consolation unto all God's children, assaulted by the temptations of the Devil, terrified by the prickes of their consciences, cast downe through the consideration of their manifold sinnnes, being ended with the formentioned graces, they shall never fall. Thy sinnnes indeed delver that God should humble and terrifie thee much more, yea, torment thee in the fire of Hell with the Devil and his Angels; but he is faithfull which hath promised, thou shalt never fall. What can be more comfortable to a Malefactor, than a Pardon of his offence? What more welcome unto a Mariner, in a tempestuous storme, than faire weather? What more desired of one dangerously sick, than health? or of one led into prison for debt, which he is unable to pay, than a release? and what more comfortable, or welcome unto thee, than this sweet and melodious speech, Thou shalt never fall away. For Exhortation, 1 Vnto examination. I have even now laide open and explained unto you, one of the sweetest comforts that is in God's Bookes, looke ye to it, consider well thereof, whether or not it belongeth unto you: sure I am, it pertaineth not unto the blasphemer of God's Name, the profaner of God's Sabbath, the murderer, thief, adulterer,7, Envious person, yes, unto none that doste not truly repent him of his sins; being of this number, certainly this comfort doth not belong unto you, but having the least measure of seeing grace, it doth. 2 Vnto humiliation for our manifold sins; from time to time, labouring and endeavoring to reforme whatsoever is amisse, and to conforme our selves altogether to the will of God. 3 Vnto a serious labour, and diligent endeavor for the gifts</td>
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Gifts and graces of God's Spirit, whereby we may assure our selves of our perseverance in well-doing unto the end; yes, unto the daily practice of those graces, beholding our selves as temples of the holy Ghost, as members of Christ, as the children of God, even as such, which are upheld by the Spirit of God, and declared heirs of the kingdom of heaven. 4. Into thankfulness for that estate wherein the Lord hath called us, that being now sanctified by God's Spirit, endowed with true saving grace, we can never totally and finally fall away. Thus of the former part of the reason, even that which concerneth the estate of God's children in this life, they shall never fall away, followeth to speak of the latter, their estate in the life to come, they obtain the kingdom of heaven.

Concerning the second, their estate in the life to come, they obtain the kingdom of heaven, even that everlasting kingdom of our Lord and Saviour Jesus Christ, as it's laid down in the 11 verse, in these words, For so an entrance shall be minised unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

In the fifth verse, God doth require of us, to add unto our faith, virtue, unto our virtue, knowledge, &c. to minister, supply, and furnish our faith, with these other graces: yes, to aid and support it with the same; (as the word in the original doth also signify,) exhorting us withal to give all diligence, to set our whole endeavours, to strive with might and maine to the performance hereof, that both we may obtain them, and they abound in us. Now in this verse he promiseth us, that if we do these labour and endeavours, to add, furnish, minister, and supply, aide and support our faith with those graces, doing what in us lies, to obtain the same, he will bless, help, and further our labours and endeavours; by bestowing upon us, his Spirit, by adding unto our faith, those graces which he requireth to be in us, by ministering, furnishing, and supplying them unto us, yes, by aiding and supporting us continually and plentifully, against the Devil, the World, and the Flesh: which abundantly labour to keep us from getting them, and deprive us of them, when
we have got them, whereby at the length, wee being here
members of the Church militante, of the Kingdom of grace,
may hereafter be members of the Church triumphant; of the
kingdom of glory; even that everlasting kingdom of Christ
Jesus, purchased unto us by him, bestowed upon us for his
sake, who is both our Lord and Saviour. Though of our
selves we be weak, might quickly fall away, and to be depriv
of the kingdom of heaven; yet our God is strong, hee is
ever victorious, he will furnish us with grace, whereby wee may
walk in that way that leadeth thitherunto, and thereafter ob
tain the same. A sentence most comfortable, a motive most
forcible to persuade unto holy duties. The chiefest reason
which men and women allege against the performance of
them, is the difficulties and impossibility to perform them.
Thus doth the covetous allege, It is hard for a rich man to
enter into the Kingdom of God. It is now too late for mee, to
withdraw mine affections from the things of this world, my heart
is so glued unto it, that it will be impossible for me to withdraw
it, and therefore it is to no avail and lost labour for me to set a
bout it. This the drunkard doth allege. It is impossible for a
Blacke-More to change his colour, or a Leopard his spots, impossi
ble for a Dogge not to return unto his vomit, or a Sow
not to wallow in the mire. I have followed this course, the
most part of my time, my natural desires are bent unto it, my
fellows-companions neither will forsake me, neither can I ever
forsake them, and therefore it will be but in vain for mee to
think of sobriety. This doth the prophaner of Gods Sabbath
allege, both for going about his worldly businesses, and his
pastimes on that day, I have done them always, I should hardly
sharce any time upon the weeke dayes, and therefore it will bee
but in vain for mee to think of the strict observance of the
Sabbath. This doth the malicious and envious person allege
why he should not love his neighbour. There hath bene con
vention betweene us, these many weeke or yeeres, he hath done
me so many and so great wronges, that I shal not possiblie love
him, and therefore it will be but in vain for mee to think that
I can love him: This doth the Adulterer, this doth the
Thiefs.
Thieves, this doth the Swearer, this doth the Idolater, this
doeth the Ignorant; this doth the Impotent, this doth the
Impenitent, this doth every Sinner alledge to keepe him-
selves from yeelding obedience unto God, (I appease unto your
owne conscience, whether you have not thus many a time
foothed up yourselves, lulling your selves asleepe in the bed
of security.) There's an answer unto every of your objec-
tions, (which is the general observation arising from the
words) that God will abundantly further such in the per-
formance of holy duties, which with all diligence, set themselves
about the same. No man can set himselfe about the per-
formance of holy duties, but he shall meet with many and
great impediments, the Devil, the World, his owne corrup-
tions, outward crosses, inward troubles, and the like: whether
is any man of himselfe able to encounter the least of those,
what then shall we doe? Shall we not set our selves about the
performance of them all, because we shall meet with
such letters and oppositions, which we are not able to resist?
farre be it from us: Our help standeth in the Name of the
Lord; he will undoubtedly further us in the performance of
them, if with all diligence, we set our selves about the same.
Likewise the Spirit also (faith Saint Paul) helpeth our infir-
mities, for we know not what we should pray for as we ought.
It is God which worketh in us, both to will and to doe, of his
good pleasure. And I will give them one heart, and one way
(faith the Lord by his Prophet) that they may fear me for
ever, for the good of them, and of their children after them.
For this cause, the father of the p hei child said, Lord I
believe, help thou my unbelief. For this cause the Apostle
Paul wright unto the Corinthians, that God would also con-
firm them unto the end, that they might be blamelesse in the
day of our Lord Jesus Christ; and to the Philippians, Being
confident of this very thing, that he which hath begun a good
workes in you, will performe it, until the day of Jesus Christ;
and to Timothy, Consider what I say, and the Lord give thee
understanding in all things. Thus did the Lord further Lydia
in faith, The Lord opened her heart, that shee attended unto
the

For so an entrance, &c. D. God will abundantly further such in the performance of holy duties, which with all diligence, set themselves about the same.

Phil. 124. 8.
Rom. 8. 36.
Phil. 2. 13.
Isr. 12. 39.
Mar. 9. 24.
1 Cor. 1. 8.
Phil. 1. 6.
2 Tim. 1. 7.

Ver. 10. objected, and answered.
the things that were spoken of Paul. Thus did he further
Daniel in his various life and conversation, he did to wise-
ly and faithfully carry himself in his place, that although the
Presidents and the Princes, sought to finde occasion against
Daniel concerning the kingdome, yet they could finde no occa-
sion or faults; for as much as he was faithfull, neither was there
any error or faults found in him. Thus did hee further
David in knowledge, both towards God, I have more under-
standing, than all my teachers, for thy testimonies are my me-
ditation, and towards his neighbour, by behaving himselfe
more wisely, then all the servants of Saul, so that his name
was much set by. Thus did he further the Ethiopian Ennoch
in knowledge.

Thus Joseph in temperance, by abstaining from adultery,
Daniel by abstaining from the worshipping of Nabat and
Saul; and in withdrawing himselfe from the company of
vaine persons. Thus did he further Job in patience, notwith-
standing of all his crosses and losses: Thus Abraham, Lot,
and Lydia in brotherly kindness, that by forcible persuasions,
they drew guesst unto them. Thus finally did he further Step-
hen in love, that whilst his enemies were flattering of him, hee
kneeld downe, and cried with a loude voyce, Lord lay not
this sinne to their charge. And as in vsall, so I might instance
about prayer, hearing of the word, receiving of the Sacra-
ments, Thanksgiving unto God, and the like, that if wee doe
diligently set our selves about them, God will undoubtedly
further us, in the performance of the same.

The Reasons hereof are these, 1 In regard of Gods nature,
mercifull, and pitiful towards his owne children, ready and
willing to helpe them at all times. 2 In regard of Gods pro-
mise, ake and you shall have, seek and you shall finde, knock,
and it shall be opened unto you. 3 Because if God did not fur-
ther us, it were impossible for us to be saved, having so many
enemies, so many less, the least of which of our selves we are
not able to vanquish.

Hence we are informed,
1 How injurioues those are unto God, which complain of
Ver. 11. in the performance of his service. 125

of his hard dealing towards them, in prescribing his Law. What doth he require of thee, wherein he himself is not both ready and willing to help thee? Pharaoh dealt otherwise with the Israelites, over whom he set Task-masters: cruelly masters dealt otherwise with their servants, exacting more of them than they are able to doe, but God requireth no more of thee, than wherein he himself will help thee, rather than thou shalt perish, God will uphold thee; rather than thou shalt leave good duties undone, the Lord will help thee in doing of them; rather than we shall not pray, he will teach us how to pray, as our Saviour taught his Disciples; rather than Paul shall be discouraged in regard of those that forsake him, God will assist, and strengthen him.

2 How wretched and miserable these are which will have none of God's help. God calleth upon them, but they will not hear, be averse to help them, but they will have none of his assistance, they choose rather to continue in their ungodly and evil courses, than to yield unto the voice of God's Word, calling upon them. It's to be feared that such (and if there be any such among you, take notice of it) shall be given over unto a reprobate mind, unto an hard heart, whereby they shall everlastingly perish.

3 That, whereas, we have heretofore omitted that which is good, committed that which is evil, now we should endeavour to perform that which is good, omit that which is evil, afflicting ourselves for God's assistance in both, Thus of the words in general as being a reason of the preceding Exhortation. Come we now to speake of the same in particular. In them two things are to be considered. 1 The reward which God bestoweth on his own children. 2 The means whereby they obtain the same.

Touching the former, the reward which God bestoweth on his own children, it's a kingdom, even the everlasting kingdom of our Lord and Saviour Jesus Christ; Pearch not little flocks, (faith our Saviour.) For it is your Father's pleasure to give you the kingdom; a kingdom, not terrestrial, but

| Exod. 5:18 | Luc. 11:1 | Tim. 4:17 | 2 Tim. 4:17 | Luc. 12:32 |
but celestial, called therefore elsewhere often, the kingdom
of heaven, a kingdom not momentarie or temporary, but
overlasting and perpetual, which endureth for ever, a king-
dom, not purchased by men, but by our Lord and Saviour
Jesus Christ. This kingdom is here amplified, both by the
nature of it, an everlasting kingdom, and the owner or pur-
chaser of it, our Lord and Saviour Jesus Christ; who as he
hath here a kingdom of grace, which is exercised in the
hearts of men, in righteousness and peace, and joy in the holy
Ghost, the Louses whereof being the Word of God, which is
the word of the kingdom; the Subjects, all the Elect which
are effectually called, and regenerate: So hath he in Heaven,
a kingdom of glory, whose subjects are not only the Saints,
but also the very Angels himself (howsoever defiled by
the men of this world) a renowned and glorious king, whose
kingdom is not for some short time, but for ever; where-
of there shall be no end, whose throne is for ever and ever.

Touching the latter, the means whereby to obtain this
reward, or this everlasting kingdom, they are two-fold, the
one principal, the other less principal; the former on God's
part, the latter on ours. Our's is laid downe in the word So,
which implyeth our labour and endeavour to performe holy
duties; God's, in the following words, An entrance shall
be ministered unto you abundantly; yet have not we Ours of
our selves, but of God, (being of ourselves unable to think
one good thought, much less to live in grace) by whose
goodness we endeavour for grace, he of his goodness minis-
ting and suppying the same unto us; So that if we endeav-
our and labour to minister unto our selves, God will minis-
ter unto us, as our Apostle doth intimate by using one and
the selfe-same word both in this, and the fift verse, as it's in
the original.

Though the entrance into this kingdom of Christ be un-
cessarie, as the gate is strait; there being so much opposition
to keep us from entering in, yet shall an entrance be ministered
unto us abundantly through the power of God, being endued
with the forenamed graces, nothing shall be able to let us
from
Ver. 10. Hope of glory an incitement unto grace.

From enquiring in yeas, by the growth in those graces an abundant entrance is more and more supplied. Thus by knowledge are we entered into the light of Christ's kingdom, and by increase in knowledge are we led into greater light. Thus by faith are we brought to the presence and fellowship of Christ, and as our faith grows, we increase in that fellowship. Thus by godliness are we brought to the subjection and obedience which is in Christ's kingdom; and the more we abound in godliness, the further we make entrance into his kingdom. Thus by brotherly love and temperance and patience, are we entered into the border of Christ's kingdom, and the sweet affections that are exercised therein; and the more that we increase in those blessed graces, the further we enter into the kingdom.

Thus by charity, that is, by works of mercy, are we brought into the Precincts of the kingdom, and the more that we grow in those works, the further we enter into the kingdom; the like may be said of vertue.

From these two particulars, thus explained unto you, this general observation may be gathered, that, The consideration of that great and glorious reward, which God hath prepared for his owne children, should incite and provoke us, to labour and endeavour for the gifts and graces of God's Spirit, whereby we may be partakers of the same glorious reward. Wherefore we (faith the Apostle) receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear. And again, we charged every one of you, that ye would walk worthy of God, who hath called you unto his kingdom. Thus our Saviour doth reason: But love ye your enemies, and do good, and lend, hoping for nothing againe, and your reward shall be great; and ye shall be the children of the Highest. And again, whatever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a Disciple, verily I say unto you, he should in no wise lose his reward. Thus Saint John his beloved Disciple; Look to your fellowes, that we leave not those things which we have wrought, but that we receive
The excellency of God's kingdom. Chap. 1.

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1 Pet. 5. 4. receive a full reward. Thus also our Apostle, Feed the flocke
of God which is among you, and when the chiefe shepheard shall
appear, ye shall receive a crowne of glory, that fadeth not
away. Hence we reade of Moses, that by faith, when he was
come to yeeres, he refused to be called the sonne of Pharaoh;
doth not the riches in E-
gyre, for he bad respect unto the recemence of the reward,
and thus our Apostle here from the consideration of this reward,
doth enforce the performance of holy duties.

The Reasons hereof are these, 1 In regard of the necessity
of this reward, without which we cannot be happy, though
we had store of riches, honours, and pleasures on earth. This
Saint James sheweth: Hearken my beloved Brethren, hath
not God chosen the poor of this world, rich in faith, and heirs
of the kingdom, which he hath promised to them that love
him? Implying, that even the poor, having faith, and so cer-
taine of this reward, are in a more happy state and condition,
than the rich in this world, sowhom (wanting grace ) it doth
not belong. 2 In regard of it's utility, who so giveth this
reward, finding plenty of every good thing, he shall not want
any more, hunger or thirst any more, be grieved any more,
take thought any more, but receive the end of his faith, even
the salvation of his soule, what can be more beneficial! what
can be more profitable! Nay, the very remembrance, confi-
dence, and assured perswasion which we have of it, even here
in this life, is an excellent furtherance to help us towards
the performance of holy duties; yea, and upholdeth us in the
midst both of temptations and tribulations. 3 In regard of
the excellency hereof, which will appear, if either we con-
sider it, as is it is in itself, or as it is in comparison with other
things; as it is in itself, it appeareth to be excellente, from
the Author of it, the Author of faith in Christ; the persons
to whom it belongeth, the children of God; the names whereby it is expressed, life everlasting: the
bosome of Abraham: the celestial Paradise: the Fathera's
boufe:
Verse 11. The excellency of God's Kingdom.

house: the fulnesse of joy: the joy of the Lord: the new, holy, and firm citie of Jerusalem: the glory of God's children: rest: refreshing: peace: happiness: the crown of glory, and the like. Finally, from the properties, and qualities of the same, glorious, powerfull, pure, happy, permanent; patent for all God's children, an everlasting kingdom, even the kingdom of Christ Jesus. As it is in comparison with others, it excelleth; compare the rewards which kings give unto their Courtiers,berewith, though it were all that they have, referring only unto themselves hope, as we reade of Alexander the Great: compare it with the rewards which Masters give unto their Servants, Parents unto their children, with the gifts which one friend bestoweth upon another, gold, silver, precious stones, and the like, they are in comparison of it, as those Cities in Galilee, which King Solomon gave unto the King of Tyre, were in his sight, Cabul, dirstie, not worthy to be compared berewith. 4 In regard of the means whereby we obtaine it. Which are the gifts and graces of God's Spirit, according to that of our Saviour Christ, Verily, verily, I say unto thee, except a man be borne againe, he cannot see the kingdom of God, whereas without those there is no entrance into God's kingdom, as Saint Paul saith at large. Therefore the consideration of this so needfull, so profitable, so excellent a reward, which otherwise cannot be obtained, should stirre us up to endeavour for the gifts and graces of God's Spirit, whereby we also may be partakers of the same.

Hence it followeth

1 That, not in vain doth God here make knowne unto us, what our estate shall be hereafter, if we be in the number of his children; for hereby he doth but the more inflame and stirre us up to an endevour after Grace, to the performance of holy duties, to walk worthy of the same. In temporall things, there is not a more forcible argument, than hope of great gaine, whereby the foolisher is provoked to fight, the Mariner to undergo many tempestuous storms, the Husbandman to endure the heat of the Summer, and the colds of Winter.
The utility of holy duties, Chap. I.

The first reason. The second sort of reasons, taken from the person of him which doth exhort them, being in number three. The 1 taken from his resolution, verse 12. The 2 from his office and judgement, verse 13. The 3 from the shortness of time wherein he was to live, verse 14. The 4 that after his decease they might have the summe of Christian doctrine comprised by him, or have in remembrance these things whereunto he did exhort them, verse 15.

The first reason. The second sort of reasons, taken from the person of him which doth exhort them, being in number three. The 1 taken from his resolution, verse 12. The 2 from his office and judgement, verse 13. The 3 from the shortness of time wherein he was to live, verse 14. The 4 that after his decease they might have the summe of Christian doctrine comprised by him, or have in remembrance these things whereunto he did exhort them, verse 15.

12 Wherefore I will not be negligent to put you alwayes in remembrance of these things, though ye know them, and bee established in the present truth.

Followeth the second sort of reasons, taken from the person of him which doth exhort them, being in number three. The 1 taken from his resolution, verse 12. The 2 from his office and judgement, verse 13. The 3 from the shortness of time wherein he was to live, verse 14. The 4 that after his decease they might have the summe of Christian doctrine comprised by him, or have in remembrance these things whereunto he did exhort them, verse 15.

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Verse 12. an incitement thereunto.

It may be thus concluded.

If after a serious consideration of the necessity and utility of these graces, I have fully resolved with all diligence, always to put you in mind of the same, then ought ye diligently to endeavour for them.

But after a serious consideration of the necessity and utility of these graces, I have fully resolved with all diligence, always to put you in mind of the same.

Therefore ye ought diligently to endeavour for them.

That he did seriously consider of the necessity and utility of these graces, appeareth from the very first word, Wherefore, having relation unto the former, clearly importeth the same. That he did fully resolve with all diligence to put them always in mind of the same, is no less apparent from the following words, I will not be negligent to put you always in remembrance of these things, and therefore it followeth, as well from his serious consideration of the necessity and utility of these graces, as his resolution always to put them in mind of the same, that it was their part and duty with all diligence to endeavour for them.

Now lest they might have objected that they had knowledge and were already established and confirmed in the present truth, and therefore had not need of such superfluous admonitions, he answereth that although they were thus grounded and settled, yet he would not be negligent to put them always in remembrance of these things.

So then, the words contain a reason, of the former exhortation including also the prevention of an objection about the same. The reason in these words Wherefore I will not be negligent to put you always in remembrance of these things. The prevention of the objection, in these, Though ye know them, and be established in the present truth.

Touching the reason, two things are to be considered.

1. The ground of it. 2 The matter of it. The ground of it is laid down in the word Wherefore, namely, the necessity and utility which he knew would redound unto them by these graces. The matter of it being our Apostles full, absolute, and
The utility of holy duties, Chap. 1.

3. Winter, so in heavenly things, there is not a more foreign motive to enforce Christian duties, than the consideration of that great, glorious, excellent, everlasting, and unspeakable reward which God hath laid up for those that love him.

4. That as we desire to be partakers of God's kingdom, we must endeavour for the gifts and graces of God's Spirit, and as we doe desire to be endued with grace, so in particular to be diligent in meditating of God's kingdom. Oh how much blame-worship are we for our not meditating of the same. Oh how foolish are they, which preferre sinne before grace, and so by continuing in sinne, and defcluding grace, doe deprive themselves of God's kingdom! This meditation (if we were diligent therein) would comfort us in the midst of poesie, sickness, temptations, afflictions, dangers, troubles, persecutions, tribulations, and the like trials; even, that part standing on of them all, we shall inherit God's kingdom. The first sort of reasons drawne from the matter what be doth exhort them.

13. Wherefore I will not be negligent to put the names in remembrance of these things, to know them, and be established in the truth.

Followeth the second sort of reasons, taken for of him which doth exhort them, being in number taken from his exposition, verse 12. The 2 f. and judgement, verse 13. The 3 f. wherein he was to live, verse 14. The 4 f. that he have the common of Christian doctrine, things.
The utility of holy duties; Chap. 1

determinate resolution, not to be negligent, to put them always in remembrance of these things. It's in effect, as if he had said, Seeing these graces, wherein I have already exhorted you are so profitable and needful for you, as I have already shown, I will set the assistance & help of God, daily endeavor, always to put you in mind of them, that so growing, increasing and continuing in them, ye may, in particular be partakers of the great profit and benefit which doth redound from them. From the ground of this reason laid down in the word wherefore, noting (as I told you) the benefit and usefulness which our Apostle had found to be in those graces, wherunto he doth exhort them.

This observation may be gathered, that

There is no more forcible argument to persuade unto the performance of holy duties, than to propound the usefulness and profit proceeding from the same. This made him so diligent in exhorting them herein; and hereby likewise did he persuade them unto a diligent performance of the same. Thus Solomon, Keep my commandments and live. Hear instruction and be wise. Blessed is the man that heareth me, watching daily at my gates, standing at the posts of my doors; for whoso findeth me, findeth life, and shall obtain favour of the Lord. Thus Moses, If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, blessed shall he be in the City, and blessed also in the field, &c. Thus David, He that doeth these things shall never be moved. Thus Paul, So shall ye see me obtain. Thus our Saviour Christ, If ye continue in my Word, then are ye my Disciples, indeed, and ye shall know the truth, and the truth shall make you free. Thus the Lord himself, If how do well, shall then not be accepted.

The Reasons hereof are these, 1 Because naturally we affect profit, our minds are inflamed, and kindled therewith. Whence it is, that there is no enterprise (almost) so dangerous, which men dare not undertake, through the hope of gaine; as daily experience sheweth. 2 Because the usefulness and profit which proceedeth from the performance of holy duties, is such.
Verse 12. an incitement thereunto.

such, that it excelleth all other profis, both in the measure, in the worth, and in the continuance, all which are extraordinary; which must needs bee, because else few would (as I suppose) set themselves about the performance of holy duties, the paines being fo great, the impediments fo many, the labour more than ordinary. And that the utilitie hereof is such may be thus evidenced. Such as have got faith, vertue, knowledge, &c. Such as do diligently imploy themselves herein, are reconciled unto God, redeemed by Christ, assured of their salvation, cannot fall away totally & finally, shall undoubtedly obtain the kingdom of heaven. And who, I pray you, believing and duly weighing those, and the like benefits, but would for such gains, undertake even the most difficult and laborious paines?

Hence it followeth, that
As the Preachers of God's Word, doe propound unto their people the great utility and profit of faith, vertue, knowledge, and the like graces, and of the performance of such holy duties as God requireth of them, so they should thereby be incited unto an endeavouer after those graces, unto the performance of such holy duties. But alas, how few are there which give ear unto their words; which doe not perform the profits of this world, before that rich, profitable and glorious reward, which God hath laid up for those that love him? Oh that we could truly conceive of this profit! Of this great, unspakeable, profitable, perpetual, excellent, and most glorious reward! Oh that we could be adorned with this treasure! enamored with this pearl. The Queen of Sheba, when shee heard of the wisdom of Solomon, undertooke a long & tedious journey. The Shepherds when they were informed of the birth of Christ, went to see him, as all the three wise men. We bee of the profit of faith, vertue, knowledge, &c. Why then doe not we endeavour for the same? They are worth our paines, we shall be sufficiently recompenced. They are excellent in themselves, they will be unto us most profitable. If any of you heare of a good bargaine, yee strive who shall be first: be not deceived, great is the game of godliness, God is a liberal
Ministers must not be negligent

Chap. I.

The matter of it.
It will not be negligent to put you always in remembrance of these things.

The matter of this Reason, is our Apostle's resolution, not to be negligent to put them always in remembrance of the selfe-same things, whereunto he had formerly exhorted them. Wherein these points are briefly to be considered. 1. The vice which he avoydeth, negligence, in his calling, determinately, and absolutely setting downe his resolution, that hee would not bee negligent. 2. The verue whereabout hee doth set himselfe diligence in his calling, for not to be negligent in his calling, is to be diligent in the same. 3. The action, wherein he would be diligent: to admonish them, or put them in remembrance of the selfe-same graces, whereunto he had already exhorted them. 4. His constancy, and perseverance therein, he would be incessantly, continually, always careful of the same.

For the 1. the vice which he avoydeth, is negligence in his calling, and that in a particular branch thereof, namely, in using them in mind, of those things which did concern their salvation, of those graces which he found to be beneficial and profitable unto them. I will not ( faith he ) be negligent to put you always in remembrance of the same things. From this particular, which is but one part of a Ministers office, I inferre this general, that

The Ministers of Gods Word ought not to be negligent in their calling, a Minister is a shepheard, and therefore hee must feed his flocke, like a shepheard; he must gather the Lamebe with his arme, and carry them in his bosome, gently leading those which are with yong: he is Gods messenger, and therefore must cry aloude, and not spare, lifting up his voyce like a trumpet, to shew people their transgressions, and the house of Jacob their sinnes. They must preach good tidings unto the meek, bind up the broken-hearted, proclaime libertie to the captives, the opening of the prison to them that are bond. They must root out, and pull downe, destroy and throw downe, build and plant. They are watchmen appointed by God, and therefore
Verse 12.

in their Calling.

Verse 12.

For as men have need of silken, and of velvet, and of divers kinds of cloth, so have they need of divers sorts of ministers.  

They are labourers, husbands, ambassadors, and therefore must not be negligent.  

This made Saint Paul say of himselfe, Woe is unto me, if I preach not the Gospel: and unto Timothy, I charge thee therefore before God, and the Lord Jesu Christ, who shall judge the quick and the dead, as his appearing, and his kingdom: preach the Word, be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine.

The Reasons hereof are these.  1 In regard of God, he enjoineth them that they should not be negligent; he promiseth them his assistance and furtherance: he threatneth judgments against the negligent: yea, and by negligence great dishonour is done unto his name.  2 In regard of themselves, they break their covenant and promise, made unto God when they enter into that ministry; being negligent, they are bad examples unto others in their particular calling, they draw upon themselves God's judgments, yea, their gifts decay in them.  3 In regard of their people, hereby they continue in their sinne, hereby they excuse themselves continuing in them, hereby they do everlastingly perish.

Oh then let us by all means possible avoyde this horrible sicke of carouselles and negligence, let us not bee dumbe dogges, delighting in stealth, let us not bee like unto sheepe, which looke narrowly to the sheece, but starue the flocke; having their Tithes, care not what becommeth the sfoules of their people: but let us even abhorre this pestiferous vice, as prejudiciall unto God's glory, perricious unto our selves, and tending to the destruction of our peoples souls. It is a sicke in a shepheard, not to looke carefully to his sheece, because the life of the creature is in his hand; but it is a greter sicke for a Minifter not to looke carefully to his flocke, the souls of his people being in his hand.

For the 2, the verse whereabout he doth set himselfe is diligence in his calling, for to be negligent, as I told you, is to be diligent, whence note that

The Preachers of God's Word must be diligent in their calling; say unto Archippus (saith Saint Paul) Take heed unto thy calling.
Ministers must be diligent in their Calling: Chap. 1.

1 Tim. 3:2.
unto the Ministry, which thou hast received of the Lord, that thou fulfill it. And again, A Bishop (or Preacher) must be vigilant. And again, Till I come, give attendance to reading, to exhortation, to Doctrine, neglect not the gift that is in thee, meditate on these things; give thyself wholly to them, take heed unto thyself, and to the doctrine that continueth in them, &c. And again, Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of God. Thus was Christ in his, thus were the Apostles diligent in their Calling.

Reasons.
1 In regard of the greatness of the work: men and women are not easily brought unto a loathing of sin, unto a love of grace; man's heart is hard as a stone, it will not be easily mollified. The hammer of the Word must again and again, beat and bruise the same.
2 In regard of the uncertainty of our life, the shorter and fewer our days are, the better should they be employed. Happy shall we be, if when our Master cometh, he findeth us well doing, even diligent in our calling.
3 In regard of the greatness of our reward, we shall shine as stars in the Firmament of God, we shall get a crown of glory that fadeth not away. 4 In regard of the great benefits which hereby redoundeth unto others, even the salvation of their souls.

Hence it followeth, that

Vse.
As the Preachers of God's Word ought to be diligent in their calling, so people must animate and encourage them unto this carefulness. As Preachers are to withdraw their minds from the things of this world, and all other lesser things which may hinder their diligence, (as we read of the Apostles which for this cause chose seven Deacons, which might take care for the poor,) and so they might give themselves continually to prayer, and to the Ministry of the Word;) So must people avoyde all such occasions, as may withdraw them from the same, ministering unto them in all good things. If we must be diligent in seeking your good, yee must likewise be diligent about the same; as we must be careful to preach, so must ye be careful to hear: as we must absolutely resolve with our Apostle.
Apostle not to be negligent in the performance of our duty, so must you absolutely resolve, not to be wanting unto your selves, in the performance of yours. But alas, how many are there, which prefer the negligent before the diligent, which think the worfe of their Ministers, even for their painfulness and diligence? yea, how many are there likewise which require diligence in their Pastors, but (as Pharaoh’s Task-masters which exacted a great number of Brickes, but thought it too much to allow straw) grudge them their maintenance: yea, and others there are also (the more’s the pity) which doe so voxel their Ministers with Law-businesses, that they cannot study, cannot performe that diligence which is required of them.

For the 3, the action wherein he doth resolve to be diligent, or not to be negligent, is to put them in remembrance of those graces wherein he had already exhorted them, whence may be noted, that people have neede againe and againe to be put in mind by the Preachers of God’s Word, of the self-same duties wherein they have been formerly exhorted, even such as know their duty toward God and their neighbours, and acknowledge the Gospel of Christ Jesus, with the infallible truth of the same, have need to be put in mind of the self-same things, wherein they have been taught, and whereunto they have been so often exhorted. For this cause, the Gentiles befoung Paul, that the same words might be preached unto them the next Sabbath. Often did Moses exhort the people to love the Lord, often did the Prophets call upon the Israelites to return unto the Lord, often did David invite us to thankfulness, and to praise God. Often did our Saviour prescribe his Disciples to love one another, againe and againe enjoying the same precepts, in the same words, as also his beloved Disciple John in his Epistles. Thus here our Apostle resolved to performe the same.

The Reasons hereof are these. 1 The negligence of most hearers in the performance of those duties whereinunto they are exhorted. 2 Their forgetfulness of them. 3 The many loss and impediments which they meet withall in the performance of them.

Hence

Exod. 5:18.

D. People have need againe and againe to be put in mind of the same duties, whereas they have been already exhorted.

Acts 13:42.


 Isa. 30:15 and 44:24.

Jer. 3:1, 7, 12 and 14:22 and 4:1 and 4:5 and 5:5 and 6:10 and 8:7-11.

2 John 5.

Reasons.

1

2

3
Hence it followeth, that

None ought to be offended with the Preachers of God's Word, for their often and frequent exhortations unto the same duties. It's not laziness in them (as many suppose) but negligence, carelessness, and forgetfulness in your selves, who have as much need to be put in mind of the same things as King Philip had, of one to put him in mind of death every day. If thou remainest in thy sinnes, drunkenesse, malice, covetousness, swearing, insinuality, and the like, halfe thou not need againe and againe to be dehorted from the same? yea, if thou stondest, halfe thou not need to be often admonished to take heed of thee thy day?

For the 4. His constancy or perseverance, alwaies, whence his note, that the works of a Minister is continual, never at an end, so long as he liveth: when he hath finished his Sermon, his works is not then at an end, he must preach it, neither is then his workes at end, he must pray unto God to give a blessing unto it, neither is it then at end, he must prepare himself for another; beside, he must vise the sicks, instruct the ignorant, strengthen the weakes, and the like.

Hence it followeth, that

The works of the Ministry is a laborious works, not an idle calling, as too too many flander it. It's not the works of one day alone which is the Sabbath, but of all the dayes of the weekes, wherein we must prepare our selves, especially for the Sabbath. Many I confess, through their negligence and indiscretion bring the Ministry into contempes, in as much as on the weeke dayes they doe wholly employ themselves about other busineses, tending to profit or pleasure, thinking that they performe their dutie well enough if on the Lords day, they reade or preach a little, though other men laboure: whereby it commeth to passe that the calling of the Ministry, is not so esteemed, honoured and respected, as it should be. Howsoever, such as will truly conceive the nature of it, shall finde it to be difficult and laborous, whereof he may say, who is sufficiently for these things. Thus of the Reason.

Touching the prevention of the objection, it's laide downe
There is but one truth.

in these words, though ye know them, and be established in the present truth: whereof the same doctrine may be gathered, which I have already observed on the third particular of the preceding reason, and therefore doe here patie by the same, namely, that even such as know their duty towards God and their neighbours, and acknowledge the Gospel of Christ Jesus, with the infallible truth of the same, have need to be put in mind of the selfe-same things, wherein they have been taught, and whereunto they have been exhorted.

Hence also divers other observations may bee gathered,

1. That it is the duty of Christians to know and to be well acquainted, with the gifts and graces of Gods Spirit; Faith vertue, knowledge, and the like; knowing their nature, their effects, their worth, the great use of them, and the like; the ignorance of which, occasioneth for the most part our contempt of them, for, who will esteeme of grace, but such as know the worth of it?

2. That it is lawful for Ministers to teach or write, as well these things which are vulgar and well knowne, as those things which are rare or lese knowne, agreeable with the practice of Saint John, I write these things, not because ye know not the truth, but because ye know it. And of Saint Paul, It grieved me not to write the same things unto you, but for you it is safe. They must chuse rather to profite, than to please, though some know, all knowne, yes, they that know most, had need to be incited unto more knowledge.

3. That it is not enough to know the truth, unless we be established therein, we must be stedfast and immovable; as we have received Christ Jesus the Lord, so walking in him, rooted and built up, and established in the faith; strengthened and well grounded therein.

4. That that is the only truth which was preached and proposed by the Apostles in the Primitive Church. There is but one truth, and they had that truth, delivere into them, by immediate revelation, confirmed by miracles, wherein also they could not err, that being peculiar unto their Apostleship.

Hence

Though ye know them and be established in the present truth.

Of Christians must know and be well acquainted with Gods graces.

Of Ministers may teach and write even of things vulgar & well knowne.

1 John 2 2.

Phil. 3 1.

Of. We must not only know but be established in the truth.

1 Cor. 15, 58.

Col. 2 6.

Of. That that is the only truth which was preached by the Apostles in the Primitive Church.
Hence it followeth,

1. That, whatsoever Doctrine doth not agree with the Doctrine of Christ and his Apostles, is not the truth of God, but an humane invention, the Doctrine of Devils.

2. That we ought not to admit of any Doctrine but that which agreeth with the Doctrine of the Apostles, and so, not of Popery, Anabaptisme, Fanatism, Atheisme, Jewisme, Paganisme, and the like, Saint Paul himselfe, laying, Though we or an Angell from heaven preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. And therefore that wee ought to examine every Doctrine by this rule, so admitting or rejecting the same. Thus of the second Reason.

Tea, I think it meet, as long as I am in this Table.

Ver. 13. nacle, to stirre you up, by putting you in remembrance.

These words contain the second Reason whereby our Apostle doth enforce his former exhortation. It is taken from the consideration of the duties, whereunto by reason of his calling and office hee was bound. It may be thus concluded.

If after a serious consideration of mine office and calling, I find that it is just and equal, yea, a duty prescribed by God, that I should by daily exhortations so long as I live, stirre you up unto the performance of those duties, whereunto I have already exhorted you: then ought ye to be provoked, to performe the same.

But after a serious consideration of mine office and calling, I finde that it is just and equal, yea, a duty prescribed by God, that I should by daily exhortations so long as I live, stirre you up unto the performance of those duties, whereunto I have already exhorted you.

Therefore ought ye to be provoked to performe the same.

That our Apostle did seriously consider of his office and calling, and what did belong unto the same, appeareth by his
owne confession, I think it meett, I count, esteeme, and judge
to be but my duty, when I doe thus put you in remembrance
of these things. Now, how can one absolutely refuse, judge
determine of a thing, unless he doe first of all meditate,
and consider of the same? That from this consideration befound
that it was his duty and part, by reason of his office, to put them
in minde of these things, so long as he did live, appeareth al-
so by his owne acknowledgment, I think it meett, just, and
equal, so long as I live to provoke you to good works, to pro-
voke you unto an endevour, after the gifts and graces of Gods
Spirit, by mine exhortations, And therefore that hee would
have them, from the consideration of his due towards them,
in stirring them up, to performe theirs, in being stirred up;
from the consideration of his due towards them, in provo-
kings and exhorting them to the performance of holy duties,
to performe theirs, in being provoked and exhorted unto the
same, is plain from the very coherence of this verse with
the former, noted in the word you, for having in the former
laide downe his resolution, that seeing he found those graces,
whereunto he had exhorted them, to be so profitable and bene-
fitial unto them, that therefore he would not be negligent to
put them always in remembrance of the same; hee doth now
in this verse shew a reason of his resolution, even because it
was his office, calling and due, to doe according to his reso-
lation, by both which he would have the to endevour for those
graces, whereof he had resolved to put them in minde, as
well from the mighty arising from them, as from the due
required of himselfe.

Hence this general observation may be gathered, that
The consideration of the duty which God doth require of
preachers, ought to provoke people unto the performance of
holy duties: this is the very force of this reason, the very
end and ayme of our Apostle in this place. God doth require
of us, to winne your soules; to warne you of your sinnen; to
seade you with the wholesome food of his word; to begget you
unto God through the gospel: to travell in birth, till Christ
be formed in you: to give our selves wholly unto holy exerci-
Yes, and I think it meett, &c.

D. The consideration of
the duty which
God requireth
of preachers
ought to in-
cite people un-
to the perfor-
manee of holy
duties.

Pro.11.30.
Eccl.3.5.
Acts.20.38.
1 Cor.4.15.
1 Tim.4.15.
Hab. 2:1.
Rom. 15:16.
2 Tim. 4:1.
2 Cor. 3:20.
1 Cor. 4:1.
Phil. 2:24.
1 Cor. 5:10.
1 Tim. 3:10.
Matt. 9:37.
John 5:13.
1 Cor. 3:5.
1 Tim. 6:15.
1 Cor. 9:9.
Dan. 12:3.
John 14:16.
1 Thess. 1:19.
Mark 15:14.
Heb. 3:6.
Exod. 14:2.
Matt. 15:30.
Phil. 3:18.

As Ministers perform their duty, Chap. 1.

1. For your good; to stand continually on the watch-tower;
2. To sacrifice you unto God; to preach the Word, being infants in season, out of season, reproving, rebuking, exhorting;
3. With all long-suffering and doctrine; we are God's ambassadors to the poor, soldiers, labourers, bondmen, builders:
4. We are his spiritualowers, reapers, watchmen, planters, ploughmen, stokers, and all for the good, welfare, and benefit of your souls; yea, that we may perform those duties, God doth both allure us by promises, and terrify us by threatenings.
5. Take a taste of either, if we do endeavour rightly to perform those duties, then we shall shine, as the brightness of the firmament, and as the stars for ever and ever. We gather fruit unto life eternal. We shall get a crown of rejoicing, when the chief Shephard shall appear, we shall receive a crown of glory, that fadeth not away. By the contrary (such as do not endeavour to perform those duties, they shall undoubtedly perishe). If the blind lead the blind, both fall in the ditch. God requireth the people's blood at their hands, a woe is pronounced against them, they shall be cast into outer darkness, whose end is destruction, whose god is their belly, whose glory is in their shame, who mind earthly things. These and many the like sentences are recorded in the Scriptures, no doubt, as well for yours, as for our instruction, that you duly weighing and considering the same, may endeavour to perform your duty towards God, as we are to perform ours towards you.

2. To whom are we sent? is it not to you? for whose profit are we sent? be burning and shining Candles, is it not for yours? To what end are we appointed: watchmen, labourers, workmen, teachers? is it not for your good? should not you then receive us; being sent: learn, being taught; take warning, being admonished? must we speak our piece, our time, our labour, for your good, and yet will you none of us? must we be infants in season, and out of season to admonish you, and yet will you not take heed of our warnings? must we as Candles walk, burn, and consume away to give light unto you by our Doctrine, and conversation, and will not do so?
walk according to the light, or embrace the same? Shall all these things be in vain? Shall the many exhortations of God unto us to performe our duty towards you, and so many exhortations of ours unto you from God to performe yours towards him, shall all those I say, be in vain? God forbid. The more God doth admonish us, and we admonish you, the more do you set your selve about the performance of holy duties, persuading your selves, that if yee doe performe them, yee shall be partakers of those promises that belong unto painfull, faithfull, and diligent Pastors, even the eternal crowne of glory; and if yee doe not performe them, yee shall be partakers of those judgements, which are threatened against such as are loyters, and unfaithfull in the Ministry, blind watchmen that cannot see, dumbe dogs that cannot bark, ignorant shepherds that cannot understand; even utter darkness, where there shall be weeping and gnashing of teeth. Therefore doe I beseech you in the feare of God, to take notice of our duty towards you, that you may performe yours towards God: let our painfullnesse stirre up your painfullnesse; let our diligence provoke you to be diligent, let our many and often exhortations, unto the performance of holy duties, excite you unto the performance of the same.

But, leaving this generall, handle we the reason it selve in particular, containing these three things. 1 The ground and cause which moved our Apostle to put them in remembrance, of the fore-mentioned graces, even the finenesse and equity of his calling and office. 2 How long hee found himselfe set unto the performance of this duty towards them, even during his natural life, as long as I am in this Tabernacle. 3 The benefit which people receive by the often and frequent admonitions of Gods Word, they are stirred up, raised from their dulnesse, secureitie, carelesnesse, provoked unto the performance of holy duties. For I think it mee, as long as I am in this Tabernacle so stirre you up, by putting you in remembrance.

For the 1, The ground and cause which moved our Apostle, to put them in remembrance of the forementioned graces, was...
was the duty whereunto by reason of his office and calling he was bound, I think it meeteth, having searched out my duty, considered mine office and calling, I finde that I am tied to put you in mind of these things; that I doe, but what is equal, just, fit, and meet, when I endeavoure all that I can about the same; I am called to be an Apostle of Jesus Christ, a Preacher of his Word. I have received particular direction from him touching mine office, and therefore cannot doe otherwise, but put you in mind of these things.

Hence this observation may be gathered, that

The consideration of the equity and fitness of these duties which God requireth of us, in our particular calling, is an excellent means to provoke and further us in the performance of the same. I explicate it thus, Our Apostle of a Fisherman, was called to be a Fisher of men, he was fitted with gifts answerable unto the same, he received a commission from Christ thrice reiterated, to feed his flock; it was shown him, that being converted, he should strengthen, confirme, and convert others; he considering the equity and fitness of this duty, doth accordingly endeavour to perform the same. I explicate it further, If God call a man to be a soldier, to fight against the enemies of Christ, the consideration of the equity of this duty, cannot but provoke him to be courageous in fighting. If God call a man to be a servant (as many of you are) he bargaineth for meate, drink, and so much wages, to doe such and such works; if he doe duly consider his duty, he shall finde it to be just and equal; that as he looketh for his wages, so he should doe his works. If God call a man to be a Master, and to have servants under him, (as many of you have) he bargaineth with his servants to entertain them, and to give them so much wages, for such and such works, teaching, teaching, keeping of sheep, or the like, if he duly consider his duty, he shall finde it equal and meete, that he himselfe should well performe his duty towards his servants, as they theirs, towards him. This I might instance in every other particular calling, and so prove, that the due consideration of the equity and fitness of the duties required therein,
Verse 13. to performe the duties thereof.

... doe exceedingly provoke unto the performance of the same. By this Joseph was kept from committing adultery with his Masters wife: By this Jacob performed true and faithful service unto Laban: By this David was kept from killing Saul: By this the Apostles continued in preaching unto the people notwithstanding the contrary commandments of the Pharisees: and by this every child of God, doth overcome the many and great difficulties in his calling, courageously and cheerfully going on in the same, acknowledging the duties thereof to be just and equal, and such as they are bound to performe.

The Reasons hereof are these. 1. Because hereby we take notice of the author of our calling. 2. How God hath in his wisdome fitted us for our callings. 3. Of Gods protection over us, and the great comfort which wee have had therein. 4. Of the reward which we shall have, if we be conscionable in our calling, even salvation; as condemnation shall befall such as are careless and negligent therein.

Hence it followeth,

1. That those are blameworthy, much to bee reprehended, which remove into callings, without any consideration, not so much as taking notice of the duties belonging thereto. So also those, which complain of the toyle, the matter, laboriousness, and difficulty of theirs, the pleasantness, easiness, and gain of others, although God hath fitted others, for their callings, and themselves also, for those wherein they are. If any have cause to repine and complain, certainly our Apostles had most his calling being so laborious, the danger wherein he was so great, and the enemies, which opposed themselves against him, so many; but he vanquishing all those difficulties, doth acknowledge the equity of his calling, and from thence, provoketh himselfe to the performance of the works of his calling, stirring him up, by his example to doe the like.

2. That according to our Apostles practise in his calling, we ought to to Recommend ours, to to behave our selves in ours. As be from the consideration of the equity of his calling did stirre up himselfe to administer them, so must wee, unto
unto the performance of the duties of our calling: art a gisrate, art thou an householder, art thou a servant, art th a tradesman, haft thou any office, either in the Church, or the Common-wealth? Take notice of God's goodness and wi. dome, in calling thee thereunto: of the gifts, wherewith h hath filled thee for the discharge of the same, and thou finde that the duties, which thou art to performe in thy c. ling, are just and equal, whereby thou shalt be the more in sed dully and truly to performe the same.

For the 2, the time wherein he did resolve to put them remembrance of those things, was, during his natural life, long (faith he) as I am in this Tabernacle, that is, as long I live. The speech is metaphorically, wherein our Apo. doth compare his body unto a Tabernacle, Tent, or Pavi. on, a sitting habitation, or possible house. was by way. ing men in their journey, and soldiers in Warre, having fixed some, setted place. The same metaphor Saint P. also useth, For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an bo not made with hands, eternall, in the heavens.

Hence divers things are implied.

1 The frailty of this body of ours. A Tent, Tabernacle Pavillion is not made of any strong mater, having a few p for the timber, and thinne cloathes for the walls; a weake li. ging, quickly taken downe, easily overthrowen. So this dy of ours, is but a poor, sily, weake, lodging of Clay, wh by sickness or paine, is quickly dissolved, easily overwt. med, our strength is not the strength of stones, or our flesh braise.

2 How much we have of the helpe and assista. of God, as a Tent or Tabernacle hath need of often repar. ons, as being in danger to be overturned by wind, cut dow by enemies; so have we of God's continuall protection, as inin continuall danger of the tempestuous winds of perfe. tion, the fierce assaults of our spiritual enemies.

3 Our mutable and changeable estate, as Tabernacles Tents, have no certaine place of abiding, but are in one p.
Verse 13. Our Tabernacles must be dissolved.

to day, in another tomorrow; So neither can we assure our selves of any, being as grass, growing in the morning, cut downe ere night, yes, often driven to change our dwellings. This Tabernacle of our bodies will not always stand; God will certainly take it downe, it shall not continue.

4. That our souls in this world, are but as guests, strangers in our bodies, from which for a time they must be separa-
ted.

5. That in this world we are as Pilgrimes, as Warriors, in a combating estate, or state of warfare, warring against the Devil, the world, and our owne corruptions, terrible and fierce enemies.

6. That at the length we shall have a settled abode, and fixed habituation, in the kingdom of heaven, even when this our Tabernacle shall be dissolved.

From all which a threefold use may be gathered.

For Instruction, 1. That we have small reason, either to pamper our selves so much, to extoll and magnifie our selves so much, or to trouble our selves so much with the things of this world, for the maintenance of our bodies: what are they, but filthy Tabernacles? a little paine, a little sickness, any kind of death will quickly overturne them. 2. That wee should be willing to have these our Tabernacles dissolved our journey ended, our warfare finished. 3. That we ought with all speed and diligence to performe those duties which God requireth of us, in as much as we are uncertaine when our Tabernacle shall be dissolved.

For Confortation, unto all the afflicted and distressed members of Christ Iesus, who groane here under heavy burdens, in their earthly bodies, brittle, sence, frail Tabernacles, whose soules doth even long with the Apostle Paul to be dissolved, and to be with Christ Iesus; who are here persecuted for the cause of Christ: to all such I say, be comforted, rejoice, thy body is a tabernacle, it will not be long ere the pinne of thy tabernacle shall be lost, ere thou shalt be freed from all thy trou-
bles, and be with our Saviour Christ.

For Exhortation, 1. Let us employ little care about our bodies,
Often admonitions of the Word, how needful. Chap. 1.

Let us so and prepare our selves for a better life. Let us humble our selves under the consideration of our frail and brief estate, whatsoever any ambitious proud thoughts arise within us. Let us labour and endeavour whilst we are in this Tabernacle, to perform the duties of our calling, seeing we know not how some we may be called from the same. Let us not content our selves with some few times performing the works of our calling, but resolve with our Apostle, so long as we are in this Tabernacle, to perform the same. Though thou art aged, as at this time our Apostle was, though thou hast performed thy duty diligently in former times, yet art thou not discharged, thou must so continue unto the end; even so long as thou art in this Tabernacle. Art thou a Minister, thou must continue thy ministerial pains, even to the death. Thou art married unto the ministry, thou hast not received it, with condition to leave it, or call it off at thy pleasure, but must continue in it, abide therein. The life may be said of people, so long as thou art in this Tabernacle, thou must have God's Word, meditate, pray, and perform the like duties.

For the 3. the benefits which people escape, by often and frequent admonitions, they are stirred up, provoked unto the performance of holy duties. To stir up doth import, either deadness, sleeping, drowsiness, dulness, sloveness, or the like. The children of God, before their conversion are dead in their sines, but God doth raise them up by the preaching of the Word. After their conversion, they do many times fall asleep, become slow, dull, and drowsie, in the performance of holy duties, from which God also by the admonitions of his Word doth raise them up, working powerfully by the same upon their affections. And this I take to be our Apostle's meaning, when he faith, That be thought it meeteth to stirre them up, by putting them in remembrance.

Hence may be observed, that God's children have continual need of the frequent and often admonitions of God's Word, whereby they may be stirred up and provoked unto the performance of holy duties. The
practise of our Saviour Christ, and his Apostles in the New Testament, as also the practise of the Prophets in the Old, not ceasing againe and againe, by their exhortations to stirre up their hearers to the performance of holy duties, doth sufficiently conforme the same.

The Reasons herof are these. 1 In regard of the manifold oppositions which we meet withall in the performance of holy duties, namely, our natural corruption, dulness, and drawinesse, the manifold temptations of the Devil, the allurements, enticements, provocations, and evil examples of the world, the repining and rebellious lust of our own selves; the impossibility and difficulty which feemeth to be in the performance of holy duties, our inability and weaknesse in the performance of the same; all which (and the like) we vanquishe by the frequent and often admonitions of Gods Word, without which we were not able to prevail against them. 2 In regard of the continuance and perseverance which God requireth of us, in the performance of holy duties. 3 In regard of those motives whereby men and women are moved to serve God, which are hope of reward, or feare or danger; Now, how can we duly apprehend either, but by the frequent and often admonitions of Gods Word; they being the means whereby we fall in love with the service of God, goe on, and proceed in the same. 4 In regard that we cannot so precisely, exactly, carefully, and diligently performe holy duties, but that we have still needs to add thereunto.

Hence may we conceive, 1 Gods great goodness towards us, in continuing amongst us his holy and heavenly Word, whereby we may be stirred up from our dulnesse, drawinesse, and laxinesse, unto the performance of holy duties. When there was no King in Israel, every man did that which was right in his owne eyes: Whence arose great confusion, and manifold evils: where also there is no vision, the people perish. Such as have beene sick, know best what a great benefit health is, and if ever we had had experience of the want of the Word, (as the Israelites had) we would
would esteem the having of it, to be of inestimable value.

2. The great vanity and wickedness of those, which speak against the frequent preaching of God's Word, as if in these days there were too much preaching, and Preachers did take more pains than needeth. It's to be feared that such are rather dead than lively, that they could be as well contented, that there were no preaching as seldom preaching.

3. The great thankfulness which we owe unto God for his Word; the great diligence which is required of us in the hearing and practising of His Word. Oh that we could be truly thankful for the same, obedient thereunto! Oh let us while we have this light, walk according to this light. Seeing God by his Word doth awake us, be we warned up, left continuing in our sinness, and neglecting to perform the service of God, we be left unto ourselves, and to sleep unto death, everlastingly perishes. Thus of the second Reason.

Ver. 14. Knowing that shortly I must put off this my Tabernacle, even as our Lord Jesus Christ hath shewed me.

The third Reason contains a third Reason, whereby our Apostle enforceth his former exhortation. It is taken from the brevity of his life, thetourness of the time, wherein he was to live, and may be thus framed. If the time be at hand, wherein I must die, and to cease to exhort you any more, either by word of mouth, or other Epistles, then ye ought to endeavour for these graces, wherein I do now exhort you. But so it is, that I know certainly, and am verily persuaded, that I must shortly put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

Therefore ye ought to labour and endeavour for the same.

Or, we may conceive them as a reason, why our Apostle doth resolve not to be negligent to put them in remembrance of these graces, even in regard, that he was shortly to die, and
Verse 14. whilst the Preachers thereof continue.

may be thus framed. If the time be at hand, wherein I must
die, and so cease to exhort you any more, then must not I be
negligent whilst I live to stir you up, by putting you in remem-
brance.

But the time is at hand, wherein I must die, and so cease to
exhort you any more.

Wherefore must I not be negligent whilst I live, to stirre
you up, putting you in remembrance.

Understanding the words both ways, two general observa-
tions may be gathered.

The first is this, that

People ought to be so much the more diligent, in obeying the
exhortations of God's Word, as in likelihood they are to be
deprived of the Preachers of the same. Yet a little while (faith
our Saviour) is the light with you, walk while ye have the
light, lest darkness come upon you, for he that walketh in
darkness, knoweth not whither he goeth: while ye have the
light, believe in the light, that ye may be the children of light.
And now behold (faith Saint Paul) I know that ye all among
whom I have gone preaching the Kingdom of God; shall see
my face no more; take heed therefore unto your selves, and to
all the flocke, over the which the holy Ghost hath made you
overseers. The nighter the time drew, wherein Elias was to
be taken up unto heaven, the more closely did Elisha follow
him unto his great profit. Many more doth God deprive
people of the Preachers of his Word, sometimes by transla-
ting them from the place wherein they are, unto another,
sometimes, by raising up adversaries against them, which
persecute them unto the very death, sometimes by sickness;
sometimes by suffering them to be silenced, banished, imprison-
ted, mort times by death, taking them unto himselfe. Which
way sooner I say, people are in likelihood to be deprived of
them, they must be so much the more diligent, in obeying the
exhortations of God's Word delivered by them.

The Reasons hereof are these. 1 Because it is a great and
heavy judgment of God, to be deprived of painfull and faith-
full Preachers, which few consider, but such as feels and find
1. 4 the

Knowing that shortly I must
put of this my Taederalcye,
D. People
ought to be
so much the
more diligent
in obeying the
exhortations
of God's Word,
as in likelihood
they are to be
deprived of
the Preachers
of the same.
Iob.12:15;16

2 King.1.2.
The losse of a faithful Minister. Chap. I.

the same by wofull experience. This is apparent, if either we consider the works about which they are, or ought to be exercised, or the need which we have of them. Their works are, To preach the Word of God, and administer the Sacraments, as the Levites and Priests did in the Old Testament, Peter and the Apostles in the New.

To confute false Doctrine, and the Teachers of the same, as Elias and Jeremiah did in the Old, Paul & Peter, in the New. To exhort unto unainted repentance, and conversion from sinne, wherein both the Prophets and Apostles were much conversant. The need which we have of them, is no leffe apparent, namely, that by them we may be rous'd from our security, told of our sinnes, informed of God's will, comforted in the time of distress, and the like. They being also the horses and Chariots of Israel; even such, who many times by their prayers, hinder God from proceeding in judgements against us. This the examples of Moses, Samuel, Jeremiah, David, doe manifestly conforme. Amongst all God's judgements inflicted here, there is not a more severe and terrible judgement then this; even the removall of painful and faithful Preachers. This being a fore-runner of others, as was Lot's removall from the Sodomites, Noahs from the old world.

2 Because God doth many times deprive people of their painful, laborious Pastors, in regard of their disobedience, and contempt of God's Word, preached by them. This Saint Matthew saith, And he did not many mighty works there, because of their unbelief: And Saint Paul, Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and they will hear it.

3 Because oftentimes, when God doth remove his faithful servants the Preachers of his Word, there doe succeed in their places, dume dogs that cannot bark, blind watchmen that cannot see, ignorant shepherds that doe not understand, which will not take pains to feed the flock committed unto their charge.

4 Because God doth oftentimes punishe the contempt and disobedience
disobedience of his Word, by giving over the consciences thereof unto sensuality, deadness, hard-heartedness, security, and the like. For which cause he doth permit such to be their spiritual Rulers, which will go before them in all manner of sins, whereby the truth of that Proverb appeareth, Like people, like Priest.

The Fos of this point are twofold.

For Reprehension. 1. Vnto such as do not esteem of the Preachers of Gods Word, thinking them indeed a charge and burden unto them, whereof they would willingly be eased, and from which they would with all their hearts be freed, contrary unto the prudens of the Heathens, and Idolaters. How were Baali priests esteemed by Isaias? the Priests of the Grave by Ahab? The Egyptian Priests by Pharaoh? How are Popish Priests esteemed by Papists? Heathen Priests esteemed by Pagans? the Mahometan by Turks? And yet alas, the true Preachers of Gods Word, even amongst Christians, as spectacles unto the world, as laughing and gazinge-stocks unto others. 2. Vnto such as do not, while God doth continue the Preachers of his Word amongst them, make use of their labours: They will doe but what they list, they will embrace but so much of the Word, as maketh little against them, being contented to hear the Word, (as Herod did) but unwilling to part with their sinnnes, as Herod would not part with Herodias. It may befall such one day (as unto Saul, who sought also Samuel when he was dead, whose counsel he did not regard whilest he was not alive) that they would be glad to have those Preachers again, whom they formerly despised. 3. Vnto such as are so farre from being diligent in embracing the admonitions of Gods Word, by how much they are in likelihood to be deprived of their Comforts, hereby putting on a resolution to continue in their sinnnes. Thence or the like speeches are then uttered by them. We have been long plagued by this man; we could not take our pastime and pleasure, but we are sure to be reproved by him: he was full enuying, railing against our good fellowship, merry meetings, and the like; we shall now have a little more liberty then.
Vse to be made of the Word preached, Chap. 1.


than we had. Esau resolved that after his fathers death (which in his conceit drew nigh) he would kill his brother Jas- 

cob. The Philistines rejoiced when they had Samspons in their 
hands, whom they determined to kill. The Israeltites, sup-
posing Moses had beene dead, fell to their Idolatry; but Esau's 
resolutions was abominable. Samspons death proved the 
death of thousands of the Philistines, and the Israeltites Idol-

atry tended to their own ruine. So, if thou resolvest after 
thy Pastors death, to follow after sinne, thy resolu-
tions abominable, if thou rejoicest at their death, thy 
joy shall be turned into sorrow, thy wickednesse, shall tend un-
to thine owne destruction. What gaine thinkest thou to get by 
the removing, by the death of thy Pastor, that thou shalt then 
without controllment, take thy pleasure in drinking, whoring, 
swearings, profaning Gods Sabbath, and the like, is this all? 
It is even as if thou didst say, By the death of this man, I shall 
without any controllment runne headlong unto destruction. As 
those children commonly prove worst which are seldomest 
rebuked or correctted, (as Adonijah, whom his father had not 
disleas'd at any time, in saying, why haft thou done so? as 
also the sons of Eli) even so those people prove most licenzii-
one and wicked, which want painfull and faithfull Preachers, 
to instruct them in the wayes of God, by admonishing them 
of their faults, and threatening Gods judgements against the same. 

For Exhortation, unto every one of you, make use of the 
Preaching of Gods Word, whilst ye have it, ye know not how; 
none ye may be depriv'd of the same: all men are mor-
tal, to are Preachers. The Divell doth oppose himself agai-


nast all mankinde, more especially against painfull and 
faithfull Preachers. Your contempt and disobedience of 
The Word is great, how justly may God punish you, in 
depriv'ing you of the same? There was a time, even in 
this Land, when there was a famine of the Word, when 
The Word for the scarce ness hereof was rare, when faith-
full Preachers were but a few, when there was no publike 
house allowed for the service of God in the Land; when 
every Parish had an Idolatrous Priest, to mumble a few blas-
phemous
whilst it continueth.

The second is this, that Preachers ought to be so much the more diligent in performing the works of their calling, as in likelihood by death they are to be discharged of the same. Thus Moses, thus Ichabod; thus Samuel; thus Paul, according to that of our Saviour Christ, I must work the works of him that sent me, whilst it is day, the night commeth that no man can work.

The Reasons hereof are these. 1 Because they know not, whether even then, they may not convert some unto God, as many even at their death have done. 2 Because after their death they cannot perform the works of their calling. 3 Because hereby their reward shall be the greater, howsoever abundantly recompening their labours.

But also, there are too many, who being negligent at all times, grow especially most careless towards their latter end, as if then when they are to work most, they were to live idly. Thus did not Solomon, who wrote the book of Ecclesiastes, when he was aged. Thus did not Paul, who wrote divers of his Epistles, when he was aged. Thus did not Christ himself, who did especially exercise his Ministry in the

The three last years of his life. Thus did not our Apostle, as this his resolution shewed. Thus of the second.

Touching the Reason in particular, two things are to be considered. 1. The certainty which our Apostle had of the propinquity of his death, Knowing that shortly I must put off or lay downe this my Tabernacle, whether by revelation, or immediate inspiration, or after any other particular manner, I doe not determine. 2. A confirmation or proofe of this his certaine perswasion, even as our Lord Jesus Christ hath shewed me. Whether our Apostle herein had reference unto that speech of our Saviour, mentioned, Joh. xvi. 18. is likewise uncertaine, as I take it. But our Marginall Bible quotation, referres us to that place.

From both parts conjoynde, these observations may be gathered.

The first is this, that

Gods children may undoubtedly perswade themselves of the certainty and assurance of these things, whereof they have a warrant from Christ. Ag. 1. 4. 12. Man. 10. 19. AR. 4. 13. Reasons.


The Reasons hereof are these. 1. In regard of his truth, whereof we have divers testimonies. Such are these, I am the way, the truth, and the life. All the promises of God are in Christ Jesus, Ten, and Amen. Heaven and earth shall passe away, but my word shall not passe away. God is not like man that he should lie, or like the Sonne of man, that he should repent. 2. In regard of his power, he is able to performe whatsoever he hath promis'd, whatsoever he will eth. 3. In regard of his love unto his Church and children, manifested, both in their preservation, and their enemies confusion.

4. In regard of the experience which every child of God hath in particular of the truth of his Word. They found it always an undoubted truth, they found it never contrary.

Hen

Hence it followeth, that God's children may undoubtedly persuade themselves of the certainty and truth of the Word. If Christ saith it, we may, and ought to say by faith, we know it to be true, as Martha said unto our Saviour (being by him instructed in the Doctrine of the Resurrection) I know that he shall rise again at the last day. Hereof we may make special use in the time of need, to the comfort of our own souls. Are we in trouble? call we to mind the promise, Call upon me in the day of trouble, I will deliver thee. Are we assailed by Satan's temptations? Call we to mind, that God is faithful, who will not suffer us to be tempted above that we are able to bear; Are we visited by afflictions? Remember we, that many are the troubles of the righteous, but the Lord delivereth him out of them all. To confirm us in the truth of this point, looke we into the very times wherein we live, are they not the very same, whereof our Saviour Christ long since foretold us, there being now wars and rumours of wars, Nation against Nation, and Kingdom against Kingdom, the Husband against the Wife, and the Wife against the Husband, the love of many waxing cold. Those and the like things he foretold, which are now accomplished, therefore shall be in their own time, whereof we may undoubtedly persuade our selves. Antichrist shall be destroyed, the Jews shall be converted, the Gentiles called: there shall be a general resurrection, a general day of judgement. Heaven shall be rended unto the godly, Hell unto the wicked, Christ hath said it, we may and must believe it. Thus of the first. The second is this, that We must all die, must of necessity lay downe this our Tabernacle, It is appointed unto men (faith the Apostle) once to die, Is there not an appointed time to man upon earth (faith Job) are not his days also, as the days of an hireling? What man is he that liveth, and shall not see death? (faith the Psalms) shall be deliver his soul from the hand of the grave? I need not stand long in proving this point, our owne experience doth sufficiently confirm it, nor strength, nor beauty, nor riches, nor Nobilitie, nor any thing can free us from this
The universality of death.  

Reasons.
1. "Serjeants. We cannot flee from it, bribe it, or by force expel it, when the appointed hour is come, all the Physick, all the riches of the world is not able to prolong life, the least space of time.

2. In regard of man's sin, the wages thereof being death.

The Reasons hereof are these two. 1 In regard of God's decree, as it respects both the Elect and the Reprobate. 2 In regard of man's sin, the wages thereof being death.

How much then are such to blame, as do not so much as thinke of death; as do not prepare themselves for death, as do let their whole endeavours about the things of this life: as are unwilling to die, yea, tremble and quake at the very name of death: as do not take notice of their sinnes, which are the cause of death: as murmuere and grudge against God, when their husbands, Wives, children, friends, are taken from them by death: as in time of sickness doe for the preservation of their lives, send unto Witches, and use other unlawful meanes. Die we must, why then doe we not daily thinske of death? why doe we not prepare our selves for death, in the very midst of our delights, not being unmindfull of the same?

John 19.41. Joseph of Arimathie had his Tomb in his Garden, typifying unto us the very same thing. When we die downe in the evening, rise up in the morning, fare our vitals, and the like, we should still meditate of our death, as being uncertaine whether we shall againe rise in the morning, lie downe in the evening, care or drinke any more. Thus would not death seeme strange unto us, nay, we would rather desire it, as whereby we might escape from sinne, possess the kingdom of heaven. Thus of the second.

The third is this, that unto God's children death is a passage from this world unto the kingdom of heaven. As Warriors or May-faring men, when they leave their Tents and Tabernacles, doe then goe unto their dwelling houses: So when the Tabernacle of our bodies is taken downe, the pinnes thereof loosed, wee become inheritors of heaven, inhabitants of that same habitation, eternall building. From this unto that, death is a passage. No sooner doe God's children die, but their soules are conveyed into
Ver. 15. Comfort in the death of our godly friends.

into heaven, by the holy Angels: Verily I say unto thee (said our Saviour unto the penitent thief,) To day shalt thou be with me in Paradise.

Hence we are informed,

1. Of a main difference betwixt the godly and the ungodly in their death; unto the former, its a passage into heaven, unto the latter into hell. Therefore (as it seemeth) even Baalama a wicked man desired earnestly to dye the death of the righteous.

2. That Christians, may have great comfort in the death of their deceased religious friends, husbands, wives, children, parents, or the like: thou hast no reason by grieving to feeme sorry for their dissolution, they being now members of the Church triumphant, death being unto them a passage from earth into heaven.

3. That we ought to endeavour by all means possible to make it apparent that we are God's children, that so both wee our selves, and others may have comfort in our death; that unto us, its but a departure, a dissolution, a putting off as it were of our clothes, a passage from this transitory life, into life everlasting. Thus of the third, and so of the third Reason.

Ver. 15. Moreover, I will endeavour, that you may be able after my decease, to have these things always in remembrance.

These words contain the fourth and last reason, whereby our Apostle doth enforce his former exhortation. It is taken from that care which he had of them, that even after his decease they might have the summe of Christian doctrine comprised by him. It may be thus concluded.

If I doe and have resolved still to employ my whole endeavours, so long as I live, both in praying for you, and writing unto you, that yee may be able after my decease to have these things always in remembrance, then yee ought now so yield obedience unto the same, that yee may be the better able after my decease to remember them.
But so it is, that both I doe, and will upon every occasion, so long as I live, employ my whole endeavour, both in praying for you, and writing unto you, so that ye may be able after my decease to remember them.

Therefore ye ought now to yield obedience unto the same, that so ye may be the better able after my decease to remember them.

Whence by the way we may take notice of a grosse error of the Papists, who would from this place establisht their Invocation of Saints, as if our Apostles meaning were, that even after his decease, he would not cease to put them in mind of those duties; whereas even some of their owne writers, according unto the truth, doe expound them of our Apostles endeavour for them whilst he did live, that it might be the better for them, when he was dead. Such familie foundations hath their Popes supremacy, auricular confession, Purgatory, prayer for the dead, the blasphemous sacrifice of the Maffe, transubstantiation, their seven Sacraments: their communising under one kinde, together with all their other idolatries and ridiculous trumperies; being rised by the touchstone of Gods Word, they prove the superstitious inventions of mens brains: which even those which are but meanly gifted, Babes as it were in the Schoole of Christ, by the Word of God, in these bright days of the Sun-shine of the Goddes may and doe daily disperse.

This Reason doth afford us foure profitable observations.

The first is this, that

The Preachers of Godes Word, ought not only to be careful for the present good of their people, but also for the time to come. I will endeavour (faith our Apostle) that ye may be able after my decease to have these things always in remembrance. Thus the Apostle Paul, having called the Elders together, and told them what would befall unto himselfe; namely, that they should see his face no more, hee did require them to take heed unto the flocke committed unto them, to feed them, and be watchfull over the same, even as he had been for the space of three yeares. Thus were Moses, Iosua, Samuel,
Verse 15. for the peoples future good.

Samuel. Thus our Saviour Christ, a little before his Ascension, did twice enjoin Peter to feed his flocke, as he himself had done, whilst he was with them. Yea, both Christ and his Apostles have left in record the estate and condition of these times wherein we live, for our good which now live in the same.

The Reasons hereof are these. 1 In regard of the due which they owe unto God. 2 In regard of the due which they owe unto God's people. 3 In regard of the benefit and profit which they may do thereby. 4 In regard of their people's dangers, which commonly is greater after their Ministers death, than whilst he is alive; the Devil, the World, and the Flesh, then taking them at advantage. 5 In regard that oftentimes bad Preachers doe succeed in the places of good, which sometimes contradist the former in their Doctrine, most times in their life and conversation. 6 In regard that hereby their names shall be had in a respective remembrance, as are now the names of many holy men, who by their writings which are of many hundred yeares standing, doe now, no small good unto the Church of God.

How much then are they to be blamed, which doe neither endeavour for the present, nor for the future good of God's people, which are neither beneficial unto God's Church by their conscionable preaching, nor profitable writing, though gifted for both. Oh that we could as well imitate the Prophets and Apostles, in ministeriall care and painstakenness; as we succeed them in the function of the ministry! Thus of the second.

Its the duty of people, to call to minde the manifold exhortations of the Word of God, delivered unto them by the Preachers of the same, now deceased, and to leade their lives according to the same. This is implied in these words, To have them always in remembrance. Thus the Disciples: When therefore he was risen from the dead, his Disciples remembered that he had said these unto them, and they believed the Scripture, and the word which Jesus had said. Thus our Apostle Peter remembered the Word of the Lord, how that he said, "

[References]
John 21:15.
Reasons.
1
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To have them always in remembrance.
D. People must be mindful of the exhortations and admonitions of the departed Preachers.
John 2:12.
John indeed baptized with water, but ye shall be baptized with the holy Ghost.

The Reasons hereof are these, 1 Because the Word preached at any one time serveth not only for the time present, but also for the time to come. 2 Because God will call people to an account about their hearing, judging them by that Word which they have heard preached; haply, many years before. 3 Because hereby they shall make the best and most profitable use of the Word, yea, manifest both their conscionable bearing of it, their diligent practice of it, and exceeding delight in the same; yea, and hereby shall encourage others to be more painful and faithful in their ministry. Oh then be diligent hearers for the present, that thereafter you may also make use of the same, yea have heard many a sermon already, call them to mind, yea, pray unto God that he would when yee have most need bring the same to your remembrance. And that yee may the better remember what ye have now delivered unto you, use preparation before yee come to the hearing of the Word, use circonspicuation in hearing it, use repetition, meditation, and conference with thy fellow-religious hearers; after the hearing of the same, what thou hearest, put in practice, doing nothing but by the warrant of the Word: Still praying unto God, that thou mayest make a conscionable daily use of the same. Oh that we could be truly humbled for our forgetfulness of too too many Sermons already! Oh that we would be perfwaded that it's a duty which God himself requires of us, to be mindful of his Word! Much doth the Devil endeavour to steal the Word out of our hearts, and much should we endeavour to retain the same therein, daily try our selves what we doe now remember of such and such Sermons which we have heard preached, so many weeks, or so many years before, by Gods faithful Ministers, alive or dead. Thus of the second.

The third is this, that

By the Word of God revealed in the Scriptures, we are instructed and provoked unto the performance of holy duties, for how could they have had those things always in remembrance.
Verse 15. The Word continued a pledge of God's love.

brance, if they could not have made use of this Epistle sent unto them, and of the other books of the holy Scriptures, whereby they were made able to have them in remembrance? This the Psalmist acknowledgeth, Thy Word is a lamp unto my feet, and a light unto my path. This Saint Paul sheweth, For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope. And again, Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come. And again, All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. For this cause are we enjoyed by our Saviour, to search the Scriptures, for in them (faith he) ye think to have eternal life, and they are they which testify of me.

This may be further confirmed

1. By the titles which are given unto the Word, raine, meat, milk, and light in darkness: a sharp sword, a staff, and the like: all which as they are farrerances in temporal things, so is the Word unto us in spiritual.

2. By the effects of the Word, it sanctifieth us; it healeth us, it sanctifieth us; it quickeneth us; it enlighteneth us; it prefereth us from sinn and the like.

3. By the matter contained in the Word, confuting of persuasions, dissensions, straimings, reproves, promises, duties towards God, towards our neighbours and the like: without the knowledge of which we could not perform holy duties.

Hence it followeth,

1. That God doth exceedingly manifest his love towards us, by bestowing upon us the Scriptures, whereby we may aight serve him.

2. That the true cause why so few doe diligently employ themselves about the performance of holy duties, consists in this, that they neglect the reading of the Scriptures, or if they read them, make them but superficially, or that thereby they...
### Holy duties always to be remembered. Chap. 1.

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<th>Motives inciting unto the love of the Scriptures.</th>
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<td>3 That, they are blame-worthy, doe highly offend God, which speake against the reading of the Scriptures, which detaine the same from the Saintes, which jeere and mocks such as are conversant in the reading thereof, or such as bring their Bibles unto Gods house.</td>
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<td>4 That as we are destemt to performe the service of God, so we must diligently read and meditate of the YWord of God; many have Cardes and Tables in their houses, but want Bibles, as it these, not this were profitable for the service of God. Oh the worth of the Scriptures; oh the great profit and utilitie of the same! even Kings have accounted them their chiefest companions. To incite you unto the love of them, consider their authour, their excellency, their infallibility, their utilitie, the praise of Gods children from time to time, with the horrible blindness and palpable ignorance which was in the days of Popery, and is now in Popes places, through the want of them. Thus of the third.</td>
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- D. People must be always mindful of holy duties, &c. 1 Thess. 5.16. 1 Cor. 15.

### Reasons

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### Object

- If I should doe thus, what would become of my worldly

worldly business? I answer, that even in performing the
workes of thy calling, thou maist performe this duty.

Oh then, let us daily and daily, let our selves about the per-
formance of Gods service, let us both on the weke days and
Sabbath days employ our selves about the same, let us thus
manifest our love towards God, thus labour for the good of
our owne soules. Thus of the fourth and last reason, and so
of the second five of Reasons, enforcing the former exhorta-
tion, taken from his owne person, and so also of the third part
of this Chapter,

Verse 16. For we have not followed cunningly devised fables,
when we made knowne unto you the power and com-
mimg of our Lord Jesus Christ: but were eye-wis-
nesses of his Majesty.

These with the ensuing verses unto the end of the Chapter,
contain the fourth and last part of the same; namely, an ex-
hortation unto constancy in the faith of Christ, and confession
of the Doctrine, which was delivered unto them by the Apos-
tles. This exhortation (though not plainly expressed, yet
directly implied) is back by a twofold argument, whereof
the former is taken from the excellency of the matter, where-
unto he doth exhort them; the latter, from the certainty
of the same. The excellency of this Doctrine, is laid downe in
these words, The power and comming of our Lord Jesus
Christ; which comprehend all other things, which concern our
Saviour Christ: Yes, the summe of the whole Gospel, a part
being put for the whole. By the power of Christ, understanding
his Divine Nature, whereby he did many miracles; as
by his comming, his Incarnation, or first comming in the
flesh. The certainty of the same is made apparent by three
reasons. 1 From his owne, and the testimony of two other A-
postles, James and John, in these words, But were eye-wis-
nesses of his Majesty. 2 From the testimony of his Father,
in these words, For he receivest from God the Father, honour
and glory, whereas there came such a voyce to him, from the ex-
cellent
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Differences betw.

Chap. I.

cellent glory: This is my wellbeloved Sonne in whom I am well pleased, and this voice which came from heaven we heard, when we were with him in the holy Mount. 3 From the testimonies of the Prophets, in these words, We have also a more sure word of Prophecy, wherein ye do well that ye take heed, as unto a light that shineth in a darke place, until the day dawn, and the day-star arise in your hearts. This he doth amplifie, by shewing how their prophesies are to be understood, and by whom they were moved to prophecy, in these words, Knowing the first, &c.

This certainty of the Doctrine of the Gospel, is amplified by an Antithesis between it, and the fables of Philosophers, or false teachers, laide downe in this sixteenth verse, wherein our Apostle preventeth a main objection against his Doctrine, namely, That seeing the Apostles were unlearned men, they might therefore be easily deceived, and seduced by false teachers, and instead of true, propound false doctines unto them. Others also might have thought that they were curious and fantastick persons, and so did utter for truth, whatsoever they conceived in their braine: As others, that if the Doctrine which the Apostles did preach had been a true doctrine, they would have used more eloquence, and had more wisdome of words. Our Apostle answereth, We have not followed cunningly devised fables, when we made knowne unto you, the power and coming of our Lord Jesus Christ, but were eyewitnesses of his Majesty, as if he should have said, Tee need not fear our being deceived by others, seeing we relate nothing touching Christ, but what we have seen with our eyes, and heard with our ears: neither needeth our Doctrine seeme strange unto you, as proceeding from curious and phantasick persons, because even the excellency of our Doctrine, which we have made knowne unto you, may cleare us from this suspicion, being concerning the power and coming of our Lord Jesus Christ; as also ye ought not to reject or misconceive of our doctrine, in regard of its simplicitie, and nakedness in outward form, because we are to preach the Gospel, not with wisdom of words, but with power of the Holy Ghost, and the Doctrine of Christ should be made of none effect.
Verse 15. The Doctrine of the Apostles, and others.

The parts to be considered are three. 1. A difference between the Doctrine of the Apostles of Christ, and the Doctrine of Philosophers, Pagans, Heretics, Pharisees, Sadducees, and other false teachers, in these words, We followed not deceitful or cunningly devised fables. 2. The end of the Apostles' office and calling, to make known the power and coming of the Lord Jesus Christ. 3. How farre our Saviour Christ did manifest himselfe unto his Apostles, With our eyes we saw his Majesty.

For the 1. the Doctrine of the Apostles of Christ, doth differ from the Doctrine of Philosophers, Pagans, Pharisees, and the like. 1 In the Teachers. 2 In the thing taught. 3 In the manner of the teaching. 4 In the end, why it is taught.

1. First I lay, it differeth in regard of the Teachers. The Apostles were men immediately called by our Saviour Christ; extraordinarily inspired and endued with gifts, separated and set apart for the performance of that office whereunto they were called, confirmed, settled, grounded, and established in the truth of God. By the contrary; these others, Philosophers, Heretics, and false Teachers, had no calling from Christ, went before they were sent, being such as were carried about with every wind of Doctrine.

2. It differeth in regard of the matter taught. The Doctrine of the Apostles is true, theirs is for the most part false. The Doctrine of the Apostles, hath his ground and warrant from God, is the Doctrine of God, is not deceitful, by art or cunning devised; but their hath its ground and warrant from humane reason, or is of the Devils invention, is deceitful, and with great art and cunning devised. This we may perceive clearly by comparing in a few instances, the Doctrine of the one, with the Doctrine of the other. The Stoike Philosophers taught, that there were more gods than one; that all things are guided and ruled by chance: The Epicures taught, that there were divers gods consisting of humane members, which did nothing were careless, both of themselves and others: of whom mankinde had no use. That the happiness of man...
man and beast was alike; generally they did all deny the resurrection of the dead. Heathenish writers they teach, that Impiety in the form of a golden shower of raines, begat Persicus of Danae; that Asinapium by Physick raised the dead: that Hercules brought divers captives from hell; yea, and Cerberus bound with a chain. The Heathenish Poets, they are fickle of such ridiculous fictions. The Jews they teach that Christ shall have a temporal kingdom in this world, wherein the Jews shall bear great rule and dominion: that God hath a secret retiring place, to which at certain times he doth with draw himself every day, where bewailing the desolation of Israel, and the miserable dispersion of the Jews, with many tears, he doth before himself, that in his anger he subverted the Temple and holy City. The Pharisees taught, Thou shalt love thy neighbour, and hate thine enemy. The Sadducees held that there was no resurrection, neither Angel, nor Spirit; Simon Magnus, one of the first Heretiques, taught them who followed him, to fall downe before Images, and in speciall to worship his owne Image, and the Image of Helena, a certaine woman who accompanied him from Asia to Rome. Menander, who succeeded Simon, taught, that the world was created by Angels, and that he himselfe was sent from above to save the world, and that by means of his Baptisme, men should be immortal, even in this world, in such sort, that they should neither waxe old, nor taste of death. Ebon taught, that Christ was not God, but only a man begotten by Joseph, and that the observation of Moses Law was necessary unto eternal life. Cerinthus taught, that after the resurrection from the dead, Christ should have an earthly kingdom in this world, & that the subjects of Christ's kingdom should eat and drink, and marry, and keep holy days. The Papists teach, that Images are to be adored, that the Saints departed are to be invoked, that Masses are to be celebrated for the dead to bring them out of Purgatory, and the like. Our Armenians teach universal grace; the total and small Apostasie of the Saints. Our Familists teach, that Christ was a Sinner in his younger years, and that he dyed for his own sineses. Mabumer in his Arka-
Vers. 15. The pernicious doctrine of heretics.

ren teacheth, that it was permitted unto him by God, to lie with any woman, that hell hath seven gates, that he went to heaven, to receive the Law. Adde unto these our English Play-booke, and Tale-booke, which fable incredible things of Parismeus, Parismenos, Palamirin de Oliua, and such like. These Doctrines being compared with this of the Apostles, there’s no correspondency betweene them. This being true, warrantable, the very Word of God: Those being cunningly devised fables, having no truth in them, but mereely forged and framed, pleasing and plausible to unregenerate and profane perrons, as fables are delightfull to an unsanctified ear, yea, wholly unprofitable, as are fables unto such as doe hear them.

3 It differeth in regard of the manner how it is taught. The Doctrine of false-teachers is full of humane eloquence, cunningly devised, their heart and art conspiring together to deceive simple people. They themselves being deceitfull workers, yea, lying in wait to deceive with cunning craftiness. Their words and works are full of flattery, insinuation, and deceiv; yea, for the most part they strive both in their speech and writings to breach their Doctrine under obscure and hard phrases, uncoarthe and strange words, whereof few of the common people can judge, as is apparant by the writings of H. N. But in the Doctrine of the Apostles, there’s no fallacy, no flattery, no humane persuasion, no deceitable dissimulation, no simpering of words, no fiew of humane learning; what they teach and propound unto us, is cleareth with simplicity, yet so as the children of God, doe perceive therein an heavenly and divine Majesty.

4 It differeth in regard of the end why it is taught. The drift of false teachers, is to entangle men and women with their errors, to withdraw them from the performance of God’s service: but the end why the Apostles did teach, was to withdraw people from their vanities, to excite them to serve the living God, we preach unto you (saiid Paul and Barnabas) that ye should turn from these vain things, unto the living God, which made heaven and earth, the sea, and all things that in them are. Thus
Thus yee see what difference our Apostle maketh between his Doctrine and the Doctrine of false Teachers. They followed deceived, cunningly devised fables, which he did not, nor the other Apostles.

Hence divers things may be observed.

1. That the Preachers of God's Word ought to deliver unto their people nothing, but that which is the truth of God, whereas they have a warrant in the Word of God. Thus did the Prophets in the Old Testament, and thus did the Apostles in the New, as our Apostle in this place. Of a truth (faith Jeremy) the Lord hath sent me unto you, to speak all these words in your ears. And now (faith Daniel unto Davus) I saw thee the truth. The Law of truth (faith Malachy of Levi) was in his mouth, and iniquity was not found in his lips. The Disciples of the Pharisees, together with the Herodians, said unto Christ, Master, we know that thou art true, and teachest the way of God in truth. I say the truth in Christ (faith Saint Paul) I lie not, my conscience also bearing me witness, in the holy Ghost. And again, We speak all things, as you in truth. Thus our Apostle here, we have not followed cunningly devised fables. Hence it is, that the Word is filled in divers places, the Word of truth, the Scripture of truth: Some, that there is no lie, no contradiction, no falsehood to be found therein: Yea, the writers thereof have dealt to sincerely as that they have not concealed their own sentiments, but acknowledged them in their writings.

The Reasons hereof are these. 1. Because unlese Ministers deal truly and sincerely in the preaching of God's Word, they lose their reward, yea, shall be liable to a curse, for adding to, or detracting from the perfect will of God. 2. Because it's a great motive to God's people to hearken to their Ministers, when they are convinced in their consciences, that they do deal sincerely between God and them. Yea, this the holy Ghost requireth of all Ministers, to wit, To be found and sincere in the dispensing of God's will, to speak the things which become sound Doctrine, to be faithful dispensers of the secrets of God, to refuse profane and old wives tales.

This
Ver. 15. Two Rules to discern of every Doctrine.

This, as it may serve for exhortation unto the Preachers of God's Word to be careful that they deliver nothing unto their people, but that which is the truth of God, so it serves also, partly for reprobation, unto such Preachers as transgress this rule; partly for direction unto people to examine every Doctrine which they hear, by this rule.

For Reprobation unto such as would be accounted the Preachers of God's Word, and yet do not preach the Word of God, but their own inventions, a doctrine of Devils; and if at any time they speak the truth, it is but in policy, that at another time they may be believed, and so the more easily deceive: many such have beene from time to time; such were the Prophets of Baal, the Prophets of the Graves. Such are our Popish Priests, our Remonstrant Preachers, they do not deliver the truth of God. They say, thus saith the Lord, when as the Lord hath not sent them. They sophisticate the Word of God, by the mingling of their own cratches and subtilly distinctions to deceive. And herewith indeed (the more's the pity) they seduce many, especialy which turne away their ears from the truth, and are given unseable.

For Direction unto people, every Preacher ought to deliver the truth of God unto you. Many, partly through ignorance, partly through envy and malice, doe few Tares instead of Wheat, offer payson instead of honey, preach themselves when they should preach Christ. It concerneth you then to have some few directions, whereby you may try the spirits whether they are of God, and discern falsehood from the truth, as all is not gold that glisternoth, all is not Musicke that soundeth, so all is not truth which is pronounced as truth. At this time I will only propose unto you two rules, whereby you may discern of every Doctrine. The first is, the rule of faith laid downe in the 13 Articles of our Creed, whereby we are taught what to believe. The second is, the rule of life, laide downe in the ten commandements, whereby we are taught what to doe, which two are a compend and abridgment of the whole Scriptures, for in those two consisteth the whole...
Doctrines the more plausible, the more pernicious.

whole Christianity. By these two rules may every ordinary hearer judge of that which he doth hear, (for the learned and such as can read, may make use of the whole Scriptures for this end and purpose,) if the points of Doctrine delivered be concerning matters of faith, they may be examined by the Creed: If concerning matters of life, by the commandments.

To make this plain by a few examples. If a Papist did preach unto you, that in the Sacrament of the Lord’s Supper, there is the real Body and Blood of Jesus Christ, you are to examine his Doctrine by your Creed, (it being a Doctrine concerning faith) whereby you shall find that it is a false Doctrine, because Christ hath ascended into heaven, and there sitteth at the right hand of God. If he should preach that Images are to be worshipped, you shall find this by your other rule, the ten commandments to be false, it being expressly against the second commandment. If you did hear a few denying that Christ is come in the flesh, you might convince him by the second Article of your Creed; if a Libertine, urging carnal and fleshly pleasures, you might convince him by the seventh commandment.

2 That the Doctrine which in outward appearance seemeth most plausible is not always most wholesome. The Doctrine which is most cunningly devised, is for the most part fabulous. What Doctrine more plausible than the Doctrine of the Papists, Fanatics, Anabaptists, tending to carnal and fleshly liberty, which the corrupt nature of man doth most affect; and what Doctrine more delicious, dangerous, and fabulous, than theirs?

Thus, but why do false Teachers thus garnish their Doctrine, why do they not in plainest terms express it?

Ans. Because if false Doctrine were apparent in its owne colours, few or none would regard it, and therefore as fibers put base upon the books, thereby to allure the Fishtes: And these women which are most licentious, and have least goodness, paint themselves, to draw Guests unto them; So doe they conclude by fine phrases, eloquent words, sugred speeches
speeches, to make their Doctrine plausible, that so they may deceive. Whereas by the contrary, truth in it selfe is so excellent, that it selfe is sufficient to commend it.

Wherefore I counsel you to suspect that Doctrine, which is most plausible unto your corrupt nature, to suspect those Teachers which labour more for fine words, than sound matter, as those which seek themselves not Christ Jesus, differing in their speech from the language of Canaan, the simplicity of the Gospel; yea, pray unto God to open your eyes, that ye may perceive the silly and sandy foundations of Popery, Fanaticisme, Arrianisme, and the like, whereby you may rather chuse with the Martyres, to lay downe your lives for the Testimony of Christ Jesus, than walk in those damnable ways.

3. That the Doctrine of false Teachers is deceivable, they decease both themselves, and others, blind leaders of the blind.

Whence we are taught,

To beware of them: to be circumspect left we be caught at unawares, even some more than ordinarily learned; more than ordinarily (in outward show) religious, have beene caught by their bait, entangled with their errors. They compass Sea and Land, fearing neither for pains nor charges to enlarge the Devils kingdom; be we built on the Rock, that the very gates of Hell may not prevail over us. Thus of the first.

For the 2. the end of the Apostles office and calling, to make knowne the power, and coming of our Lord Jesus Christ; which they accordingly performed by preaching the Gospel, according to that commandement of Christ. When we made knowne unto you the power and coming of our Lord Jesus Christ; that is, when we preached unto you of the first coming of Christ in the flesh, according as it was prophesied of him, and of his wonderful power in working miracles, healing the sick, raisinge the dead, casting out unclean spirits, overcoming the world, vanquishing the Devil, taking away some, reconciling many to God.

Hence
The Apostles painful in their Ministry. Chap. 1.

D. Such as want the preaching of God's Word are ignorant of the coming of Christ, &c.

1. The miserable estate of such as want the preaching of God's Word, they are ignorant of the coming of Christ, of the power of Christ, and of the whole Gospel of Christ; and therefore our Apostles faith, that he was made known unto them such things, implying, that they were formerly ignorant of the same, as every man and woman, yea, even the Elect themselves are naturally. This may be confirmed by the present condition of Turks & Pagans, who have no preaching at all, and of Papists, who want the former preaching of the Word. They are ignorant of the Gospel of Jesus Christ, neither is it any wonder, for how can they understand without a guide? how can they beara, without a Preacher?

Wherefore, we have great cause to be truly thankful unto God, for his wonderful love towards us, in continuing the Preachers and preaching of his Word amongst us, whereby we may attain the true knowledge of God, and of his Son Jesus Christ.

2. The faithfulness and diligence of the Apostles in the performance of the works of their calling, they made known the power and coming of our Lord Jesus Christ. Their commission was, to preach the Word, to make known the coming and power of Christ, they did accordingly perform the same, as there calling was extraordinary, so were also their pains; as God called them to be the especial instruments of manifesting, or making known the mystery of the Gospel, so did they employ their whole endeavour, about the performance of the same. It's a very hard task, to teach a man or a woman which is ignorant of Christ, truly to know him, it is to make him deny himself, to forsake his pleasures, to oppose the vanities of the world, and the like, which therefore is compared by Saint Paul unto a woman travail. My little children (Dost he) of whom I travail in birth again, until Christ be formed in you. This hard task, this laborious travail, did our Apostle undertake in teaching the power and coming of Christ: though no doubt, he met with divers facts and impediments, as the Preachers of God's Word doe.
er.16. The Summe of the Apostles Doctrine.

By whose example, both Preachers and people may learn to be faithful and diligent in their calling.

3 Their proficiency in the Schoole of Christ, the profit which they made by the Apostles labours, they learned the knowledge of Christ. By the Apostles labours, the coming and power of Christ, was made knowne unto them. They had the Ordinance of God amongst them, even the preaching of the Word, they did accordingly make use of the same; being ignorant of Christ, they learned to know him.

Whence we may learn, to yield obedience unto the Word preached, to make use of the same, whilst it is continued amongst us; God hath sent his Preachers unto us, as he sent his Apostles unto them, we are ignorant, as they were. The Preachers of Gods Word take painses for our good, as the Apostles did for theirs; why then let us make use of their labours, which if we do not, this people to whom our Apostle writeth, shall rise up in judgement against us.

4 That the Doctrine of the Apostles doth concern the power and coming of our Lord Iesu Christ, which is the Summe of the Gospel, pointing out, both the humanity, and Divinity of our Saviour Christ.

Touching the coming or manifestation of Christ in the first two things are to be considered.

1 The certainty of it.
2 The reasons of the same.

The certainty of it is apparent, both by prophecies preceding it, by witnesses avouching it, by circumstances confirming it; prophecies, by Iacob, Mischa, Daniel, and the other Prophets; witnesses the Angels, Shepherds, three wise men, the Apostles: circumstances, the time when he was born, when the Scripture was departed from Judah, in the days of Augustus Cesar; the place where he was born, Bethlehem, his Mother a Virgin.

The Reasons were to fulfill the Promise of God, to free us from sinnes, deliver us from the Devil, satisfy Gods justice, reconcile us unto God, behold upon us the spirits of adoption.

Touching the power of Christ, two things also may be considered.
The Doctrine excellent, profitable, necessary.

The certainty of Christ’s coming.

The certainty of it is apparent from those works he wrought, which no other could do; yes, by the on even of his adversaries, he being the mighty G strong Redeemer.

The Reasons of the manifestation of the same, were in regard of himselfe, partly in regard of us; in regard of us, to manifest his Deiite; in regard of us, might save and defend us, and that we might rejoice in him.

This I say, was the Doctrine of the Apostles, which taught unto their hearers, about which they employed themselves.

Hence we may perceive,

1. The excellency of this Doctrine. It is concern power and comming of Christ. It may be amplifie truth of it, the antiquity of it, the universality of it, some of the Apostles amongst themselves; the author Doctrine, their warrant and ground for it, the subje the variety of matter comprehended therein.

2. The utility of this Doctrine, being profitable for instruction, reprobation, consolation, and exhortation.

3. The necessity of this Doctrine, as much as one does yet deny the coming of Christ, many also desp power, and not a few, though believing both, yet not conceiving of either. Thus of the second.

For the 3d, how came our Saviour did manifest unto his Apostles. With our eyes we saw his Majesty, his excellency and glory, whereby he did manifest himself to the Sonne of God, and Saviour of the world. There were witnesses in Christ, even whilst he lived upon the earth: Majesty was in some measure visible. The Apostles se him at divers times, and after divers manners. saw it at his first publick manifestation, in his life death, by his Resurrection, at his Ascension. They saw his words: they saw is in his works, they saw is in h.
Verse 17. God specially reveals himselfe to his children. 177

...ure and countenance. They saw it with the eyes of their body, they saw it with the eyes of faith. But in this place, our Apostle speaketh of his owne, together with James and John, seeing of Christ, whilst he was transfigured before them in the Mount; as we may perceive out of the 18 verse of this Chapter, where it is said, and this voyce which came downe from heaven, we heard, when we were with him in the holy Mount, In this place I say, those three Apostles beheld the glory and Majesty of Christ.

Whence two things may be observed.

1. That God after a speciall manner doth reveal himselfe unto his owne children, which he doth not unto others, yea, often he doth after a more speciall manner reveal himselfe unto some few of his children than unto others, as the particular instances. Of Henoch, Noah, Moses, Abraham, Simeon, with others, do sufficiently confirm, and so also in this place, unto Peter, James, and John, Such as are most familiar with God, God is most familiar with them. Such as doe most acquaint themselves with God; God doth most acquaint himselfe with them. Our Saviour doth not now manifest himselfe after the speciall manner, as he did unto thesee our Apostles. Yet notwithstanding, if we will acquaint our selves with him, and walke in his wayes, being humble and meek, his Spirit shall rest upon us.

2. That Gods children behold and observe that in Christ, which others do not. The Princes of this world knew him not, Herod when he saw him, desuised him, set him at naught. But the Apostles they saw his Majesty, their eyes were opened to them it was given to discern.

Pray we therefore unto God, to open our eyes, whereby we may behold the excellency of Christ, discern his glory, even bestow upon us a true and lively faith, whereby we may perceive that in Christ, which worldly men do not.
A proof of Christ's glorious Majesty. Chap. 1.

Ver. 17. For he received from God the Father, honour and glory, when there came such a voice to him, from the excellent glory: This is my beloved Son, in whom I am well pleased.

And this voice which came from heaven we heard when we were with him in the holy Mount.

Our Apostle having in the last part of the former verse, testified of himself and two other Apostles, that with their eyes they had seen the Majesty of Christ; even that excellency and glory whereby he did manifest himself to be the Son of God, the Saviour of the world; he doth now in these verses evidently confirm and prove the same. This proof according to the two parts of the ascription, with our eyes we saw his Majesty, both also consist of two parts, whereof the former doth concern Christ's Majesty: the latter, the manifestation of this Majesty unto them.

Touching the Majesty of Christ, he proves it by the testimony of God the Father, in these words: For he received of God the Father, honour and glory, when there came such a voice to him from the excellent glory. This is my Beloved Son, in whom I am well pleased, that is, He received an honourable and glorious testimony, from his most excellent and glorious Father, by this voice which came from heaven. This is my Beloved Son, in whom I am well pleased.

Touching the manifestation of this Majesty unto him, in his two fellow Apostles, he proves it from their hearing this voice which came from heaven in these words, And: The voice which came from heaven we heard, when we were with him in the holy Mount.

Touching the former proofs, which concern the Majesty of Christ, laid down in the 17 verse, divers particulars are to be considered. 1 The Reason whereby the Apostles did apprehend the Majesty and excellency of Christ, namely, the testimony which God the Father gave unto him from heaven, as the cohesion thereof with the fors
Verse 17. The Apostles Doctrines sure, certaine, true.

noted in this particle ( for ) plainly declareth. 2 The Person giving and receiving honor & glory, giving God the Father, filled the excellent glory, as being absolutely and most perfectly glorious, the God of glory, yea, Glory itself: receiving, Jesus Christ, the Sonne of God, the Saviour of the world, 3 What the Father did bestow upon the Sonne, and what the Sonne received of the Father, honour and glory, that is, an honourable and glorious testimony, whereby his excellency and Majesty did plainly appear unto his Disciples. 4 At what time he received this honour and glory of the Father, at the Transfiguration. 5 The manner how he received this testimony, by a voice from heaven. 6 The matter, or testimony it selfe. This is my beloved Sonne, in whom I am well pleased. Of theft, briefly, and in order, at the pleasure of God.

For the reason whereby the Apostles did apprehend, & were induced to conceive of the Excellency and Majesty of Christ, was the testimony which God the Father gave him from heaven, after a miraculous and extraordinary manner. This did both induce them to apprehend and conceive of the Majesty of Christ, and likewise embolden them, to testify what they had seen, and to publish that for truth, whereof they had so sure and certaine ground. Whence may be noted,

That the Doctrines of the Apostles concerning the Majesty and Excellency of Christ, is most sure, certaine and true. They do not relate any thing unto us, but that whereof they have sufficient ground and warrant, as our Apostle testifyeth in the former verse. We have not followed cunningly devised fables, when we made knowne unto you the power and comming of our Lord Jesus Christ, but were eye-witnesses of his Majesty. But might some say, Were ye not deceived? Was it not some counterfeits or imaginary thew which ye beheld? What could ye see in him, but bawdiness, ignominity, infirmities? Our Apostle answereth, We testify nothing, but that which is truth, neither were we deceived our selves, neither gue we about to deceive others; we did see his Majesty whilst he was transfigured before us. The testimony which

N 2
Christ's testimony, a confirmation of faith. Chap. 1.

God in our hearing gave him from heaven doth assuredly persuade us of the truth of the same.

2. That the faith of these Apostles concerning the Messiah, was confirmed by this testimony which God gave unto his Son from heaven. They did formerly believe in Christ, they had many last and pull-backs to withdraw them from their faith in Christ. God doth miraculously confirm the same, for their lacke God gave this testimony unto his Sonne, from heaven, even to confirm his judgement, touching the Messiah and their faith in him, whereof they made use accordingly, believing and testifying, that hee was the Sonne of God, the Saviour of the world, the only Mediator betweene God and Man.

Of the former point, these uses may be made.

1. To esteem and reverence this Doctrine of the Apostles, touching the Excellency and Majesty of Christ, as being a Doctrine of truth, having an undoubted warrant and ground for the same.

2. To conforme our selves and our Doctrine, unto the Apostles, and their Doctrine, being carefull not to propound or deliver any thing for truth, which is not the truth of God, whereof wee have not a warrant out of the Word of God.

3. To reject every Doctrine, which we finde opposite and contrary unto this Doctrine of the Apostles. Though an Angel did preach it; though multitudes did believe it; though it might seeme to have forcible arguments to confirm it, yet let us reject it, as contrary to the un doubted truth of God, here delivered by the Apostles, which had the perfect knowledge of this mystery, and were our Saviours most faithful witnesses.

Of the latter, these.

1. To admire the love of God towards his owne children, in affording them such means to further them in their salvation. This love of God, as it was manifested unto the Apostles at that time, so have we experience hereof at this time. This history being left in record for our instruction.
Verse 17. In what respects God is a Father.

2 To make the same use of this wonderful worke of God here recorded, which the Apostles did, wth were present at the doing thereof, namely, to apprehend, believe and conceiue of the Excellency and Majesty of Christ Jesus, As our Saviour spake unto the people, after they had heard the voise from heaven, (1 have both glorified it, and will glorifie it againe) This voise came not because of me, but for your sakes, I say, that this voise here recorded, was also for our sakes, that we may believe on Christ Jesus. Thus of the first.

For the 2, the Persons here mentioned are God the Father, the most excellent and glorious God, giving, and Jesus Christ his Sonne receiving of him, honour and glory. Whence divers things may be noted.

1 A proofe of the Trinitie, or (at least) a plaine proofe of two persons, the Father and the Sonne, united in one essence; the Father begetting the Sonne, the Sonne begotten of the Father, from all eternitie. The Father giving, the Sonne receiving honour and glory.

2 That as the first Person of the Trinitie, is a Father to all by creation, and to the faithfull by adoption, so is he unto Christ, by a twofold generation, eternall, as he is the second Person in the blessed Trinitie, which generation, who is able to declare? temporall, as he is a man, for the power of the Highest overshadowed the blessed Virgin, therefore that holy thing which was born of her, was called the Sonne of God. And hence is hee named Father. In this place, even the Father of our Lord Jesus Christ. Whence divers profitable instructions might be drawn, which shall be handled Godwilling in the last part of the verse, where they doe more directly arife.

The love of the Father to the Sonne, he bestoweth upon him, honour and glory. Wherein the Sonne could glorifie the Father, either by doing or suffering, therein he did glorifie him, and wherein the Father could glorifie the Sonne, therein hee did glorifie him. They sought the mutually honour and glory one of another. The Father glorified the Sonne, the Sonne glorified the Father. Then thou hast honour me. (laid God.) I will be-
In what respect is God most glorious. Chap. I.

From the excellent glory, God is most excellent and glorious.

1. That God is most excellent and glorious, and therefore filled here the excellent glory, not only glorious, but even glory itself; yea, the excellent glory, as nothing his absolute essence, & perfection in glory, as elsewhere he is named, wise, divine, merciful, strength, and the like, implying his absolute perfection in those things attributed to him. That God is most excellent and glorious, may be proved by manifold testimonies of Scripture, 

O Lord, our Lord (faith David) how excellent is thy Name in all the earth, who hast set thy glory above the heavens! And again, Gird thy sword upon thy thigh, O most mighty with thy glory, and thy Majesty. And again, The glory of the Lord shall endure for ever. And again, They shall sing in the ways of the Lord, for great is the glory of the Lord.

The Lord is most excellent and glorious, both in regard of himself, and in regard of others. In regard of himself, he is glory itself, essentially glorious. In regard of others, what glory they have, it is derived from him. The Lord is most excellent and glorious in his person, in his Name, in his love, in his promises, in his Word, in his judgements, in his Works, in his Rewards, in his Kingdom, in his Power, in his Place of habitation; yea, in every thing which may be attributed unto him. He is most glorious in his person, being the God of Heaven and Earth, the Maker and Preserver of all things.

He is most glorious in his Name, that thou mayest fear (faith Moses) this glorious and fearful Name, the Lord thy God. He is most glorious and excellent in his love, both towards his Sonne Christ Jesus, to the Sonne of his Love, and towards me, for his sake, loving us, as to bestow him upon us, that through his death we might live. He is most glorious in his promises, they all being in Christ Jesus, and Amen, most sure and infallible; most glorious in his Word, converting some, confounding others. Most glorious in his judgements, overthrowing them, that rise up against him; most glorious in his works, shewing point out his glory; most glorious in his rewards, bestowing on his own children, a crown.
Verse 17. The Father bestowed glory on the Sonne.

of glory: most glorious in his kingdom, which endureth for ever, whose glory is manifested by the work of God. Most glorious in his power, being able to doe whatsoever he willeth; most glorious in his habitations, he dwelling in the midst of excellent glory, yea, of such glory as becommeth his greatness: he dwelling in that light which no man can approach unto. Soalso in every thing which may be attributed unto God, he is most excellent and glorious.

Hence it followeth,

1 That glory and honour doth belong unto God; he himself being titled by the Psalmist, the King of glory.

2 That whatsoever glory is in the Creature, it proceedeth from God the Creator, and that, if there be such glory in the creatures, such as the Sunne, Moon, Stars, and the like, much more doth the Creator exceed in glory.

3 That we ought to fear and reverence this glorious God, both in our thoughts, words, and works, doing all to the glory of God, endeavouring always in every thing to glorifie him; he is a fearful God, a consuming fire, an everlasting burning. Oh that we could thus glorifie this glorious God! that so with open face (as in a cleere glasse) we may behold the glory of the Lord; yea, that the Lord may arise upon us, and his glory may be shone upon us. Thus of the second.

For the 3. What the Father did bestow upon the Sonne, honour and glory, he received of him as an honourable and glorious testimony, wherein God the Father did publicly avouch him for his Sonne. Whence two things may be observed.

1 That this testimony which God the Father gave unto his Sonne, did redound unto his honour and glory, for hereby hee was acknowledged to be the Sonne of God, hereby the Church was commanded to heare him, and hereby the Apostles were further commanded in their faith on him, yea, considering the fashion of his countenance was changed, his face did shine as the Sunne, that his raiment was white and glisterning, that a bright cloud overshadowed him, that Moses and Elias talked with him, that such an audible voice was heard from heaven teaching him, how could they be but the more confirmed in
The Father always carefull of his Sonne, Chap. 1.

D. God be-
floweth upon
his children
such things as
does most tend to
their good.

Object. Solvit.
Mat. 12. 27.
Mat. 18. 18.
Heb. 10. 5.
Phil. 2. 10.
Mat. 12. 28.
John 1. 22.
Luc. 3. 19.
The time when
he received this
honour and
power of the
Father, when
there came a
voice, &c.

D. God was
always care-
full of Christ.
Phil. 2. 7.

Ufe.
D. God hath
his owne time
wherein he
will honour
his children.

The manner
how Christ
received this
Testimony
when there
came such a
voice, &c.

Gods power
and wisdome
manifested
herein,

their faith? how could they but the more glorifie him?
2 That God bestowed upon his owne children, such things as doe most tend unto their good, as here in the glorifying of Christ, whereby the Apostles did the more esteeme of him, the more believe in him, yea, and wee now the more confir-
med in the truth of that Article of our Creed, that Jesus
Christ is the Sonne of God.

Ob. But dooth not this derogate from the glory of Christ, being very God, in that it is said that he received honour and glory from God the Father? for what need had he to receive honour and glory from another, being very God himself?

Ans. As God, he received nothing from God the Father, but his subsistence or personalitie, but as he was man, so he re-
cieved all things from the Father, as he himselfe acknowledged, a body, preservation, his power to worke miracles, as the casting out of the Devils, and the like. His great authori-
ity, in having all judgements committed to him, yea, his king-
dom, or glorification. Thus of the third.

For the 4. the time when he received this honor and glory of the Father, even when there came such a voice from heaven, namely, whilst he was transfigured before his Disciples, which being compared with Gods dealing towards Christ, both be-
fore and after this time, implyeth,
1 That God was always carefull of him, a great comfort unto the members, as he was carefull of the bead, so will he not be unmindfull of us the members.
2 That God bath his time and season to put honour upon his children, though for a time he suffer them to be debated and scorned. We see it in this example of Christ. The ex-
amples also of Joseph, David, Mordecai, doe conforme the same. Seeke wee not honour by unlawfull means, God in his due
time can bestow it, especially that honour to be his children.
Thus of the fourth.

For the 5. the manner how Christ received this Testime-
n, it was by a voice from heaven, whence may be noted,
As well the power as wisdome of God, his power in speak-
ing, in speaking from heaven, his wisdome in exercing both
the eyes and ears of the Apostles at one time in the same
action, their eyes by an extraordinary sight, which they had
never seen: their ears by an extraordinary voice which
they had never (if ever) heard before. Thus did it please
God to glorify his Son, rather than he should want honor. God
would honor him by extraordinary means. Thus of the first.

For the 6, the matter or Testimony it is itself. This is my be-
loved Sonne, in whom I am well pleased, wheresunto the three
This is my beloved Sonne, in whom I am well pleased; heare
him: with words our Apostle might leave out, as being necessa-
riely implied in the former part of the speech. (For if Christ be
the beloved Son of God, then certainly we ought to heare him)
or else, because he knew that they were expressed in the fore-
mentioned places, on which this Scripture had a necessary de-
pendance, they being as a Comment to explain this. Every
Word of this Testimony, seemeth to be emphatical. This be
whom the world doth despise, reject, sentence, This thy Mas-
ter, the Sonne of the Virgin Mary, reputed the Sonne of
Joseph, even this man who is present before you: is, at this
present, really, truly, undoubtedly, my Sonne, coequal con-
substantial, and coeternal, with my selfe, my naturall
and only Sonne, as God, my Sonne by the grace of union, as man,
my Sonne, who am the Lord of Lords, the Maker of heaven
and earth. My beloved Sonne, as being most worthy of
all others to be beloved, as being my naturall Sonne, begotten
of me from everlasting, as being infinitely filled with the
satisfaction of my love, as being the meener whereby my love is
derived unto others, and they become beloved, as being one
whom I have in respect of his human nature, adorned, and
qualified with gifts above all others. In whom, in which
beloved Sonne, the Sonne of my love, I, which am a pure, holy,
mighty, and jealous God, am very well pleased, rest thorough-
ly satisfied, and fully pacified, laying aside my whole displea-
ture and wrath conceived against you, for some. Hear
him, with the care of your heart, with the cares of your
body, believing, and yielding obedience unto him, heare him.
by submitting your selves unto him, as to an heavenly and perfect Schoolmaster, whose Disciples ye are, bear him, as being an absolute Lord, the beloved Son of God. This is my beloved Son in whom I am well pleased, bear him.

This Testimony consisteth of four parts. The 1 concerneth the person of Christ, This is my Son. The 2, the difference betwixt Christ and the other sons of God, in this word, beloved, or, most dearly beloved. The 3, the benefit which we receive through Christ, in whom I am well pleased. The 4, the duty which we owe unto Christ, or the manner how we ought to apply this benefit, bear him.

Concerning the 1, the Person of Christ is described in these words, This is my Son. Which point out his manhood, his godhead, and the union of both in one person. His manhood, in the word This, his godhead, in these words, is my Son, even my natural Son; the union of both in the whole phrase, This is my Son. So Christ the Son of God is both God and man, in one person, he could not else have beene the Redeemer of Mankinde, the Mediator between God and Man.

For the Redeemer must be both man, because man had sinned, and Gods justice did require, that that same nature, which had sinned, should be punished for some. God, to uphold and sustaine the manhood, to overcome and vanquish death, to take away the weight of sinne, to pacifie the wrath of an infinite God, to destroy the tyranny of the Devil, to restore the Image of God in us.

Hence it followeth,

1 That Christ is a perfect Redeemer, the only Mediator betweene God and man.
2 That the death of Christ is a sufficient price for our redemption, he being not only man, but also God, the blood which he shed being filled the blood of God.
3 That we are of were kircned and allience unto Christ, he having taken upon him, even our nature, become man, like unto us, in all things, since once excepted.
4 That therefore we must believe, as well, that he is man, as God, yea, both God and man in one person, relying upon him.
Ver. 17. God well pleased with us, in and through Christ. 187

him as our only Mediator, disclaiming all other advocates, Angels, Saints, merits, and the like; comforting our selves in the assurance of the virtue of his death, and being careful not to dis honour our bodies, seeing even Christ hath taken upon him our nature.

But having this, note we further, these points.
1. That God doth acknowledge him for his Sonne, whom the world would not take notice of. The world judgeth by the outward appearance, as Samuel did, in viewing Elisha, but the Lord judgeth otherwise. It was prophesied of Christ, he both neither forme nor beauty; when we shall see him, there shall be no forme, that we should desire him. Yet doth the Father tell us of him, This is my Sonne, implying, that he is not ashamed of his own children, how poor, how despised, condemned, derided by worldlings, as the examples of Lazarus, the poor Publican, with others, doe worryse. Such are not always in a miserable case whom the world doth reject, nay, rather those are most miserable whom the world doth most favour upon. Compare the condition of Elisha with the Prophets of Baal; the estate of Mardoeus, with Haman, and you shall find the truth of either.

2. That no man can attain unto a true knowledge of Christ Jesus, unless he be instructed and taught of God, as the Apostles were at this time, by a woos from heaven, This is my Sonne. Pray we therefore unto God, that he would be pleased to bestow upon us, the true knowledge of Christ crucified, which of our selves we cannot obtain, but by his gracious direction.

3. That God is the Father of Christ Jesus, by nature as he is God, by the grace of union as he is man. Thus of the first.

Concerning the 2, the difference between Christ, and the other names of God, this word beloved, he is beloved, so are we, but he in himselfe, and for himselfe, we in him, and for his sake, according as he himselfe, saith, I beseech thee good Father, thou hast loved me, so thou wilt love them, and give them the same glory thou gavest me. This is plain.
God well pleased with us, in and through Christ. Chap. 1.

Reason.

Heb. 1:3.

1. To admire God's love towards us, in that he would give his Sonne whom he loved so dearly for our redemption.

2. Those who offend Christ, Jesu, the beloved of his Father, let no draw upon our selves, the heavy judgement of God, the hatred, wrath, and indignation of the Father. Thus of the second.

D. God is well pleased with us in and through Christ.

I. John 2:2, Col. 1:23.

Concerning the 3, the benefit which wee receive by Christ, In him God is well pleased with us, he was first well pleased with him, respecting and exalting highly of him, at all times: and secondly, in him we are well pleased with us, he being the propitiator for our sinner, who hath made peace through his blood of his Cross, and reconciled all things in himself and earth.

Hence we may conceive,

1. Man's miserable estate without Christ. God is displeased with him, there's enmity betweene God and him. This was the estate and condition, even of the left of Adam, for he wrouth we were the children of wrath as well as he.

2. This is the estate of all such as live without Christ. What number is ever repentent sinner, every man, and woman, which.
Ver. 17. By hearing Christ, we are reconciled unto him. 189

which liveth in Silence, whether malice, Pride, Whoredome, Covetousness, or the like.

2 That there are no other means, whereby a sinner may bee at one with God, and reconciled unto him, but only by Christ himself. He is the absolute and perfect Mediator, both of redemption, and intercession. He is the Lamb of God that taketh away the sins of the world. He is the sacrifice and burnt offering, which smelleth sweetly in the nostrils of God. He is our Advocate with the Father, the propitiation for our sins, in whom we have redemption, through his blood, even the forgiveness of sins. On whom alone we must rely, disclaiming all others, if we look for any reconciliation with God.

3 That, being accepted of God, through Christ, we become his adopted children, reconciled unto him, justified in his sight. God is just who will not require two payments for our debt. Christ having satisfied God's justice for us, God becometh pacified towards us. Thus of the third.

Concerning the fourth, the duty which we owe unto Christ or the manner how we must apprehend the preceding benefits, by hearing him, which (though not here) is expressed by three Evangelists. Whence note, that such as would receive any benefit by Christ, must believe in him; give care unto him; be ruled by him; become conformable unto his holy and heavenly will. Thus of the fourth, and so of the former proofs, which concerneth the Majesty of Christ.

Touching the latter proofs, which concerneth the manifestation of this Majesty of Christ unto the Apostles, its laide downe in the 18 verse in these words, and this voice, which came from heaven, we heard when we were with him in the holy Mount. How was it possible, but that they should take notice of it, seeing there was such an extraordinary and miraculous voice from heaven proclaiming it, they themselves, attentive and diligent in viewing it, and Christ himselfe had taken them a part into that Mountaine to manifest it unto them?

In this proof three things are to be considered. 1. Their hearing...
And this voyage we heard. For the 1. And this voyage we heard. To heare in the Scriptures, signifieth especially two things, either a fruitlesse bare hearing, which is only with the outward sense of the ear, as wicked men heare the Word preached; or a fruitful and effectual hearing, when there is a willing assent in the mind, to the Word preached, with a sincere purpose to obey, as God's children heare the same. Thus did the Apostles heare this voyage, the immediate Word of God. They heared it, readily, carefully, attentively. They believed, and gave credite to that which they did heare. They yielded a willing assent in their minde thereunto, with a sincere purpose, to become obedient to the same. They believed that Jesus Christ was the Sonne of God, the Saviour of the World, they did submit themselves to Christ, as to their heavenly and perfect Shoemaker, thus bearing him, whom God willed them to heare; neither were they unmindful of what they did heare, but continually remembered the same, and therefore, even many yeares after, by faith, And thse voyces we heard.

Hence we are taught,

1. How to heare the Word of God.
2. What use to make of the same.

Touching the former, We ought to heare the Word of God, (as the Apostles did this voyage from heaven) readily, carefully, attentively, believing and giving credite unto that which we heare, yielding a willing assent in our minds therunto, with a sincere purpose to obey the same. Thus heard those three thousand, and whom Peter did converse, thus did Lydia heare the Word preached by Paul, thus doe Christ's sheep heare: yea, and all they which are of God, doe (thus) heare the Word of God.

Hence it followeth, that When we come unto the heare of God's Word, we must bee careful, and take heed how we heare. Not any more opposed...
Ver. 18. The use which we must make of the Word.

opposed by the Devil, not any duties more needful unto salvation, nor any duty requiring more circumcision; though God doth not now speak unto us, as he did unto the Apostles, by a voice from heaven, yet doth he speak unto us by his messengers, of whom he hath said, He that heareth you, heareth me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me. Not every hearing is that which pleaseth God, such as hear unceasingly, drowneth of custom, for fear, without faith, without a resolution to practise what they hear, shall not receive any benefit by the Word, as those Jews did not, who heard the words of the Prophet. Their hearts being in the mean time set upon covetousness.

Touching the latter, the use which we ought to make of the word preached, is, to remember the same. Thus did our Apostle, it was many yeeres after the transfiguration, when he wrote this, he kept in mind, what he did hear. My Son, (said Solomon) forget not my Law, but keep thine heart, keep my commandments. And againe, My Sonne, keep my words, and lay up my commandments with thee, keep my commandments, and live, and my Law, as the apple of thine eye, bind them upon thy fingers, write them upon the table of thine heart. Let the word of Christ (said Saint Paul) dwell in you richly, in all wisdom. Receive (said Saint James) with meekness, the ingrafted Word. Bind up the testimony (said the Lord by Isaiah) do the Law among my Disciples. That we ought thus to remember, what we doe hear at the Word preached, may be thus evidenced, because often the Word doth not work at the very time when it is preached, but hath its operation long after.

Be we therefore diligent and careful, so to hear God's Word, that we may remember, and still call the same to mind, use we to this end and purpese, such necessary helps, as God affordeth us, such as repetition of such things as we have heard, godly and religious conference with such as fear God, with a daily practice in our lives and conversation. Matters must be careful to admonish their servants about this duty;
Parents their children; Catechising them in the points, which they have heard, we know not, what need we may have, of many points of Doctrine now delivered unto us, let us therefore record them in the tables and note-books of our hearts, that when we shall need them, there we may read them, and to make use of the same. Thus of the first.

For the second, the time when they did hear it, when they were together with him, that is, with Jesus Christ. Whence may be noted, that God’s children receive no small advantage and profit by their conversing with Christ, by their familiarity with him. As at other times being in his company, they received profit, both spiritual and temporal; so at this time, they were made partakers of this glorious and heavenly voice, he was every way beneficial unto them, every action of his tending to their good, his life, his death, his transfiguration, his resurrection, and the like.

Be we therefore conversant with Christ, whithersoever we go, with whom (though not bodily as the Apostles) we may daily converse by faith. And then undoubtedly God will manifest himself unto us, behoving upon us, the knowledge of his Sonne. Thus of the second.

For the third, the place where they heard this voice? in the holy Mount, (supposed to have beene Tabor) is filled, in regard that God for the time sanctified the same by his presence, as he did that place wherein he first appeared unto Moses, and unto Iesuah.

Quest. But why did our Saviour choose such a place, to be transfigured before his Apostles?

Ans. 1 Because the place was most private, free from those things, which might disturb their cogitations, and affections. 2 That even the very place might put them in mind to mind, to lift their minds up unto God, and to have their minds above, in this holy scene.

From this circumstance of time divers things might be noted.

Observe
Verse 19. We have also a more sure word of prophecy, whereunto ye do well, that ye hearken: as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

Having already proved the certainty of his Doctrine, both from the testimony of the Apostles themselves, and the testimony of God the Father from heaven, he doth now in these words confine the same by the testimony of the preceding Prophets, unto whom the Jews did always give most credit, and greatest respect. We have also (faith he) ye, a more sure word of prophecy, as if he should have said, I need not distrust me in commending the Gospel unto you, for besides our own, and the testimony of God himself, and our Doctrine hath also the testimony of the Prophets, whom you admit without any accession. They testified and bare witness unto the truth of the Gospel which we preach. Search them diligently; our Doctrine agreeeth with theirs; theirs, ours two out ours; neither ours, theirs: for as they confirm each other, by each others testimonies.

But why doth our Apostle name the Doctrine of the Prophets, a more firm or sure Doctrine? For was not that voice which came downe from heaven, the voice of God himselfe, than which what could possibly be more sure? Some answer, that here the comparative is taken for the positive.
positive, and so the meaning to be, we have a very sure word of the Prophets. Others think, that here the comparative is taken for the superlative, and so the meaning to be, (as it's rendered in our Geneva Bibles) we have a most sure word of the Prophets. But taking the words as they are in the Text, we have a more sure word of Prophecy, or a more sure prophetical word, they may be understood, as spoken, either in opposition unto the Doctrine of false Teachers, thus. Though they follow deceivable fables, yet we have a more sure word of the Prophets; or in regard of that voice which came from heaven, not because the word of the Prophets was more true, but because it was of more authority with the people unto whom Peter wrote; who did greatly reverence and esteem the Doctrine of the Prophets, as being trained up and conversant in them, who therefore considering that the Doctrine of the Gospel, preached by the Apostles, did agree with the Doctrine of the Prophets, they might the more willingly embrace the same; or finally in respect of the Apostles themselves, which being alive, and compassed with infirmities, attributed unto the word written more firmly, as with the faults could be found, whereas for the infirmities of their persons, men perchance might have found some faults at their preaching, as it is in very deed no leafe obedience, and faith ought to have been given to the one, than to the other, proceeding forth of one Spirit of truth.

The particular parts to be considered, are three. 1 The harmony and consent, which is betwixt the Doctrine of the Apostles, and the Doctrine of the Prophets, together with the certainty and truth of either of them; in their work we have also a more sure word of prophecy. 2 A commendation of such as had continued, together with an incitement unto them, still to attend unto the Doctrine of the Prophecies, in the whole words, wherein ye doe well, that ye take heed not to ye the light that shineth in a darke place, until the day, and the day-flare arise in your hearts.
For the 1, We have also a more sure word of prophesie, two observations may be gathered.  
The first is this, that The Doctrine of the Prophetes laid downe in the Old Testament, confirmeth, confesseth and agreeth, with the Doctrine of the Apostles contained in the New. Our Saviour confirmeth it, Search the Scriptures, for in them ye think ye have eternall life, and they are they which testifie of me. Saint Paul confirmeth it, persuading the Israelites which were at Rome concerning Jesus, both out of the Law of Moses, and out of the Prophetes, from morning till evening. Our Apostle confirmeth it, exhorting unto holinesse, from that precept in the Law, Be ye holy, for I am holy. This will be more apparent by comparing Scripture with Scripture, places of the Old Testament, with places of the New, and that in particular, concerning Christ, his birth; Unto you is born this day in the Citie of David, a Saviour, faith the New, For unto us a child is borne, unto us a Sonne is given, faith the Old. His Mother a Virgin: Before they came together, she was found with childe of the holy Ghost, faith the New, Behold a Virgin shall be with childe, and shall bring forth a Sonne, faith the Old. His Name, and then faith all his name, for he shall save his people from their snares, faith the New. And they shall call his Name Emmanuel, which being interpreted, is God with us, faith the Old. This is my beloved Son, faith the New: The Lord said unto me, thou art my Sonne, this day have I begotten thee, faith the Old. The like may be said of the time when he was borne, Luc.2.1. Gen.49.10. The place where he was borne Luc.2.11. Mic.5.2. The persons of whom he came, Luc.1.32. Rev.5.5. Isa.11.1. Jer.23.5. Ruth.4.18. The works which our Saviour did, Luc.7.22. Isa.35.5. I might instance the same in many other particulars, as his riding unto Jerusalem on an Ass, the bad entertainement which he had of his owne Nation, his being betrayed by Judas, his death, the piercing of his side, the casting loss for his garments, his Disciples forsaking him, his resurrection, his Ascension, and the like. All which together with many
The Word infallibility true.

other things recorded of our Saviour by his Apostles' New Testament, are confirmed, constant and agree with the like sentences of the Prophets, in the Old.

And needs must it be so, seeing God which can who is truth itself, is the Author both of both, and our S. Christ in the New, was most careful to accomplish and whatsoever was foretold of him by the Prophets in the:

Hence it followeth.

1 That the Doctrine of the Gospell is most true, and is excellent, as being confirmed by the Scriptures of the O. Testament, they bewailing that Christ was to come, as the That he is come, both concurring in this, that there was way, both for Jew and Gentile to attain everlasting :ne, one Christ both for the one and the other.

2 That the Doctrine of the Prophets laid down in the Testament, is an especial furtherance for the understanding the Doctrine of the Apostles in the New.

3 That as we would thoroughly know the New, we are diligent in the diligent reading and meditation of the Thus or the observation.

[The second is that:]

The Word of God contained in the Old and New Testament, is of infallible truth, most sure and certaine. Our S. confirmed it, Verily I say unto you, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the till all be fulfilled. And againe, heaven and earth shal. awry, but my words shall not pass away. Hence is the sted, the Word of truth; confirmed also by miracles fulfled with the blood of thousands of Martyrs.

This truth may be diversely confirmed. 1 From the thro' of it, God, the God of truth, yea, truth itselfe, 

widsome and power is infinite, and therefore both ken and is able to bring to passe, whatsoever he willeth. 2 the matter contained therein, the immutable and every sufficient flame of Piste, right confidence, and divine wo.

3 From the effects when it worketh in us, being. 3, K.ledge, and to truth in the understanding; the truth of 3 Truth in the heart, without sacrifice, or guile, in th.

formance of God's service. 4. Truth in our conversation, and
behaviour towards men. The uses of this point are four-fold.

For Instructiun. 1. Whosoever the Lord hath spoken in
the Scripture, is true, whatsoever he hath promised or threaten-
ed, shall undoubtedly be accomplished in his owne time.
2. Whosoever is laid downe in the Word, ought to be belie-
ed by us, as the undoubted truth of God, though it make
both against our profit and pleasure. 3. That we ought to
labour and endeavour to feel the certainty of the Word in our
selves, that it may be unto us a sure Word, whereby we may
attain unto the knowledge of the truth, be guided and direc-
ted therein.

For Reprehension, 1. Vnto such as call the trash of the
Scriptures into question, doubting, or cavelling against the
same. 2. Vnto such as preferre fables, or any other books,
before the Scriptures. 3. Vnto such as disobey the voyce of
God, laid downe in the Scriptures, notwithstanding the
certainty of the recompence, if they did obey it, or punishment,
continuing in their disobedience. And such are many of us, as
we strangle the lights of Nature and conscience, so doe we the
light of the Word, that we may shew the more freely, how
many admire, commend, affect, acknowledge the truth of
God's Word, which do not obey the same? whosoever thou
art, if thou be one of this order, thou shalt one day feel by
experience, the truth of this Doctrine, continuing impenitent,
thou shalt everlastingly perish.

For Consolatiun, unto the children of God, which believe
the Scriptures, which rest and repose themselves upon the
many sweet and comfortable promises contained therein,
which delight in the hearing, reading, and meditation of the
the same. They are the Word of truth, most infallible, sure
and certaine. Art thou troubled when thou considerest the
many troubles of God's Church? remember a most sure and
certaine Word, the gates of hell shall not prevail against her.
And againe, That many are the troubles of the righteous,
but the Lord delivereth him out of them all. Art thou much
assaulted by many grievous temptations, so that thou knowest

Mat.16:18,
Phil.3:18,
not what course to take? remember, a most sure and certain word, God is faithful, who will not suffer thee to be tempted above that which thou art able to bear; Art thou afraid of condemnation? remember, a most sure and certain word. There is no condemnation to them that are in Christ Jesus. The like may be said of other particulars.

For Exhortation 7. Vnto such as continue in their sinnes, consider that the Word of God is most sure and certain: and therefore in time make your peace with God: be reconciled unto him in the blood of Christ, otherwise, thou shalt find by experience, the certainty of God's Word, in thy sure and certain confusion. Many a time haft thou profanely Gods Sabbath, blasphemed his Name, abused thy selfe by intemperancy, in gluttony and drunkenness, made the members of Christ, to be the members of an harlot by adultery and whoredome, thus disfiguring the Temple of the holy Ghost, checked the motions of God's Spirit within thee, through thy covetousness, and worldly-mindedness, defrauded and wronged thy neighbour, by cruelty, oppression, usury, theft, and such unjust dealings, neglected both publick devotion in the house of God, and private in thine owne familie, briefly gone astray from the wayes of God, repent therefore and amend, else (as I said before) thou shalt find by experience the certainty of God's Word in thine utter confusion. 2 Vnto such as are the children of God: continue, perfore, gое on in believing the Word of God; admit no Doctrine which doth not agree with the same, in all thine actions follow the same, be guided and ruled thereby. It will not deceive thee, its a most sure and certain Word: Thus of the 2 observation, and so of the first part of the verse.

For the 2, wherunto ye doe well that ye take heed. Our Apostle doth in the same commend them for their continuing in this Doctrine, inciting them unto a further attendance upon the same, as if he should have said, your hearing, attenting and obeying the doctrine of the Prophets, your continuance and diligence therein, your waiting and attendance upon the hearing and reading of the same, (for all these are in the ori-
Verse 19. An encouragement for well-doers.

(1 Timothy 1:19)

A well word, to take heed, implied) is praiseworthy, commendable, profitable, yea, acceptable in the sight of God. Herein he doth both commend the subject, about which they did employ themselves, as being the Word of God, and so worth their attendance, and likewise themselves, which did carefully search, praise, and hear the same. His commending their present attendance upon the Doctrine of the Prophets, importeth, that not only they had done well formerly, in taking heed thereto, and but also should doe well still to take heed unto the same.

The Observations arising from hence are two.

The first is this, that such as doe well, ought to be confirmed, and encouraged in their well-doing. Thus was Ruth by Boaz, all the Cissie of my people, doth know that thou art a very wise woman. Thus was Nathaniel by our Saviour Christ, behold an Israelite indeed in whom is no guile. Thus was Cornelius by an angel of God. Thy prayers and shew almes are come up for a memorial before God. Thus Saint Paul confirmed and encouraged, both the Corinthians, now I commend you brethren, that you remember me in all things, and keep the Ordinances as I delivered them unto you. The Philippians, notwithstanding ye have well done, that ye did communicate with my afflictions. And the Thessalonians, ye become followers of me, and of the Lord, having received the Word in much affliction, with joy in the holy Ghost, so that ye were ensamples to all that believe in Macedonia and Achaia.

Thus also our Apostle in this place.

The Reasons hereof are these. Because of the many less and impediments, which such as doe well, have to withdraw them from well-doing, such as fleshly lusts, inward temptations, outward crosses and afflictions, the evil example of worldlings, their intoxications and allurements on the one part, their mocking, flandering and reviling on the other, the seeming difficulty in the performance of holy duties, the Aposynoque and backsiding of many Professors, the bad reward which they have many times from those to whom they have been most
to heare the Word of God, unless we believe it and assent thereto. Our Saviour confirmeth it, and they that are beside the way, are they, that heare, afterward commeth the Devil, and taketh away the Word out of their hearts, lest they should believe, and be saved. Yet, if hearing were sufficient, not many Christians should be condemned. 2 It is not enough to heare and believe the Word of God, unless we doe also obey the same, blessed are they that heare the Word of God, ( faith our Saviour) and keepeth it, and be ye doers of the Word ( faith Saint James) and not heares only, deceiving your owne selves, for if any heare the word, and doe it not, he is like unto a man that beholdest his natural face in a glasse, for when he hath considered himselfe he goeth his way, and forgetteth immediatly what manner a one he was. 3 Its not enough to heare, believe, and obey for a time, unless we continue in taking heed therunto. This our Saviour telleth us, but they that are on the stones, are they which when they have heard, receive the Word with joy, but they have no rootes, which for a while believe, but in the time of temptation goe away, of which number was Herod, he knew that John the Baptist was a just man, and an holy, and reverenced him, and when he heard him, he did many things, and heard him gladly, but in time, he did not persevere. To this end our Saviour saith to them that believed in him, if ye continue in my Word, (hearing, believing and obeying the same) ye are verily my Disciples, and shall know the truth; and the truth shall make you free, all those I say must concerne, hearing, believing obeying the Word, with perseverance in attending upon the same. Such as doe thus take heed unto the Word, doe that which is praiseworthy, and commendable in regard of men, profitable and beneficial unto themselves, pleasant and acceptable in the fight of God.  

This may be diversely confirmed. 1 From the many precepts and exhortations given us in charge, to heare, believe, obey, and attend upon the hearing, reading, and preaching of the Word of God, such as these: heare therefore, O Israel, and take heed to do it, that it may goe well with thee. Search the

The Scriptures. Let every man be swift to hear, and slow to speak. 1. From the many commmotions & threatenings against such as do not perform the duty. Such as these. But if thou wilt not obey the voice of the Lord thy God, to do, and to keep all his commandments, and his ordinances, cursed shalt thou be. &c. And again, But if ye will not hearken unto me, and will not do all these commandments, I will even punish you. A terror, consumption, and the burning argue. As God blessed David, Cornelius, Lydia, the Apostles, with others that took heed unto the Word, so be inflicted judgments on Pharaoh, Jeroboam, Ahaz, Ahab, with others, contemning, and disobeying the same. 3. From the commendations which the Scriptures give unto such as have taken heed unto the Word of God, unto the Bereans. These were more noble than those in Thessalonica, in that they received the Word, with all readiness of mind, and searched the Scriptures daily, whether those things were so. Unto Lydia, And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard me: whose heart the Lord opened, that she attended unto the things that were spoken of Paul. Unto the former Prophets, of which salvation the Prophets have enquired and searched diligently, which prophecied of the grace that should come unto you. Unto Cornelius, Now therefore are we all here present before God, to hear all things that are commanded thee of God. The very mentioning of this their praise, is no small commendation unto them. 4. From the dignities, excellences, and mysteries of the Word of God. The dignity of it appearing from the author thereof, the nature of it, the matter contained therein, with the antiquity and perpetuity of the same. The excellency, from the happy condition of such as have it, the miserable estate of those which want it. The utility by the many similitudes whereby it is expressed, such as meat, drink, weapons, water, and the like, by the often reiterated exhortations to hear it, by the many judgments, which have been inflicted on the contemners thereof, and by the many profitable effects which it hath, and doth daily produce. 5. From the glorious reward which they attain unto, that
thus take heed unto the Word. My sheepe hear my voyce, and I know them, and they follow me, and I give unto them eternall life, and they shal never perish, neither shall any man plucke them out of my hand, yea, and blessed are they that heare the Word of God and keepe it. 6 From the opposition of Sathan and wicked men against the same. From all which I doe thus reason. If God hath commanded us to heare, beleue, obey, and attend upon the reading and hearing of the Word preached: if he hath threatened judgements against the not performance of this duty: if the Scriptures commend such as have performed it, if the Word be of great dignitie, excellency and utility, if they are blessed, and shall inherit the Kingdom of heaven which doth take heed unto the Word. Finally, if the Divell and his members oppose themselves against it, then thus taking heed thereunto, we doe well, but the former is true of apparent, therefore thus taking heed thereunto, we do that which is good. This serveth partly to Reproduct, and partly for Exhortation.

For Reproduction, unto such, as partly in their judgement, partly in their practice oppose this truth of God. In their judgement, of which there are divers sorts. The Papistes thinke that Lay-people ought not to search or reade the Scriptures. Also they think that the yeare time which is spent in hearing or reading of the Word of God to be too much, many are of opinion that there is too much preaching now a dayes, too much gadding to Sermons. In their practice, of which also there are divers sorts. We have some which neither attend upon the hearing nor reading of the Word of God, yea, if they be at Church in their bodies, their hearts are not there, but about their worldly profits and pleasures. Others there are, who although they heare and beleue the Word, yet are not obedient thereunto, as there are others, which fall away from the same, consumers of the Word, dierers of such as take heed unto the Word; yea, such as give care unto fables, preferring the same thereunto.

For Exhortation. Be encouraged to goe on and persevere in hearing, beleuing, and obeying the Word of God, in doing this.
Vers. 21: The Word a shining light.

thou dost a good work, thou art a well-doer. This work is both lawfull and needful, both pleasant and profitable, let thy selfe about the same. No time better spent no work bringeth such commodity, God rewarding it, both here and hereafter. Thus of the 2 observarion, and se of the 2 part of the verse.

For the 3, as unto a light that shineth in a darkes place, untill the day daunye, and the day-starre arise in your hearts. Our Apostle herein doth both commend the Doctrine about which they did employ themselves, and likewise themselfes, how long there was to bee an use of the same. The former in these words, as unto a light that shineth in a darkes place. The latter in these, untill the day daunye, and the day-starre arise in your hearts. These words are by divers diversly expounded. Some understanding by a darkes place, the time before the coming of Christ, and by the dawning of the day, the time when Christ was manifested in the flesh, where in there was a more full and open knowledge, that was under the shadowes of the Law, concluding from hence, that the Doctrine of the Gospell, is much clearer, then the Doctrine of the Prophets, theirs, being compared unto a lamp, or Candle shining in a darkes place, and this untill the dawning of the day, and morning starre, bringing a fuller manifestation of the truth of God, than did the Prophets, they being as Candles, which gave light unto the blind, untill the brightness of the Gospell began to shine. To backe which exposition, might bee alledged, that the word untill, which seemeth to make against it, doth sometimes signifie an indeterminate time, without excluding or limiting out succeeding time. Whence it would follow, that although they did attend upon the hearing and reading of the Prophets, untill that clearer Doctrine of the Gospell were made knowne unto them, yet even afterward, they might make use of the same. Others, understand by a darkes place, the whole course of our life, whilst we are in this world, wherein the Word of God in general, the Doctrine of the Prophets in particular, as a Lanthorne leadeth us to Christ, and pointeth him unto us, wherefore we shall have constant use, untill the day daunye, that is, the day of judgement come, the.
the day of eternity, wherein we shall attain a perfect knowledge of God, and see him face to face: of which the Apostle Saint Paul speaketh, For now we see through a glass, darkly, but then we shall see face to face, and the day-star arise in your hearts, that is, and either Christ, who is called the light, and brought heavenly light into the world, manifest himself most perfectly unto us, or the light of glory be infused into our hearts. Whereby we shall know God, as we are known of him. In which Exposition, the word until, noteth a determinate time, with an exclusion or shutting out of the succeeding time: for till the day of judgement there is no other day: after that day, there shall be no further use of the Scriptures. Of these two (omitting to mention others) I preferre the last: because they to whom our Apostle wrote, seemed to have had at this time, a great measure of knowledge, this being the second time that he had written unto them. And therefore (as I said before) I take, that our Apostle by the former words, as unto a light that shineth in a dark place, commendeth the Doctrine about which they did employ themselves, and by the latter, until the day dawne, and the day-starre appeare in your hearts, sheweth how long there was to be an use of the same.

Touching the former: As unto a light that shineth in a dark place. It containeth a commendation of the Word of God, from the profit and use which we receive thereby throughout the whole course of our lives, namely, that we are thereby guided, directed, and enlightened.

It is as a light that shineth in a dark place. Thy Word (faith David) is a Lanthorne unto my feet, and a light unto my path. The marginal note being this, Of our selves we are but darkness, and cannot see, except we be lightened with Gods Word. For the Commandement is a Lanthorne, and instruction a light, faith Solomon, by the commandement (faith the Genesis note) meaning the Word of God, and by instruction, the preaching and declaration of the same, which is committed unto the Church. This is the condemnation (faith our Saviour) that light is come into the world, and men loved darkness rather than light.
This may be confirmed by divers reasons. 1 Because as the light is most needful for the direction of our actions, seeing they which walk in darkness know not whether they go: so also is the Word of God in the performance of holy duties, without which we cannot duly perform either our duty towards God, ourselves, or our neighbours. 2 Because as the light is exceeding comfortable unto them that are in darkness, so the Word of God, unto all God's children in the darkness of this world. 3 Because as the light which shineth in darkness, death not partake with the darkness, but expelleth the same, so also the Word of God. 4 Because, as the light discovereth the fineness of the room or place where it shineth, discovereth whatsoever danger formerly lay hid there, whereas peradventure there was not any formerly supposed to be there. So also the Word of God. 5 Because as by the light shineth in darkness, the things which are lost, appear and are found. So by the Word, we which were lost are found. 6 Because as the light shineth in darkness, maketh men ashamed of many their dark and obscure works, whereof in the dark they were not ashamed. So by the Word we become ashamed of some, which we freely committed in the time of ignorance. 7 Because as the light, the more it encreseth, the more darkness encreseth; making even those things which were formerly obscure, light. So the more the Word encreseth, the more fine and ignorance decrease; yea, and they that were darkness, become light in the Lord.

Besides, finally may the Word be compared to light: For, as light is an incorruptible thing, even so is the Word. Though the light shine upon a stinking dunghill, yet it is not corrupted: So the Word though it be reached to never so base persons, yet receiveth no tainture or infection. And as the light, in respect of the object hath a contrary effect, for shining upon a dead carcasse, it causeth it to smell the more odiously; but shining upon herbes, it maketh them the more fragrant; even so the Word, is the savour of death unto death unto the Egyptians, but the savour of life unto life unto the Elect. I may say further, that the excellency of the Word is such, that

Reasons.

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The Word compared to light.

1 1 Pet.1.23.

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The Word excelleth light.

that although the light be an excellent and glorious creature, yet in divers particulars, there is no correspondency between those two. For 1, there are divers places of darkness in the hollow parts of the earth, which no light can pierce through, which the Sun did never discover; but there is no darkness if it were as palpable as the darkness of Egypt, to which the Word of God cannot come. 2. The light though it be profiable unto them that see; yet doth it not enlighten the blind, but the Word enlighteneth even the blind, making them to behold the things of God. 3. The light decayeth; but the Word of the Lord endureth for ever. So that, it is not only, as a light that shineth in a dark place, but much exceedeth the same.

Hence we may perceive.

1. The marvelous and superabundant love of God towards us in these times, who (pitying our miserable condition, as having through our sins, involved our selves into palpable and grosse darkness) hath bestowed upon us such a clear light of his Word, in so much that if we compare our times, with preceding ages, the light which we have, doth as farre exceed theirs, as the Sunne doth a Candle; what they saw through a glasse, as it were, we see cleerly. We are in darkness, we are in danger of darkness, yea, we have darkness within our selves, The world is full of darkness. In Hell there's everlasting darkness; yea, and we have within our selves, the darkness of ignorance, insipiditie and sinne, our hearts being blind, obscure, and darkened: is not God's love then to be admired, who hath bestowed upon us the light of his Word, whereby darkness may be expell'd, we preferred and delivered from the same?

2. The miserable estate as well of Infidels and Pagans which want the preaching of the Word, as of carnall and unregenerate men, which having it, are not obedient unto the same, they are in darkness, strangers from God, which can no more discern the things of God, than a blind man to judge of colours.

3. That such as are unworthy of this light, which doe either preferre
Verse 20. We must labour for light.

preferre their owne judgements before it, or refuse to be ruled by it, or are unthankfull for the same; or mingle this light with their owne inventions, or set themselves against it, labouring by all means to extinguishe the same.

4 That all of us must endeavour to become the children of light, having our hearts enlightened by this light; being enlightened, not to re-inhabit our selves in darkness; but to walk as the children of light, our light so shining before men, that they beholding our good works, may glorifie our Father which is in heaven; yea, being enlightened, and walking honestly as in the day, we must pray unto God, that he also would be pleased to enlighten the darkness of others: even the darkness of such poor souls as are under blind watchmen that cannot see, dumb dogs which cannot bark and so going on in your blindness and ignorance, love darkness more than light.

5 That we ought to make use of this light, whilst it pleaseth God to continue it amongst us, as not knowing how soone we may be deprived of the same; how soone the darkness of error, bernes, and ignorance may overspread the land, how soone this Candle of God’s Word may be put under a bushel. I mean either extinguished, or bid in a corner, as in the dayes of Popery. Oh that we could be truly thankful unto God, for this cleare Sun-shine of the Gospel. Moses, who unto the Jews was covered, is unto us, unveiled, the legall types are now accomplished, a greater knowledge hath befallen us, then there did former ages, and should wee not make use of it, should our thankfulness be blest, yet in most none at all. Thus of the former.

Touching the latter, until the day daunse, and the day-star arise in your hearts. In these words, our Apostle sheweth how long we are to make use of the Word of God, even till the day of judgement come, when we shall receive a perfect knowledge of God, and Christ Jesus his Sonne, the Sunne of Righteousness, shall fill us with glory, and fully manifest himself unto us.

Whence two things may be gathered.

P. That
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1. That, after the day of judgement, there shall be no more use of the Scriptures. They are as a light shewing in a darke place, until the day dawnne, yea, they shall be of some use, even upon this day, but after the judgement is ended, there shall be no more use of the same.

The Reason is plain, because then there shall be no use of reprehension, exhortation, instruction, and the like. The wicked cannot repent at all, neither the godly sinne any more. Therefore now whilst they may profit us, and are of usefull, we must make use of the same.

2. That, whatsoever is now imperfect in us, shall then attaine perfection, when this day dawmsth, the day-starre shall arise in our hearts; We know (faith Saint Paul) in part, and we prophesie in part, but when that which is perfect is come, then that which is in part shall be done away.

The Reason is evident, because that which now hindereth our perfection is done away, to wit, sinne, for then shall we cease to sinn. How much then should we long for the dawning of this day, this comfortable and joyfull dawning, that the day-starre may arise in our hearts? that mortality, may put an immortality, corruption, incorruptibility, Oh come Lord Jesus. Thus of the latter.

Verst. 20. Knowing this first, that no prophesie of the Scripture is of any private interpretation.

21. For the prophesie came not in old time by the will of men: but holy men of God spake, as they were moved by the holy Ghost.

These verses contain an amplification of the preceding Testimony, which concerneth the Deutern of the Prophets, where in these two things are to be considered. 1 How their Prophesies; yea, how the whole Scripture is to be understood. It is not of any private interpretation or motion, that is, it is not to be expounded according to humane sense, according to this or that man's faction or opinion, as if any man of himselfe could rightly understand the Scripture, but Scriptures must be
The Scriptures require interpretation.

be interpreted by Scriptures, and the knowledge of them begg
ed of God, as containing things, which be one can reveal.
The Scripture is to be read, but so that we ask of God, the
gift of interpretation, seeing he that is the Author of these
writings, is also the interpreter of the same. 2 By whom they
were moved thus to prophesie, which is set downe, first n
egatively, in these words. The prophesie came not in old time,
on no time by the will of man. Secondly, affirmatively,
but holy men of God spake, as they were moved by the holy
Ghost, as if he should have said, Although men were the Pro
phets, yet their prophecies were not humane; they did not wis
ter them of their own accord, or according unto their own
fancy, but those godly Interpreters and Messengers, were ins
pired of God, from whom commeth the true interpretation of
the Scriptures. They spake as they were moved by the Holy
Ghost. Those their motions were in very good order (as ap
peared by their writings) farre different from the motions
of the prophane Scoundrels, and for everers of things to
come.

The observations arising from hence, are these.

The first is this, that

The Scriptures require interpretation and expostion,
whereby we may find out the true sense and meaning of the
same. I prove it from the prattle of Ezra and the Levites.
They read in the bookes of the Law of God distinctly, and gav
the sense, and caused them to understand the reading. Of
our Saviour's Christ, who accompanying the two Disciples in
their journey to Emmaus, began as Moses and at all the Pro
phets, and interpreted unto them in all the Scriptures, the
things which were written of him. Of Philip, who opened his
mouth and began as the same Scriptures (which the Emnich
read), and preached unto him Jesus.

The Reason thereof are divers. 1 In regard of the mat
ter, these contained, being profound and deep, filled by Da
vid wonderfull things. Such as are the unities of the Godhead:
the Trinity of the Perfections, the Creation of the world: the
Incarnation of Christ, and the like. 2 In regard of the man
ner.
numer of writing, many abstruse phrases are therein, divers Hebrews, Greeks, sundry Metaphors, Allegories, Ironies, with other tropes and figures. 3 In regard of those which do erroneously handle the Scriptures, to maintain their heresies, and to deceive simple people that they may err with them. 4 In regard of our owne natural blindness, whereby of our selves we become incapable of spiritual things, as the Apostle Paul witnesseth, and the example of Nicodemus sufficiently confirmeth. 5 In regard that the Scripture is that rule, according to which all our actions are to be squared, which therefore is to be made perspicuous and plain unto us, lest otherwise we Stray headlong unto our owne destruction, for which cause there were in the Primitive Church, such as had the gift of interpretation; and for this cause our Saviour Christ, having read in the Synagogue, the 61st of Isaiah, and 1st verse. He closed the bookes, and gave it againe to the Minister, expounding the place unto his Auditors. This serveth partly for Reprehension, and partly for Exhortation.

For Reprehension, unto such as either complaine and stammer at the perspicuity or difficulty of Gods Word, Sining either on the right or the left hand, not remembering that in regard of the perspicuity thereof, it may be compared to a Feard, over which a Lambe may saile, and in regard of its difficultie, to a Sea in which an Elephant may swimme. True it is, that its both hard and plain, difficult and perspicuous, but differently. Its perspicuous and plain to the spiritual man, he discerneth all things, unto him is given of God, the Spirit of Revelation. Whereby the eyes of his understanding are opened, unto him the profound myteries of the Scriptures are unfolded, he may discern them to be, so though he cannot fully conceive how they should bee, unto such, the Word is a light unto their feet, and a Lanthorne unto their pathes, enlightning the eyes of their understanding, as it giveth unto the simple a knowledge of things, and to the child, knowledge and discretion. By the contrary, its hard and difficult unto the carnall and natural man. Such holy things belong not unto
Vexte 20.  The Diwels policie.

bogs or dogs. If it be bid it is bid to them who are lost, in whom the God of this world hath blinded their minds. Its hard, but unto them who being unlearned and unstable, respect the Scriptures unto their owne destruction, where by the way, we may observe the exceeding policie, and subtile of the Deivell about this point. Such as are unlearned, he withdraweth from the study of the Scriptures, making them believe that they are so hard and difficult, that it will be but left labour, to employ any time in the study of them, which lesson too many, have too well learned. Againe, such as are learned, he maketh them to concerne, and despise them, because of their perspicacity, and plainesse. They are not so hard, but that the humble and obedient heart may conceive them, neither so plain, but that they have need of Interpretation.

For Exhortation as well unto us all in general, as unto both Preachers and People in particular.

unto us all in general. Let us reverence & esteem the Word of God laid down in the Scriptures, as needing interpretation.

2 Let us not curiously or carelessly reade the Scriptures, but with great diligence, care and circumspection, remembering that there is a certaine divine Majestie in the Word: that the shell must be broken, so the end we may eat the kernel, that if we would find, we must seeke as for gold, and search as for treasures.

3 Let us be carefull and diligent in the use of the meanes, whereby we may attain unto understanding and knowledge of the Scriptures, taking notice of the fundamental points of Christian Religion, that no sense be made contrary unto any of them, observing the sense of the place, together with the circumstances going before, and coming after, comparing one place of Scripture with another. Those which are hard, with them which are more plain and perspicuous, daily praying unto God, that we may see the wonders of his Law. 4 Let us learn to be thankful unto God, for the means of knowledge afforded unto us in this age more plentifully than in former times, namely, the holy Scriptures in our vulgar tongue, with many good and profitable booke.

expounding the same.
Mans wit cannot interpret Scripture. Chap. 1.

In particular unto Preachers.

Vnto Preachers, to be diligent in the private reading of the Scriptures, using all the helps, whereby in publike they may interpret the same, but especially prayer, whereby their reading may be sanctified, and they afficted by Gods Spirit.

Vnto People, to attend upon this ordinance of preaching, to reverence and esteeme the same, to conceive the necessity of Preachers, praying unto God,both for us, and yourselves. Thus of the first.

The second is this, that

The Scripture is not of any private Interpretation, that is, such interpretation, as any by their natural wit, or natural gifts, shall give upon the Scriptures, without the help of Gods Spirit. The Scripture is not to be interpreted, or expounded, according to the fancy, or liking of every particular person, yea, we may account and esteeme every interpretation, which is not according to the Word of God, to be a private motion or interpretation: not but that private persons may rightly expound the Scriptures being illuminated by the Spirit of God, which otherwise none are able to conceive.

Reasons.

1. Hereof amongst many others, there may be rendred a two-fold reason. 1 Because thus, any thing might be made of the Scriptures, as a nose of waxe, it might be turned every way. For by the selfe-same place of Scripture whereby we prove the performance of Gods service, Atheists and carnall Libertines would prove an exception from the same.

2. Because as men were not the Authors of the Scriptures, neither of themselves can they be the Interpreters of the same.

Hence it foloweth.

That in the Explication of the Scripture, we must not rely upon our owne judgement, fancy, or conceit, much leesse wrest the Scriptures according to our owne minds, for confirmation of our erronious opinions. How many having skil in tongue, likewis good store of Logick, Philosophy, and Rhetoricks, think themselves sufficient for the understanding of the
Verse 20 The Scriptures were not made by man.

Scriptures? yea, how many having in a manner no learning at all, yet dare enter into the Ministry, meddle with the most difficult places of Scripture, through the presumption of their heart, preferring their own opinion before the judg-

ement of those which are endued as well with pietie, as learning? How many also of the vulgar, expound the Scripture according to their own meaning thereby to continue in their errors? How many also rely and depend upon the interpre-
tation of others, without any further search? If Hierem, Au-

gustine, Ambrose, Bernard, this or that learned Father say

is, they do believe it, though we ought to admit no exposition or interpretation of any person, (how famous soever they feeme to be) unlese it be backed by the Word of God confirming the same, yea, tho' holy Fathers requiring to be no further believed, then they agree with the Scriptures, agreeable unto which, is that of Saint Paul. Though we, or an Angell from heaven, preach any other Gospel unto you, then that which wee have preached unto you, let him be accursed. And hence it is, that the Bereans daily searched the Scriptures, whether the things which Paul preached were agreeable to the same. Thus of the second.

The third is this, that

Man was not the Author of the Scriptures, it came not by

the will of man. Though holy men were the Pen men, yet were they not the Authors of the same. They write nothing but by the inspiration of the holy Ghost. They did not write or say, Thus saith Moses, Samuel, David, Isaiah, &c. But, thus saith the Lord, yea, the false Prophets, that they might gaine credite unto their false prophecies, did not avouch themselves, but the Lord to be the Author of their vanities, saying, thus saith the Lord, when the Lord bid them speak no such thing. Saint Paul doth directly confirm this point, but I certify you brethren, that the Gospel which was preached of me, is not after man: for I neither received it of man, nei-

ther was it taught it.

That man I say, was not the Author of the Scriptures, may be confirmed both from the nature of the Scriptures, the
The Scripture very perfect. Chap. 1.

1 The matter contained therein, and the condition of those which wrote the same.

2 Touching the nature of the Scriptures, they are holy, pure, perfect, heavenly, and therefore could not proceed from sinful men, for such as the cause is, such the effect must needs be, and therefore, if man had been the Author of the same, they would have been corrupt, impure, imperfect, superfluous in some places, defective in others, which to lay of the Scriptures, were great blasphemy.

3 Touching the matter contained therein, it doth no lese confirm the same, for it setteth out the corruption of man by sinne, the fountain and original thereof, the punishment of the same, both in this life, and the life to come. It setteth forth, and layeth open most admirable and profound things, farre above the reach of humane reason. It doth not give way unto any one sinne, but clearly forbiddeth all, yea, the single and phrase thereof is plain and simple, without affectation, and yet full of grace and Majestie.

4 Touching the condition of the Pen-men or Writers of the Scriptures, though they were men of God, having their calling from God, standing many for God, sanctified of God, and set apart to this holy calling of Prophesie and Apostleship, devout and holy persons, as our Apostle termeth them here, yet were they but men, subject unto humane frailties, as were others, yea, most of them were unlearned and plaine men, some of them being heardmen, and gatherers of Sycamore fruits, as was Amos. Others of them being Fishermen, as were the Apostles, how then could they invent such writings, as the Scriptures are, by their owne braines? yea, even many of the chiefest Prophets did very unwillingly undergo this office, as Moses, Isaiah, Jeremiah, with others.

Hence divers conclusions may be gathered.

1 That the authorship of the Scriptures doth not depend upon man.

2 That no man can attain unto the true knowledge of the Scriptures, of himselfe, without the illumination and inspiration of God's Spirit.
Verse 3. God the Author of the Scripture.

3 That no man ought either to add to the Scriptures, or to take anything from them, both which are frequent in the Popish Church.

4 That salvation doth not come of our selves, so also the means leading thitherunto, which are the Scriptures.

5 That we ought not to receive the word, as the word of men, respecting the same, according to the person or quality, or wisdom of him that doth deliver it, seeing it came not by the will of man. Thus of the first.

The fourth is this, that God is the certain and undoubted Author of the Scriptures, a point worth our attention, profitable for our instruction, a truth whereof none ought to be ignorant, a thing most necessary to be known, than which, there is no point of greater consequence in Divinity, which seemeth to be implied in the words, knowing this first, that is, in the first place.

I prove it, by the Testimony of the Prophet; for the mouth of the Lord hath spoken it. Say unto them, thus saith the Lord God; of the Apostles; Now we have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the holy Ghost teacheth, comparing Spiritual things, with spiritual. And again, all Scripture is given by inspiration of God, of our Saviour Christ. For David himself saith by the holy Ghost. The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies, thy footstool.

This may be confirmed by divers sorts of reasons.

1 From the abusurdities with which would follow, if God were not Author of the Scriptures, viz. that they are imperfect: that they are fabulous: that they are not the authentic rule of faith: that we have not Gods will revealed unto us: that such faile which serve God according to his will revealed therein, which to thine, were great impieties; to speake blasphemy.

2 From the matter of the Scriptures, laide downe in the Law,
Law, and in the Gospel, favouring of heavenly and celestial purity. The Preachers and Writers thereof, not setting forth their own glory, nobility, or virtues, but directly and plainly acknowledging their own errors and faults: which they would not have done, unless they had been guided by the body of grace.

3. From the Properties of the Scriptures, being most ancient, as containing a continued history from age to age, for the space of 4000 years before Christ, even from the beginning of the world. Most true, as is clear by the content of one Scripture with another, and the accomplishment of those things in the New, which were foretold in the Old Testament. Most perfect, as being the absolute rule of faith, teaching both what to believe concerning God, and how to behave ourselves according to the will of God. Most powerful, commanding the whole man, body and soul, more affecting the heart of man, than all humane writings whatsoever.

4. From the effects which they work in men, both godly and wicked. Godly, both in their conversion, and daily consolation, wicked, both in their confusion, and in extorting from them a confession of this truth, as when the Devil confessed that Christ was the Son of God.

5. From the Testimonies confirming them, which are twofold, internal and external: the external being of no value without the internal. Internally, the Testimony of God's Spirit, of which Saint John speaketh. But the Anointing which ye have received of him, abidest in you, and ye need not that any man teach you, but as the same Anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, yee shall abide in him. This is the safest and most infallible Testimony, and this we obtain by being truly obedient unto the Doctrine taught, and daily prayer unto God, a gift whereof none partake but such as are God's children. Externally, the Testimony of the Church; the Testimony of the Jews; the Testimony of the very enemies of the truth; the Testimony of holy Martyrs; the Testimony of Heavens Writers;
### Verse 21. The preservation of the Scripture.

Writers; the same being also confirmed by Miracles.

6 From the providence of God in the preservation of the Scriptures, notwithstanding of the many malicious enemies which have and doe endeavour by all means possible to suppress them, yea, wholly to extinguish the same. At the commandement of Antiochus, they rent in pieces the books of the law, which they found, and burnt them with fire; Jehoiakim cut with a Pen-knife, the Rolle which Baruch wrote, at the mouth of Jeremiah the Prophet, consuming the same in the fire that was on the Hearth. In the days of Queen Mary, what publicke Proclamations were there against the having or reading of the Scriptures? what private searches? what publicke executions? what burning of Bibles? yet did the Lord still preserve them, notwithstanding all their malicious practices. By all which it appeareth that God is the certaine and undoubted Author of the Scriptures.

This serveth partly for Reprehension, and partly for Exhortation.

For Reprehension, 1 Vnto such, as neither heare, read, search, believe, esteem, or obey the holy Scriptures. 2 Vnto such as preferre before them, the writings of others, Fathers, Counsels, Heathen Authors and the like. 3 Vnto such as would have the Authority of the Scriptures to depend upon the Churches approbation. 4 Vnto such as allledge that the Scriptures are imperfect, not sufficient unto salvation. 5 Vnto such as affirme that the Pope hath power to dispence with the Scriptures. 6 Vnto such as hinder people from reading the Scriptures. 7 Vnto such as call in question the truth of the Scriptures. 8 Vnto such as add, subtrah, or take from the same.

For Exhortation, 1 Let us learne to admire the wise-dowme and goodness of God towards us in the writing of his Word, and preservation of the same. For hereby we are the more confirmed in the undoubted truth of it, as all make account, that things done in blacke and white are most sure. Hereby it the better preserved from being corrupted. Hereby we have a remedy against out naturall forsaughtesse.
The Scripture must chiefly be embraced. Chap. 1.

by wé discern errors and heresies. Hereby we take notice of the policie and subtilty of the Devil, transforming himself often into an Angel of light. And hereby the will of God is made more common, for books and writings may both easily be differed whether the voice of the Teachers cannot come; and also be read in private by Christians, when they are apt from their Teachers.

Let us observe the difference betweene the Scriptures, and all other writings.

The Scriptures alone are free from error, all other writings are subject unto error; yea, many are full of errors.

The Scriptures are to be believed on their own Word, because we know, God speaketh with us in them: others again, they have credis only so farre as they consent with the Scriptures, and are confirmed by them.

The Scriptures only are perfect, wherunto it is not lawful to add, from which its wicked to detract.

3. Let us be diligent in hearing, reading, searching, meditating, believing, esteeming, obeying, and leading our lives answerable unto the Scriptures, being thankful unto God for them, affuring our selves of the undoubted truth of the same, and rejecting every Doctrine which is repugnant thereunto.

Great comfort might we finde in this praislife, whether in prosperus or in adversitie, the Word being a rule unto us, in both.

4. Let us stand for the Scriptures, neither rejecting those which are admitted into the Canon, neither receiving those which are Apocryphall, not admitted into the same; yea, though both the writings of the ancient Fathers, the determination of divers general Councils, and the praislife of many learned men, might seeme to induce us thereunto: for the authority of the Scriptures, doth not depend on the approbation, either of Fathers or Councils. This was a reproach unto God, as if the Authority of men were greater than his owne, or, as if we were to believe him for mens cause

cause, not for his owne: yea, the Church her selfe is said to be builded upon the foundation of the Prophets and Apostles, even the Doctrine delivered by them.

5 Seeing God is the Author of the Scriptures, let us be earnest with him in Prayer, that he would be pleased by his Spirit, to reveal unto his Will contained therein.

Eph. 2.10.
CHAP. II.

As Apostle having in the last part of the former Chapter, confirmed the truth of his Doctrine by a threefold Testimony: Namely, by his own, and the Testimony of two other Apostles which were present at the transformation of Christ, by the Testimony of God the Father, who in a voice from heaven testified of him, saying, This is my beloved Sonne, in whom I am well pleased: and by the testimony of the former Prophets, who foretold, and confirmed the self-same things, doth in this Chapter, yeild a reason of his former Doctrine, shewing the cause why he did thus strengthen and confirm them. In the truth and certainty of the same, even because he foresaw, that they were to be assaulted by a number of false Teachers, who springing up from time to time, would oppose the truth of his Doctrine, endeavouring by all means, to withdraw them from the same. This is apparent from the very first words of this Chapter. But there were false Prophets also among the people, even as there also shall be false Teachers among you, as if he should have said, as formerly under the law, whilst the state and policie of the Jews was yet standing, there were not only true Prophets, teaching them the
The duties of Preachers.

Chap. 1.

1. To take notice of false Teachers.

2. To give their people warning of them when they perceive them.

3. To be so much the more careful in strengthening and confirming their people in the truth of God, as the likelihood they are to be assailed by false Teachers, as did Elias of the Prophets of Baal, Micah, of Zedeekiah, the sonne of Chenaanah, Peter, of Simon Magus; and Paul of Elymas, the Sorcerer, according to that of our Saviour Christ, Beware of false Prophets. That of Saint Paul, I know this, that after my departing shall grievous Wolves enter in among you, not sparing the flocke, also of your owne selves, shall men arise, speaking perverse things, to draw away disciples after them, therefore watch. And againe, From such withdraw thy selfe.

Whereof a threefold Reason may be rendred. 1 In regard of themselves; because God hath appointed them watchmen, Seers, of whom it is required, that by the vigilant, wherein if they fail, they themselves are in danger to be seduced. 2 In regard of their people, whose souls are committed to their charge, who for the most part want the gift of discretion, the true triall of spirits, and so may easily be deceived. 3 In regard of false Teachers, who privately creep in, watching for oppor-
Verse 1.  Markes of false Teachers.

opportunities to seduce the simple, who for the most part are most carefully, when the Preachers of God's Word, are most carelessly.

Oh. The Prophets and Apostles had the gift of Prophecy, the Spirit of Revelation, they could discern the Spirits, who were true, who were false Teachers; this we want, therefore it feemeth impossible for the Preachers of God's Word to discern them, or take notice of them.

Answ. Although Teachers be not properly Prophets, and God doth not reveal himself unto them in visions and dreams, as he did unto Prophets, of old, and to the Apostles yet even they, may discern of a false Teacher; that is, of such a one, that maintaineth an error which overthroweth true faith and Religion, which is a fundamental error; who doth endeavour to withdraw men from the true faith and Religion, persuading them both in private and public to believe what he teacheth; such a one I say, the Preachers of God's Word, may discern by these marks (for as our Saviour taught, by their fruits they may be known) 1 He is not called of God, but an Inde affirment, apprehended to the Church, the device of whom I know not, how, I have not sent them, neither did I command them, yet they preach in my Name. 2 He delivereth and maintaineth corrupt Doctrine, contrary to the Doctrine of the Holy Scriptures, the commandments of the Law, and the promises of the Gospel.

3 He dwelleth in his teaching and preaching, aim at his own glory, not yours Lord, but his own belly. By these tokens I say, not only Preachers, but even people likewise (as they are bound) may take notice of false Teachers. 2 I say, to give warning of false Teachers, when they doe perceive them, according to the practice both of the Prophets and Apostles.

Whereof these Reasons may be rendred, I That they may make it appear, that they are faithful shepherds, for he that is an hireling and not the shepherd, whose owne the sheepe are not, seeketh the wolfes coming, and leaveth the sheepe, and flieth, and the wolfes catcheth them, and scattereth the sheepe.

Q. 2 That

Oh.

Solut.

Marks wherewith to discern a false Teacher.

Matt. 7. 16.
I

Jude 4, 9; 1

Rom. 16. 18.

D. They must give warning of false Teachers, when they doe perceive them.

Reason.
I

John 10. 12.
2 That by this means they may save their own souls.
3 That their people may the better arm and prepare themselves against such; lest they be entangled by them.

3 I say, to be so much the more careful in strengthening and confirming their people in the truth of God, as in likelihood they are so to be assaulted by false Teachers, and God’s truth to be opposed by them. This was Saint Paul’s practice. And remember (faith he:) that by the space of three years, I ceased not to warn every one night and day with tears, and therefore wrote to Timothy: If thou put the Brethren in remembrance of these things, (that is, of seducing spirits, departure from the faith and the like,) thou shalt be a good Minister of Jesus Christ, nourished up in the words of faith, and good Doctrine, whereunto thou hast attained. This was our Apostle’s practice in this place, as also the godliness in the days of Saul’s persecution, and the practice likewise of the holy Martyrs in the days of Queen Mary. A duty never more needful than now, in these dangerous and perilous times, in this last age of the world. The Devil now having great wrath, as knowing that he hath but a short time; Now chiefly being as a roaring Lion, going about, and seeking whom he may devour; now Heresies and Heresies abounding every where. The Lord in mercy open our eyes that we may discern them: guide our tongues that we may give warning of them; and stir up our affections more and more towards our people that we may diligently and carefully confirm and strengthen them against the day of trial. Thus of the coherence of this Chapter with the former.

In this Chapter, our Apostle foretelleth of false Teachers, showing the impiety and punishment, both of them and of their followers, from which the godly shall be delivered: as Lot was out of Sodom, describing the manner of those prophets and blasphemous seducers, whereby they may be the better known and avyed.

Herein these three particular parts are to be considered.

1 A Prophecy of these false Teachers, wherewith the Church both
Verse 1. The Church always opposed by Heretics.

both was and is now troubled, together with some notes, whereby they might be known, as also the certainty of their destruction, from verse 1, to verse 10. 3 A description both of the kinds and manners of those false Teachers, from verse 10, to verse 28. 3 A declaration of the wofull estate and condition of such as are seduced by them, from verse 20 unto the end of the chapter.

Verse 1. But there were false Prophets also among the people, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

In these words three particulars are to be considered, 1 A Prophecy of those false Teachers, whereby the Church of God was to be tried; together with a confirmation of the same. There shall be false Teachers among you, even as there were false prophets among the people. 2 The study whereby they would employ themselves, who privily shall bring in damnable heresies, even denying the Lord that bought them. 3 The scene which they were to reap by those their damnable heresies; bringing upon themselves swift destruction.

Concerning the 1 There were false Prophets also among the people, even as there shall be false Teachers among you. As there were false Prophets among the Jews, which did oppose themselves against the true Prophets of God, affirming, what they denied, denying what they affirmed: so there shall be false Teachers among you, who will oppose God’s faithful Ministers, contradicting the truth preached by them. Whence may be observed, that

The Church of God both under the Law and under the Gospel, before the birth of Christ, and since his Ascension from the beginning of the world unto the end thereof, hath been, is, and shall be assaulted and troubled, with false Teachers: with such as in matters of Religion, obstinately oppose themselves against.
False Teachers before Christ. Chap. 2.

against the truth of God, revealed in his Word, and preached by his Servants. Yes, comparing the time of the Gospel, with the time of the Law: the time before Christ was borne, with the time since his birth, we may finde that the Church hath been more troubled since his manifestation into the world, than before. Before, (as Philostrinus recordeth) there were but 28 hereticks: within a short time after, there were 129 to which Saint Augufine addeth some more. Before the coming of Christ, there were the Dwell in Paradis, Balaam in the days of Mesia; the Priests of Baal, in the days of Elias; the Priests of the Groves in the days of Micaiah; Shemaiah, in the days of Nehemiah; Hamaiah in the days of Ieremia: Amos, the Priest of Bethel in the days of Amos, with others, who were false Teachers; and preached heretical and erroneous Doctrines. But after his Atonement, they began to increase exceedingly, their number becoming in a manner innumerable, even in the very days of the Apostles, they began to spring up.

In the first century ofundred yeere, were Simon Magus, Menander, Ebion, Cerinthus, and the Nicolaitans. In the second, here were Saturninus, Basildes, Carpocrates, Valentinus, Marcus, Celsus, Heracleon, Gnostics, Cerdos, Marison, Tassanu, Encratist, Montanus. In the third, there were Artyphius, Aligi, Adamians, Theodotion, Melchisedecian, Bardeanistes, Valest, Apollosici, Origenian, Arsenian, Holocustus; The Novation, Sabellian, Neporians, Samosatians, Manichaeus, Unitarian. In the fourth, there were the Meletians, Arians, Anomian; Macedonius, Photinians, with others. I might thus goe along throughout fourteen centuries succeeding those: ye, notwithstanding the clear light of the Gospel, now preached, Heretic, and hereticks, false Teachers, and false Doctrines doe plentifully abound; Papists, Fanatics, Anabapists, Remonstrants, with the like seducing spirits, cunningly breaching their errours, their Doctrines of Devils. And as this hath beene and is, so shall it be the condition of Gods Church untill the coming of Christ. There shall arise (with our Savious)
false Christes, and false Prophets, and shall show great signs and wonders, in so much that if it were possible, they shall deceive the very Elect. Now the Spirit speaketh expressly (saith Saint Paul) that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of Devils, speaking lies in hypocrisy. And againe, that in the last days, grievous times shall come, &c. For of this sort are they which crepe into houses, and lead captive simple women laden with sinnes, and led with divers lusts, which places as they might have beene applied to times before ours, so they may be applied unto ours, and may bee also understood of future times.

The Reasons hereof are fourfold. 1 In regard of God, that his Love, Wisedome, Power, and Justice, may be manifested untroue, his Love, in exercising us thence, lest otherwise we should rumme on in some; his Wisedome in confounding the politic of the adversaries; his Power in preserving his owne, and punishing those adversaries; his Justice in giving such over, to be deluded by false Teachers, which will not be obedient, and conformable unto the truth. How many even of Gods children have beene at times in the same peace, who have in dangerous times banded themselves together against false teachers? A manifestation of Gods love, how many of Gods deare children have beene in danger to be intercepted through the subtiltie of their adversaries (as was Laamon) whom God did guided in their answers, as that their adversaries could not get advantage of them? A manifestation of his wisedome. How many of Gods children have beene in danger to be seduced by false teachers; whom God hath preferred? a manifestation of his power, as also in the confusion of divers Heretikes and false teachers, such as Arim, who brahs in sunder, (as Iudas did;) his bowels gushing out, as having troubled the bowels and peace of the Church of God; Montanus and his two madde Prophecesses, which hanged themselves. Maima, who was 9 ye, and burnt by the King of Persia; Paulus Samosatensis, who was striken with transport; Amaelias the Priest of Bethel, who
who dyed in a polluted land, whose wife became an Harlot in the City, and his sons and daughters fell by the sword, and his Land was divided by line. Hananiah, who dyed the same yeare, as having made the people trull in a lie. Finally, Saint Paul faith; And for this cause, God shall send them strong delusions, that they should believe a lie, that they all might be damned, who beleived not the truth, but had pleasure in unrighteousness.

2 In regard of the Devill, whose malice and tyranny towards mankinde is so great, that as by other meanes; So in speciall by this, he seeketh to undoe them; yet, he doth more privately by false teachers, than he doth by open perfection, (as the Ecclesiastical History witnesseth) through their subtilty catching the ignorant, the inconstant, the negligent, the curious, with such as are given to the lust of their flesh.

3 In regard of false teachers, whose pride, envy, vain glory, conceit of their owne learning, wit, knowledge, and the like, driveth them forward to this course, puffeth them up to speak perverse things, even to draw away disciples after them.

4 In regard of the Church. 1 That sincere Christians may be dissembled from Hypocrites. For there must also be enemies among you (faith Saint Paul) that they which are approved, may be made manifest among you. They went out (faith Saint John) that they might be made manifest, that they were not all of us. 2 That Gods children may be the more careful in the performance of Gods service, preaching, praying, reading of the Scriptures, and the like, as also the more withdrawn from sinne, lest God in Justice give them over unto seducing spirits. 3 That the excellency of Gods truth, may the better appear, being compared with the doctrine of false teachers.

The uses of this point are threefold.

For Instruction, seeing the Church of God hath beene, is, and shall be assaulted by false teachers, it followeth. 1 That there is no small difference betwixt the estate of Gods Church
Verse 1. Opposers of true Religion.

in this life, and her condition in the life to come. There shall be no hypocrites, or wicked persons there, no Tarres amongst the Wheat, as here, no danger to be seduced by false teachers, there, no war of Heresies and Heretiques, as here. 2. That God's truth is most excellent; although through the tyranny of the Devil from time to time it hath beene mightily opposed, yet doth it still continue, as it shall doe unto the end.

3. That the Churches chiefst enemies, are they which are hatted even in the bosome of the Church, unnatural children, perceiving the bowels of their Mother, fit and ready instruments to accomplish the Devils will (which is the enemy of mankind) unto the destruction both of themselves and others.

4. That we ought to be watchful and careful at all times, left we be seduced and entrapped by false teachers.

For Reprehension. 1 Vn to such as call in question the truth of our Religion, in regard of the opposition which is made against it, not considering that even from the beginning of the world, it hath beene opposed, neither remembering, that from hence it would follow, that there were no true Religion, in as much, as there is no religion, which is not opposed, yet, in some points, by some of their own sect, as may bee seen amongst Papists, Anabaptists, and others.

Now as their disagreement amongst themselves doth not prove their Religion to be true, to the opposition which is made against Ours, doth not prove ours to be false: Nay, by the same, we may be the more confirmed in the truth of Ours; thus resolving with ourselves. That which needs be the true Religion, against which the Devil by false teachers, hath from time to time opposed himselfe, imputing the same. But our Religion hath beene thus oppugned, therefore ours is the true Religion. 2 Vn to such as look for a pure, unsatisfied Church in this world, which was the error of one Staphilus, who defineth the Church to be a company of people, in which there are no divers opinions, no sects, no sects, from which the rigide opinions of our over-just Separatists doe much disagree. 3 Vn to such as remain ignorant, careless, and negligent in these days of danger, are there not now
many false teachers are there everywhere now, seducing spirits, Antichrists adherents? Is it then time to sleep? time to want knowledge? how shall we prevent them? how shall we see our selves, from being seduced, if not by careful watchfulness, by the knowledge of the will of God?

4. Vnto such as have beene the Devils instruments in troubling the Church of God, by whom he both hath and doth for much prevale. Doft thou goe beyond many others in the gifts of nature, learning, and the like? thou oughtest to be so much the more thankful unto God for them, employing the same for the good of his Church. Thine Apostasie is the occasion of the fall of many, of the ruine of thousands; for what say they? Such a one who is a great man, learned, much respected, and the like, preacheth such and such Doctrine, which you gainsay, may we not as well, (yea, rather,) believe him than you? knowest not he the truth as well as you? doth not he love his owne soul, as well as you do yours? and the like. So following their blind guides they perish with them. 5 Vnto such as doe not oppose themselves against false teachers, notwithstanding their opposition unto the truth of God, Moses set himselfe against Iannes and Jambres; Elias set himselfe against Baals Priests; Peter against Simon Magnus; Paul against Elismas; John against Ebion; Augustine against the Donats, and Alamaches; no lefse caule have we to let our selves goe against false teachers, the enemies of Gods truth. 6 Vnto such as being daily warned, and willed to take heed unto themselves, doe notwithstanding suffer themselves to be seduced, as daily experience sheweth.

For Exhortation. 1. Let us be truly thankful unto God, for his great goodness and love, manifested towards his Church in preserving her from time to time, notwithstanding these his subtle and dangerous enemies. 2. Let us at all times be watchfull and careful, left at any time we were seduced by false teachers. 3. Let us labour for the Spirit of discretion, being daily conversant in the reading of Gods Word, that we may the better try the spirits. 4. Let us labour
Ver. 1. The subtlety of false Teachers.

bour and endeavours in time, both to confirm our selves and others in the truth of God, yea, to reduce those, which are already seduced. Let us be careful and watchful, lest at any time the Devil use us, as his instruments to teach false Doctrine, remembering, that Heretickes are withdrawn from the way of truth, are enemies and blasphemers of the truth, are foes out of the kingdom of heaven, are corrupted in their minds, are in league with the Divell. For this cause, let us beware of pride, vain-glory, self-love, self-conceit of wit, learning, judgment, eloquence, or the like, following the good counsell of the Apostle Paul, let nothing be done through strife or vain-glory, but in lowliness of mind, let each esteem other, better than themselves. Let us manfully, courageously, and valiantly oppose ourselves against false Teachers, Magistrates, Ministers, and people, in their several places; that so we may not be seduced by them, may both save ourselves, and others. Thus of the first particular, laid down in these words: But there were false Prophets also among the people, even as there shall be false Teachers among you.

Concerning the 2. The study whereabout those false teachers were to employ themselves: who privately shall bring in damnable heresies, or (according unto the Original) deadly heresies, even denying the Lord that hath bought them. In which words, we may both perceive the properties of false teachers, and the Nature of their Doctrine. Their properties being 1. diligence, and 2. subtlety in breaching their errors; diligence in that they bring them in, even into the Church of God, to which formerly they were unknown; subtlety in that they doe privately bring them in. The nature of their Doctrine; being both dangerous: as being a damnable or deadly doctrine, an heretical doctrine, a doctrine contrary to the will of God, revealed in his Word, impious, the Author thereof denying the Lord that bought them. Christ Jesus by whom they were redeemed; which words are not to be understood absolutely, as if they had been indeed redeemed by Christ, or Christ had effusively dyed for them, for then one of these two absurdities would follow, that, either the Elect may

Psalm 3.

Who privately shall bring in damnable or deadly heresies, even denying the Lord that bought them.
The true Church is not Heretical, Chap. 2.

may totally and finally fall away, or, that Christ dyed for Reprobates, both which are false, but they are to be understood, either according to the judgement of those false teachers, who no doubt thought and affirmed, that they were redeemed by Christ; or, according to that opinion which others had of them, thinking that they were the children of God, or according to the rule of Charity, which should be in every one of us, even to effect every particular person to be redeemed by Christ, which imbraced and professed the Christian faith, in whom we do not see absolute signs, and evident marks, that have hath sinned that same which is to death; because although for the present they may walk otherwise than becometh the Gospel; yet we know not how some God, which hath the hearts of all men in his hand, will turn their hearts: the condition of God's children before their conversion being the same with the wicked, all of us, being by nature, the children of wrath, or finally in regard that in a large sense, all to whom the Gospel communicat, may be said to be bought by him; yea, all men, because the price by him paid, is sufficient to ransom all; neither is it by any defaults therein, that any perish, but through their own wickedness and unbelief.

From these particular, some observations may be gathered.

The first is this, that

Erroneous and Heretical Doctrine is not the doctrine of the true Church, but intrusted and brought in by false teachers.

This may be diversly confirmed.

1 From the nature of the Churches Doctrine, together with the foundation of the same. The Doctrine of the Church is a sound Doctrine, according to that of Saint Paul; Hold fast the form of sound words which thou hast heard of me. And again, Speak thou the things which became sound Doctrine. And again, In Doctrine, showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. The foundation thereof, is, Christ is Jesus, for other foundation can no man lay, than that is laid, which is Jesus Christ. If then the
The true Church opposeth Heresie.

The Doctrine of the Church be sound and wholesome, and if Christ be the foundation of the same, how can heresie proceed from the same? doth a fountain find forth at the same place sweet water and bitter? can the figge tree bare Olive berries, either a Vine figge? can the Church be both of God, and not of God? Every spirit (saith Saint John) that confesseth that Jesus Christ is come in the flesh, is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. If the Church be of God, (as its most certain) then is it not the Author of Heresie.

2 By comparing the Doctrine of the Church, with the doctrine of Heresiques. Its the Doctrine of the Church, that Jesus Christ is the perfect Mediator both of Intercession, and Satisfaction. Its the Doctrine of the Church, that the Bread and Wine are not transsubstantiated into the Body and Blood of Christ. Its the Doctrine of the Church, that there are only two Sacraments, ordained and instituted by Christ; that marriage is honourable amongst all men: that the Eleet cannot fall away totally and finally: that Christians ought to be subject to Magistrates, Rulers, and such as God hath set over them: that our Saviour Christ is both God and man in one person, all which are opposed by Heretiques, some opposing one, some another. Therefore is not their doctrine, the Doctrine of the Church; yea, how is it possible that it should be, and yet continue: our Saviour himselfe affirming, that if a Kingdom be divided against itselfe, that kingdom cannot stand; and if a house be divided against itselfe, that house cannot stand.

3 By a particular Induction of all those heresies which have beene from the beginning, I will insinuate but in a few. The worshipping of Images, had its original from Simon Magus, the first Heretique after the Ascension of Christ. The heresies of the plurality of Gods, had its original from Valentinus. Ceridon and Marcion, were Authors of the opinion of two Gods, denying the truth of Christ's humanity, and of his suffering. The Ebionites and Arianes denied the Divinity of Christ. Tannaeus was the Author of the false Encratia. So cal
The diligence of false Teachers. Chap. 3.

called, because they abstained from wine, and eating of flesh, and creatures quickened with a sensual life, condemning marriage, and blaspheming the Epistles of Paul. The like may be laid of other heresies, such as aubach were authors of them, from whom their followers were denominated Arians, Manicheans, Novatians, Pelagians, and the like. Therefore, the Church was not Author of the same.

4. From that very title which Saint Paul giveth unto the Church, 1 Tim. 3, 15, 
be the pillar and ground of truth. If she be the pillar and ground of truth, then can she not be the pillar and ground of errors; it is intruded and brought in by false teachers.

Hence it followeth.

1. That we ought to esteem of false teachers, as intruders, as of such as bring in falsa Doctrine into the Church.

2. That we ought not to admit the Doctrine of false teachers, as being repugnant and contrary unto the Doctrine of the Church.

3. That the Doctrine of the Church (which is the only truth of God) is of greater antiquity, of longest continuance and standing. Hereticks commonly boast of the Antiquity of their Doctrine, yes, allege that their Doctrine is the truth of God, the Doctrine of the Catholicke Church; but comparing the one and the other together we may easily find, that false teachers are intruders, their Doctrine privately brought into the Church. Thus of the first.

The second is this, that

False teachers, are both diligent and subtle, in breaking their errors diligent, subtle, which privity shall bring in damnable heresies.

1 I say, they are diligent in breaking their errors; diligent in word, diligent in action: Sparing neither charges, nor pains to bring in their errors, as the Scribes and Pharisees, they compass Sea and Land to make one Proselyte, and when he is made, they make him twofold more the child of Hell, than themselves. This may be confirmed from the practice of ancient Hereticks, Simon Magnus, Arius, Manes, Pelagius,
Pelagius; and by the praife of faile teachers in these dayes, 
Infinies, Sennary Priests, Anabaptits, with others. As 
there are, to ther hath been at all times, a number of faith-
ful watchmen in the house of God. As now, to likewife in 
every preceding age, there hath been made great opposition 
against herefes, and herefies. Not without great danger, 
and much difcrulty have herefes been intruded and publicke-
ly professed; yea, a number of faile teachers have beene by 
godly Magistrates condemned to the death, executed for 
their errors: yet notwithstanding doe they yet continue 
(as formerly)diligent and industrious in broaching their er-
rors: sorrowing their Cocke and Tares in Gods field.

Neither is it any wonder, seeing they are the choyce plants 
of the Devils Orchard, the most perfect and learned. Schol-
lers of his Schoole, the chiefest agents in his service: yea, in 
some measure, the onely proposse which uphold his kingdom, 
either could they gaue any credit unto their Master, if 
they were not diligent both by word and deed.

2 They are subtile in broaching their errors, and there-
fore are here laid, privily to bring in their damnable herefes. 
This our Saviour testifieth: Beware of faile prophets which 
come to you in sheepe cloathing, but inwardly they are raven-
ing Wolves. And againe, but while men slepe, his enemy came, 
and sowed Tares among the Wheat, and went his way. And a-
againe, there shall arise faile Christs and prophets, and faile 
great signes & wonders, in so much, that if it were possible they 
shoulde deceive the very Eled. This S. Paul confirmeth, and that 
because of faile brethren, unawares brought in, who came in 
privily to spoile our liberty. And againe, for of this sort are 
they which crepe into houses, and leade captive fally women 
ladens with fennes. This also the Apostle Jude witnesseth, For 
there are certaine men crepe in unawares. So, they are subtile 
in regard of their entry, in regard of their Doctrine, both are 
done privily. They enter not in by the doore into the sheeps-
fold, but climb up some other way; an evidens signe that they 
are thieves and robbers. This I may conforme also from the 
very praife of faile teachers in these our dayes, Infinies, An-
abaptists.
Falsé Teachers to be avoided. Chap. 2.

They are most subtile in broaching their errors, having learned the Doctrine of equivocation, and being expert therein: whereby they may the more easily deceive, & being seduced themselves seduce others.

Hereof may be rendered a sixfold reason.

1 In regard of the nature of their doctrine, it is evil; yea, I take, that even their consciences, until they be seared as with an hot iron, informed them of the same. Now our Saviour telleth us, that every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved or discovered.

2 In regard of the opposition which they know will be made against them, and their doctrine by the Preachers of God's Word.

3 In regard of the danger which happily may take hold on them at the first publication of their Doctrine, whereby their Doctrine not only may bee quite extinguisht, and crafted in the very start, but their persons likewise indangered.

4 In regard of such faithful watchmen as are in the Church which are careful to prisc into every corner to discover them.

5 In regard, that the longer they continue undiscovered, they may pervert the more, gathering in the meaner time a faction, by which they may bee able to resist such as doe oppose them.

6 In regard that whilst they are undiscovered, they may discover whatsoever stedfast in their way, and take notice of such as are chiefest on the contrary part, observing their nature, judgement, learning, friends and the like, all which may stand them, in great stead afterward.

Hence we are taught.

1 That falsé teachers are exceeding dangerous, they want neither will nor means to bring their purpose to passe, they are unawar'd in their evil ways, they are industrious and diligent in broaching their errors, subtile and crafty in concealing the same. They are skilfull hunters, knowing how to cover
Heresie damnable.

cover their pies, exprest Fowlers, knowing where to set and how to hide their nets; very Fishers, knowing how to trimme their hookes. An open enemy is not halfe so dangerous, as an unknowne enemy, a foreigne enemy not halfe so dangerous; as a demasfitique foe, from whom we expect no such matter. Never was David in to great danger, as when Ab- solom and Achitophel conspired against him, the former his Sonne, the latter his supposed friend: neither hath the Church been at any time more endangered, than by such as have preceded greatest love into the welfare thereof.

2. That every one of us ought to be diligent and industrious in the performance of good duties, seeing false teachers are so diligent, in doing that which is evil, their diligence may incite ours: yea, considering their diligence and subtiltie, it stands us in hand to be watchfull, wary, and circumspect wise as Serpents, careful, lest at any time we be seduced. For this cause also we must not familiarly converse with false Teachers, observing that counsel of Saint John: If there come any unto you, and bring not this Doctrine, receive him not to house, neither bid him God speed.

3. That the precise time when errors crepe into the Church, cannot absolutely be determined. Thus of the second.

The third is this, that Heresies which false Teachers intrade and bring into the Church, are damnable and deadly, which pridefully bring in damnable and deadly heresies. Hence are they called delinves of Devils, lies spoken in hypocrisy. This Saint Paul theveth clearly, And their word will eat as doth a Canker: (or Gangrene) of whom is Hymenaeus and Philetus.

They are damnable and deadly in divers respects. 1 Because they are odious and hateful in the sight of God. 2 Because they proceed from the Devil, the enemy of mankinde, the breakers of the same, being men of corrupt minds, reprobat concerning the faith, having their conscience seared with an hottest. 4 Because they are contrary to the truth of God, revealed in his Word, contrary to sound and wholesome Do-

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<td>6a.</td>
<td>How to effect with errors and heresies which are crept into the Church, even as of damnable and deadly doctrines. Such as are condemned by God's Word, such as bring inevitable and undoubted destruction upon the followers of the same. Be not deceived in your judgments, admit not that for wholesome soch is pestileful food, however pleasing to you, heresies seeme, yet are they dangerous and deadly shun them, avoid them, death is in the pot, if thou dost meddle with them, thou shalt find by experience, that they will be as the poison of asp's bite as a Cockatrice, wounded with a two-edged sword. Thus of the third.</td>
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The fourth is this, that Ralph Teachers, by bringing in such damnable and deadly heresies, deny the Lord that bought them, even Christ Jesus the Sense of God.

This is witness also by the Apostle Jude, Vengefully men they are, turning the grace of God into wantonness, and denying the only Lord God, and our Lord Jesus Christ.

For the opening up of this Doctrine, these things are to be considered, 1. That all ways whereby Christ is denied. 2. That manner those seducers deny him. 3. In what particulars they perform the same.

Touching the 1. Christ is denied two manner of ways.

- Inwardly, when men and women doe in their hearts scoffe the Religion of Christ, having their hearts farre from him, when as in the meanes same, they do outwardly profess themselves to be his Disciples, of such the Lord speaketh by his Prophets, our Saviour observing the same of those in his days. This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is farre from me. So also when men vainly trust in worldly things, not trusting and repose all confidence in Christ, they deny Christ, as Job clearely sheweth: yea, all those inwardly deny Christ, which remaine impenitent, which from their very hearts do not believe in him; of which fort

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**Job 11.24, 25**

26, 27, 28.

**Jeremiah**

Jeremiah complaineth in his time. They have denied the Lord, and said it is not he, neither shall the plague come upon us, neither shall we see sword or famine. Outwardly, Christ is denied two manner of ways, by word and by deed. In word and profession, and that both of Pagans, Jews, and Christians, Pagans, who are not so much as within the skirts of his Church, outward members of the same, who (with Pharaoh) say in the pride of their hearts, who is the Lord, that we should know him? Jews, who deny him to be the true Messiah, the Saviour of the world. Christians, and that either of frailty and inconstancy, or of presumption and knowledge, of frailty and inconstancy, as many fearful Professors, when they are among the Pagans or Papists, cruel enemies unto the Gospel of Christ, through fear, either of the one or the other, deny their Religion, of knowledge and presumption, and that either about his Deity, as Cerinthius, Arius, Sabellius; his humanity, as Marcion and Cerdon; the union and propriety of his two natures, as Eutyches, and Nestorius; his properties, when he is not accounted our only Redeemer, when his glory is given unto stockes and bones, as by the Papists; his Word, when it is not acknowledged, when it is untruthfully taught, when it is blasphemed, when things are added unto it, some things taken from the same. In deed and action Christ is denied by hypocrites, by superstition worshippers by profane and licentious livers, by false rulers and Apostates;  by such as turn the grace of God into wantonness, by temporizers, such as in the time of persecution, fly when the Wolfe commeth, holding their peace, when they should boldly confess Christ, courageously preach his Gospel.

Touching the 2, these seducers deny Christ, not openly or publicly, as the Turks and Jews doe, but fraudulently and privately, professing themselves in the mean time to be sincere Christians, who although they profess that they know God, yet in their works they deny him, being abominable and disobedient, and unto every good workes reprobate. Their denial is real, their profession hypocritical.

Touching the 3, false Teachers doe in divers particulars manifest
Heresiques deny Christ.

Chap. 2.

manifest this their denial of Christ. 1 By broaching abroad doctrines contrary to the Doctrine of Christ. 2 By withholding the means of that power of Christ, whereby he would sanctify their hearts unto obedience. The merit of his Redemption is welcome to them, but they will not have to doe with its efficacie, which sanctifieth and reneweth the inward man, subdueth sinne, and quickeneth the life of God in them. 3 By denying him obedience, which as to a Lord is due unto him: they are the enemies which will not that he should reigne over them, who shall be brought and saved before him. 4 By their impenitencies, waxing worse and worse, deceiving, and being deceived.

Hence are we informed:

1 Of the miserable estate of false Teachers; they are denyers of Christ: now our Saviour faith, He that denegeth me before men, I will also deny him before my Father which is in heaven. Herewith did Peter upbraid the Jews, to draw them unto repentance, whom ye denied, (faith he) in the presence of Pilat, when he was determined to let him goe, but ye denied the holy one, and the just, and directed a murderer to be granted unto you. Such are heresies and Antichristes, who is a Syrac. (faith Saint John) but he that denegeth that Jesus is the Christ, he is an Antichrist, and denegeth the Father and the Sonne. Its the commendation of the Church of Philadelphia (whereof false Teachers are to be espied) that she did not deny Christ. Thou hast kept my word, and hast not denied my Name.

2 How carefully we should be, lest either through Satan's subtilty, and the corruption of our owne nature, being seduced, or seduced, we become denyers of Christ Jesus, and so bring upon ourselves both temporall, spiritual, and eternal judgments. Oh let us not deny him in profession, for if we deny him, he also will deny us. Let us not deny him, by denying any article of Christian Religion, or any part of heavenly and holy doctrine, for thus shall we be punished as enemies of the truth. Let us not deny him in conversation, bearing the world in hand, that we know God. But by our works denying him, making a show of godliness, but in our lives denying
Verse 1.  God detesteth Hypocrites.

the power thereof. For of all others, the Lord cannot away with hypocrites. Let us not deny him by trusting in anything besides him, whether strength, riches, wisdom, honour, and the like, for he endures when all else shall vanish away. Let us not deny him by revolting, backsliding, and falling away from the profession of his glorious Gospel, into any other Religion, whether Popery, Indulgence, Paganism, or the like, for then shall we crucifie unto our selves again, the Sonne of God, and make a mocke of him, it being impossibll that we can be restored again by repentance. He is a Lord, let us not with false Teachers, deny him obedience. He is a perfect Mediator between God and Man, Let us not with false Teachers, ascribe unto any other meanes, as to Angels, Saints, merits, and the like. This glorious work, that honour which is his due; be it both God and Man in one person, let us not with false Teachers gaine-say the same; he is the object of our faith, let us not deny him by continuing in inifdelitie, what though others deny him, as too too many doe, we must not follow their example. Oh let us not deny him any manner of way as we have already done so too many times. Haft thou made a show of piety and goodness, but in hypocrite? Haft thou lived scandalously, notwithstanding of all thy profession to the contrary? Dost thou not yeld obedience unto the will of God? dost thou not daily grow in grace? dost thou art a dever of Christ, repent therefore, be the servants of Christ, not of sinners, but of conscience, deny not him, lest he deny you; deny not him who hath beene so kind unto you, who hath redeemed you by his owne precious blood; oh bewaile and lament the general apostasie and backsliding in these our days, that now when the Gospel shinneth so clearly, Christ should be so much denied, so many seducer, so many seduced, so many living in Indulgence and Epicurism, even as if there were no Christ. Though others deny him, yet let us acknowledge him, resolving in these dangerous days (as the holy Martyrs did in the time of persecution) to stand for the defence of God's truth, not shrinking from Christ, though for the same we were to lay down our lives. Thus of the fourt,
Destruction the reward of Heretiques. Chap. 2

And bring upon themselves swift destruction.

D. The reward of heretics is swift destruction. The reward of Heretiques isswift destruction. Gods judgements are of two sorts, such as are inflicted in this life, such as shall be inflicted in the life to come; both which may be understood here. The judgements which are inflicted upon them here in this life, are divers, some ordinary, some extraordinary; Ordinary, as when they are deprived of their goods, lose their credit and reputation, are imprisoned, condemned, and are by the course of Law executed for their errors. Extraordinary, when they are given over unto all manner of wickednesse, when judgement upon judgements doth take hold on them, when their confusions torment them, Hell gapeth for them, Death seazeth upon them at unsawes. Aries, craft atander, his bowels gusting out. Montanus, Paulus Samoistesmus, Manes, Mahomet, divers of the People of Rome, have unnaturally ended their days. So also the are not free from judgements, upon body, soule, name, estate, possession. The Judgements of God in the life to come are most fearful, for if the wicked shall be tormenting according to their works, then false Teachers, being wicked the very highest degree, mult endure the very extremest torments. This is the portion of their cup; this is the fruit their labours; this is the reward of their errors.

Hence it followeth,

1. That God will not suffer heresickes to goe unpunished. He is a just God, who as he brought judgements on Pha Saul, Adonizedek, Achan, Agag, for their horrible
Verse 2. False Teachers bring destruction to themselves.

1. False Teachers bring upon themselves swift destruction. They themselves are the authors of their own miseries, their own works condemn themselves. The farther they do run in their heresies, the higher doe they draw God's judgements upon themselves. By the same means, whereby they think to gain most, they lose most, as Spiders they are taken in the same webbe which they weave. They are accessories, and shall be punished as accessories unto their own destruction. Hence we are taught.

2. To admire God's justice in the execution of his justice on such cunning Merchants, deceitful workmen, false teachers.

3. To ascribe unto false teachers, themselves the cause of their own destruction.

4. To beware of the Doctrine of false teachers, as proceeding from such, which are their own greatest enemies, which bring upon themselves destruction, destruction both of body and soul. Thus of the second, and so of the third particular, laid downe in this verse.

Ver. 2. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

And through covetousnesse shall they with fained words,
Followeth in these verses, a further description of false Teachers, together with a repetition of the punishment, which shall be on them. They are described, 1 from the number of their followers, and many shall follow their pernicious ways.

2 From the effect which their Doctrine worketh, either in themselves, their followers, or in others, by them, or by reason of them the way of truth is evil spoken of; that is, either they or their followers, or carnall unregenerate persons, by reason of them and of their followers, shall curse, revile, reproach, scoffe and mocke Christ Jesus, who is the Way, the Truth, and the Life, or the Doctrine of the Gospel, which is the way of truth, whereby we are directed towards the attaining of Christ.

3 From the ground and cause of their heretical doctrine, of their diligence and subtiltie in breaching the same, Covetousse.

4 From the manner of their seducing, it is, through saine words.

5 From their end and aim in breaching their errors, that they may make merchandise of those whom they doe seduce. Their punishment, its againe restituted, whose judgement now of a long time lingereth not, and their damnation sluggreth not. Those judgements which God hath of old ordained and prepared for them, shall undoubtedly (how prosperous soever their estate seemes to be) be inflicted upon them, they shall be condemned and tormented with the Devill and his Angels world without end.

Touching the former, which containeth a description of false Teachers, it consisteth (as ye have heard) of five particulars, of which I entend now at the pleasure of God to speake in order.

Concerning the many shall follow their pernicious, or (as its
Verse 2. False doctrines very fruitfull.

its read in some copies lascivious wayes; that is, many shall be seduced by them: many shall embrace their doctrine tending to destruction and wantonness. Their doctrine shall not be fruitless, but exceeding fruitfull: through their diligence and subtility, they shall perswade a multitude; their schools shall be throughly furnished with Schollers. They shall not want such as will heare, believe, maintaine, committance, and assist them in the broaching of their errors. One would think that the very nature of their doctrine should drive men from them, as being damnable, hurtful, pernicious, and deadly, but by the contrary, even hereby they draw disciples unto them, many following their pernicious wayes; Was not the doctrine of Arius damnable, who denied the Deitie of Christ? Yet a number, both of Couriers, Bishops, and others, embraced the same, for which within these few years, even in this same Land one was burnt; neither yet is his heresie dead. Was not the doctrine of the Nicolaitians damnable, which was that Wives might be common to every man, as well as to their Husband? Yet even in the Church of Pergamus, there were a number which held this doctrine; was not the doctrine of Balaam (who taught Balak to cast a stumbling block before the children of Israel, to cause things sacrificed to idols, and to commit fornication) damnable? Yet even there, all the same, was not the doctrine of Sabellius pernicious, denying that there were three distinct persons in the Godhead? Yet wanted not be a number of followers. The like may be affirmed of Pelagius, Marcians, Apollinians, Donians, with others. But leaving former times, we our selves in these days, see the accomplishment of this Prophecy, what a number of followers hath Antichrist the Pope of Rome? Are there not even whole kingdoms, which wear the marks of the Beast? Which bow their knees unto this Idolatrous Baal? What a multitude of followers have defined and Seminary Priests, his Agents in every Countrey? Yes, what a number of Resumps are here, even amongst our selves, which daily partake of their Popish trumpery? I could instance further the great number of Anabaptists, Familists, Armenians,
Whom false Teachers seduce.  Chap.2

minians, with others, by all which it would appear, that many follow the pernicious ways of false teachers, but that the former are sufficient.

The Reasons whereof are partly in regard of the Teachers, partly in regard of those whom they teach, and partly in regard of the doctrine which they do teach.

Touching the Teachers, they are (as ye heard in the former verse) both diligent and subtle in breaching their errors. They bow their Tares whilst the homelodder sleepest. They creep into houses before men be aware, as Thieves & robbers they spite their opportunity. They can inform themselves by glowing and sickling words; they can accommodate themselves unto every man's vaine, swearing with the Swearer, swaggering with the Swaggerer, drinking with the Drunkard, and the like. They can outwardly pretend great zeal, contrivision, humility; which things have indeed a form of holiness; yet they will not spare to compass some, threaten others, by gifts, corrupting, and flattery alluring a great many, what wonder then, though they draw after them many Disciples? yea, no more wonder, then for a skillfull fisher to catch many fishes, a skilful Fowler to catch many birds.

Touching the persons seduced, they are for the most part ignorant, negligent, inconstant, curious, lascivious, containing of God's Word, respecters of mean persons, all which may be easily seduced.

1. Say, the ignorant, they may be easily seduced, because they with judgement and so may be made to believe anything, not knowing either what they do, or what to do, not being able to discern the right from the wrong, yea, with Paul before his conversion, out of a preposterous & blind zeal, persecuting the truth of God.

2. Such as are careless, secure, and negligent, they may also be seduced, as secure Lachites was unaware destroyed by the tribe of Dan; because they prepare not defensive weapons to make resistance. Its no more wonder that such are seduced, then that an unprepared house be rob'd, an unwalled City taken.

3. Such as are curious, they likewise may be seduced, of they
Ver. 2. Whom false Teachers seduce.

whom S. Paul warning Timothy. *The time will come, when they will not endure sound Doctrine, but after their own lusts shall they heaped to themselves teachers, having itching ears.* 

Soescuriously did endure her. Dauids Curiosity was the occasion of his committing adultery with Bethsheba. The curiosi are delighted with novelty, hearing of any strange doctrine, they are by and by drawn to hear the teachers themselves, to read their books, and the like. By which means, many of all sorts, who will needs read Popish books, see the Maffe, conferre with Popish Priests, are daily seduced.

4. Such as are inconstant, they may be easily seduced, like the multitude which on the one day cried Hosanna, on the other, crucifie him. They are as clouds carried about of minds, ready to entertain every gheist which seeth the, Arian, Anabaptists, Eumelists, Papists, allmg all Religions, abiding in none.

5. Such as are lascivious, wanton, fleshly minded, they may be easily seduced, because they like them best, which promise them most liberty.

6. The contemners of Gods Word, they may also be seduced, it being just with God, to give such over unto themselves, who turn from their cures from the truth, to turn them unto fables.

7. Such as are refellers of mens persons, they are also liable unto this danger; For false teachers pretend more purity, zeal, learning, and humility than others doe. Now, the multitude confiding, for the most part of ignoramuses, negligent, curious, inconstant, lascivious persons, contemners of Gods Word, refellers of mens persons, such also being the common object of false teachers. Its no wonder that many follow their pernicious ways.

Touching the doctrine which they teach, it tendeth unto fleshly and carnall liberty, its lascivious and wanton doctrine. They allure through the lusts of the flesh, through much wantonness, promising liberty unto such as follow them, which doctrine of all others, is most pleasing unto the corrupt mind of man, which cannot abide the sound Doctrine of Gods Word as contradicting their pleasures: no wonder then though that many follow their pernicious or lascivious ways. Hence

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Gen. 3:1
2 Sam. 11:3
1 Cor. 15:19
Mat. 21:9, 12
Mat. 27:22
1 Pet. 4:4
Judg. 12
Lascivious
Contemners of Gods Word
Receivers of mens persons
Hence may we behold.

1. The great corruption of man's nature, how prone and bent it is unto that which is naught. Though the Word of God be pure and wholesome, though it be the ordinary means of our conversion, though the Preachers thereof have their warrant from God; yea, a commandment from God to preach the same; yet how few are there, which yield obedience thereunto? How few are there in every Parish, of whom the Ministers of God's Word may say, they do conscientiously walk in the ways of God? whereas by the contrary, although false doctrine be pernicious and hurtful, although false teachers have not their warrant from God, but are intruders, yet many follow their pernicious ways.

2. The truth of that our Saviour's speech, Widen is the gate and broad is the way that leadeth to destruction, and many there be which go in thereon.

3. That we ought not to regard or respect Religion, according as the multitude doth, for thơ we should follow a multitude in evil. If Lot, if Noah, if Eliphaz had followed the multitude, they could not have pleased God; yea, if we should now follow the multitude, we should be of no Religion, the most part being mere Atheists, vain and foolish are they, with judge of Religion according to the multitude, as if the multitude did make the Church, for we may find as well by Scripture, as other writings, that the best were always the fewest number. Whilst our Saviour Christ was upon earth, there were but a few which followed him; few, I say, in comparison of such, as were with the Scribes and Pharisees. Whilst Paul was at Ephesus, almost the whole City was set against him by means of Demetrius a Silver-smith. At Paul's first answer, No man stood with him, but all men forsooke him, yea, experience theweth, that such things as are most precious, are most scarce.

4. How careful all of us should be, especially Magistrates and Ministers, in opposing themselves against false teachers, confusing and condemning their errors, lest being wafted at, we be seduced by them. A snubbed sheep may in time infect...
Vcr.2. False Teachers blaspheme the Truth.

inset the whole flock: a few weeds unregarded, may in time
over-run a whole garden: a little Iove suffered to grow,
may in time spoyle the growth of the tree: a young Serpent,
may in time be a dreadfull Dragon. So, if Heresies and
false Teachers be not curbed in time, they may doe a world of
mischief. Thus of the first.

Concerning the 2. the effect which the Doctrine of false
Teachers worketh in themselves, in their followers, and in
other carnall and unregenerate persons: by them, or by rea-
son of them the way of truth is evil spoken of. The words may
be fully understood either way.

1. Thus, that
False Teachers speake evil, or blaspheme the way of truth,
Christ, and his holy Gospel. Thus did Hymenæus and Alex-
ander, whom Paul delivered unto Satan, that they might
leare not to blaspheme. The like Saint John witnesseth of the
Beast, 8 he openeth his mouth in blasphemy against God, to blas-
pheme his Name, and his Tabernacle, and them that dwelle
in heaven. And when he saith, I saw a woman sit upon a Scar-
et coloured beast, full of names of blasphemy. Did not Ebon
speake evil of Christ and his Gospel, when he denied the
Deitie of Christ, affirming that he was onely man be-
gotten betweene Joseph and Mary, and that the observacon
of Moses Law, was necessary to eternall life, and that no part of
the New Testament was Canonicalc Scripture, except Saint
Matthews Gospel? Were not Cerdon and Martion blas-
phemers of Christ, by denying the verity of his humane na-
ture, and the truth of his sufferings? Did not Tarianes, by
condemning the Epistles of Paul and according to Saint
Johns former prophecie, doe not Anscbrift the Pope of
Rome, blaspheme Christ and his glorious Gospel? doe not his
Agents blaspheme the same, by detracting from Christ, and
ascribning intercession to Angels, Saints, and the like.

Heres may be rendered threerold reason. 1 Because they
are Anscbrifts, opposite and contrary unto Christ, so repug-
nant, that there can be no communication betweene them, so long
as they maintaine such positions. 2 Because they are not able

Bp(whom er.)
whom the way of truth shall be evil spoken of,

D. Falseteachers blaspheme the way of truth Christ
and his holy Gospel.
2 Tim.1:18,
Rev.13:6

Resons.
1
2
to confute this his doctrine, this way of truth, like unto those men, which when they were schood with great heat, blasphemed the Name of God, and repented not to give him glory. This is often laid down in the books of the Martyrs, that when the Persecutors were not able to confute their adversaries, they then raged, failed at them, scoffed and mocked their Religion. 3 Because hereby they would (as often it commeth to pass) withdraw such from Christ, and true Religion which profess, and have a liking to the same, by working in them an hatred of Christ and his Doctrine.

Hence we may perceive.

1 How pernicious, impious, and damnable false teachers are, it cannot content them to be wicked, unless they exceed in the same, unless they doe directly oppose themselves against Christ himselfe, and the truth of God, revealed in his Word, were't not a famous part for a poor mean subject to speak against the King, much more to curse him, scoffe at him, make a jest at his laudable Lanes? much more is it to be admired, that poor creatures should rise up against their Creator, slyly worms against Christ, the Sonne of God.

2 The Magistrates ought to deal with false teachers, even as with blasphemers of Christ, and true Religion; yet herein there is great wisdom required, for some blasphemies of ignorance and infirmity, others of knowledge and presumption, some being admonished and persuaded to leave their errors, relent, others will not take with any admonition, daily waxing worse and worse, by all means endeavouring to seduce, infect others. The former are gently to be entreated, the latter rigorously to be handled, yea, to be taken a way by death, if they continue in their heresie. This may seem somewhat harsh and cruel, therefore I will endeavour to prove it, both by the Testimony of Scripture, by examples both out of the Scriptures and Ecclesiastical histories, and by reasons grounded both upon the Law of God and Nature. The Testimonies of Scripture are these two, the former, but those that surely kill him, thine hand shall be first upon him to put him to death, and afterward the hand of all the people, and
Vers 2. False Teachers put to death.

Scripture examples are these. John destroyed the Priests of Baal. Joshua slew all the Priests of the high-places, that were upon the Altars; yea, Nebuchadnezzar, an Heathenish King, made this Decree, that every people, Nation and language which spake anything amiss, against the God of Shadrach, Mesach, and Abednego, should be cut in pieces, and their houses shall be made a ashes.

The examples of the Ecclesiasticall Historie, are of Constantine the Great, who did so set himselfe against the Arians and Idolaters, that he shared not even the Rulers of Provinces. Of Marrian and Insitian, who in their Laws ordained no lesse punishment for false teachers. Of Valentinian, Gratian, and Theodosius, who were severer in this kind; yea, and in the days of Queen Elizabeth of famous memory, were there not severe statutes enacted against Popish Priests, which were accordingly put in execution? Neither is this without great reason, if either we consider the dishonour which they do unto God, the wrong which they do unto themselves, or the hurt which they may do unto others. Further, in the inflicting of punishment: for offences committed, there ought to be some correspondence between the fault and the punishment now what fault can be greater than obstinate heresies, and therefore how can it be otherwise punished, but by death. If any scape of the flocke be infected, must it not be removed from the flocke? if any member of the body be infected with the gangrene, must it not be cut off before it endanger the whole? The like reason may be rendered of this punishment to be inflicted on false teachers. Whence it appeareth both how commendable such Magistrates are which handle them roughly, and how much such are to bee discommended, which converse and wink at them. If we were in their hands, as they often fall into ours, we should not so escape as they do; witness that great persecution in 5 days of
Bashfemy against Christ.  

Chap. 2.

Queene Mary, witnesse the great danger wherein many times Predestinants are which travaile beyond the seas. Their pralife towards us contrary to Law, sheweth us what we should doe unto them according to the Law. Oh that they were morestrictly looke unto! shall such as blaspheme the King be punished with death, as its just and equal? and shall those which blaspheme the King of Kings, escape scot-free? yea, scarce be reproved, nay, uphelden, commended, entertained, restored unto, God forbid. The people of Ephesus had had just cause to have risen up against Paul, (as their Towne-Clarke speach implyeth) if he had blasphemed their Goddesse. And have not we cause to oppose our selves against the blasphemers of the God of heaven?

3 That false Teachers are not the men which they pretend themselves to be; though they make a show of zeal, a profession of Christiannes, yet are they indeed blasphemers of Christ, and of his glorious Gospel.

2 Thus, that such as are the followers of false Teachers, speak evil of Christ and of his Gospel. They are apt schollers. They quickly imitate both the speeches and actions of their Teachers, being made Preistlers by false Teachers, they are made twofold more the children of Hell than themselves. The Proverbe is verified in them, like Papere, like People, like Maker, like Scholler; as the seducers, so also the seduced speak evil of Christ, and of his Gospel. Menander the Scholler was no less, yea, more blasphemous than Simon Magus his Maker. Marcus, no lesse blasphemous than his Master Valentinus. Sabellius no lesse blasphemous than his Master Noetus. Whereby as by a most evident token wee may discern such as are seduced, even by their following the manners of those by whom they are seduced, as the Stiches and Pharisies denounced Christ, cried, cursed, him, did revile and mocke him, so did their followers. Commonly children resemble their parents in countenance and conditions, imitating them in swearing, lying, stealinge, and the like; so doe the seduced resemble their seducing fathers? laying and doing as they are directed by them, following them in evil, as Seaphira did her husband in dissimulation.
Vers. 2.  Blasphemy against Christ.

Hereof may be rendred a fourfold reason. 1. Left they should be upbraided with Apostacy, and inconstancy in Religion, 2. Left there should be given any occasion unto others to hope that yet they may return from their vsins, and give ear unto good counsell, 3. Left they should seeme to be bad scholars, in the devils schoole, or still to retain any correspondence with Christ and true Religion. 4. That hereby they may have credite and reputation with their teachers, and fellow discipiles, as being no lesse the children of the Devil, the enemies of Christ then themselves. Hence weare taught.

To be exceeding watchfull and carefull, lest we be seduced by false teachers, and so become blasphemers of Christ, and his Gospel. There is no sinne which doeth so much offend God, as this sinne of blasphemy: none so beloved of the Father, as is this Sonne of his love; he will not then leave this sinne unpunished. What is there in Christ or his Gospel, worthy of reprobation: nothing his very enemies acknowledged, that they found no faults in him, that never man spake as he did, and the Apostle witnesseeth of the Gospel, it is the power of God unto salvation to every one that believeth. Should not we then be circumcised to esuad the traps and baits of false teachers, lest we become blasphemers of Christ, and his glorious Gospel.

3. Thus that By reason of the bad life and conversation of false Teachers, the Apostasie and backsliding of their followers. Other carnall and unregenerate persons doe speake evil of Christ, and of his holy Gospel. Hereby an occasion is offered unto them to stumble at the doctrine of Christ Jesus, to reject and despise the way of truth. This may be confirmed by the prififie of the Spanish Priests and their followers in the West Indies for these many years, as their owne historians, report. Through their bad life and conversation, their whoredome, cruelty, oppression, theft, drunkenesse, perjury, and the like, the Indiand Indians continued in their irreligious religion, aborning; cursing blaspheming Christinity and Christians.

But, considering ye those false teachers are hypocrisies, make a faire & goodly shew of an outward profession, we may for our better edification, conceive the doctrine more generally, thus, that Through...
Through the Apostasy, backsliding, and evil life of Professors, unregenerate and carnall persons, speak evil of Christ and his holy Gospel. By this deed (said Nathan unto David) thou hast given great occasion unto the enemies of the Lord to blaspheme. And when they entered into the heathen, whether they went (faith Ezekiel) they prophesied my holy Name; for the Name of God is blasphemed among the Gentiles through you faith Saint Paul. Hence he writeth unto Timothy, Let as many servants as are under the yoke, count their own M. fers worthy of all honour, that the Name of God and his Doctrine be not blasphemed. So unto Titus, that they may teach the young women to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed. Thus, when such, as profess themselves Christians, enemies unto wickedness, doe those things which are against their profession, as follow drunkenness, whoredom, or the like naughtynesse, they give occasion unto unto others to speak against their profession: for what may they say. Such a one maketh a great flaw, be or she, or they pretend great purity, and sincerity; yet there's none more proud, vain-glorious, covetous, malicious, lewd, and the like. Such as are thus, doe they not give occasion unto the enemies of God to blaspheme?

Hence we are taught.

So to carry our selves, as that justly no exception may be taken against us, let not our profession and practise disagree, make not a show of that which is not within thee. Thou which teachest another teach also thy selfe; Thou that preachest a man should not steal, doest thou steal; Thou that sayest a man should not commit adultery, doest thou commit adultery; Thou that abhorrest idols, dost not commit sacrilege; Thou that makes thy boast of the Law, dost not by breaking thereof dishonour God.

Oh my beloved, I beseech you to walk circumspectly towards them which are without, we have many eyes beholding us, ready to prie (if they could) into the very secrecy of our hearts. Do nothing therefore, but that whereof you have a warrant.
warrant, from God's Word, ma kes, as that you need not care
who behold and observe your actions. Be not either blasphemers
of Christ, or an occasion unto others to blaspheme. There
is not (I suppose) any of you, but if ye were demanded,
whether ye believe in God, whether ye are redeemed by
Christ, whether ye do observe some, whether ye are the
tru servants of God, but would answer; yes, then I say un-
to every one of you in particular: (and let every one of you,
take is unto your selves) why do ye not live accordingly?
why do ye not abstain from swearing, theev, whor-
ing, profaning of God's Sabbath, drunkenness, vurity, ma-
lice, covetousnesse, and our other manifold sins? Is it a
small thing in your eyes, that the great, glorious, and fear-
ful Name of God, should be by reason of you, evil spoken of?
It saith with us, as with many simple beasts, which being
pursued by HUnters, hide their heads, thinking that then
they cannot be spied. So do we often times, thinking indeed
that it is not perceived, even as of the Devell, who is the inciter
of men and women unto sin, had not his sires in every corner
to betray it, ye profess may be scandalized thereby. Thus of 2
Concerning the second ground and cause of their heresies,
of their diligence and subsistence in broaching the same, Cov-
etousnesse, and through covetousnesse, shall they with fainned
words, make Merchandise of you. The word in the original
signifieth sometimes an infatiable desire of having more;
sometimes an affection of that which is chiefest in any thing,
whether honours, riches, or the like. Sometimes, deceiving,
or rather that which is made to circumvent or deceive, or that
wherein one is deceived, as S. Paul saith it, lest Satan should
get advantage of us, or circumvent us; where Satan meta-
aphorically, is compared unto covetous Miserers. In this place it
may be fitly taken in them all, for false teachers in broaching
abroad their heretical doctrine, infatuated desire to enrich
themselves, ambitiously affect honours and estimation of men,
and unprofitably circumvent poor souls, turning them from the
truth of God to believe lies. But retaining the usual signifi-
cation of the word, as it is here rendered, I say that

Covetounes.
Covetousness the ground of Error. Chap. 2

D. Covetousness is the ground and cause of all those errors which are broached abroad by false Teachers.

1 Tim. 6:10.
Tlt. 1:11.

Phil. 3:19.
Jude 1:14.

Rev. 2:14.

Covetousness (even the desire of having more, or the sordid love of money) is the ground and cause of all these errors which are broached abroad by false Teachers. I do not deny, but that there may be also many other causes, in some more predominant than this: such as pride, envy, impatience, false-conceit, vanity, glory, or the like, and in others, Concurring with this, yet in the most, this, even covetousness, is the chief. They do it through covetousness. Covetousness worketh this effect in them, Saint Paul affirmeth it, The love of money is the root of all evil, which while some coveted after, they have erred from the faith. And again, whose mouths must be stopped, which subvert whole houses, teaching things which they ought not, for filthy lucre sake. And again, Their god is their belly, they mind earthly things. Of such Saint Jude writeth, We unto them for they have gone in the way of Cain, and runne greedily after the error of Balaam, for reward. And again, Having mens persons in admiration, because of advantage. Why did Balaam teach Balaam to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication, was it not (as ye heard Jude 1:11) for reward? he did it through covetousness. If his heart had not been covetous, he would neither have undertaken such a long journey, nor given permission counsel against the people of God. For this cause Shemaias did prophesie false things unto Nehemias, thereby to put him in scare, even because Tobiah and Sanballat had hired him. Hereof are we informed by the Prophet Micah. The heads thereof judge for reward, and the Priests therein teach for hire, and the Prophets thereof divine for money. Of whom also the Prophet Isaiah speaketh, They are greedy doges; which can never have enough, and they are Shepheardes that cannot understand: they all look to their owne way, every one for his owne gaine, from his quarter. Thus were the Pharisees; and therefore did our Saviour Christ speaking against covetousness. Thus also were the Priests, who through covetousness suffered them that sold & bought in the Temple, the tables of money-changers, and the fears of them.
Verse 2. Covetousness the ground of Error. 259

that fold Doves, thus making the house of prayer, a denue of
thieves. Thus finally both Antichrist the Pope of Rome,
decies, Seminary Priests, and other his Popish agents,
through covetousness they teach such pernicious, blasphemous
and heretical doctrine, as they do. This maketh the Land to
swarme with such a multitude of these Locusts. This maketh
them compass both Sea and Land. This maketh them
aspire to Bishopsricks, Cardinalship; yes, to the very Chaires
of Antichrist, the Popedome. What moved Sampson a
Monke of S. Francis of Millaine, (who had gathered so
many thousands of gold in divers Countries, by his Popish
trumpetries, as all the world greatly wondered at that monster)
to prefer above the summe of 120000 Ducatts in one day
to buy the Popedome? ambitious covetousness. What moved
Cardinal Woffy, so carelessly and importantly to affray
the Popedome? (in so much that he threatened to warre the
Emperour great woe, because he had it not) ambitious cove-
tousness. This is the ground and cause of most errors in
Popery; yes, if it were not for this, Ante-christ's Kingdom
would quickly fall; it being the very pillar which upho-
deth and maintaineth the name. This is the original of all
their Purgatory; Auricular Confession; Prayer for the dead; of
their Popes Supremacy and Prerogatives; of their Pardons
and Indulgencies; of their Sacraments of Orders, and Pen-
ance; of their Sacrifice of the Mass; of their Reliques
and Canonization of Saints, and the like; whereby both now
and in former ages, they have heaped up innumerable riches.

This may be further confirmed by these three Reasons.
1 Because the most part of the errors which they teach, tend
to the enriching of themselves, as I have already instanced in
Popery. 2 Because where there is no hope of gain, they are
even now, and unwilling to trouble themselves, witn the
condition and estate of such as are perverted by false teachers,
they are for the most part, such as are wealthy, and have good
estate. 3 Because false teachers (though learned) are de-
sulfates of spiritual understanding, and to heavenly things, an
evident and direct token, that they are covetous.
Therefore the Prophet Isaiah saith of those dumbe and greedy dogges, that they could not understand, rendring thereof this reason, for they look all their own way, every one for his gaine from his quarter, for his owne advantage, for his owne profit.

But may some say, why is Covetousnesse rather the cause and ground of heresies, than other vices? A. Because as Saint Paul theeweth, It is the roost of all evil. One sinneth; b: the cause of another, as envy of murder, drunkennesse of whore-dome, and the like, but covetousnesse it is the roost of all evil. And if of all, than much more of fals doctrine, as this was the ground of Labans unkindnesse to Jacob; of Achans taking the execrable thing; of Delilah beaying of Samson; of the somes of Samuel perverting of judgements; of Nabals chariynesse towards David; of Ahabs taking possession of Naboths Vineyard; of Gebers receiving of gifts from Naaman the Syrian, contrary to his Masters will; of the rich mans forsaking of Christ; of Indas his betraying of him; of Ananias and Saphires dissimulation; of Demetrius his uppore against Paul; of Demas, his forsaking of him; of Felix, his detaining of him in prison, and sending often for him, and thousands the like; so also its the original of fals Doctrine.

Hence it followeth,

That fals Teachers do not of conscience or deside they have to advance Gods glory, teach such damnable doctrine, take such pains by Sea and Land to preach the same; but of covetousnesse. Their covetous hearts incite them to use such wayer and means, whereby deceiving others, they may most enrich themselves. This made the Monkey of Bostely to frame such an artificial Image, which smiled at the liberall, drowned at such as offered sparingly. This maintained that godly shrine of Thomas Becket, the Arch-traitor at Canterbury. This was the ground of those supposed miracles, done by Rodrigo & Images in this Land in the dayes of Popery, y poore simple people travelling thither (as often in penance they were enjoyed) their perfec might pay tribute for their journey.
Verse 2. How to avoide Covetousness.

This is apparent by this one practice of theirs, men well gifted, without money shall not have any spiritual promotion: Boyes, yea, ignoraunt persons having it, doe easily obtaine the same: is there any confidence here? any desire to glorifie God?

2 That the estate and condition of selfe Teachers is exceed- ing wofull and miserable. They think themselves the onely happy men of the world, yet who more miserable then they? miserable in regard of their soules, of their bodies, of their po- sterity, of their goods, in regard of this life, and in regard of the life to come; and all through covetousnesse. They are ene- mies to their soules, hindring the operation of Gods Spirit therein, exposing them unto all manner of temptation, unto all manner of sins, piercing them thrice with many sorrowes. They are enemies unto their bodies, depraving them of those good blessings which they might enjoy; yea, oftentimes pro- voaking God to shorten their lives, as witnesseth Elisa for their covetousnesse, I was angry and smote. They are enemies unto both, depriving both of the Kingdom of heaven. They hurt their posterity, as did Gehor. He that is greedy of gaine, being troublesome to his owne house: And if God hate covetousnesse in every man, much more in the teachers of others, which being in them occasioneth the fall of many.

3 That every one of us should by all means possible avoid and shun covetousnesse, it being the ground of every error and heresie. To prevent this, meditate we on Gods Commandments, on his promises, on the unworthiness of things coveted, in regard of their incertainty, & insufficiency, on the shortnes of our life, praying always with David, that our hearts may not be set upon covetousnesse. Thus of the third.

Concerning the 4, the manner how false Teachers doe in- snare and seduce their followers, it is through fained words, reasons which in appearance seeme to be good and substanti- all, but indeed are not, nothing lesse then true, nothing else but deceivable. This the Apostle Paul sheweth. For they that are such, serve not our Lord Iesus Christ, but their owne bellies, and by good words, and faire speeches, deceit the hearts of the simple, and writting unto the Thessalonians, hee faith, S 3
False Teachers use fained words. Chap. 2

1 Thess. 2:5. for neither at anytime used we flattering words, as ye know, nor a cloak of covetousness. God is witness, false teachers in perverting their followers, imitate Absalom's precepts in seducing the people. They would not seem to be, that which indeed they are. As the Crockadile by weeping, and the Hyna by imitating a humane voyce, kill those which otherwise would survive them: So false teachers, with fained words pervert men and women, as the whore in the Proverbs, they use faire speeches to bring their pernicious purposes to passe.

Thus would the Scribes and Pharisees have withdrawn the officers from Christ, were there any (said they) of the Pharisee, which beleeveth on him? Thus in our dayes are thousands seduced unto Popery, and other Sects. False teachers use the same reason which Abimelech unto the Sichemites, to make him King, whether is better for you, that all the names of Je-rubbaal, which are seventy persons reigne over you, either that one reigne over you? Is it not safer for you (say they) to pray unto Saints, to beleeveth as the Church beleeveth, to follow your pleasures, and not to trouble your selves about the Scriptures. It is enough for you to heare Mashe, so say over your brevior, and the like, by which means multitudes are daily turned from the truth unto fables. Fained words makes them to faine, that thereby they become wandering and lost foere.

Why false teachers use faimed words.

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Verse 2. Falsc Teachers cunning Merchants.

1 That false teachers are more hypocrites. 2 That smooth words are not always the most found and wholesome. 3 That we ought to suspect these doctrines most, which are most gilded and painted, that is, not gold that glisters, all is not gold that is delivered for truth. We must try before we trust; discern the spirit whether they are of God or not. Thus of the fourth.

Concerning the 4th end and name of false teachers in broaching abroad their errors, that they may make merchandise of their followers of such as are seduced by them. As Merchants in merchandising, aim at gain, at the enriching of themselves. So false teachers aim at gain, in the seducing of others. They make merchandise of them. Pil and poll them as nigh as possibly they can. And through covetousness shall they with fain words make merchandise of you, as if he should have said, Through their insatiable and inordinate desire of money, shall they, unless ye be aware, make their best advantage of you, by fraudulent and fain words, enriching themselves to your impoverishing and detriment. They shall with a little pains, with a few sweet and furred words, gain ye to be their own, and being yours, you you all hardly be rid of them so long as you have any goods remaining.

This is most apparent in Popery, not any Sect in the world hath more cunning merchants; or to whom this description of false teachers, both more properly belong; our Apostle seeming especially to aim at them. The most laborious and subtle Merchants may learn of them both diligence and subtility. They know what wares are in greatest request, who are most dearst of them, what time is best to sell them, how to come by more when they have put away those which they had. Other merchants occupy themselves about some certaine kinds of merchandise, wool, silk, cloth, stuff, etc.; but they deal in every thing. They have their gains from the baptizing and ringing of Bells; from their dispensions to marry, in times prohibited by them, in degrees forbidden, by Gods Law; from the Jews, whose Synagogues they tolerate.
Such as are desired to be further informed of Papish Wares, may read the same in his Common Places, pag. 216.

Thus says Dionysius Panormitanus:

"Veneranda sunt in Templo, Sacristia, altare, alta sacra, columna sancta, pharsa sancta, cella sancti, desine, etc., etc."

"Denique, Mercatores, Cemen, calamus et al."

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Chap. 2

Papish Wares.

I trate; from Sheares publiquely allowed; from the Reliques of dead men, for the most part counterfeit, and such like. Other Merchants sell those things which they have first bought, or obtained through their industry, but they either sell those things which are not their own, or which are not at all. Other Merchants sell real commodities unto their customers, permitting them the free use of the same; but they often sell the very aspect of a thing, scarce permitting their followers to behold the same. Other Merchants do commonly sell one thing to one man, but they sell one Mass to many men, yea, many times they have so multiplied the Reliques of Saints, as that they have made Monuments of them, with divers hands, feet, and the like, whereby to increase their gains. Other Merchants do sometimes rest and cease from their business, but they rest not at all, being most busy at those times, wherein through their means others are most idle. Other Merchants have certain places, where they securely keep their Mars, conveying their wares thither, not without great charges, but they, wherever it seemeth good unto them, hang forth their wares, making any place famous, by their counterfeite Reliques, and forged miracles. Other Merchants do expose their wares to sell, without compelling any to buy them; but they compel men and women to buy their wares, under pain of Excommunication, and final condemnation. Finally, whereas in most places, any man may buy and sell, and so play the Merchant, its not so amongst them. Vulture and shewing must precede, which without money cannot be obtained, and are not they not cunning Merchants? Do they not make merchandise of their followers? Are they not more ready to receive, than to give? At Rome which should be the place of bellesesse, the state of him which afluxeth himselfe to be the Successor of Saint Peter, (but is indeed the Successor of Simon Magnus) what is there else but Merchandizing people for their money (if they have any) shall there have Agnum Dei, Caecifexus, Holy Water, and the like trash. What else I say is Rome, but the place wherein Temples, Priestes, Altars, holy things, fire, frankincense, prayers, Heaven, yea, God himselfe murder.
are subject? There, the Drunkard, the Whoremonger, the
murderer, for money may be absolved; yea, which is more,
chaste and continent Priests are compelled to pay tribute for
Cocuments, which being paid, they may abstain or not
abstain, as they think good. Do not they make merchan-
dize of their followers, when they devise such Laws, where-
by themselves are inricted, their followers impoverished? is
is most evident in Popery. How many have through their
persecution, endowed their Popish Church, with faire lands,
thereby disinheriting their children, depriving them of their
due patrimony? How many have through their means,
through their sained alluring and enticing speechos, bellowed
their means for the upholding of Popery, themselves becom-
ing professed Monks? How many rich Gentlewomen
have been allure by them to become Nunnos, whereby
they have got into their hands, all their subsance?
In former ages, even in this same land, how did they rob
the simple people of their money, by their Masses, Pilgr-
images, Offerings, Dirges, and the like? Had they not then
in their possession, even the most pleasant, best, and safest
places of the whole land, which are now employed unto better uses?

Hence we are taught,

1. That false teachers are not the true servants of God; and altogether differ from the praxis of the Holy Apostles; if they were the servants of Christ, they would more endeavour to gain men unto Christ, than to gain of them, by withdrawing them from Christ. The Apostles abstained from being chargeable, even in those things wherein they might have been chargeable. I have coveted no man’s Silver, or Gold, or Apparel, (sith Saint Paul) yea, you yourselves know, that
these hands have ministered unto my necessities, and to them that were with me. And againe, For ye remember brethren our labour and travaile; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God. And againe, Neither did we eat any
man’s bread for naught; but wrought with labour and travaile night and day, that we might not be chargeable unto any
of you.

The
The like do we reade of the holy Prophets, 
Moses faith. I have not taken so much as an Asse from them. 
Samuel faith. Behold, here am I: bear record of me before the 
Lord, and before his anointed: Whose Oxe have I taken? or 
whose Asse have I taken? or of whose hand have I received 
any bribe, to blind mine eyes therewith, and I will restore 
is you? 

2 That we ought to be exceeding careful, lest false teachers 
doe intrap us, and so we become their merchandize. They are 
too cunning for us; they can buy cheap, and sell deare: it is 
best for us to have no dealing with them, lest by bargaining 
with them, we impoverish our selves, and become slaves un-
to the Devil. Let us say, have no dealing with them; let 
us neither buy nor sell with them; for if we doe, they will un-
doubtedly circumvent us: If they buy of us, it is our soules, 
which they infect by pernicious doctrine, than which, what 
loss can be greater? it being our Saviour's speech, What is 
a man profited, if he shall gain the whole world, and lose his 
own soul? or what shall a man give in exchange for his 
soul? If we buy of them, its nothing else but superstitions 
vanities, for which wee must pay full deare. And therefore 
I say againe, it's best for us not to have any dealing with 
them. Thus of the fift, and so of the former description of 
false Teachers.

Touching the latter; their punishment, its laide downe in 
these words, Their judgement now of a long time lingereth 
nor, and their damnation flammeth nor, that is, these judg-
ments which God hath of old, ordained and prepared for them, 
shall undeniably be inflicted upon them, which our Apostle 
declareth, partly left the godly minded should be offended at 
the outward prosperity of false teachers, beholding their ri-
ches, their greatness, the estimation wherein they are with 
great ones of this world, partly that every one of us, may 
be aware of false teachers; left being partakers with them in 
their sinne, we also partake with them in their punishment, 
both which may be learned by this their punishment. Though 
they feed delicately, and goe deliciously, and flow in wealth 
exce-
Vers. 3. False Teachers are sure of judgements.

exceedingly, being afflicted and esteemed by the men of this world, yet notwithstanding God's judgements shall
seize upon them, and who duly considering the same, would
be offended at their prosperity? and seeing their judgements
lingereth not, their damnation tumbreth not, have not wee
just cause to remove and withdraw our selves in time, from
the Tents of these wicked men. This counsel gave Moses
unto the people; Depart, I pray you, from the Tents of these
wicked men, and touch nothing of theirs, lest ye perish in all
their sinner. This counsel gave Lot unto his sinner in Law;
Arise, get you out of this place, for the Lord will destroy this
City. This counsel is given by Angel from heaven; Come
out of her my people, that ye be not partakers of her sinner, and
that ye receive not of her plagues. The same is implied by
the holy Ghost in this place.

The observation arising both out of the words themselves,
& from the repetition of them, they being already mentioned
in the first verse, is this, that

Gods judgments shall undoubtedy, and most certainly
seize upon false teachers, impenetently going on in their evil
courses; judgements, temporal, spiritual, upon souls, upon
body, in this life, in the life to come.

Touching the judgement here mentioned, called also dam-
nation, I take it chiefly meant of their final estate, of those
terrible torments, which they shall suffer in hell, although its
cleere enough, that even Gods judgements take hold on them
in this present life: as the examples of Arim, Samson, Manes, with others, doe sufficiently prove; yes, even in
this life shall Rome be reminished. Her plagues shall come in one
day, death and mourning, and famine, and she shall be utterly
burnt with fire, for strong is the Lord, who judgeth her; and
the Kings of the earth, who have committed fornication, and
lived deliciously with her, shall bewaite her, and lament for
her, when they shall see the smake of her burning, standing
a farre off for the feare of her torments, saying, Alas, alas,
that great City Babylon; that mighty City: for in one house
is thy judgements come. Antichrist that false teachers that

Num. 16, 25.
Gen. 19, 14.
Rev. 18, 4.

D. Gods judge-
ments shall uni-
versally and
most certainly
seize upon
false teachers.

Rev. 18, 8, 9, 
30.
False teachers hurt themselves.

Chap. 2

1 Thes. 3, 1. the Lord conspire with the Spirit of the mouth, and shall de-
stroy with the brightness of his coming. We (faith Zechariah) unto the idle Shepheard, that leaveth the flocke, the
sword shall be upon his armes, and upon his right eye; his armes
shall be consumed dryed up, and his right eye shall be utterly dark-
ened. God will not sile let them alone, they shall proceed no
further, their folly shall be manifest unto all men, and theirs also
was.

2 Tim. 3, 9. The reason of the certainty of this their punishment may
be taken from the decree of God; whereas Saime Inde makes it a
mention, when he saith, they were ordained of old, to this con-
demnation, of old, even before all worlds; whole condem-
nation, albeit it be of God foreseen and ordained, yet are
they condemned, not because God hath foreseen it, but be-
cause themselves in their time, as it means, whereby they de-
serve just condemnation; and so by their wickedness bring
to passe the eternal counsel of God, touching their destruc-
tion. Now the decree of God is most certaine, firme, constant,
and stable; and therefore false Teachers shall undoubtedly be
punished.

Hence we may perceive,

1 That God doth take notice of the sinnes of false teachers, though they keepe and number in time, yet their judgement
lingreth not, their damnation flambreth not.

2 The miserable effecte of false teachers, notwithstanding
of all these pleasures which they enjoy, their hourne-gaffe
runneth, their judgement lingreth not, their damnation flamberth not.

3 How much false teachers are enemies unto themselves,
by continuing in their impiency, they draw upon them-
selves heavy and fearfull judgement.

4 The equity of God in the execution of his judgements on
false Teachers, as they busten the damnation of others. So
God bastenth theirs; their judgement lingreth not, their
damnation flambreth not.

5 That judgement both here and hereafter, doeth not cease
on false teachers at unawares, by chance, and fortune, but are
effects.
Verse 3. Examples of judgement on Heretickes.

Effects of God's decree, inflicted on them by the Providence of God, for as God beth before all worlds decreed the election of some to salvation: so he beth decreed the refusal and rejecting of others to condemnation; among whom false Teachers are the chief: as divers Scriptures doe testify.

Verse 4. For if God spared not the Angels that sinned, but cast them downe to Hell, and delivered them into chains of darkness, to be reserved unto judgement, &c.

Our Apostle having in the latter part of the preceding verse, reiterated the punishment which shall be inflicted on false teachers, both in this and the ensuing verses, unto the tenth, conforme the same by a threefold example. 1 Of the Angels which sinned, verse 4. 2 Of the first world, verse 5. 3 Of the Sodomites, which vexed just Lot, with their filthy conversation, verse 6, 7, 8. From thence concluding, that as God will undoubtedly preserve his own children, both from destruction, and from being seduced by false Teachers. So he will undoubtedly inflect his judgements upon the ungodly, whether seducers or seduced; in the meantime reserving them unto the day of judgement to be punished, verse 9.

In this verse our Apostle proveth by an example taken from the Angels which sinned, that God's judgements shall certainly and undoubtedly be inflicted on false Teachers. For (saith he) if God spared not the Angels that sinned, but cast them downe to Hell, and delivered them into chains of darkness, to be reserved unto judgement, he kneweth how to reserve the unright unto the day of judgement, to be punished. The reason may be thus framed, If God spared not the Angels that sinned, but cast them downe to Hell, and delivered them into chains of darkness, to be reserved unto judgement, then will not he spare false Teachers, which privily bring in their damnable heresies. But he spared not the Angels that sinned.

The Reason followeth, the consequence is undeniable. 1 Because the Angels were more glorious and excellent creature

The certainty of those judgements which shall be inflicted on false teachers is confirmed by a threefold example, verse 1, 2, 3.

The first example taken from Angels that sinned. The similitude of the example.
creatures, then man, men condition being inferior unto theirs, according to that of the Psalms, O Lord what is man that thou art so mindful of him, thou hast made him little inferior to the Angels. 2 Because God is just and equal in the execution of his judgments, who cannot abide sinne in any; whence it followeth, that, as he manifested his justice, in the inflicting of his judgments on the Angels which sinned, So (be being always just) will manifest his justice in the punishment of false teachers.

Obje. But may some say, by this reason it seemeth to follow, that none are exempted from God's judgments; for if he spared not the Angels that sinned, he will not spare others which sinned against him. And therefore that even the godly themselves in as much as they do sinne against God, shall have judgments inflicted upon them?

Ans. 1 That although God punisheth his own children, chastising them for their sinnes; yea, and sometime to outward appearance dealeth more hardly with them, than with the very wicked, yet is there great difference betweene their punishments, both in regard of the time, the kind, the manner, the end.

2 That God's judgments would undoubtedly leave upon all, so that no Selves could be saved, if it were not for Christ Jesus, through whom we be reconciled unto God, accepted of him.

3 That our Apostle both speaketh here of impenitent persons, such as the Angels which sinned were, and most false Teachers are, not of the penitent, who sinning against God, humbled themselves before God, mourning for the same, by their humiliation, avoiding and preventing those judgments which leaze on impenitent persons.
Thus by this Reason it followeth not that Gods judgements
fall undoubtedly seaze on his owne children, because they seae-
zed on the Angels which sinned; but this followeth, that
as God spared not the Angels which sinned, so he will not spare
false teachers continuing in their ungodliness. This is the ve-
ry drift and scope of our Apostle in this place, from which (as
also by the other two following examples) we may certainly
perceived ourselves of the undoubted destruction of false tea-
chers. Though their followers are many, their estimation
great, their heresies applauded, themselves countenanced,
and the like: Yet let us not be dismayed, if God spared not the
Angels which sinned, neither will he spare those base, ignomini-
ous, vile wretches. He is the same God, equal, just and righte-
on. He is no respecter of persons.

Oh that both seducers, and such as are seduced, would but
in time set this example before their eyes! Oh, if that every
one of us, would daily meditate and weigh the same, that so
we might neither stumble at the outward prosperity of false
Teachers, or multitude of their followers, neither yet become
seduced by them! Yea, would to God that every one of us
did set the same before our eyes, to withdraw us from our
particular sinners! Oh that the adulterer, the drunkard, the
covetous person, the envious, the swearer, and the like, would
but consider the same, thus reasoning with themselves. If
God spared not the Angels which sinned, neither will he spare
me impenitently going on in sinne, covetousnesse, drunkennesse,
malice, or the like. By this means we should be (as with a
bridle) restrained and withdrawn from sinne. Their pride
should teach us to be humble; their rebellious contumacy, to
be obedient: their apostasy, to persevere in the truth of
God.

Thus of the coherence of these words with the former,
as being an eafe or confirmation of the former.

In this example of the Angels which sinned, three things
are to be considered. 1 The persons which sinned and were
punished, the Angels. 2 The sinnre or fall of the Angels, im-
plied in the word sinned. 3 Their punishment, they were cast
downe.
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Perserverance in goodness.

Chap. 2.

For if God spared not the angels that sinned;

Concerning the persons which sinned: were the angels, whose office was to be the messengers of God, to stand round about him as attendants, ready to be sent forth at his pleasure for the execution of his will in all parts of the world. This was their office in the creation, henceto they were fitted and deputed, which the Ecles Angels (as sai. Paul flieth them) doe now wholly performe. They are invisible substances, having being, life, sense, and understanding, and are not moveable qualities, motions, soul affections, or bad cogitations, as the Sadoces affirmed. Those evil spirits may even yet fitly be termed Angels, that is, messengers: For such also God lends us messengers to do his will, for probation of the godly, and for plaguing the ungodly, so oft as he pleaseth. As touching their nature and substance, they are of God, by whom of nothing, they were created; good, glorious, and excellent. Tho' I say, even those glorious and excellent creatures, were the persons which sinned, were the persons which first for sinne were punished, which were cast downe to hell, which were delivered into chains of darkness, to be reformed unto judgment.

The observations arising from hence, are these:

The first is this, that

None can persevere in goodness, whom God doth not uphold by his holy and heavenly Spirit. The Angels that sinned were created good, without any sinne at all, yet being left unto themselves, they kept not their first estate, they left their own habitation, they sinned against God their Maker. This may be further confirmed, by the examples of Adam and Enos in the state of innocency, of Lot, David, and Peter, who being left unto themselves for a time, did fearfully fall.

The Reason is plain and evident, even because God's Spirit is the ground and cause of our perseverance.

Hence it followeth,

1. That the estate and condition of wicked persons is exceeding miserable, In as much as they are not upheld by the
Verse 4. Not to be puffed up through any gifts.

Spirit of God, and so doe daily fall away, from God, from their profession, from their Religion, from the outward performance of good works. Notwithstanding all their fair showes, yet can they not persevere, as wanting the assistance of God's Spirit, though relying upon their own strength, they boast with Peter, that though all others would forsake Christ, yet they will not, but still cleave unto him, adhere unto Christian Religion, yet shal they fall away, as did proud Pendleton (for all his bragging) unto Idolatry and Superstition. Neither in the meantime is God to be blamed in that he doth not bestow his Spirit on wicked men, because he is an absolute Lord, not bound to doe any more, than he himselfe willeth.

2 That the estate of God's children is exceeding happy and blessed, as having God's Spirit bestowed upon them, wherewith they are upheld, so that they cannot finally and totally fall away.

Ob. If the Angels in their innocency and excellency fell wholly and utterly from God, much more may sinful men (though believers) wholly fall from God, and utterly cut themselves by some from Christ?

Ans. There's not the least reason of the grace of creation, as of the grace of regeneration, for that cannot be short of this; by the former the creature hath a power, either to stand or fall, to abide with God, or depart from him, this power being in itselfe; but by this latter, such fear of God is put into the hearts of the regenerate, that they shall not depart from God; and this power of not falling is in them indeed, but not from themselves.

3 That we must therefore daily pray unto God that hee would bestow his holy Spirit upon us, confirming him with us, that we may persevere unto the end. Thus of the first.

The second is, that

None ought to be puffed up with any gifts, either of body or mind, wherein they excell others. The Angels at their creation were excellent and glorious creatures, whose glory & excellency is often expressed in Scripture, whose attendance upon

Mat. 26:33.

Acts and Monuments.

Ob.

Solus.

D. None ought to be puffed up with any gifts, either of body or mind, wherein they excel others.
No excellency in us exempts from punishment. Chap. 2.

upon God, is a part of their glory, as it shall be of ours, when after the resurrection we shall be like unto them: yet notwithstanding they fell away, by their own free will, through their own default, avertng themselves from God, and revolting from his love, and from obedience due to him. None, I say, ought to be puffed up with any gift either of body or mind, wherein they excel others; because if God do but withdraw his presence, even those will turn unto their own owners room. Goliath's strength; Achitophel's wisdom; Absalom's beauty; Nabal's riches, confirm the same.

Use.

Be we careful, therefore left those gifts whereby we may and should most glorize God, turn unto the dishonour of his Name, knowledge, wisdom, learning, beauty, strength, and the like. Did the Angels fall, notwithstanding of their excellency, far are we left, we also fall. Let their sin teach us to be careful, lest we also sin: let us submit our own weakness, acknowledge our imperfection, even in our best gifts; Thus working out our salvation in fear and trembling. Thus of the second.

The third is this, that

No beauty, glory, or excellency of the creature, can exempt it from the punishment of sinne, falling thereunto. What creature more excellent and glorious than were those Angels, yet notwithstanding they forsook God, inflicting his judgments on them. Pharaoh and Nebuchadnezzar, great Kings. Hophni and Phineas, the Lord's Priests, had experience hereof; yet God doth more severely inflict his judgments upon such, than he doth upon others, as the Cedars of Lebanon are more subject unto the fierce windes, than the low hovels of the Valley; and high Castles and Towers more endangered by Tempests than the low cottages.

Reason.

1. Because God is not a respecter of persons, will not bear with sinne in any.
2. Because God is just in the execution of his judgments, those which are indeed with greatest gifts, being bound unto greatest thankfulness, and to lead their lives most carefully and conscientiously.
3. Because else there would be given liberty and
Verse 4. Angels sinne, why little mentioned.

and freedome to sinne. Let us be carefull therefore not to preyend any prerogative or privilege, in respect of our gifts, thereby to continue in sinne, but to employ them to the glory of God, affuring ourselves that if we doe sinne against God, they shall not be able to exempt us from punishment. Thus of the third observation, and so of the first particular.

Concerning the fall and sinne of the Angels, the ground and cause of those judgements which were inflicted upon them, implied in the word sinne, God spared not the Angels that sinned.

Touching this fall or sinne of the Angels, the Scripture speakeith sparingly, and that not without reason, because they cannot repent, they cannot turne, there is no hope of salvation for any of them which fell, as there was for man, whole fall and remedie, whole misery, and deliverance from the same are so amply recorded. It's the policie of the Devil to withdraw men from the meditation of points of sinne, to shew them up to a curious search after these things which neither we ought, nor can know, whereof there is no use, such as, what day the Angels fell, what number of them fell, what was their sinne, and the like. Wherein wee are conducled by Scripture, therein we may safely meditate, of such things freely search and enquire. This fall or sinne of the Angels, though it be no where expressly set downe in Scripture, yet is it in many places glanced at: such as these, Behold he put no trust in his servants, and his Angels he charged with folly. Ye are as your father the Devil, and the lust of your father you will doe, he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. Nor a notice, lest being lifted up with pride, he fall into the condemnation of the Devil. The Angels which kept not their first estate, but left their owne habitation, he hath reserved in everlasting chains, under darkness, unto the judgement of the great day. From which places it appeareth that the sin whereby they did offend God, was especially pride, through which they fell from their first estate, and left their owne habitation.
The Angels how permitted to fall. Chap. 2

habituation, voluntarily departing from their original condition, neither standing in that Image of God, wherein they we created, themselves being the occasion of their own fall. Its probable that they aspired to be like unto God, in power and authority over all the creatures, wherein some light is given in these marginal quotations. Further we cannot determine, unless we should say, that a man by his fall broke all the ten commandments, so that divers states did concur in this their fall; that even in one instant of their declining, they fell into all manner impietie and ungodliness, into all wilful rebellion against God their only NIsrael.

Whatever their sin was, its evident enough both by Scripture and experience, that they sinned and are fallen; and that of themselves.

This God permitted, or one person thereby to shew his wrath against sinne; in their everlasting paines, but also to punish by them in this life, the ungodly; yea, and also to try or exercise the godly by temptations. God I say, doth by them not onely, exercise his own children in humility and patience for their ben fit, as he did Job, Paul, and others, but also doth by them, punish the ungodly, as he did the Egyptians, and Israel.

Hence we are taught,

1. That pride is exceeding dangerous, as being by all like:lihood, the sinne of the Angels; the ground of their not standing in the truth.

2. That of the Angels there were some that fell, so there are others still the Elect Angels, which stand in their first estate, left not their own habitation; by whom even Gods children now are instructed in Gods will, and directed in his ways, are comforted and encouraged in their fear and perplexitie, are guarded, defended, and protected in affliction, distress, and misery.

3. That these evil spirits being through their fall become enemies unto God, and are used by all means to set themselves against the children of God, which therefore should arise us up from security and carelesse ease, stirre us up unto vigilance and
Verse 4. The punishment of the bad Angels.

and watchfulness, left unawares we become a prey unto them. To this end we must prepare spiritual weapons, as well defensive as offensive, whereby resisting them, they may fly from us. Great is their agility, their subtility, their power, their malice, so much the more had we need to be watchful.

4 To bewail these snares in our selves, which occasioned, the Angels ruine, pride, envy, rebellion: Aposeke, or the like. The Angels sinned; let him that sinneth take heed lest he fall. Thus of the second particular.

Concerning the 3. their punishment, God cast them downe to Hell, delivered them unto chains of darkness, to be referred unto judgement. This punishment is twofold: that which concerneth this life, and that which concerneth the life to come. Touching their punishment in this life, it is twofold,

1 They are deprived of Heaven. 2 They are cast downe into Hell. This last is amplified by their entertainment there, and by the end why they were put there; their entertainment is chains of darkness, by chains we may understand either that mighty power of God, whereby they are bridled, as in these words of the Apocalypse, The old Dragon was bound for a thousand yeares, or the gultiness of the Angels, which by the tenour of Gods judgements, bindeth them over to destruction, and by darkness we are to understand the wrath and anger of God, the want of his blessed seavour, or the extreme misery, whereunto the evil spirits, and backsliding Angels are subject. The end why they were put there, to be referred in durance, unto the judgement of the great day. Touching their punishment in the life to come; They shall be judged, the fullness and extremity of torment shall seize upon them, even fiend and everlasting condemnation.

Their condition is most miserable and terrible. The speech is metaphorically, borrowed from condemnd Malesactors, as they lie fast tied in bands and coarse, in a petty some dungeon or stinking prison, till they be hence drawn out to execution; so are the Angels which sinned delivered unto chains of darkness to be referred unto judgement; even the judgement of the great day when Gods wrath shall fall on them to the full,
The punishment of evil angels. Chap. 3

Mat. 3:39.

Ob.

Ioh. 1:11. 
2 King. 12:22. 
Mat. 4:1. 
Eph. 2:2. 
1 Pet. 5:8. 
Marc. 5:9.

Sols.

Ob. It seemeth the Devils are not reserved in Hell, seeing both Scripture and experience, shew the contrary. The Devil accused Job was a lying spirit in the mouth of Ababsa Prophecy; tempted Christ; is Prince of the aire; as a roaring Lion, going about, seeking whom he may devour; ye, one man was possessed with a Legion.

Answ. It seemeth at first they are cast into Hell, from which at certaine times, and upon certaine occasions, God permitteth them to come out for the execution of his will; as Rev. 9:1. and 20:1.

From whence note we,

1. The woefull and miserable estate of wicked spirits, they are reserved unto the judgement of the great day.

2. The end why hell was ordained; to be that place of horrore and terrorre, wherein wicked spirits, and ungodly persons shall be tormented, world without end.

3. That there shall be a day of judgement; wherein wicked spirits, and ungodly liuers shall be judged; though it be not yet come, yet is shall come, whereof we may undoubtedly persuade our selues; and therefore should so live here, that on the day of judgement, our condition may bee happy, free from those torments which shall be cast on those wicked spirits. Thus of the third particular, and so of the first example.

Vers. 5. And spared not the old world, but saved Noah the eighth person, a Preacher of righteousness, bringing in the flood upon the world of the ungodly.

These words containe the second example, whereby our Apostle proveth his former position, viz. that Gods judgements shall certainly and undoubtedely be inflicted upon false teachers, and such as are seduced by them. It is taken from that general deluge which God in the dayes of Noah brought.
brought upon the old world, wherein all mankind was drowned, excepting Noah himself and his wife, his three sons and their wives. It may be thus framed. If God spared not the old world, but brought in the flood upon the world of the ungodly, then will be not spare false teachers, and such as follow their pernicious ways. But he spared not the old world, but brought in the flood upon the world of the ungodly. Therefore will be not spare false teachers, or their followers. The reason followeth. 1 Because false teachers, and their followers, walk according to the manners and fashions of the old world, delighting and defiling themselves in and with the self-same fames, wherunto the people of the old world were given. 2 Because if God did not spare the old world, and yet did now spare false teachers, walking in the self-same sins, it would follow, that he were unjust, a respecter of persons, not such an enemy unto sinne now, as he was formerly, or that men and women now, had a greater liberty to sinne, might more boldly commit the same now, than formerly, which to affirm were monstrous impiety and horrible blasphemy.

From the example (as ye heard from the former) wee may undoubtedly pitiwade our selves, that Gods judgements shall be inflicted upon false teachers, and their followers; he is the same God, with whom there is no shadow of changing, he was, he is, and for ever will manifest himselfe to be an enemy unto sinne, and sinfull persons.

This example consisteth of two parts. The former concerneth the destruction of the old world, in these words, and spared not the old world, but brought in the floods upon the world of the ungodly. The latter, the preservation of Noah, and his family, in these words, But saved Noah, the eighth person, a dresser of righteousnesse.

Concerning the 1, three things are to be considered. 1 The persons punished, the old world. 2 The ground or cause of their punishment, implied in the word, ungodly. 3 The punishment it selfe, God brought in the flood upon them.
The persons punished were the old world, for the 5, the persons punished were the old world, so called, not because God made a new world, but because the world seemed new, so few being preserved, and so many destroyed. Stiled also the world of the ungodly, in regard of their general apostasy from God, their disobedience and contempt of his word preached by Noah, those I say, even the people which lived in the days of Noah, were the persons upon whom God inflicted this fearful judgement. In other places of Scripture we have examples of the severity of God's justice. Sometimes upon one particular person, as upon Nabai. Sometimes both upon husband and wife, as upon Ananias and Saphira. Sometimes both upon husband, wife and children, as upon Corah, Dathan, Abiram, Achan; sometimes upon a whole city, as upon Sodom; Sometimes upon an whole nation, as upon the Egyptians, upon the Amalekites; yea, upon the Jews themselves, when they were vanquished by the Romans. But here we find a general deluge, over-spreading the whole earth, all mankind drowned therewith, God sparing neither old nor young, rich, nor poor, a terrible and fearful example of God's justice. Whence may be gathered that, even a multitude of sinners partaking together in sin, are not exempted from God's judgements; he spared not the old world, wherein no doubt there were many millions of people of every age, state and condition. As they banded themselves together against God; so God did set himself against them, as amongst themselves there was an uniformity in sinning against God, so they had an uniformity in punishment from God, their multitude was neither fitter nor safer than unto them. This may be confirmed by divers other examples. The Israelites when they departed out of Egypt were about 600000, that were men, besides children of them all, not above two entered into the land of Canaan; even Caleb the son of Lemuel and Joshua the son of Nun; Of the men of Bethshean 70 that looked into the Ark of the Lord, there were 50000, and 70 men, whom the Lord smote, that they died. Of the Assyrians which besieged Jerusalem, blaspheming the Lord God of heaven, an angel of the Lord went out and smote...
Ver. 5. Reasons why multitude exempted not.

Smote in their camp, 18500. The Syrians which blasphemed the God of Israel, laying their gods are gods of the hills, therefore were they stronger then we, but let us fight against them in the plain, and surely we shall be stronger then they, even those I say, notwithstanding they filled the whole country, were slaine of the children of Israel. (pitching before them like two little flocks of kids) to the number of 10000 footmen in one day. Woe (saith Isaiah) to the multitude of many people, which make a noisy, like the noisy of the seas, and to the rustling of Nations, that make a rustling like the rustling of mighty waters, God shall rebuke them, etc. Though the Syrians, though the Ephesians were many in number, though the Prophets of Baal filled the house of Baal from the one end to the other, yet did God's judgements seize upon them. So here, although of the old world, the number, no doubt, was exceeding great, yet their multitude was no sufficient shelter to free them from God's judgements.

The Reasons hereof are these. 1. Because when a multitude of sinners doe partake together in sinne, God is most dishonoured, his Sabbath most profaned, his Gospel most scandalized, his threatenings left unexecuted, his judgements left unexecuted, his Word and ordinances most contemned. 2. Because there is left little or no hope of any future amendment, there being amongst a multitude, so many provocations unto sinne: one infecting another, drawing them on unto the committing of the same. 3. Because, though all the world did combine themselves together against God, yet are they not able to withstand his judgements; yea, though they were all destroyed, God is able of the very stones to raise up children unto Abraham. Oftentimes Kings are glad to passe by, and wink at many enormities of their rebellious subjects, partly, not being of sufficient strength and power to punish so many, partly being unwilling, so much by their overthrow to weaken themselves, but it is otherwise with God, he hath both ability to punish the transgressors of the Law, neither needeth he to scare the wants of them, he being able to raise up others & more profitable Instruments for
for the advancement of his glory) in their places. 4 Because commonly, where there's a multitude, there is also security and carelesness; an evident signe of some eminent judgement. As the people of Lachis being secure and carelesse were upon the sudden destroyed by the Tribe of Dan: so when sinners become careless and secure, (as where there's a multitude, they doe) then doe God's judgements staue upon them. This the Prophet Ezekiel witnesseth. The people of the Land have used oppression, and exercised robbery, and have vexed the poor and needy, yea, they have oppressed the stranger wrongfully, and I sought for a man amongst them that should make up the hedge, and stand in the gap before me, for the land, that I should not destroy it; but I found none. Therefore have I powerd out mine indignation upon them, have consumed them with the fire of my wrath, their own way have I recommenced upon their own heads, saith the Lord God. 5 Because it were injustice in God to punish some in some few, in the mean time passing by and winking at the sinnes of the multitude.

Hence it followeth, 1. That such as fashion themselves according to the multitude: judging things lawful or unlawful, according to the multitude's doth, believing as it believeth, lame unto a sandy and brittle foundation, which will deceive them, when they have most need. And yet alas, of this fort are the greatest number of men and women in these our days, children learning of their Parents, Servants of their Masters; one of another, all manner of impiety, swearing, swearing drunkennesse, and the like. Seldome shall we finde one alone in a Country, Parish, or Family, given over unto ungodliness, who hath not others to contemnence him in the same, which will swear to what he affirmeth or denieth; yea, to diversities are we, that if any one will out of the pits of Hell, bring new fashions, devise new oaths, and the like, he shall not want such as will endevoure to one stript him in his owne invention: well, yet notwithstanding thus following the multitude in evil, wee must come to judgement. Let multitudes bend them.
Ver5. The example of the multitude insufficient.

themselves together, let them take counsel against the Lord, and against his Christ. Gebal and Ammon, and Amalek, Gog and Magog, Tures and Pope, with other the Church's enemies: God doth but laugh them to scorn, and will in his own time inflict his judgment upon them.

2 That the example of the multitude is an insufficient argument, either thereby to excuse our own sinner, or to draw others into sinne, and yet is not a little used to either end. Some excuse their sinner by the example of the multitude, say they, such and such doe thus live, and why may we not I? have not they a sinner so great as I? but this is all one, as if a thief should excuse his theft by telling that there were divers other thieves besides himselfe; I suppose such an excuse would not serve his turne. Is there any so mad as would willingly, be imprisoned, banished, or executed, because such things have befallem others? neither should we so much hate our selves, be enemies unto our owne salvation, as to thrust our selves into Hell with the multitude. Others allege the example and praxis of the multitude to draw men and women into sinne, as the bloody Persecuters in the days of Queene Marie, Gardiner, Banister, with others, they used this as their maine argument, Are not all the world of our Religion, doe not the King, the Queene, the Nobilitie, the whole Parliament, with an uniforme consent embrace the same?

3 That we ought not so fashion our selves like unto the world, or conform our selves according to the example of the multitude. My Sonne (saith Solomon) if sinners doe refuse thee, consent they not, Let us not, I say, follow the multitude in evil. The times wherein we doe now live are evil, we have plentiful force of such as offend in every kind of sinne, drunkennes, wantonness, whoring, covetousnes, sweareing, and the like. Deceit therefore doth much the more way, walking circumspectly, because the people are evil; for by our sinne we make others sinne. If God doth not spare even the multitude, neither will he spare particular persons finding against them: have we sinned with the multitude, let us in haste repent, left wee be partakers together of punishment. Let us in time forake

Rom.12.2.
Prv.2.10.
Ephs.5.15.
Whence as the wicked may be terrified, so the godly may receive much comfort. That troubles cannot take hold on them, till God will, which when he willeth, shall turne to our great good, all things working together for the best so such as love God.

The matter was a flood of water. Whence note,

1 That God hath vseth so of judgements to inflict on the workers of iniquity, even judgements both many and great, he is the Lord of Lords, the God of Armies, all creatures are at his command. ready to execute his will, fire to destroy the Sodomites, Heaftstones to beat downe the Philistines, the Sea to overflow the Egyptians, the Earth to swallow Corah, Bathan, and Abiram, a flood here to drowne the world of the ungodly.

Stand we therefore in awe of this God, let us humble ourselves under his mighty hand; even in this land wee have had within these few yeares experience of divers heavy judgments, plague, famine, inundation of waters, and the like. Let those that in our repentence, let us hence no more, lest a worse thing light upon us.

2 That God in the execution of his judgments doth not deal alike with every sinner; Some he hath with more hardely, than others; Some he doth exercise longer under troubles, than others: and there are not a few, whom by his judgments he doth utterly destroy, as this present example sheweth: he dealt otherwisewith Saul, than with Solomon; he tooke his mercy from Saul, in mercy as a loving Father challenging Solomon.

Where we may leaue even to beseach God, through Christ Jesus, that if he hath purposed to lay his rod upon us (as he hath already laid it upon others) he would be pleased to chastise us with the rod of men, as he did Solomon, even out of a fatherly pity and comp. iッション, not utterly to destroy us, as he did the old world.

The time was after the space of 120 yeares. Whence note, Thus God beare with sinners for a long time yet at the length (they remaining impenitent) his judgments shall be
Verse 6.

Gods judgements are equal.

Instituted upon them: as manifold examples in Scripture (such as that of the Sodomites, that of the Israelites in the Wilderness, that of the lepers before their destruction by the Romans) doe conforme.

Whence we may learne not to presume upon Gods patience, and long suffering, concluding from hence, that because God hath borne with us for a long time, he will therefore still bear with us, notwithstanding our great sinnes. The contrary rather followeth, that because he hath spared us so long, and we have notwithstanding continued in sinne, he will therefore assuredly enter into judgement against us as being jealous of his own glory, and who cannot abide impenitent sinners.

The equity of his punishments; its likewise apparent, as their foules were drowned in the pleasures of sinne, so now were their bodies by a flood of water. Oh the equity of God! He is just in all his ways, and holy in all his works; the examples of Pharaoh, Saul, Adonizedek, Agag, with others doe evidently confirm this Point. Deal not with us, O Lord, according to the rigour of thy justice. Thus of their punishments, and so of the first part.

Concerning the 2. The preservation of Noah and his Family, in the words, but saved Noah the eighth person, a Preacher of righteousness; in which words, three things are to be considered. 1. The persons preferred. 2. The danger from which they were saved. 3. The means which God used in their preservation.

For the 1. The persons preferred, were Noah and his Wife, his three femmes, and their three Wives; eight persons in all, of which eight Noah himselfe was a Preacher of Righteousnesse, (as having for the space of 120 years sincerely preached Gods Word, unto that disobedient world, calling upon them to abstaine from sinne, and returne unto God by repentance) and Came a wicked person.

Hence may be noted,

1. That God in the execution of his judgements upon the wicked, is careful of his owne children, as here of Noah and his
his Family in this generall Deluge.

2. That the children of God being compared with the multitude of wicked persons, are but few in number: as nine but eight persons, (yea, of thole one a Reprobate) professing God's truth, there being beside a world of Ungodly.

3. That the holy life, and godly conversation of God's children shall not be buried in oblivion, but even after their death recorded to their everlasting praise and commendation; as both that of Mary Magdaleni pouring ointment on Christ, and this of Noah being after so many thousand yeares declared to have beene a Preacher of righteousness, doe confirm the.

4. That wicked persons fare the better for the company of God's children, as Cain being with his father and brethren in the Arke, and as the Sodomites did whilst Lot was amongst them.

5. That in most Societies and Companies, the wicked are mingled with God's children, Cain in the house of Adam; Ismael in the house of Abraham; Elan in the house of Isaac; Judas amongst the Disciples of Christ; Cam here in the Ark with his father.

For the 2, the danger from which they were faved, They were faved from this generall deluge, wherein all others perished.

Whence may be gathered, that God in the midst of danger, can preserve whomsoever he pleaseth from the same. Here was an horrible great and fearful judgement, whereby all flesh perished, those right only excepted.

The examples of Jacob, Joseph, David, Saint Peter, Saint Paul, with others whom God preferred in the very midst of imminent dangers, confirme this point.

This serveth partly for consolation, and partly for exhortation.

For Consolation unto all Gods children, whom the Devil, the World, and their owne Lusts, doe daily persecute. Be not dismayed or discouraged, the same God who preferred Noah from drowning, is able to preserve thee in the midst of dangers.

For
Ver. 6. Means of Noah's preservation profound.

For Exhortation unto every one of us, let us endeavour to be the children of God. Being God's children, let us feater our lives under his protection, assuring our selves, that if he be on our side, nothing shall prevail against us.

For the 3, the means whereby Noah and his Family were preferred, they were either outward or inward; outward, by the Ark; inward, by Faith. God commanded Noah to make an Ark, he believing God's promise, and obeying his commandment, was preferred therein.

Sometime the Lord preferveth without means, yea, contrary to means. Sometimes againe by very small and weak means, as here, who soever were out of the Ark, perished, all that were therein were saved.

We must not tye God unto means, but how small or weak soever the means be, rely upon the promise of God, performing what he commandeth, so assuring our selves of the accomplishment of whatsoever he promised.

This Ark may be a fit Type of the Church. Whosoever despiseth mee shall perish; whatsoever are the true members thereof shall be preferred from the fearfull deluge of God's wrath. Thus of the second example.

Verse 6. And turning the Cities of Sodom, and Gomorrab into ashes, condemned them with an overthrow, making them an ensample, ungodly; that after should live ungodly.

These words contain the third or last ensample, whereby our Apostle confirmeth his former position, viz. That God's judgements shall certainly and undoubtedly be inflicted on false Teachers, and their followers. It is taken from that horrible and fearfull destruction of Sodom and Gomorrab, and may be thus framed. If God spared not the Inhabitants of Sodom and Gomorrab, but turned their Cities into ashes, and condemned them with an overthrow, making them an ensample unto those that after should live ungodly; then will he not spare false teachers and their followers: But he
Fellow-sinners partake in punishment. Chap. 2.

<table>
<thead>
<tr>
<th>The subject of the example.</th>
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</thead>
<tbody>
<tr>
<td>Therefore we will not spare false Teachers and their followers. The Reason followeth, because as the people of Sodome and Gomorrab did grievously offend God by their continuance in sinne, notwithstanding the many warnings and admonitions given by Lot; even false Teachers and their followers, doe offend him in the self-same kind: for the Sodomitians were not more given to carnall and fleshly whoredome, then false teachers and their followers to spirituall fornication. Therefore if God spared not those, neither will he spare these. From this example we may also persuade our selves of the undoubted destruction of false teachers and their followers. If God spared not the Sodomitians, but brought destructing upon them, and their Cities, neither will he spare Anabaptists, Familists, Jesuites, Seminary Priests, with others the like, but will in his own time bring some sodaine destruction upon them.</td>
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<table>
<thead>
<tr>
<th>Four things considered in this example.</th>
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<tbody>
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<td>1 The subject of this punishment, the Cities of Sodome and Gomorrab, whereunto we may add Admah, and Zeboim, by which we may understand as well the Cities themselves, as their Inhabitants, for it is written, And he overthrew those Cities, and all the Plain, and all the Inhabitants of the Cities, and that which grew upon the ground. 2 The cause or ground of their punishment, implied in the word unjustly. 3 The punishment inflicted upon them. Their Cities were turned into ashes, and consumed with an overthrow. 4 The end why God inflicted this judgement on them, that they might be an example to them that after should live unjustly. For the 1, the subject of this punishment, were the Cities of Sodome and Gomorrab, Admah, Zeboim, together with the Inhabitants of the same, the whole land of the Plain, and whatsoever was therein. Those I say, were the subject of this punishment. Whence divers observations may be gathered.</td>
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| Such as are partakers to- |

| 1 Thus such as are partakers together in sinne, shall be partakers together of punishment. The people of Sodome, Gomorrab,
Ver. 6. **Followers of others sins, partake their punishment.**

<table>
<thead>
<tr>
<th>Morab, Adamab, and Zeboim, did (as it seemeth) follow one another in sinne, and therefore did all partake together in punishment, which Saint Jude clearly expresteth. Even as Sodome and Gomorrab, and the Cities about them, which in like manner as they did, committed and followed strange fole, are set forth for an example, and suffer the vengeance of ever- nal fire.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The two preceding examples: with the Israelites committing Idolatry, the Benjaminites partaking with the men of Gibeah, the Priests of Baal, Abab, and Jezebel, siding together, conforme the same.</td>
</tr>
<tr>
<td>It serveth partly for reprehension, and partly for exhortation.</td>
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</tbody>
</table>

### For Repræhension
Unto such as partake with wicked persons in their sinnes, and yet would not partake with them in their punishments. Is it not equal that they which partake of the imagined gaine, of the seeming pleasures, should also partake of the certaine losse of the undoubted paine. By Law such as are accessory unto murder, are punished as the murderers themselves. Though thou art not the Inuerter, yet if thou art the follower, though thou art not the first, which hath committed sinne, yet if thou dost commit sinne, though thou art not Sodome and Gomorrab, yet if thou art Adamab, and Zeboim, Gods judgements shall also feize on thee; what though thou art not the first Swearer, Drunkard, Adulterer, Covetous person, Lier, Thief, or the like; Neither art like to be the last? (as it's in your common, though Devilske provebes) yet if thou wast in those sinnes, thou shalt not avoyde punishment.

### For Exhortation
As ye would not partake of those judgements which shall be inflicted on the ungodly, be not partakers, together with them in sinne, doe not follow them in their wickednesse. If I should demand every one of you in particular, whether ye would be drowned, with the old world, or burnt to ashes with the Sodomeites, I know, you would answer, that you would not willingly have such judgements inflicted on you, abstinence therefore from those sinnes, which
which brought these judgements on others. It's written of
the strange woman, that her house enclineth unto death, and
her paths unto the dead, none that goe unto her returne againe,
neither taketh they hold of the paths of life. It's written of the
wicked, that the wicked shall be cut off from the earth, and
the transgressors shall be rooted out of it. That the curse of the
Lord is in the house of the wicked; that the end of the Har-
lot is bitter as wormwood, sharper as a two-edged sword, whose
feet goe downe to death, and steds take hold on Hell; and with
whome whatsoever committeth adultery, lacketh understand-
ing, destroyeth his owne soule. Be not given unto pride. The
Lord will destroy the house of the proud; Pride goeth before
destruction, and an haughty spirit before a fall. Be not part-
kers with others in drunkenesse, for the drunkard and gla-
son shall come to poverty. Be not covetous, for, he that by
worry and unjustly increaseth his substance, shall gather
it for him that will pity the poor. Briefly, the Apostle Paul
faith, Know ye not that the unrighteous shall not inherit the
Kingdom of God? Be not deceived: neither fornicators, nor
idolaters, nor adulterers, nor emmuneate, nor abusers of
themselves with mankinde, nor thieves, nor covetous, nor
drunkards, nor revilers, nor extortioners, shall inherit the
Kingdom of God. Should we not then be careful to avoid
those and the like sines. Wouldst thou not be punished with
adulterers? Be not an adulterer, partake not with the ungod-
ly in their wickednesse, as thou wouldst not partake with
them in their punishments. It was Saint Paulus commended unto
Timothian, Be not partaker of other men's sines. It was the
voyce from heaven which Job heard, Come out of her my
people, that see be not partakers of her sines, and that ye re-
voyce not of her plagues.

2 That the sines of men and women bring Gods judgements,
not only upon themselves, in soul and body, but also upon their
children, upon their Cities, upon their houses, upon the Land
wherein they live; upon their goods, and such things as be-
long unto them. This, with the preceding example of the old
World, as also the examples of the Egyptian, the Chanaanites,
Vere 6. Ungodlymen follow others in their sinnes.

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the Amalekities, and Ahab, confirme the same.

Whence may be perceived, as well the nature of sinne, how odious it is in the sight of God, as that carefullnesse which is required of us in avoyding the same, in as much as that thereby we wrong not onely our selves, but such persons as are most daare unto us, even as Traiours through their Treason taint their whole blood.

3 That is, "small for wicked men to have such as follow them in their wickednesse." Sodome and Gomorrhae goe before, Admah and Zebahim follow their persuasion wayes, a point which our times doe sufficiently confirme. If Demetrius set himselfe against Paul, he shall not want the crafstmen to affitt him; a Drunkard shall not lacke companions, neither such as follow other sinnes.

Oh the promiscu of Mankinde unto sinne! Oh that wee were as morefull in the imitation of the vertues of the godly, and religious, as the wicked are in their imitation of the ungodly and impious.

4 That neither the multitude of sinners, partaking together in sinne, doth exempt them from Gods judgements, neither yet the beauty, glory, or excellency of the creature, doth exempt it from the punishment of sinne, being subject thereunto.

This example proverbeth it, neither the number of the Sodomites, neither the pleasantness of their Land freed them from punishment. But of this formerly.

5 That such as should be most thankfull unto God, for the most part, prove most unthankfull. The Sodomites in respect of the number, of their habitation, of their riches, and the like blessings, should have expressed their thankfulness unto God by their obedience unto his commandements, but they proved wholly unthankfull, rebellious, stubborn, disobedient.

This same we have cause to bewaile in our selves. God hath bestowed upon us, manifold blessings and favours, A Land flowing with milke and honey, abounding plentifully with everything necessary for us, more specially wee have
Gods lots inviting us dayly unto repentance, Gods Word plentifully, plainly and perpiciously preached amongst us, and yet doe we remain unthankfull. Oh that our eyes were opened, whereby we might both perceive our ingratitude, and amend the same. Thus of the first.

For the 2, the ground or cause of their punishment, their many and great sinnes wherewith they offended the Majesty of God, as is implied in the word, ungodly. For the opening up of which points two things are to be considered. 1 What their sinnes were. 2 How great and odious they were.

Touching the former, the sinnes of the Sodomites are mentioned in divers places of Scripture. But the men of Sodome (faith Moses) were wicked, and sinners before the Lord exceedingly. And againe, because the cry of Sodome and Gomorrha is great, and because their sinne is very grievous. And againe, but before they lay downe, the men of the Citie, even the men of Sodome compassed the house round, both old and young, all the people from every quarter, and they called unto Lot, and said unto him, Where are the men which came into thee this night? Bring them out unto us that we may know them. Whom Lot having admonished, they answered. This one fellow came in to sojourn, and he will needs be a Judge, now will we deal worse with thee, than with them, and they prevailed upon the man, even Lot, and came near to brake the doore. Afterwards being by the Angels stricken with blindness, they weared themselves to find the doore; yea, Lot having spoken to his wives in Lame, about the destruction of the Citie, he seemed as one that mocked. The saw of the countenance (faith Isaiah) doth witness against them, and they declare their sinne at Sodome, and they hide it not.

Behold (faith Ezekiel) this was the iniquity of thy sister Sodome, pride, fulness of bread, and abundance of idlenesse was in her, and in her daughter, neither did she strengthen the hand of the poor and needy, and they were bought, and committed abomination before me, therefore I took them away, as I saw good. In the days of Lot (faith our Saviour) they care,
Ver. 6. The greatness of the Sodomites' sins.

care, they dранe, they bought, they sold, they planted, they
builded; They gave themselves over to fornication (Iaih
Inde) and going after strange flesh, he was vexed (Iaih-our
opposite) in the ensuing verse, with the filthy conversation
of the wicked, for that righteous man dwelling among them,
in seeing and hearing, vexed his righteous soul from day to
day with their unlawful deeds. By all which it appeareth, that
the sins of the Sodomites were especially, 1 pride or haughti-
ness, 2 fulness of bread, that is, excessive eating and drink-
ing, 3 idleness, 4 unmercifulness, and contempt of the
poore. 5 Fornication, adultery, and the unnatural going af-
ter strange flesh. 6 Security and carelessness. 7 Impunity
in sinning, 8 Contempt and disobedience of those heavenly
admonitions preached by Loa. Those I say were their sins,
the ground and cause of their destruction. Thus what their
sins were.

Touching the latter, the greatness of their sins. This
might be declared by showing the evils of pride, drunkennes,
gluttony, idleness, whereof, security, impunity in sin-
ing, and contempt of God's Word; (of which God's willing
yea shall heare,) but for the profane conceive we the great-
ness of their sins from these particulars. 1 Because they
are said to be sinners against the Lord exceedingly, that their
cry was great, their sins being very grievous. 2 Because
they were given over unto so many divers and several sins,
as well in their communication, as conversation. 3 Because
those their sins were not overfall, they being all infected therewith, from the highest unto the lowest, both young and
old, if there had been but ten righteous persons amongst them
they had not been destroyed. 4 Their impunity in sinning,
so that they did not hide their sins, were not ashamed of the
same. 5 Their scoffing and mocking at the threatenings of
God's judgments, whereof they were warned by Loa.
6 Their continuance in their evil ways. All those circum-
sances, I say, point out the greatness of the Sodomites' sins,
whereof some also were even against Nature. This I speak
not, as if any sines were in their own nature small, for we
do
doe consider or conceive of sinne, as they are in themselves, not any smalle, or to be accounted; yea, and every sinne, when he sinneth least, yet doth greatly offend God. Even the least idle word, or wandering thought, deserving death and everlasting condemnation; but by way of comparison; in which regard one sinne may be much greater than another. Thus were the sinnes of the Sodomites exceeding great, which were the ground and cause of their destruction.

Hereof may be made a threefold use.

For Instructiion, it pride, sinuensis of bread, idlenesse, me-
mercifulnesse and contemps of the poore, uncleanness, whore-
dome, security, impudency in sinning, with the contemps and disobeidence of God's Word, brought destruction upon the Sodomites, were the ground and cause of their irrecoverable fall, and final overthrow, then it followeth. 1 That those sinnes are odious and abominable in the sight of God. 2 That we ought to be exceeding careful, lest at any time we fall into those sinnes of the Sodomites. 3 That God magnifieth his mercy towards us, inspurring us so long, which are so much defiled with those sinnes. 4 That those are in a dangerous and miserable case, which give themselves over unto those sinnes.

For Reprehension, I unto such as imitate the Sodomites in their wickednesse. Thus doth Rome, spiritually called So-
dome, the fule and mother of abominations, tolerating all manner of filthinesse; yea, even their Popes sinning against nature, as histories record. We also doe imitate them in all or most of their vices, in pride, in drunkenesse, in gluttony, in idleness, in contempt of the poore, in whoredome, in security, in impudency in sinning, in the contemps and disobedience of God's Word. Those vices being no lese common amongst us, than amongst them. So that what Isaiah spake unto the Jews, may be applied unto us, Hear the word of the Lord, ye Rulers of Sodom, give ear unto the Law of our God, ye people of Gomorrah. 2 Unto those which in their judgments condemn the Sodomites, and their vices, who no twixt-
Ver. 6. Not to imitate the Sodomites' sinnes.

But withstanding in their praise follow the same. 3 Unto these which after a superstitious kind of search finding themselves in some sort free from those sinnes of the Sodomites, do presently conclude that judgements shall not take hold on them. Oh the politic of the Devil, to such I say, that it shall be easier for Sodome and Gomorrah in the day of judgement, than for them. For it is not enough to abstaine from these, if in the meantime we follow others. One sinne unrepented is sufficient to bring a sinner to Hell. It's not enough to abstaine from open impiety, to live civilly, not to be drunkard, oppressor, swearer, covetouse person, or the like, if in the meantime there be not a conscientious walking before God, in the performance of holy duties. Though thou abstaineest from the sinnes of Sodome, yet if thou dost not profit by the Gospel, if the life of grace be not within thee, if thou hast not this power of godliness; thy judgement shall be greater at the day of judgement, than was the Sodomites. 4 Unto such as make a mocke and jest at pride, drunkennesse, whoredome, idlenesse, and the like. This was not the praise of Lot; hee was vexed and grieved at them. Those brought destruction upon Sodome; and unless they be repented of, and so pardoned, they will undoubtedly bring God's judgements upon us in our final destruction and overthrow. The Lord in mercy open our eyes, and touch our hearts, that we may in time repent and be grieved for the same.

For Exhortation, 1 Unto examination; You have heard what the sinnes of the Sodomites were, and that because of them, the Sodomites were destroyed: be pleased therefore to enter into a narrow search of your selves, that so you may know, whether their sinnes are not yours; Judge your selves left ye be judged, descend into the very bottomes of your hearts, admit no excuse, which will not passe for current before the Judge of all the world. To further you into this search, You must impartially make application of God's Word, take notice therein of the divers signes and marks whereby these their sinnes may be knowne. 2 Unto humiliation, if after a narrow search of your selves, you find your selves

Vts. 10:15.
his Family in this generall Deluge.

2 That the children of God being compared with the multitude of wicked persons, are but few in number: as *one* but eight persons, (yea, of those one a Reprobate) professing Gods truth, there being befor the world of ungodly.

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V. 1. The means whereby Noah was preserved, in the Arke. Heb. 11. 2. The Arke a Type of the Church. The third example.
accused them unto God. God condemned them for the same.
Their punishment is amply recorded by Moses. Then the
Lord (such he) rained upon Sodom and upon Gomorrah,
brimstone and fire from the Lord out of heaven, and he over-
threw those Cities, and all the Plaines, and all the Inhabitants
of the Cities, and that which grew upon the ground. And
again; And that the whole land thereof was brimstone and salt,
and burning, that is not fowen, nor heareth, nor any grass
growth therein, like the overthrow of Sodom and Gomorrah,
Admah, and Zeboim, which the Lord overthrew in his anger,
and in his wrath. So Jude also speaketh of the same, even as
Sodom and Gomorrah, and the Cities about them in like man-
ner, giving themselves over to fornication, and going after
strange flesh, are set forth for an example, suffering the ven-
geance of eternal fire. From which places it appeareth, that
their punishment was not only temporal, but is likewise
eternal. As their bodies were burnt with fire, together with
their Cities and goods; So shall they both in body and soul
be tormented in the fire of hell, with the Devil and his An-
gels, world without end. God punished them with an utter
defolation, a small overthrow, he turned their Cities into
Ashes.

Hence divers things may be observed.
1. That great sins bring great judgments. The Sodamites
were great sinners, therefore God condemned them with an
overthrow, burnt themselves, and their Cities into Ashes.
The examples of Er, and Onan, Nadab and Abihu, Ieroboam,
and Ahab, confirm the same. Be we careful therefore to
avoyde, sinnes & especially such as do most dishonour God,
& offend his majesty, not that I would have any to be careless
even of such as be seemes small, for even the least sinne doth
verifie the greatest judgments that can be imagined, as being
committed against the majesty of an infinite God, nether
will God passe by the least sinne unpunished. Oh that our
adulterers, drunkards, forswearers, extoritioners, and the like
scandalous liars, would but take notice herof, that such
great sins bring great judgments.

2. That
That God is equal in the execution of his judgements. Thus deal he with the Sodomites. God doth recompense their own way upon their own heads, as they burnt in unnatural lust one towards another. Soby fire were they and their Cities turned into ashes. The examples of Adoni-zedek, Pharaoh, Saul, Joab confirmeth the same; let this be a means to withdraw us from every innue, lest God in justice require us in the same kind. Drunkards have often been drowned, murderers killed, oppressors become poor, whoremongers received such diseases from their whores, that they could never be rid of; deceivers been deceived; yea and often those which have used imprecations, with their that they were hanged, that they never spoke more, that they never stirred, if such and such things be not true, have indeed been hanged, deprived both of speech and life. Tremble at Gods judgements, left in justice be meete with you.

That God doth differently deal with his owne children, and with wicked men in the execution of his judgements: for the most part, both are punished in this life, but neither is the manner, nor the continuance alike. The goods are chastised in love, the wicked in anger, the godlies punishments end in this life, the wicked continue world without end; judgements inflicted upon them in this life, being but forrunners of those judgements, which shall be inflicted upon them hereafter. The Sodomites were not only punished with temporal fire, but also fire eternal. If the ungodly escape punishment in this life, they shall be sure of it in the life to come.

Hence we are taught,

To bewail the estate of wicked men, to refrain from wickedness, to pray to God, that we may not be punished with the wicked. Oh let the meditation, and consideration of this points withdraw every one of you from some, why will ye die ye see house of Israel? why will ye have Gods judgement poured out upon you? do ye not tremble at the judgements to come? God hath here variety of judgements, doth thou offend him? dost thou say, Sware, Sware, shall I profane Gods Sabbath?
art thou an adulterer, a courtesan person, proud, vainglorious, or thelike, as God can here (if he fee it good) meet thee with thee by sickness, pains, poverty, or thelike afflictions, so shall he undeniably (if thou continuest in thy sins) meet thee with thee in the life to come, when thou shalt suffer the vengeance of eternal fire, thus of the 3. For the 4. the end why God inflicted this judgement upon them, that they might be an example to them that after should live ungodly.

Whence may be gathered, that

Those judgements which God inflicts on sinners, are not only for their punishment, but likewise for the admonition and instruction of others.

Prov. 19:15.

Prov. 24:30.

Deut. 19:18.

Deut. 21:21.

1 Cor. 10:5.

Ibid. ver. 11.

God's judgements on others, teach us...
Ver. 6. Gods judgements on some, teach others.

give their husbands honour, both to great and small. This 
made Judah loath to give his younger sonne Shelah as a 
husband to Tamar, because of the sudden and unexpectet 
death of Er, and Onan, his two Elder sons, her former hus-
bands,

The Reason is, because God by such Examples, doth shew 
unto us his Severity against Sinne, they being as it were 
Ocular or reall Sermons against the Sinnes of the Sons of 
men.

This serveth partly for Reprehension, and partly for Exhor-
tation. For Reprehension. 1. Vnto such as make no use 
of the punishments inflicted upon others. 2. Vnto the Pa-
pists which with-hold the Scriptures from the laic, where-
by they are unacquainted with those judgements of God, 
there recorded. 3. Vnto such as complaine that they want 
means of instruction, when as notwithstanding the whole 
Earth can produce examples of Gods judgements inflicted 
upon every kinde of Sinne, drunkennesse, swearing, Pride, 
covetousness, murder, malice, Perjurie, and the like, by 
all which they may receive instruction.

For exhortation. Seeing those judgements which God inflicted 
on sinnes are not onely for their punishment, but also for the 
admonition and instruction of others, let us therefore to 
receive instruction by them, even by abstaining from such 
sinnes, as brought those judgements upon them. To this end 
let us frame for our owne benefit a Catalogue of Gods judg-
ements upon others, taking not ce of the severall examples, 
which either divine or human histories, yea or our owne 
experience can afford unto us. Art thou a Drunkard? re-
member Benaadad and his two and thirtie Captaines. Art thou 
covetous? remember Gehazi. Art thou prophane of Gods 
Sabbath? remember the man that gathered sticks thereon. 
Art thou a backslider? remember Loss Pife. Art thou proud? 
remember Nebuchadnezzer. Art thou a Lyar? remember 
Ananias and Sapphira. Art thou Ambitious? remember 
Hamann. Neither are we able to take notice of Gods judg-
ments inflicted upon the godly for their sinnes, but even of 
these:

H.e. 1. 20.
Gen. 38. 11.

Reason.

Vis of Reprehension.

1

2

3

Vis of Exhor-
tation.

1 King 14. 17.
2 Ki. 25. 17.
Numb. 15. 35.
Dan. 4. 31.
A.S. 4. 5. 3.
Hefer. 7. 30.
God's power in preservation.

Chap. 2.

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...those which are insinuated upon God's own children, as on David, Solomon, Job, and others, for even they also are written for our sake. Thus of the fourth, or so of the third example.

7. And delivered just Lot vexed with the filthy conversation of the wicked.

Vcrf. 8. (For that righteous man dwelling among them in safety and hearing, vexed his righteous soul from day to day with their unlawful deeds.)

Our Apostle having in the former verses proved that God's judgments shall come upon false teachers and their followers, doth in these verses prove, that God doth preserve his own children, as well from the evil manners of wicked people, as from these judgments which commonly accompany the same. The ground of his proof he taketh from the example of Lot, whom God delivered from that dreadful and terrible destruction of Sodom. It may be thus framed; if God preferred Lot as well from being infected by the filthy conversation of the Sodomites, as from that terrible destruction which was upon them, then will he also deliver his children in such danger, but the former is true, therefore also the latter. The reason follows, because God is no respecter of persons, neither despiseth any of his own children. If we be in Christ, have within us the least spark of saving grace, endeavouring to frame our lives and actions according to the rule of God's word, we are near and dear unto him, who will take care as well of us, as of his servant Lot.

This proof consisteth of two parts. The former containeth Lot's preservation, in these words, and delivered just Lot: The latter, Lot's commendation, in these words, vexed with the filthy conversation of the wicked and against, in being and hearing vexed his righteous soul from day to day, with their unlawful deeds, dwelling amongst them.

The observations arising from both are four. The first is this, that God doth preserve and deliver the righteous from those judgments which are insinuated upon the wicked. Though God...
Ver. 7. The godly which termed righteous.

raised fire and brimstone upon the Sodomites, turning their Cities into Ashes, and condemning them with an overthrow, yet he delivered just Lot. Behold (as the Psalmist) his eye is upon them that fear him, and upon them that trust in his mercy, to deliver their souls from death, and to preserve them from famine, and against, This poor man cried, and the Lord heard him, and saved him out of all his troubles; and again, many are the troubles of the righteous, but the Lord delivereth him out of them all. This also may be confirmed by the examples of Abraham, Joseph, Job, David, Mordacay, Peter, Paul, with various of others. They were righteous, and so were no lefle preferred, then Lot was.

Quest. But how can any be fayd to be righteous, or in what respects is Lot here termed a just and righteous man?

Answ. Neither Lot; neither any others can be termed just or righteous, as being wholly without sin, or answering the perfect justice of God, for thus onely is Christ just and righteous; but both he was, and all others of God's Children are termed just. 1. in regard of his or their just dealing in their particular calling. 2. in regard of their walking in the righteous ways of God. 3. in regard that they are sanctified by God's Spirit, and have the righteousness of Christ imputed upon them, and thus in Scripture are Lot, Noah, Job, Zabulon, and Elizabeth, named just and righteous.

Object. But the righteousness are not alwayes delivered from those judgments which are inflicted upon the ungodly?

Answ. When God leeth it best for his own Children, to be delivered, he doth even visibly deliver them, as were David, Hezekiah, Moses, and the like; but when he knoweth that afflictions may tend unto their greater good, he doth even smite them with the same, as he doth others, but differently, them in love, others in wrath; preferring them even in the midst of troubles; So that their troubles shall not work their overthrow, yea and if he take them away by death, he doth it for their greater good.

Quest. But why doth God thus preserve and deliver the righteous?

X 2 Answ. Why God preserves the righteous.
Marks of a righteous man.

Chap. 2.

1. In regard of himself. 2. In regard of his children. 3. In regard of the wicked. In regard of himself. 1. Because he hath promised to deliver them, call upon me in the day of trouble; so will I deliver thee. 2. Because he is lowly. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, the Lord hath brought you out with a mighty hand, and delivered you out of the house of bondage, from the hand of Pharaoh king of Egypt. 3. Because he doth sympathise with them in their troubles. In all their troubles (taih Israh) he was troubled. His soul was grieved for the miseries of Israel. 4. For the manifestation of his power, that all the world may know that there is a God in Israel. 5. That thereby he may reape honour and glory.

In regard of his children. 1. Because they love him. 2. Because they put their trust and confidence in him. 3. Because in trouble they call upon him. 4. That both they and others also may be encouraged to depend upon him.

In regard of the wicked. 1. Left they should have occasion to blaspheme the glorious name of God. 2. Left they should insult over the godly, and triumph them under spoote. 3. That they may also learn to repent of their sins, and forsake themselves under God's protection.

Hence we are taught.

1. To get a particular assurance that we are just and righteous, that we are of the number of God's children, having our names written in the book of life: that thine, we may be assured of God's protection.

Questions, I pray what means may I get this assurance?:

Answ. By these infallible marks: 1. Universal obedience unto all God's commandments. 2. Not unto one alone, or some few, but unto all. 3. The obedience of Herod. 4. A particular and especial obedience in every thing at the advancement of God's glory. 5. Performance in well doing. 6. Brotherly love.

Marks of a righteous man.

Ver. 7. The Conversation of wicked persons filthy.

God, our neighbours, or our selves.

1. In time of troubles, whither inward, or inward, spirituall or temporal, to runne unto God for ayde.

2. To ascribe the honour and glory of our deliverance, unto God.

3. So to oppose our selves against Gods Children, in as much as God by his spirituall providence protecteth them.

Thus of the 3. Observation.

The second is this, that

The conversation of wicked persons is filthy, and their deeds unlawful, filthy in the eyes of God: of good men wholly abhorred, unlawful, as being against the Law of God, the laws of men, the law of nature. Such is the conversation, such are the deeds, of drunkards, whoresoners, gluttons, and the like, compared therefore in Scripture to fogs and Dregges, whence it followeth.

1. That God cannot abide the conversation and deeds of wicked men, they are abomination in his sight, and no wonder, in as much as he is a pure and holy God, whose Nature is wholly averse from sinne, which is wholly impure and filthy.

2. That the conversation and deeds of the wicked are not to be imitated. No man must pretend them as a pattern or rule whereby to direct his course, their thoughts, their words, their works, are altogether polluted, and so not worthy imitation. They are ugly, loathsome, abominable, such as dare not abide the elecute sight of the Sunne, such as the wicked themselves often are ashamed of, so not worthy commendation, who do followeth them, and approveth the same, maketh God a liar, and is arraigned against his Majesty. He that toucheth pitch shall be defiled therewith, and whoe converseth with the wicked shall partake of their wickedness.

3. That therefore as Gods Children ought to abstaine from conversing with the ungodly. following the example of David who did not haue with vaine persons, neither kept company with dissenterls, so the ungodly must in time leaue their filthinesse.

Ps 16.4-
Godly vext by the ways of the wicked. Chap. 2.

filthiness, abstaine from their unlawful deeds. Oh that your eyes were opened, that ye might perceive the filthiness of sinne! Oh that your hearts would rise against it, whereby you might consume it as a loathsome, and ugly Toade! Howsoever thou esteemest of sinne, it is certaine that sinne is loathsome and ugly, remove from it the seeming pleasures which accompanies, and thou shalt plainly perceive, undoubted judgements attending it, pull off its cover, and thou shalt descree the vilenesse the Divell painteth it (as wheres do their faces) that it may bee entertained, being in its owne nature loathsome, as they are. Thou lovest to have thy face, hands, and other parts of thy body clene, endeavoured especially for inward sanctification. Thus of the 2. Observation.

The third is this, that.

Gods Children are vext with the filthy conversation of the wicked, do even vex their founders from day to day with their unlawful deeds: rivers of waters (as with David) gush out of mine eyes because they keepe not thy law. Oh how the insidelity, disobedience, and other sinnes of the Jews troubled our Saviour Christ from time to time! Oh how Hamans pride vexed good Mordecai! Oh how that abominable man of the Israelite, man with the Midianitish woman vext good Pinteas! Yea no doubt even in these days, as the ungodly doe wittingly and willingly by their sinnes, ayme at the vexation of Gods Children, so they are indeed vexed at the same.

The reasons hereof are these. 1. because God is hereby dishonored. 2. because hereby the Divells kingdom is increased. 3. because hereby Gods word is despoiled. 4. because hereby others are encouraged to sinne. 5. because they behold and perceive them to continue in sinne, and so to approve, and like of the same. 6. Because they know not how to reclaime them from the same.

Hence we may perceive,

1. A main difference betweene the godly and the ungodly, the Godly they greeve at the sinnes of others; the ungodly, they make a jest, and laugh at the same. An evident marks, that the former are the servants of God, the latter, carnal and
Ver. 7. Dangerous dwelling with the wicked.

& unregenerate persons. This is the ungodly practice, even in these our days, let them behold a drunkard, staggerer & roaring to and fro, let them observe a man or woman given unto vanishing pride, lasciviousness & the like, when indeed, they have cause to weep, they jest at the same.

2. How we ought to be affected with the ungodly conversation and deeds, we must be vexed with the same, we must be grieved with the same, our griefs proceeding from our love unto God, our zeal and fervent desire to glorify God, our griefs being sincere and fervent, permeating even our souls, and inward parts, neither grieving only for some small time, but from day to day, neither only when we see God dishonored, but when we hear any thing rending to the same.

3. How desperately wicked these are which doe of purpose sinne by drunkenness, swearing, filthy communication, and the like, even that thereby they may vex God's children; well, They cannot suffice but be vexed at such doings, but woe unto them by whom they are vexed; they shall have their reward, even perpetual vexation in the fire of hell. Thus of the 3. observation.

The fourth is this, that It is hurstfull and dangerous for God's children to dwell amongst wicked persons. Let dwelling amongst the Sodomites, vexed his righteous soul from day to day with their unlawful deeds; woe unto me (saith the Psalmist) that I remain in Mefech, and dwell in the Tent of Kedar; my soul hath too long dwelt with him that hateth peace. The examples of Abraham in Gerar, of Isaac amongst the Philistines, of Joseph in Egypt, confirm the same.

The reasons hereof are these. 1. Because they shall be assaulted by evil counsels and examples. 2. They shall be endangered in their consciences, lives, and estates. 3. They shall be many times taken away in the same common calamities, which taketh hold on the wicked. This serveth partly for reproof and partly for exhortation.

For Reproof unto such as affect the company of the ungodly.
The company of God's Children profitable. Chap. 2.

godly, as like to dwell amongst them, often removing from such places, where they are not, to such places where they are: so that, as folk is so much greater then theirs which remove from healthful to unhealthy dwellings, as the welfare of the soul is to be preferred unto the welfare of the body.

For exhortation, let us as much as in us lyeth keep ourselves from this untoward generation, neither affection the company, nor imitating the conversation of the ungodly. Ob. But these ungodly are so many, their number so great, so dispersed that in no place we can be free of them. An. If as yet thou art not seel'd, thou mayst make choice of such a place, wherein their number is least, if already thou art seel'd, having the ministry of the word, and dwelling amongst such in whom thou dost not see evident signs of reprobation, I suppose thou art not bound to remove, but being so perished amongst them, as that thou canst not live in peace, thou must get thee unto some other place.

Quod. But may the wicked say, we desire them not to dwell amongst us, we had rather have their room then their company? Answ. Howsoever thou esteemest of them they are the horses and chariots of Israel, they keep off God's judgments, they stand in the gap, and make up the breach, when Negan entered into the Arks, the flood came, when Loto removed from Sodom fire and brimstone consumed the City, when God had by death taken away his Prophets, destruction came upon the Israelites, happy are we to long as God's children continue amongst us. The ignorant shall deliver the land, and it shall be preserved by the pureness of thine hands, faith Job, therefore the end of this, that God will deliver a whole country from peril, even for the just man's sake. Thus of the fourth observation.

Ver. 9. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.

These words contain the conclusion of the preceding Doctrine.
Ver. 9. Means of the godlies deliverie.

Doctrine, touching the destruction of the ungodly, and preservation of the godly. It God saved Noah in the time of the deluge. It God saved Lot, when Sodome was destroyed, then he kneweth how to deliver the godly out of temptation, but the former is true, therefore also the latter. Again, If he spared not the Angels that sinned, If he spared not the old world, if he warned the Cities of Sodome and Gomorrah into after, then he kneweth how to reserve the unjust unto the day of judgement to be punished, but the former is evident, therefore also the latter.

This conclusion consisteth of two parts. The 1 concerneth the preservation of the godly, in these words. The Lord knoweth how to deliver the godly out of temptation. The 2, concerneth that destruction, of the wicked, in these words, and to reserve the unjust unto the day of judgement to be punished. Or (according to the Geneva translation) to reserve the unjust unto the day of judgement, under punishment. As the former doth minister abundant joyes unto the godly, so the latter, may brede no small terror unto ungodly livers. As unto the godly, their godliness is gainful; so unto the wicked, their wickedness is hurtful. Though God for a time doth patiently bear with the wicked that they may repent, suffering his owne Children in the mean time to be tempted, to bee exceedingly afflicted and troubled, yet neither have the wicked cause to rejoice, neither the godly to be discouraged; for the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgement (under punishment) to be punished. He being most wise, just and good, knoweth what, when, and how every thing is to be done, both touching the preservation of the godly, and destruction of the wicked.

Touching the former; The Lord knoweth how to deliver the godly out of temptations, that is, the Lord hath beene long practised in saving and delivering the righteous: hee is not ignorant, both when and how to deliver them: hee knoweth not variety of means for their preservation, when hee himselfe willeth. Hee can quickly see them at libertie, hee knoweth what Two parts of the former.

1.

2.
what troubles and temptations will be most for their profiles: he knoweth how long it shall be fit to exercise them with those troubles, he knoweth how to uphold them, whilst they are afflicted; he knoweth how by temptations to work their good: as through his providence and permission, crosses and troubles do cease upon his owne Children, for their good, so when he willeth, be can; and when he seeth it fit, he will free and deliver them from the same.

For the understanding of this point, these some particulars are to be considered. 1. the deliverer, 2. the persons delivered, 3. the ground of their deliverance, 4. the matter from which they are delivered.

Concerning the 1, the deliverer is the Lord. The Lord knoweth how to deliver the godly out of temptation, even, the Lord by whose providence and permission the godly are tempted, troubled, or afflicted: Touching him two things may be noted, 1. how fit a deliverer he is, 2. the diverse ways whereby he doth deliver.

He is a fit deliverer, yea of all others the fittest, if either we consider his skill, his will, his right or his power; his skill, both about the nature of our troubles, the causes of them, the manner and means, how they are to be cured; his will, as being grieved at our troubles, always willing and desirous to do us good; his right, he being our creator, we his creatures, more especially, he our Father and we his Children; his power, as being able to do whatsoever he willeth.

The ways whereby he delivereth or preserveth and keepeth his owne Children from trouble, and temptations are these, 1. when by death he calleth them out of this life, before judgements do come, such as plague, famine, warre, captivity, and the like, of which Esayoh speaketh. The righteous is taken away from the evil to come. Of which good Isaiah had experience, to whom Haldah the Prophetess sent this message; Behold I will gather thee (faith the Lord) to thy Fathers, and thou shalt be gathered to thy grave in peace; neither shall thine eyes see all the evil that I will bring upon this

lace, and upon the inhabitants of the same. 2. When he doth
couragiously receive him in that very midst of danger, or deli-

tem from such dangers, as have taken hold on them, of

the Scripture aboundeth in examples. How often did

thus deliver and preserve both David and Paul? How,

Moses and the Israelites? How often the Patriarchs

here? and Apostles? Joseph from his envious brethren,

scurrivious mistress; Jacob from covetous Laban, and

dishonorable Esau; Elias from the armie of the Syrians,

the tyrannical cruelty of idolatrous Jezebel; Peter,

imprisonment, and imminent death! 3. When he be-

eth upon his owne Children such a measure of spiritu-

al comfort, and patience, whereby they are upheld in the

of troubles, yea and manfully encountering with them,

half the same; whereby they humble themselves under

mighty hand of God; not murmuring at his chastishments,

rilingly submitting themselves unto his will, of which

id, Job, Paul, and above all our Saviour Christ, are evi-

dexamples.

Concerning the 2. the Persons whom the Lord doth deliver

serve and keep (the original word, signifying both)

he godly, that is, (as the word in the original doth fig-

lurely and religiously worship God; which

vour to frame their lives according to the rule of God's

laws, which are satisfied by God's spirit, and cloathed with the

and righteousness of Christ, those I say, are the persons

God doth preserve and deliver, there being betweene

them such a sympathy, that he will not suffer them

overwhelmed by troubles.

Concerning the 3. the ground of their deliverance, is God's

knowledge, whereby we may understand, his infinite wise-

power extended towards the deliverance of his

e Children, his special providence and protection, where-

twatches over them, and is careful for their good. As

sweeth when it will be best, and with what ends to chas-

tis owne Children, so he knoweth when and how to deal

them. He being faithful, who will not suffer us to be tempt-

ed

2

The persons
delivered or
preferred, the
godly.

The grounds
of the deliv-
erance.

3

God's know-
ledge.

1 Cor. 10:13.
The matter from which they are delivered temptations.

Concerning the 4. matter from which they are delivered temptation. Temptations, are of two sorts: The temptation, of small, and the temptation of madness, in regard of the different effects, which they work in the persons tempted, unto the godly, they are small, unto the ungodly, they are fearfull punishments, fore runners of their everlasting perdition: nor the former sort of temptations, even such as befall the Children of God, is our Apostle to be understood in this place. These also are diverse, The godly sometimes are tempted of God, sometimes by Satan; sometimes by men, and sometimes by their own lusts, Out of all which, the Lord knoweth how to deliver them.

How God testeth.

Exod. 16, 4. I say, The Lord is said to tempt them, or to try and prove them, that it may be known what is in them, whether good or bad. This he doth diverse ways, sometimes, by prosperity, of which Moses speaketh, behold, I will cause bread to come from heaven to you; and the people shall go out and gather. That, that is sufficient for every day, that I may prove them whether they will walk in my Law, or not. Sometimes by adversities, of which in the books of Judges, I will no more cast out before them any of the Nations, which Joab left when he died, that through them I may prove Israel, whether they will keep the way of the Lord, to walk therein, as their fathers did it, or not: Sometimes by false Prophets, of which Moses speaketh from God: Thou shalt not hearken unto the words of that Prophet, or that dreamer of dreams: for the Lord thy God proveth you, that he may know whether thou lovest the Lord thy God, with all your heart and with all your soul: Sometimes by permitting them to fall into some one or other snares, as David in adultery, Lot in inceft, and the like. Therefore is it said of Hezekiah, howbeit in the business of the ambassadors of the Princes of Babylon, who sent unto him, to enquire of the wonders that was done in the land, God left him, to trie him, that he might know, all that was in his heart. Thus I say, God proveth us, not as though he had need of any
Vers. 9. Several sorts of temptations.

any trial to know any of us all, but that we our selves may thereby know the better what is in us, and laying aside all arrogance and vaine persuasions, humbly submit our selves unto God. Which way so ever the Lord doth tempt us, he aymeth therein at our good. Which the Apostle James judiciously proveth, saying: Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

2. Satan is said to tempt the godly, and be tempteth when he moveth us to leave God, and that obedience, which were owe unto him any way, when he proveth and incitest us unto some, by all means possible, when he fisteeth us by subtle suggesstions, that all grace may be shaken out of our hearts, and nothing left, but the branme and chasse of corruption. Thus was our Saviour Tempted. Thus was David tempted when he numbered the people. And of this Saint Paul speakeith. Forsooth, when I could no longer forbeare, I sent, that I might know of your faith, lest the tempter had tempted you, in any sort. Touching the manner how he tempteth, it is either by assaying unto himselfe some outward shape and likeness, or by presenting objectes unto us, or by inflaming the corruption of our nature, or by injecting evil suggestions. Touching the manner of his temptations, it is diverse, for whom he cannot overcome one way, he endeavoureth to vanquish another way, yea he seldome cealeth to tempt, that by his assiduite, he may overcome thele, whom he cannot vanquish. The matter of his temptations may be reduced unto two heads, for either he tempteth in judgement to error and heresie, or in life, to sin and impiety; he tempteth in prosperity to carnall confidence, vainglory, and worldly pleasures; in adversity, to impatience, distrust, and desparation, persuading us that there is nothing in God but justice: that we are odious and abominable in the sight of God; that we want faith; that we are reproaches, that our sinnes cannot be pardoned, and the like.

3. The Godly are tempterd by men, and that either when they seeke matter and occasion against them, for which to repre-
The godly subject to temptations.

Chapter 2

The godly subject to temptations. 

I. The godly are tempted by their own lusts. 

1. How the godly are tempted by their own lusts. 

Iam. 1. 14.

D. The godly in this present world are subject to temptations. 

1 Pet. 1. 6.

Heb. 12. 6.

2 Pet. 5. 8.

Ioh. 16. 33.

2 Tim. 3. 12.

Phil. 3. 19.

1 Pet. 2. 11.

Heb. 11. 36.

these and accuse them, or when they do openly persecute them, taking from them both their goods, their good name (so much as in them lyeth) and life.

4. The godly are tempted by their owne lusts (as every man is) when they are ensnared and moved to sinne, and drawn aside of their owne concupiscence, of which Saint James speakeeth, but every man is tempted, when he is drawnn away of his owne lust, and ensnared, from those points thus delivered, two observations may be gathered.

The first is this, that

Godly in this present world are subject to temptations, yea (as our Apostle writeth in his first Epistle unto the Thessalonicans) a manifold perfections. God tempteth them; for whom the Lord loveth, he chastiseth; and scourgeth every sonne whom he receiveth: Satan tempteth them, for as a roaring Lyon he continually goeth about, seeking whom he may devour. The world tempteth them, according to our Saviour's own speech. In the world ye shall have tribulation, confirmed by Paul and Barnabas, which exhorting the Disciples to continue in the faith affirmed that through many afflictions we must enter into the kingdom of God, and againe, writing unto Timothy he faith, yea and all that shall live godly in Christ Jesus shall suffer perfections, according to that of David, Many are the troubles of the righteous. Their owne lusts likewise seek to ensnare them, therefore deth our Apostle befeth us, to abstaine from filthy lusts which fight against the soule. This may be confirmed by the examples of all God's Children, which have gone before us from the very beginning of the world, until this present time. To instance a few. Abraham is renowned for his faith; Joseph, for his Chastity; Moses, for his meeknesse; yet were not free from temptations: David for his uprightness, Job for his patience, Josiah for his zeal, yet were not free from temptations, yea our Saviour himselfe was not exempted from the same. Had not others also trial of cruel mockings, & scourings, yea moreover of bonds and imprisonments? were they not sooner, fainen afounder, tempted, slainne with the sword? did they not wander about in
Vers. 9. The godly why subject to temptations.

In regard of God.

1. Prov. 3.11. 12.
2. 3.
3. 4.

In regard of our selves.

1. 2.
2. 3.
3. 4.
4. 5.
5. 6.

In regard of the world, which likewise hating us, doth not cease to persecute us for righteousness sake.

The use hereof are fourfold.

For Instruction that crosses and troubles are no signe of God's hatred, or of reprobation, as by the contrary, outward prosperitie is no signe of Gods love or of election. For even the beliefe have had most crosses, the wickedest most prosperitie.

2. that we ought not to be ashamed of these, which are exercised under troubles: but to remember them that are in bonds, as though we were bound with them, and them that are in affliction, as if we were also afflicted in the body.
3. that we ought to afford all the help we can one to another by praying, strengthening, exhorting, confirming, and the like.
4. that we ought to prepare our selves for troubles, affuring our faiths that the godly in this present world are subject to temptations.

For Reprobation. unto such, as in the time of prosperitie, do not so much as dreame of godlynesse, but are unlike unto carefull mariners; which in the time of calmes, prepare their
their sakkings against the ensuing forme. The neglect of this consideration, occasioneth their murmuring, grudging, and impatience, when troubles, whether poverty, sickness, or the like scale upon them. 2. unto such as stumble at the crosses and troubles wherewith Christians are exercised; which result to walk in those ways of God, because of those troubles, like unto that rich man that came to Christ, who would not deny himselfe, take up Christ's Cross, and follow him; vaing and foolish man, God in his infinite wisdome hath appointed that through many afflictions we must enter into the Kingdom of God, how then darest thou oppose the same's either must thou thus else shalt thou never enter into heaven.

3. unto such as doe judge of men and women according to their prosperitie and adversitie, concluding, that God loveth the former, hateth the latter, as Abimelech judgeth that God was with Abraham, because he did outwardly prosper, and Gedemon thought God was not with himselfe or the Israelites, because they were so oppressed by the Midianites. Those are false rules, for (as I have said before) even the believers have had most crosses; the wicked greatest prosperitie.

For consolation unto God's children groining under the heavy burden of temptations. Thou art no other wise troubled, then others of God's Children, his beloved ones, have beene before thee. Thy lot is but as theirs was; thou dost but drink of the same cup, whereof they drank; yea whereof of thy Master, thy Lord, thy Saviour, did drink: was there ever any so troubled as I am sayest thou? he was, and others have been: had ever any so great trials as I have, sayest thou? he had others also much more, thou hast not yet tasted unto blood. But I shall never be able to endure so many troubles? through Christ thou shalt vanquish them all. Thine afflictions shall not tend unto thine but unto thine exceeding profit. Thou shalt be therefore old tried in the fire, and learne to runne the path of God's Commandements.

For Exhortation. 1. Letus (affuring our selves that the godly are subject unto temptations) ever prepare our selves for troubles before they come. To this end, we must take
to heart, whatsoever calamities, we obserue to bee laid upon
others, trying how we were able to bee content, if the like befall
our selves, as to have a long and tedious sicknesse, to bee im-
prisoned and reviled for the cause of Christ, to have our hus-
bands, Wives, Children, Friends, taken away by death, and
the like, thus obseruing our owne wants, and imperfections;
and so amending the same, preparing with all faith, prudence,
prayer, patience, courage, perseverance, and the like Christi-
an weapons, whereby to vanquish our owne corruption, that
we may hold us, not saine under our troubles, 2. In the time
of temptation let us behave our selves as the Children of
God: doth God tempt us? let us be as gold tried in the fire;
doth the Diuell tempt us? let us resist him, that he may flee
from us, and resist him by the Word of God, faith, and
prayer; by which weapon we shall assuredly prevail: doth
the world tempt us? let us oppose our selves against it, that
by faith we may overcome the whole World, doe our owne
liable to be tempted? let us not yield, but daily submit, and
mortifie the same. Thus of the 1 observation.

The second is this, that

The Lord knoweth how to deliver the godlie out of Tem-
pation. By him Abraham, Isaac, Jacob, Joseph; the Israel-
itees, Mordecai, David, Daniel; with thousands others
have been delivered. He knoweth, as being most wise, even
wisdom in himself, as being most powerful, even power in
himself. He knoweth at what time it shall be safest to deliver
his owne Children from their troubles, and likewise how to
bring the same to passe according to his owne will, for
his Childrens good. He wanteth not diverse ways and
means to work their deliverance, he can worke by weak
means, without means, yea contrary to all means, for
their good.

And needeth it not. He should know how to deliver
them. 1. because he doth not depend upon them by chance
or fortune, but through his special providence. 2. because
they are unable to help themselves out of the same. 3. Because
they put their whole trust and confidence in him. 4. because
the

D. The Lord knoweth how to deliver the godlie out of
temptation.

How needes full it is that the Lord
should also know:

1 2 3 4
3.22 God knows how to deliver the godly. Chap. 2.

the Devil seeketh by his temptations, to destroy them, and the world to increase affliction, unto affliction. For because their enemies are cruel as lions, craftie as foxes.

Hence may we perceive.

1. The wonderful power of God able to remove even the greatest temptation, and which is of longest continuance, able to deliver the godly even from a world of enemies, binding themselves together against them.

2. The vanities of the ungodly in setting themselves against God's Children, devising by all means how to cross them, vex them, trouble them, and undo them, as though they were wiser than God, more powerful than he is.

3. With what alacrity and cheerfulness the godly may undergo their troubles, as knowing that not only God is the author of them, and that he inflicts them for the best, but also that they shall continue no longer than they may serve unto their good, and that he both can and will deliver them in his own due time. Thus of the first observation, and so of the former part of the verse which concerneth the preservation of the godly.

Touching the latter; the destruction of the ungodly, and to reserve the unjust unto the day of judgment, wherein the unjust shall be punished.

1. That there shall be a day of judgment, wherein the unjust shall be punished.

2. That they are now reserved under punishment unto the judgment of that day, both which the Lord knoweth how to punish, he knoweth how to reserve them unto the day of judgment, he knoweth how to punish them at that day, he can do it, he will do it, he knoweth how to accomplish the same.

For the 1. There shall be a day of judgment, wherein the unjust shall be punished, divers places of Scripture confirm the same. The Lord hath prepared his throne for judgement, faith David, and he shall judge the world in righteousness. It is appointed (faith the Apostle to the Hebrews) for all men setting to die, after that commeth judgement, confirmed also by St. Jude,
Ver. 9. There shall be a day of judgement.

Iude, and Henoch also the seventh from Adam prophesied of these, behold the Lord cometh with ten thousand of his Saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed; and of all their hard speeches, which ungodly sinners have spoken against him. This is called the last day, A day of wrath, The day of our Lord Jesus Christ, The day of God, The great day, the day of revelation, Rev 1, 2. a. As also the day of judgement Rom. 2. 9.

That there shall be such a day, beside those testimonies of Scripture formerly alleged, may be proved. 1. From mans resurrection. 2. From the end why God created him. 3. From those reasons for which God hath appointed the same, which are the manifestation of his justice, and declaration of his mercy. This our Creed confirmeth, yea mens owne conscience after the commission of sinnes, as is menth thereunto; the drouning of the old world, the overthrow of Sodom, and destruption of Jerusalem, with the particular judgements which God inflicted on every man by death, being shadowes and types of the same.

Hence it followeth.

1. That all creatures, wicked and unjust persons are most miserable, being unhappy, even in their greatest happiness. Oh how both the world is deceived of them, and they of themselves though they abound in the things of this world, yet shall they come into judgement, they are referred unto the day of judgement to be punished.

2. That all ungodly, unregenerate persons, ought in time to take notice of this judgement, not putting it off, as if there were not to be a day of judgement, or deferring their repentance, notwithstanding of the same, but in time seeking to be reconciled unto God, through Christ. Oh that ye would in time consider this, before it be too late, in time return unto the Lord your God. The very terror of this day should incite thee hereto, if it be terrible to behold one burning, if terrible, the flings of conscience; if Felix trembled hearing of the judgements to come, if Gods children have been afraid.
God knew how to deliver the godly. Chap. 3.

3 1. The wonderful power of God able to remove even the greatest temptation, and which is of longest continuance, able to deliver the godly, even from a world of enemies, binding themselves together against them.

2. The vanity of the ungodly in setting themselves against God's children, devising by all means how to assail them, vex them, trouble them, and under them, as though they were wiser than God, more powerful then he is.

3. With what solicitude and carefulness the godly may undergo their troubles, as knowing that not only God is the author of them, and that he afflicteth them for the best, but also that they shall continue no longer than they may serve unto their good, and that he both can and will deliver them in his own due time. Thus of the observation, and so of the former part of the verse which concerneth the preservation of the godly.

Touching the latter; the destruction of the ungodly, and to reserve the unjust unto the day of judgment (under punishment, or) to be punished, it conteneth these two things.

1. That there shall be a day of judgment wherein the unjust shall be punished.

2. That they are reserved under punishment unto the judgement of that day, both which the Lord knoweth how to perform, he knoweth how to reserve them unto the day of judgement, he knoweth how to punish them at that day, he can doe it, he will doe it, he knoweth how to accomplish the same.

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That there shall be such a day, beside those testimonies of Scripture formerly alled, may be proved. 1 From mans resurrection. 2 From the end why God created him. 3 From those reasons for which God hath appointed the same, which are the manifestation of his justice and declaration of his mercy. This our Creed confirmeth, yea mens owne conscience after the commissio of sinnes, a senteth the contrary; the drowning of the old world, the overthrow of Sodom, and destruction of Jerusaleem, with the particular judgements which God inflicted on every man by death, being fowndes and types of the same.

Hence it followeth.

1 That of all creatures, wicked and unjust persons are most miserable, being unhappy, even in their greatest happiness. Oh how both the world is deceived of them, and they of themselves! though they abound in the things of this world, yet shall they come into judgement, they are referred unto the day of judgement to be punished.

2 That all ungodly, unregenerate persons, ought in time to take notice of this judgement, not putting it off, as if there were not to be a day of judgement, or deferring their repentance, notwithstanding of the same, but in time seeking to be reconciled unto God, through Christ. Oh that ye would in time consider this, before it be too late, in time returne unto the Lord your God. The very terror of this day should incite thee therefore. If it be terrible to behold one burning, if terrible, the signs of conscience; If Felix trembled hearing of the judgements to come, If Gods children have been afraid.
The ungodly reserved unto punishment.  Chap. 2.

affrighted at the sight of one good Angel, how great shall be the terror of this day? what quaking and trembling amongst wicked men! beholding the Judge in flaming fire accompanied with his glorious Angels, ready to pronounce sentence against them? most fearfully shall thy case be, whosoever thou art, that continueth in sin without repentance, a day of account will come, wherein, if in this life thou makest not thy peace with God, vengeance shall fasten upon thee. This day is uncertain, to teach us to bee continually prepared for the same. Certain it is that it will not be long ere it come, most of those signes which precede it, being fulfilled. Such as the universal preaching of the Gospel, the cruel persecution of God's servants, the general apostasie of men and women, the revelation of Antichrist, wars, rumors of wars, famines, pestilence, earthquakes in divers places, false Prophets, and false Christs, deceiving many, the coming of the thieves, the coldness and secularitie of the world, the shaking of the powers of heavens, eclipses of the Sunne and Moone, and the like. Is it any reason that we should deferre our repentance, and put it off from day to day, as though there were not to be a day of judgement.

3 That howsoever God for a time may beare with the wicked, yet at the length he will pay them home for all; punishing them on this day of punishments. Mocke not God, he will not be mocked; he that already spared thee these many years, provoke him not now unto anger through thine impenitencie, lest thou be brought into judgement. Oh treasure not up wrath upon thy selfe against the day of wrath! Remember that exhortation of our Saviour. And take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenesse, and the cares of this life, (make it well) and that day come upon you unawares. Thus of the first.

D. The unjuift are now reserved under punishment, unto the day of judgement. By unjuift, we may understand all such impenitent persons as are either already dead, or at this present alive.
Ver. 10. The wicked reserved for punishment.

**Question.** What punishment have wicked men that are dead?

**Answer.** Let Dives tell you. They areTormented in the fire of hell, they have not so much water as to cool their tongue. They have no hope of any redemption or deliverance you hence, yet their flames cleave unto their bones, lie down with them in the dust.

**Question.** What punishment have wicked men which are alive, do not they flow in wealth, abound in riches, have this world at will?

**Answer.** Even whilst they live they are punished, and if it were nothing else, it is their punishment to be reserved unto punishment.

**Question.** But is there no way to escape?

**Answer.** Whither should they flee, God being both omnipresent and omnipotent, though they shall call unto the mountains to cover them, and to the hills to fall upon them, yet shall they not have their desire: I know no other way whereby they may escape, but by faith in Christ, and unshaken repentance, whilst they are here alive. If they trade not in this path, the Lord, which is most wise, and most powerful knowledge how to reserve them under punishment to be punished. Their present greatness, and cunning policy shall not save them from the same.

Hence it followeth

1. That the judgments which the Lord inflicteth upon the unjust whilst they are alive, and after they are dead, are but fore-runners of those everlasting torments, whereof they shall partake on the day of judgment.

2. That therefore they ought to amend by such temporal judgments as are inflicted on them, humbling themselves under the mightiest hand of God, that the day of judgments may be unto them a day of joy, not of horror, or terror. Thus of the first part of this Chapter.

**Verse 10.** But chiefly them that walk after the flesh in the lust of uncleanness, and despite government, presuming...
### Punishment of False Teachers. Chap. 2.

From this verse unto the 20. is set down the second part of this Chapter, containing a description both of the kinds and manners of those false teachers, together with divers reprehensions of their miserable and wofull estate, of those manifold horrible and miserable torments, which are prepared for them, all which are briefly recorded in this same verse. We have their punishment, in these words, but chiefly them that walk after the flesh, which having relation unto the last part of the former verse (which concerneth the miserable estate of unjust lives, that in this life, they are reserved under punishment, unto the judgements of the great day, and upon that day shall receive sentence of condemnation, to be punished;) note unto us that the estate of false teachers is much more dangerous, then the condition of other ungodly persons. We have a description of their kinds, which may be reduced into two orders or ranks; for either they are Epicures, or they are libertines; epicures, which walk after the flesh in the lust of uncleanness, that is, which set and order the course of their life, after their own corrupt affections, following them as their guides; which run after filthy and filthy lusts; which as brute beasts waxe wanton; which obey the flesh; which serve their own bellys; doing whatsoever is pleasing in their eyes; which are given over unto unreasonable, and unnatural lusts, whereby they are altogether defiled; which as brute beasts (despising lawful and honest marriage) live according to their own appetite and desire, contrary both to reason and judgement: Libertines, and that both in regard of their judgement, and in regard of their præstices, in regard of their judgement. They despise government, that is, (as the original word signifieth) they conceive an evil opinion of all lievish, government, civil power, and dominion, they teach and believe the Christians under the New Testament, are no longer to be under magistracies, and authoritative but their necks to be eased of that yoke. In regard of their præstices, They are not affraid
Ver. 10. The qualities of Libertins and Epicures.

The qualities of Libertins and Epicures, that is, although they cannot shake off government. (for 'tis, they will ther, they must needs be under authority) yet they do manifest their malice against it, in reviling them that are in authority. They are not afraid of God's judgments which may justly come on them for their contempt. They fear not to speak evil of Kings, Princes, Magistrates, be they never so great in authority. They fear not to curse them, both inwardly in their hearts, and outwardly with their mouths, though the Lord hath set them in his own room and place, fitting them with special and peculiar gifts, answerable to their places, honouring them with more than ordinary titles, such as Gods, Lords, and here glories, or dignities. Of both kinds, there is no small number in the popish Church, yea it is written that our Apostle in this place, did especially assent them, for as on the one part, they walk after the flesh in the lust of uncleanness, condemning marriage in the clergy, which the Apostle nameth honourable among all men, leading their lives in fornication, adultery, incest, and Sodomy, (as their own historians record) so on the other part, they despise government, speak evil of such as are in authority, all the more that the Clergy is exempted from temporal laws, and therefore let this present Text should make any thing against them, they understand by government, our Saviour Christ, and his vicar (as they call him) the Pope, with such as are in authority under him, whereby they would infer, that Protestants are those here talked of, in that they despise, and speak evil of the Pope's government.

3. We have also the nature and qualities of those Epicures, & Libertins set downe. For if they are presumptuous or bold, they dare do any thing though never so dangerous, or wicked. Are they not bold which dare (contrary both to God's Law, and mans Law) publicly live in abominable filthiness? Are they not bold, which dare not openly speak against government, but curse it not openly, but write against it; not openly, but put violent hands on the Lords anointed, witness the violent death of divers Princes, and great men. Their sins are sins of contumacies, proceeding from a stubborness.
declaring the praise of that filthy see, so farre forgot both benevolence and nature, that he was not ashamed, not onely to play the filthy Sodomite himselfe, and to boast openly of the same, but also tooke upon him most immodently, in Italian master to sette forth the praise and commendation of that beastly iniquity, saying, that he himselfe never used other. And as for their prattling, it is altogether filthy, and abominable. After that Anselmus Archibishop of Canterbury (as witnesseth Master Fox in his acts and monuments) had by an act forbidden Priests to marry, the vice of Sodomie quickly followed thereupon, in somuch that dayly complaint was made upon him of the same, who thereupon made an act against it, which was quickly called in question, and so that cursed vice passed free without punishment, the Romish Clergie walking still after the flesh, in the lust of uncleanness. This seemeth to have beene the cause that they made to so many Abbeis, vaults under the ground, leading from the Abbeis to the Nunnery, which never wasuerie furre off, even that they might the more securely walke after the flesh, in the lust of uncleanness.

witnesseth hereof the wicked and execrable life of their religious orders: full of all sedition, and found out by King Henry the eighth his visitors, and in their owne registers also recorded, to horrible to be heard, so incredible to be believed, so stinking before the face of God and man, that no man belyth it, if God's vengeance from heaven provoked, would not suffer one stone or monument of those abominable houses, to be unplucked downe; witnesseth this realm, witnesseth hereof the heads of 6000 murdured infants, which in the days of Gregory the 1. were found in a certaine pond. I might likewise instance the examples of divers Bishops, Deans, Cardinals, even in this same land, which in the days of popery did thus walke after the flesh in the lust of uncleanness, but what time would not serve to relate all, my these seeme not worth the regarding, lestening even of the Popes themselves, which bile themselves the vicars of Christ, and that they cannot err, so monstrous things are by credible authors recorded, as that 13. of them were open adulterers, 3. public
like whoremongers, 11. notorious Sodomites, 14. incoherent persons, 7. which by the means of Harlots attained to the pope domes, one which was a woman, who as she went on procession died in childhood, 4. which were banished, 14. with were beheaded in whoredom, & did themselves live accordingly. 7. And it is not Rome itself, (which the papists stile the mistress of the world, the wonder of the earth, the eternal city) the sink of all sinne. Of whom that of the Prophet may be said; In thee have they discovered their fathers nakedness; in thee have they humbled her, that was set apart for pollution; and one hath committed abomination with his neighbours wife, and another hath lewdly defiled his daughter in law, and another in thee hath humbled his sister, his fathers daughter. These Stewes are in every street, which the Pope (out of his owne former experience, no doubt, of the necessity thereof) tolerateth for all, but especially that his Clergie may avoid that foule and detestable sinne of marriage (as they account it) which amongst them is held a greater sinne, then to live with other mens wives, or twenty whoores. There their Priests, and Cardinals Chaplaines, even at noone day goe to whoores, by whom the Pope yearly receiveth no small gaine.

That false teachers doe thus walk after the flesh in the last of uncleanneesse may be further confirmed by these reasons. 1. Because they minde earthly things, the things of the flesh; They (faith Saint Paul) that are after the flesh, doe minde the things of the flesh. That they doe minde the things of the flesh, as their owne conscience can tell them inwardly: So by their words and works, it doth evidently enough appeare outwardly, for neyther doe the one or the other, favour of heaven or heavenly things. 2. Because by their doctrine they magnifie the flesh, and by they examples they provoke men and women to accomplish the desires of the same. That they doe thus is evident enough, for they teach, that we muste not be so strict in the performance of Gods worship, such as the hearing of the word, the receiving of the Communion, the sanctifying of the Sabbath. They tell us, that divers sinnes, are in their owne nature venial, that Priests by injoyning such
such penance as they see fit, can absolvo from the same, and
they themselves live accordingly. Because they do not
oppose themselves against their carnal and filthy lusts, but
yield unto the motion and affections of the same. Therefore
(according to Saint Paul's rule, know ye not,
that so whom ye yield your selves. Servants to obey, his ser-
vants ye are to whom ye obey) seeing false teachers yield
unto the motions of their lusts, yea and that readily, they
wak after the same.

The rules of this point are two twofold:
For Instruction. Behold the miserable, wofull, and wreacked
estate of false teachers, they are such as walk after the
fleshes, in the lust of uncleanness.

Quest. But what hurt receive they hereby, may some say?

A Soln. 1. They are not in Christ Jesus, they have no fel-
lowsheip or Communion with him; they are not members
of this body, branches of this Vine, stones built upon
this foundation, which Saint Paul confirmeth, where
he describeth such as are in Christ Jesus, to be such as walk
not after the flesh, but after the Spirit; a that their case is
fearefull, because they cannot please God: every thing that
they speake, thinke, or doe, displeasing him; This also Saint
Paul confirmeth. So then they that are in the flesh (that is,
walk after the flesh) cannot please God, 3. that they shall
have no part with God in his Kingdom, but be partakers of
the fire of Hell, with the Devil and his Angels; this like-
wise the same Apostle confirmeth, for if ye live after the flesh,
yet shall ye dye, and againe, now this I say brethren, that flesh
and blood, cannot inherit the kingdom of God, are they not
then in a wofull and fearfull case? I imagine that it were your
owne case, would ye not account your selves miserable, be-
ing out of Christ? being odious and detestable, in the sight of
God? being allureed of everlasting torments in Hell? The
same is the case of false Teachers, they are out of Christ :
displeasing unto God; shall partake of Hell's torments, and yet
who but they? they rejoice in their evil course; they boast
of their uncleanness; they pamper their flesh, that they may
be
Ver. 10. Means to avoid walking after the flesh.

be the more able to walk after the flesh, in the lust of uncleanliness.

For Exhortation: Do not thus walk after the flesh: give not your selves over to uncleanness, by adultery, fornication, and other filthy lusts, imitating and following the ungodly practices of false teachers.

Object: I thank God, will some say, I walk not after the flesh. I come to Church; hear the Word; receive the Sacrament; say my prayers; give unto the poor; offer wrong unto none, and the like.

Answer: Thou mayest do all these, and yet walk after the flesh, namely: 1. if thou dost them out of a corrupt carnal mind, and impure conscience, seeking thereby to please thyself, and other men. 2. if in doing them thou aymest at thine own profit and praise, not God's glory. 3. if thou dost them rather of custom, then of conscience, and obedience to God's Commandments, thou art a walker after the flesh: however thou cloak'st the same, with appearance and form of faith, obedience of the Word preached, good conscience and the like.

Question: What should I doe that I may not walk after the flesh?

Answer: 1. Walk after the Spirit, obeying the gracious motions of the same. 2. Mortifie your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concourse, and concupiscence which is Idolatrie. 3. Walk not after the flesh, striving against the gracious motions of God's Spirit. 4. Make no provision for the flesh to fulfill the lusts thereof. Thus the Apostle Paul walk't. Though he walk't in the flesh, yet he walk't not after the flesh. The time past of our life may suffice us to have wrought the will of Gentiles, when we walk'd in lustiousness, lusts, and the like, let us therefore no longer live the rest of our time in the flesh, to the lusts of men, but to the will of God. This of the 1. observa-

The second is this, that false teachers, despite government, and are not affraid to speak.
False teachers despise government. Chap. 2.

Govt., and are not afraid to speak evil of those which are in authority. Take one proof for all. Likewise also these filthy dreams despise the flesh, despise Dominion, and speak evil of dignities. This may bee understood generally of all false teachers, as well Anabaptists, as others, but more especially of Anarchists the Pope of Rome, and his Romishe Clergy, who both despise Government, and doe speak evil of such as are in authority, hereby declaring him selfe to be that man of sinne, the Enemy of perdition, as told by the Apostle Paul, he opposeth and exalteth himselfe, above all that is called God, or that is worshiped herein manifestly contradicting the word of God, which faith; Let every soule be subject to the higher powers, and againe, ye must needs be subject, not only for wrath, but also for conscience sake, and againe, render therefore to all their dues, tribute to whom tribute is due; customes, to whom customes, fear, to whom fear; honour, to whom honour. And againe, submit your selves to every ordinance of man for the Lords sake, whether it be to the King, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that doe well, yea hereby they doe directly fight against God, his will, and his Ordinance, for the powers that be are ordained of God, and whatsoever resifieth the power, resifieth the ordinance of God: yea it is his will, that wee should subject our selves to those which are in authority.

That Anarchists and his adherents doe despise government, and resifi civil Government, speaking evil of them, contrary to the will of God revealed in his word, may bee proved both by their doctrine and pratife.

Touching their doctrine it is most blaspheous, as may be infitanced in diverse particulars, as that the Pope is Lord of the whole world; that no mortall man can judge the Pope; that he may doe, whatsoever he will, that he hath obtained the fullness of power; that there is as much difference betweene the Pope and a King, as between the Sunne and the Moone; that Churchmen are not to bee subject to secular powers, that the Pope of Rome is supreme head of the Church.
That false Teachers doe despise Governments; and speake evil of such as are in authority, may bee further confirmed by these reasons.-1. because they deny them their due. 2. Because they think not themselves tied to obey their Statutes and ordinances. 3. because they doe both by their doctrine and example, withdraw others from performing their due.
False teachers despise government.

Chap. 2

1. I say, they deny, or withhold from them, their due, that is, both their prayers for them, and their submission unto them, their prayers for them, both that they may be endued with all needful graces for their place, such as are wisdom, justice, temperance, zeal, and delivered from all dangers, whereunto in their places, they are subject. Such as are traitors, flatterers, and the like. Their submission unto them both inward and outward: Inward, in having a reverend and due full estimation of them in regard of their places; outward, both in word, and deed. In word by speaking reverently both unto them, and of them; in action, obeying their laws, supplying their wants. False teachers, I say, in all these respects, withhold from princes, their due.

2. They think not themselves tied to obey their statutes and ordinances, witness the daily writings of Popish priests, and others Popishly affected.

3. They withdraw others also from the performance of their due, as daily experience sheweth. Thus they despise government, and speak evil of such as are in authority.

The reasons hereof are these. 1. Because kings and princes are the principal and barre, which hindereth the propagation of their erroneous and heretical doctrine. 2. Because they have not the true fear of God before their eyes. 3. Because they judge the clergy to be exempted from secular jurisdiction, which is as well contrary to God’s word, as to natural reason. For God’s word doth generally require submission in all, every soul must be subject, yea in it, we have divers examples of princes exercising their authority, over church men. David appointed the orders, and offices of the Levites, Solomon removed Abiathar from the Priesthood, Josiah burned the vetric bones of the Priests upon their altars, and also purged the Temple, and restored the Passover. Christ himself was subject to the authority of princes, he gave tribute unto them, and appeared at their tribunals, Paul also was subject unto them, and used their power, when he appealed to Caesar. It’s also against natural reason that citizens or members of the commonwealth should be ex- emplified.
Ver. 10. False Teachers opposite to Magistrates.

...emptied from submission to the rules, and laws of the common wealth. This also serves both for instruction and exhortation.

For Instruction. If false teachers do despise government, and speak evil of such as are in authority, then it followeth 1. That they are unprofitable, yet dangerous members of the commonwealth, and therefore the Magistrates and Governors, both may and ought to call them to an account 2. That we ought not to imitate false teachers either in their judgement, or practice. 3. That they are odious and abominable in the sight of God, directly resisting his ordinance. God's faith, then shall not revile the gods (or Judges) nor curse the ruler of his people. They say, we will doe both. God's faith, give unto Caesar, that which is Caesar's: They notwithstanding withhold it. God's faith, let every soul be subject to the higher powers. They say, we are exempted, we are free from all temporal jurisdiction, and will not be bound to any.

For Exhortation. 1. Let us abhorre and shunne false teachers, with their abominable doctrine and praetious touching Magistracie. 2. Let us give unto Caesar, those things which belong unto him. Let us both pray for him, and submissively ourselves unto his government, to effect which, consider wee. 1. The excellency, and 2. the necessity of magistrates. Their excellency appeareth. 1. from their authour, God, they are ordained of God. 2. from the titles which God giveth unto them, as to be called god. 3. to be called the children of the most high, nursing fathers and nursing mothers, Gods ministers. So heere dignities, or gloryes, 3. from their authour and office, to be supreme or chief Governours, in their dominions, for the terror of the wicked, and encouragement of Gods Children.

Their necessity also appeareth two manner of wayes. 1. By the miserable and wofull estate of such as want them. 2. By the happie estate and condition of such as have them. That the estate of such people is miserable, which are under...
Obedience to Magistrates.

Chap. 2

no civil government appeared by the Israeltis; amongst whom when there was no King, every man did that which was right in his own eyes. In these days Micah had an house of God's, and so was an Idolator; The men of Gibrah forced the Levites Concord; The Beniamits by taking their part, became partakers with them in their violence.

That the estate of that people is happy which have them appeareth by that of the Apostle; for Rulers are not a terror to good works, but to evil; will then then not be afraid of the power, doe that which is good, & thou shalt have praise of the same; for he is the minister of God to thee for good, but if thou doe that which is evil, he will be afraid; for his breach was the sword in vain, for he is the Minister of God, a reveurer to execute wrath upon him which do evil. In which words the Apostle sheweth that without Rulers, neither can virtue be comnounced, nor vice punished.

Obj. But many times, Kings, Princes, and Governors, occasion the destruction of their Country?

Ans. Although for the name of a land, the Lord doth many a time send them civil governors, yet the abuse of a place, doth not take away the lawfull use of the same; yes, if it were not for them, and their laws, how could we wee make a quiet and a peaceable life? which the Apostle Paul doth intimate when he saith, I exhort therefore, that first of all, supplications prayers, intercessions, and giving of thanks, be made for all men; for Kings, and all that are in authority, that we may lead a quiet and a peaceable life, in all godliness and honesty. Submit we therefore our selves unto them. It is the will of God, wee must doe it, even of conscience; for the Lords sake. Abstain from swearing, breaking of Gods Sabbath, adultery, murder, theft, usuries, as being not onely forbidden by Gods Law, but by the Kings, agreeable to the same. Frequent the house of God, be reverent and diligent in bearing the Word of God, be frequent in the receiving of the Sacrament, performe your duty one towards another, as being commanded both by Gods Law, and the Kings. But a-
False Teachers presumptuous.

as it appeareth by our words and actions, that wee doe but little care either for God or the King, how little are those things regarded, which concerne swearing, drunkenness, whoredome, theft, our daily experiences can tell us, these sins being so common, as if there were neither God nor King. Thus of the a. observation.

The third is thus, that False teachers are presumptuous, and self-willed. They are bold and stand upon their own conceits. Take an example or two for the proof before. Zedekiah the Son of Chouamah went more, and smote Hesiah on the cheeks, and said, which may we the Spirit of the Lord from mee to speak unto thee? was he not presumptuous and bold? was hee not self-willed, and did he stand upon his own conceit, not being ashamed to speak such words, or afraid to doe such an act in the presence of two Kings? The false Prophet Hananiah, being self-willed; and standing upon his own conceits, did boldly, and presumptuously contradict Jeremiah, prophecying falsely of the return of the captives of the house of the Lord, and of Jeconiah. Thus was Simon Magus, who would have bought the gift of the holy Ghost, for money. Such were Arius, Manichaeus, Eutiches, and former heresies. Thus are the Pope and his Popes and Clergie, boldly intruding themselves even in the courts of Princes.

That false teachers are presumptuous and self-willed, may further appeare by these two Reasons. 1. Their readiness to accomplish their own ends and frivolous decrees, conceits, and Canons. 2. Their unwillingnesse to admit of any opinion repugnant unto their own, or not devised by themselves. They are ready and willing to accomplish and performe their own, as pleasing themselves, proceeding from themselves. They are unwilling to leane unto others, either true, as is the will of God revealed in his word, or false, as being devised by others, and therefore we read of diverse Popes, which so loome as they were sited, abrogated the decrees of their Predecessors, as not devised by themselves, much like the ancients Romans, which would not worship Christ, because

Presumptuous are they, self-willed. D If false teachers are presumptuous and self-willed.

1 King. 22. c. 24.

Is. 8. 1, 2, 3.

AG. 8. 18.

Reasons concerning it. 1

2
The grievous punishment of false Teachers. Chap. 2

A great controversy

cause he was not first confirmed by them, and acknowledged a God. In Scotland there was a great schism, about the Pastor Noster, to whom it should be said. In this land there was a great contention about the conception of the Virgin Maria, between the Franciscans and Dominicans. At the examination of William Wood, dwelling in the Parish of Strethby. Such contention arose between Doctor Kenall, and Doctor Chadley, about the presence of Christ in the Sacrament, the one affirming that he was there in quantity and quahity, the other denying the same, both being so self-willed and standing upon their own conceits, that they fumed at the mouth, and (as the historic records it) the one was ready to spit on the other's face, so that in a great furie and rige they rose from the judgement seat, by which means God delivered his poor servant, which else was like, either against his conscience to absolve, or to be cruelly burnt.

Oh then, let us be carefull, that neither in this wee doe follow false teachers, bee not presumptuous, as they are, and not upon your owne conceits, as they doe, remembering this one thing (a sufficient motive to enforce this exhortation) that we were not borne for our selves, but for the Lord Jesus. Thus of the third Exhortation.

But chiefly,

The fourth is this, that

False teachers, which walketh thus, are chiefly and specially reserved of God, unto the great day to be punished. All other unjust and wicked persons, are reserved unto the judgement of that day, but more specially false teachers: They are not reconciled unto God, they are aliens and strangers unto him in this life; they shall have no part or portion with him in the life to come. Fleshe and blood (faith Saint Paul) cannot inherite the Kingdom of God, and againe, whosoever resiteth the power, resiteth the ordinances of God, and shall receive to themselves condemnation. And the Prophet Esaiah faith, wee unto them that are wise in their owne eyes, and prudent in their owne sight. Their punishment shall be greater if not in quahity yet in quantity.

The
Ver. 11. To despise Government bow great a sin.

The Reasons hereof are these two. 1. God's justice which will render unto every one according to their works. 2. their despair, which sinne with an high hand, which are the cause of other men's sinnes.

Hence we are taught

Not to leade our lives as sible teachers doe, left being partakers, with them in their uncleanness, in their contempt of government; in their presumption; in their sille conceitedness, we partake with them in their punishment; which shall exceed the punishment of others. Thus of the 4. observation and so of this verse.

Ver. 11. Whereas Angels which are greater in power and might, bring not railing accusation against them, before the Lord.

Our Apostle having in the preceding verse set downe a description of the kindes of false teachers, namely that they are either Epicures, which walk after the flesh, in the lust of uncleanness, or libertines which despise government, and are not afraid to speake evil of dignities; doth now in this verse aggravate and amplifie the sinne of those libertines, which despise government, and speake evil of such as are in authority.

This he doth by inferring the example of the Apostles. If the Apostles which are greater in power and might bring not railing accusation against them before the Lord, much leffe ought those to despise them, or speake evil of them. But the former is true. Therefore should not those libertines speake evil of them. The words are by divers, diversly read, and according to the different reading, diversly understood. Some read them thus, whereas the Angels which are greater in power and might, doe not bear the execrable judgement that is against them, that is, the evil Angels, who are more able to bear punishments then feeble and weake man, yet bear not the judgements of God against them, but doe execute them by murmuring against them, for which caufe it is called the execrable judgements; then much leffe will these small men,
Ver. 11. To despise Government how great a sin.

The Reasons he concludes these two. 1. God's justice which will render unto every one according to their works; 2. their deserts, which sinne with an high hand, which are the cause of other men's finnes.

Hence we are taught

Not to lead our lives as false teachers doe, left being partakers, with them in their uncleanness, in their contempt of government, in their presumption, in their selfe conceit, partake with them in their punishment; which shall exceed the punishment of others. Thus of the observation: and so of this verse.

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of whom he speaketh, be able to judge the judgments that will come upon them. Others read them thus, whereas the Angels, which are greater in power and might, bring not railing accusation against themselves before the Lord, although amongst the Angels there are some cheeser than others, yet they do not speak evil one of another, despise, grudge, and murmur one at another. But most commonly they are read as, I have now read them, whereas the Angels which are greater in power and might, bring not railing accusation against them, before the Lord. False teachers dare not that which the very Angels dare not, the Angels which minister before God, though they be much more powerful and mighty, than men, yet do not they dispraise magistrates (although they do condemn their vices and iniquities yet do they not (with false teachers) blame the authority and power which is given them of God, and that our Apostle understandeth by Angels the elect Angels, may appear in the ninth verse of Saint Jude Epistle, and therefore they are which understand this place of evil Angels, for how can wicked spirits abstain from speaking evil of Magistrates, God's vice-generals, when they chafe not to censure, blaspheme, and speak evil of God himself, yea we read of Satan, that on a day, when the Children of God came, and stood before the Lord, he came also amongst them, accused Job, an upright and just man (a Magistrate no doubt) being the greatest of all the men of all the East. Stretch out thine hand (faith he) and touch all that he hath, to see if he will not blaspheme thee thy face. He moveth the Lord against him to destroy him without a cause. Neither is it unlikely, that the Devil which tempteth Magistrates to sinne, (as he tempted David to number the people) doth also accost them unto God, (though many times falsely) he being filled, the accuser of the brethren: which may as well have relation unto Magistrates in particular, as others in the general, yea it were a wonder, that the Devil and his Angels should reverence government, not speak evil of Magistrates; Magistrates under God being the principal means, whereby vice is punished, and Satan's service.
Ver. II. How the Angels respect Magistracy.

Whereas Angels, &c.

The respect which God's holy Angels give unto Magistrates doth condemn false Teachers in their contempt of them. I prove it thus. If the praiseful and behaviour of false Teachers, towards Magistrates, be contrary unto the praiseful and behaviour of the holy Angels, then the praiseful and behaviour of the holy Angels do condemn the praiseful and behaviour of false Teachers, because the holy Angels cannot sin; do nothing but what is agreeable unto the will of God, and are altogether ruled by the direction of his Spirit. But the praiseful and behaviour of false Teachers towards Magistrates, is contrary unto the praiseful and behaviour of the holy Angels, which may be thus proved. 1. False teachers despise them, which the holy Angels do not. 2. False teachers do not consider the excellency, and eminence of their places, which the holy Angels do. 3. False teachers revile them, curse them, speak evil of them, which the holy Angels do not. 4. False teachers seek their ruin, and destruction by all means possible, contrary to the praiseful of the holy Angels. Therefore the praiseful & behaviour of the holy Angels towards Magistrates in respecting them, doth condemn & reprove the praiseful and behaviour of false teachers in contemning them.

That false teachers do despise Magistrates, revile, curse, and speak evil of them, neither consider the excellency of their persons, nor eminence of their places, but seeking by all means possible their ruine, is evident enough by the Doctrine and praiseful of the Pope and his Popish Clergy, Jesuits, Seminary Priests, and others (as in diverse particulars I have formerly shewed) who are neither ashamed to write against their authority, nor afraid to resist the same, speaking evil of their Laws, contemning their places, reviling their persons. That the holy Angels do not thus behave themselves towards Magistrates, is no less clear. They do not despise them, they do not revile, curse or speak evil of them.
them, they doe not seek their destruction, they doe daily consider both the excellency of their persons, and eminence of their places. They bring not (with our Apostle) railing accusation against them, before the Lord. Although they behold their actions and doings, and observe much wickedness in many of them, yet they bring not railing accusation against them; they doe not disgrace or blame, the power and authoritie, which God hath given them, they did not set themselves against them, though at this time wherein Saint Peter wrote this Epistle, (persecution being by them raised against the godly) they might seeme to have had sufficient ground for the same. Although Abab was wicked, one which had solde himselfe to worke evil in the sight of the Lord, an idolater, a sinner of innocent blood, and what not, yet none of the holy Angels brought any railing accusation against him, his Master, the Devil whom he had so long served, was the devisor and accomplisher of those means, whereby he did fall. Yet impossible it is that the holy Angels should be otherwise disposed towards Magistrates, for they are without fume, and this contempt of Magistrates is a sin, they know that government is the ordinance of God, and that Magistrates are his vice-geners on earth.

Hence may we perceive

1 How inexcusable false teachers are, which having the very Angels as a patterne going before them, whereby they may learn their duty towards magistrates, yet follow not the same, at the great day, this patterne shalbe a witness against them.

2 How presumptuous and self-conceited they are, which had rather follow the conceits and devices of their owne brains, then imitate the holy Angels, which dare do those, which the holy Angels dare not; which are not afraid to disparage governement contrary to Gods will, which the holy Angels do reverence, according to his will.

3 The same which we owe unto Magistrates, even to imitate the praiseworthy duty of the holy Angels, not defying them, but
but reverently, esteeming of them, learn we by their examples to perform this duty. We have patterns on earth, we have examples from Heaven, so willing and ready our God is, so further us in his ways. Thus of the first observation.

The second is this, that

The Angels are mighty and powerful creatures. They are creatures of a subsistent nature (and therefore not mere qualities, cogitations, and motions, raised by God in men, or happy events, proceeding from God, which was the error of the Saducees) created by God of nothing, in the very beginning of the world, as the Psalmist witnesseth. For he commanded, and they were created, and the Apostle Paul, by him were all things created which are in heaven, and which are in earth, things visible and invisible, whether be thrones, or dominions, or principalities, or powers. That they are mighty and powerful creatures, is no less evident. The Psalmist also witnesseth it, bless ye the Lord, ye his Angels, that excell in strength, or that are mighty in strength. Hence they are called the host of heaven; and by the Apostle Paul, principalities, and powers, might, and dominion, writing also unto the Thessalonians, be faith, The Lord Jesus shall be revealed from heaven with his mighty Angels, or (according to the original) the Angels of his power, which the signification of the name Gabriel, the strength of God, evidently importeth. Thus here being compared with men (although never so mighty and powerful) they are said to exceed them in might and power. That the Angels are mighty and powerful creatures, may be further confirmed by these examples. When the Sodomites pressed sore upon Lot, and came nere to break the door of the house, the Angels smote them with blindness, both small and great, so that they wearied themselves to finde the door. When the Egyptians pursued after the Israelites, the Angel of God, which went before the camp of Israel, removed and went before them, and the pillar of the cloud went from before their face, and stood behind them, whereby the Egyptians could not come at them. When Jerusalem was hardly besieged by the Assyrians under Rabshakeh, their General, which are greater in power and might.

The Angels are mighty and powerful creatures.

Ps.148.5.

Col.1.16.

Ps.103.20. 1 King.22.19. Col.1.16. Eph.1.21. 2 Tim.1.7.

Gen.19.11.


2 King.19.35.
346 The power of the Angels was requisite. Chap. 2

2 Chron. 31. 12.

And after the prayer of Hezekiah, it came to pass that night, that the Angel of the Lord went out, and smote in the camp of the Assyrians 185,000, and when they arose early in the morning, behold they were all dead corpses. The Lord sent an Angel which cut off all the mighty men of valor, and the leaders, and captains, in the camp of the King of Assyria, so he returned with shame of face to his own land. When Peter was imprisoned by Herod, bound with two chains, watched by Soldiers within, and Keepers without, as a Sheep appointed for the slaughter, behold an Angel of the Lord delivered him; when Herod in his pride had taken the honour due to God, immediately the Angel smote him, and he was eaten of the worms, and gave up the ghost. Finally we read, that there was warre in heaven, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels, and prevailed not, neither was their place found any more in heaven.

And that they should be shew very expedient, it eather we consider the office about which they are employed, or the need of which we have of them. Touching the office about which they are employed, it is for the accomplishing and maintaining of the safety and salvation of God’s elect, by whom they are delivered out of danger, defended against the assaults of Satan, and barred of wicked men. This the Apostle therefore, are they not all ministering Spirits sent forth to minister to them who shall be heirs of salvation? This office they perform both in our life, at our death, and after our resurrection. In our life by directing, assuring, comforting, helping and stirring us up to perform holy duties, for our sakes also executing God’s judgments upon the wicked, to which purpose the Psalmist spake: he shall give his Angels charge over thee, to keep thee in all thy ways, they shall bare thee upon their hands, lest thou dost thy foot against a stone. At our death, waiting for our souls, ready to carry them unto heaven, which also they doe, at our resurrection, gathering together our bones, separating us from the ungodly, leading us into the kingdom of heaven. It is not then expedient, that...
that they should bee powerfull and mighty creatures?

Touching the neede which we have of them, it appeareth two manner of wayes. 1 By the multitude of those dangers whereunto we are subject. 2 By our owne inability and weaknesse to helpe our selves. Touching the dangers whereunto we are subject, they are of divers sorts, and of every sort many, many temporall, many spiritual dangers; many proceeding from the Divell, many from the world, many from our owne lustes, so that as David faith, many are the troubles of the righteous, we may say, many are the dangers of the righteous.

Touching our owne inability and weaknesse to helpe our selves, it's no lesse apparant, experience doth every day shew it, of our selves wee are unable to reft the least one temptation, or to avoide the least one danger, being defended and delivered, we may say, not unto us, not unto us, but unto thy name give the praise.

Hence we may learne

1. To conceive of the might and power of God by the might and power of the Angels, for if there be such Majestie, eminence, might and power in the creature, what majesty, eminence, might and power is in the Creator? As the Queen of Sheba conceived of Solomon's greatness, by the order, apparel, and sitting of his seruants, and the like, so by the creatures may we conceive the greatness of the Creator.

2. To behold and admire the vanity and folly of such, which do oppose themselves against God, and against his children, as are neither afraid, nor ashamed to commit abomination in the sight both of God and man. The woman faith the Apostle ought to have power on her head, because of the Angels. So may I say, that such wretches should be afraid to sinn against God in regard of the very power of the Angels, which are Gods ministers to execute vengeance on the ungodly.

3. To be encouraged and comforted, against the manifold assaults of Satan, the world and our owne flesh, we indeed are weak, those our enemies strong, but the Angels are much more powerful, whose ministry the Lord useth in our preservation.
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<th>Verse</th>
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<td>7.11</td>
<td>The Angel of the Lord, faith the Psalm, sanctumsawest round about them that fear him, and delivers them. And again, he will give his Angels charge over thee to keep thee in all thy ways; he hath variety of them, thousand thousands of Angels, for our good.</td>
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<td>4</td>
<td>To be afraid to same against God, who hath such powerful &amp; mighty Angels (guarders of man wickedness) to execute vengeance on the ungodly. So all so put our trust and confidence in him, whose might and power appeareth in his mighty and powerful creatures, being thankful unto him for this his powerful guard bestowed upon us, to preserve and defend us from our powerful enemies, yea and daily praying unto him, that his Angels may pitch their Tents round about our Tabernacles.</td>
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<td>9</td>
<td>That even power and greatness doth not exempt from obedience unto God's will, and from his service, for even the mighty and powerful Angels, are obedient unto his will, accomplish his Commandments.</td>
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Ver. 12. But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption.

Ver. 13. And shall receive the reward of unrighteousness, as that they count it pleasure to riot in the daytime; spots they are and blots, corrupting themselves with their own deceivings, while they feast with you.

In these and the ensuing verses our Apostle goeth on in the same argument, lively painting out the same persons, mentioned in the former verse, describning by divers evident notes, and infallible marks, the abominable life, and corrupt manners of those lawless libertines whereby they draw upon themselves God's heavy wrath and indignation. In these things are to be considered, 1 their brutishness, 2 their ignorance, or raifiness, 3 their intemperance, 4 their hypocrisy.
Ver. 12. The brutishnesse of false Teachers.

Their brutishnesse. They are as natural brute beasts, or brute beasts led with sensuality, and that in diverse particulars. 1. because they saw not of the spirit; they performe no spiritual duties: they live as filthy hogsges altogether defiled with their filthy and filthy lustes: they are not governed by counsel, reason, or God's spirit; but are carried by their owne appetites to performe filthy lustes. As beasts without reason or wit, follow their natural appetite, so these wicked men, delitute of the Spirit of God, only seek to fulfill their sensuality. 2. as beasts despite of every thing whose use they know not, or which repugneth their nature, even so false teachers, and their followers, speake evil of those things which they understand not, which repugneth their corrupt doctrine, and wicked conversation, such as the word of God, holy matrimony, civil government, and the like. 3. as brute beasts are made to be taken and destroyed, God having permitted unto mankind, a free and lawfull use of the same, for the food and nourishments of our bodies, so are they vessels made to destruction, and appointed to this judgement. According to that of the wise man, The Lord hath made all things for himselfe, yea even the wicked for the day of evil, 4. as brute beasts share themselves to their own destruction, whilst they give themselves to fill their bellies, for the love of meat bringing themselves into danger, even so false teachers, destroy themselves as beasts, with those pleasures, wherewith they are delighted. Their own wicked manners, bring them unto destruction, they shall utterly perish in their own corruption, through which they fall into the snares of Satan. 5. They in following their own corrupt affections, are taken of the Devil by their harsenes, and afterwards destroyed forever. 5. as brute beasts cast themselves many a time into danger, when they need not, so these men willingly cast themselves into Satan's snares, willingly embracong their owne perdicion. 6. as brute beasts (especially such as are wilde and ravenous) destroy those whom they take, such as Lyons, Wolves, and the like, and are for the same by men justly destroyed: so false teachers which by their
their wicked life and pernicious doctrine, corrupt simple souls, bringing them to destruction, shall receive the reward of unrighteousness, shall be justly punished of God, for the same. As it was appointed in the Law, that if an Ox did gore a man or a woman that he died, the Ox was to be stoned to death, and his flesh not to be eaten. So hath God decreed, not to kill the bodies (alone) but to destroy both the body and souls of those which gave not the body but the souls of men and women, wounding them even unto the death. Thus ye see the brutishness of false Teachers, as brute beasts, they are led with sensuality; as brute beasts they are made to be taken and destroyed; as brute beasts they speake evil of these things which they understand not; as brute beasts they shall perish in their own corruption, as brute beasts they shall receive the reward of unrighteousness, as brute beasts they want the knowledge of spiritual and heavenly things; as brute beasts, they doe corrupt themselves in these things which they know naturally. As beasts they are led by nature, senfe and appetite, contrary unto judgement, reason, or discretion. They are brutish in their words, in their works, in their thoughts, in their desires. They live as beasts, dye as beasts, bring danger upon themselves as beasts, as beasts, cannot rid themselves of the same. Such a beast was Cain, Esau Nebuchadnezzar, Nebah, such beasts are our Drunkards, Wherecomurers, Proud, vaineglorious, perjurious, and such like profligate livers.

The world is full of beasts, some cruel, some crafty, some filthy, look e into thine owne heart, whether thou art not one? art thou a drunkard, an wherecomurer, a thief, an oppressor, a liar, a slanderer of thy Neighbour or the like? thou art in the account of God a beast, yet the same may bee filly given to thee who careless thou dost wholly follow. Art thou an adulter? thou mayest bee compared unto a fæthorse. Art thou an oppressor, or perverter? thou mayest bee compared to a Lyon or Tiger: art thou a drunkard? thou mayst be stiled a filthy Hog, art thou a contentious person thou must be compared unto a warring dogge, as negligent Minis
Ver. 12. The ignorance of false Teachers.

Be we careful not to resemble brute beasts in their brutishness, left we perish in our own corruption. Neither let us imitate false teachers, in their brutishness, forasmuch as their doctrine is a doctrine of unrighteousness, so they shall receive the reward of unrighteousness. According to their works, their wages shall be paid them to the full. In these our days there are whole flocks of dangerous beasts, more dangerous than these with whom Paul fought at Ephesus; familiars, Anabaptists, Papists, with others, be we warned to beware of them, for most certain it is, that they are made for the most part to be taken and destroyed, shall perish in their own corruption, and receive the reward of unrighteousness. Thus of their brutishness.

Their ignorance, and rashness. They speak evil of the things they understand not. The argument may be thus framed. For a man to give sentence, and to condemn, which he knoweth not, nor understandeth, is a point of great ignorance, folly, injustice, and rashness, but these men condemning Magistracies, condemn a thing which they do not know, or understand, and therefore are justly accused of ignorance, folly, injustice, and rashness. Neither one jot do they speak evil of Magistracies which they know not, but all of the Word of God is false, and of diverse the most substantial principles, and articles of our religion.

This their form is very ancient, and doth yet continue. In the days of the Apostles themselves, the Gentiles accounted the Doctrine of the Gospel, but foolishness; the leaves an offence; and yet neither of them knew what it was. Demetrius a silver Smith, having for the love of gains, raised an uproar against Paul, some cried one thing, some another, for the assembly was confused, and the more part knew not wherefore they were come together. The leaves knew not Christ, (for if they had known him, they would not have crucified the Lord of glory,) yet they ceased not to speak evil of him, some naming him a deceiver, some calling him Balaam, and the like. In the days of Queen Mary, the holy martyrs...
The ignorance of false Teachers.  Chap. 2.

Martyrs were reproached, reviled, condemned by such as neither knew them, nor what points of doctrine they maintained, yea and now also (as formerly) we are accounted and stiled Hereticks by the Papists, when as the most of them never knew our doctrine, nor heard what we could say for our selves, neither are we our selves free from this same vice. We speake evil of these things, which we understand not. If a man make conscience of his wayes, and endeavour to please God he is presently banded with reprochfull and disgracefull names, by such as do not know, consider, or understand, what puritie, strictness, and sincerity, God doth require of us: Are there not a number which speake against the strict keeping of Gods Sabbath? which thinke that examination before the receiving of the holy Communion is more then needeth, which thinke that often preaching, maketh people loath it; which thinke that Preachers too nice and busie, which require knowledge in every Communicants? do they not speake evil of these things which they understand not? Of men and women there are two sorts; Some understand, some do not understand: of such as do not understand there are two sorts, some of flattery neglecting the means by which they should know, some of presumption, not only willingly but wilfully, contemning true knowledge, of whom we may read in Job. They will none of the knowledge of Gods wayes. Such do not onely refuse to know Gods revealed will, needful to their salvation, but wilfully embrace fancies, and superstitions in opinions, especially in such things as they neither do nor can understand, such are those here meant. They advance themselves in things they never saw. They speake evil of those things which they do not understand, they understand not things; either in their right cause, as that they proceed from God, or in the due measure of their worth, rightly discharging them from spiritual blessings, or how to use them aright, according to Gods will, and yet doe they speake evil of them.

Let this teach us, to get knowledge in the first place, that rightly knowing things, we may accordingly judge of them.
Ver. 13. The intemperance of false Teachers.

There is a natural knowledge, a reasonable knowledge, and a spiritual knowledge, this last is that for which we must seeketh without which we cannot conceive either of things spiritual, or of things temporal as we should. Thus of their ignorance and rafoness.

Their intemperance. They count it pleasure to riot in the daytime, or they count it pleasure, daily to live deliciously, in which words we may consider both the judgment, and praiseth of those men, their judgment, they think that true happiness consisteth in temporal and earthly pleasures, in the enjoying of the things of this life. Which the very heathen Orator confuteth, for faith bee, if any say that pleasure is the chiefest good, his speech seemeth to be the voice of beasts, not of men. Their praiseth is according to their judgment, living deliciously, rioting in the daytime. From both which we may perceive clearly, that they mindeth nothing but the flesh, and to walk after their own lusts, yea this phrase importeth the perverseness of their opinion, their intemperance of life, their idleness, as also their impudence in speaking, as being past shame: our Saviour telleth us, that every one which doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved or discovered, and the Apostle Paul telleth us, that in his dayes, those that were drunken, were drunk in the night, but those, as boistering in their maledicence, not ashamed of their shame, count it pleasure to riot in the daytime. This is most apparent in Peperie, the chief pillars of it, living intemperately, impudently, and idly, their whole life is Pampering of their bellies; they count it pleasure to live deliciously, to riot in this day of the Gospel.

Leaue we from hence to abstaine from those their ungodly courses, place not your felicity on the things of this life. Be not Epicures in eating and drinking, nature is contented with a little, and where there is least variety, there is most health, most freedom from sickness. Remember Nebat: call to minde Solom: be not forgetfull of the rich glutton: bee ashamed now to riot in the day time: bee ashamed of whorem.

1 Sam. 25. 46.  10.  16.  40.  Luc. 16. 19.
The hypocrisie of false Teachers.

Chap. 2.

domest, drunkenness, Pride, and other abominations! But alas how much do men and women transgress this rule? how much do they resemble false teachers, God's enemies? I fear, that there are too too many of us, culpable of this vice; art thou a drunkard? art thou an adulterer? a glutton? given unto any kind of intemperance? thou dost with false teachers riot in the daytime. Is thine heart set upon the things of this world? dost thou seek the world, more then God? doest thou esteem gain to be godliness? art thou still plodding, how to enrich thyself, though with thy neighbours' hurt? thou art a sordid person, and unlearned in time thou repentest, wilt have no part or portion with God, in his Kingdom. Thus of their intemperance.

Their hypocrisy; post they are and blemishes, sporting themselves with their own deceivings, while they feast with you, that is, when as by being amongst the Christians in the holy banquets which the Church keepeth, they would seeme by that means to be true members of the Church, yet they are indeed but posts and blemishes. In your holy feasts they sit as members of the Church, whereas indeed they are but posts, and so deceive you, of whom Saint Inde alio speaketh, these are posts in your feasts of love, when they feast with you without all fear feeding themselves, In the primitive Church it was a custom to have a feast before the Lords Supper made by the Communicants, unto which some brought bowle, some breaed, some wine, some milk, and every one according to their ability contributing some thing thereto, called therefore love-feasts, because they were herein to testify their mutual love among themselves; as also to the poor who hereby were relieved, and to the ministry it belonged, which was by these feasts partly maintained. Vasto these feasts these false teachers came, outwardly seeming to be good Christians, but inwardly delighting themselves with their own deceivings, whom God discovered to be commoners, posts, (or rocks) and blots. They came that they might hide their villainies: by comming God did bewray their knaves.
Ver. 13: False Teachers rocks and spots.

From this circumstance diversite things might be noted.
1. That false teachers would gladly be esteemed and accounted of others, true members of God's Church; and therefore they will even conforme themselves to the performance of many outward duties.
2. That false teachers, howsoever they would blind the eyes of the world, yet are not ignorant of their own hypocrisy.
3. That it doth rejoice false teachers exceedingly to be accounted holy, devout and religious: they delight in their deceiving.
4. That God will betray hypocrites, notwithstanding of all their faire presences. As rocks and spots, cannot bee hid, so shall not their hypocrisy.
5. That false teachers are dangerous and scandalous to God's Church, dangerous, as being rocks; scandalous, as being spots; and blots; no leffe unseemly then are those which cleave unto the clothes of drunkards.
6. That all such as profess themselves members of Christ, are not true Christians.

But leaving these, learne wee from this their hypocrisy and fraud to endeavour for uprightness and sincerity; wouldst thou be accounted a true hearted Christian? be so indeed, wouldst thou be accounted a member of Christ? be so indeed. Art thou otherwise? God will at one time or other betray thine hypocrisy. Haft thou beene a spot and blots unto God's Church? by true repentance wase it away. Haft thou beene a swearer, drunkard, adulterer, covetous person, (apply it every one of you unto your selves) thou haft beene a blot, a spot, a rocke, a blot, and bee grieved for the same! Oh let the glory of God be deare unto us! disgrace not we our profession by living scandalously as spots and blotts: for this cause let us always pray that Christ our head may sanctifie us, and cleanse us by the washing of water through the word, that hee may make usesse himselfe a glorious Church, not having spots or wrinkle, or any such thing, but that we may be holy and without blame.

Eph. 5:26, 27.
The lasciviousnesse of false Teachers.  

Chap. 3

Ver. 14. Having eyes full of Adultery, and that cannot cease from sinne, beguiling unstable soules; an heare they have exercised with covetous practises; cursed Children.

15. Which have forsaken the right way, and are gone astraay, follow the way of Balaam, the sonne of Besor, who loved the wages of unrighteousnesse.

16. But was rebuked for his iniquitie: the dumbe Asse speaking with mans voyce, forbids the madness of the Prophet.

Two partes lars set downe in these verses.

1. 2

Five partes in the proposition where by those lawles libertines are describ'd.

Their lasciviousnesse, having eyes full of adulterie, and that cannot cease from sinne.

Our Apostile in these verses, goeth on in the same argument, lively painting, and pointing out the same persons. They consist of two parts. 1. A proposition, laid downe in the 14. and beginning of the 15. verse: 2. A confirmation thereof, laid downe in the rest of the 15. and 16. verses.

Concerning the 1. the proposition. It consisteth of diverse particulars, whereof the 1. concerneth their lasciviousnesse, having eyes full of adulterie, and that cannot cease from sinne; the 2. their deceitfulnesse, beguiling unstable soules; the 3. their covetousnesse, an heare they have exercised with covetous practises; the 4. their unhappinesse, they are cursed children, or children of curse, the 5. their Apostasie, which have forsaken the right way, and are gone astraay. Of these in order.

Their lasciviousnesse. Having eyes full of adulterie, and that cannot cease from sinne, where we have both the kind of it, adulterie, the subject of it, their eyes, the measure of it, full, having eyes full of adulterie; their progress in it, and that cannot cease from sinne. In which words our Apostile condemneth those men, as swaying, even in their behaviour and countenance, an insatiable and unmeasurable lust; as if here should have said, they doe always think of their whose dorne, and adulteries, their lust can by no means be satisfied, or wearied; they are incomperately and violently carried after their owne lust; their minde being blinded, and hearts hardned.
Ver. 14. The lasciviousness of false Teachers.

In some. Adultery being rooted in their hearts, doth outwardly bewray itself in their eyes, which are full of the same, which set themselves about nothing else, but how to accomplish their invertebrate and inbred villanies.

The vice here reprehended is adultery, concerning which three things are to be considered. 1. What it is. 2. How it is committed. 3. How basefull and dangerous it is to mankind.

Touching the 1. What it is? Improperly it may bee taken for all manner of uncleanness about the act of generation, as namely, incest, rape, fornication, sodomy, and the like, but properly it is the same of married persons, when either the husband forsaketh the company of his wife, and cleaveth unto another, or the wife being false unto her own husband doth prostitute her body unto another, or when both the husband and wife are faulty herein, God punishing the same, by the other; either way (I take it) it may bee taken in this place.

Touching the 2. Adultery may bee said to be committed, diversely manner of ways, especially two. Inwardly and outwardly: Inwardly in the heart and affections, outwardly in the body and members thereof. Of the former, our Saviour speaketh in these words, whatsoever looketh on a woman to lust after her, hath committed adultery already with her in his heart. Hereof there are three branches. 1. When the heart doth not reprehend or curbe from good judgement, the folly, indifferency and uncleanness of the outward members, eyes, hands, tongue, and the like, but confesseth thereof. 2. When the heart is delighted, and affected with those objects, wherewith the outward senses are entangled. 3. When the heart thriveth, laboureth, endeavoureth, delighteth, seeketh all occasions, whereby to performe the act itselfe of uncleanness, as did Potiphar’s wife towards Joseph; Tamar towards Judah; and Amon towards Tamar. The latter even the outward is a fruit and effect of the inward. It is committed, sometimes reallie before God, but not before man, namely when the act is intended, but by some means or other.
Adulterie be dangerous.

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disappointed, as before. God, Potiphars wife was a seductress, and Abimelech an adulterer; though neither of them committed the outward act of adultery, thus are they in the sight of God adulterers, which either delight to hear filthy, beastly, and lascivious talk, songs, and ballads, or which feake thus themselves, or which allure and provoke others, to commit folly, or which give gift and hire unto others to become naught with them, or which use proud, vain, and gaudy apparel, whereby to entangle others with their love; or which goe many a mile for nothing else but to see and to be seene, or which新常态 gosom, making a sitting with their seene whilst they walke in the streets, going with stretched out necks, &c. Sometimes againe, it is committed really both before God and man, when the outward act doth accompany the secret intension of the heart, the rife-nesse of which doth experience itsewel.

Teaching the 3. It is many ways hurtfull and dangerous unto mankinde. I will instruct only in one, here expressed, namely, that such cannot cease from sinne, which Solomon more cleerly expresseth: None that goe into her returne against, neither take they hold of the paths of life: an horrible and seuerfull judgement: this our own experience confirmeth, many a man once giving himselfe to this vice can hardly be withdrawne from it: One time, or one where doth not suffice him, but at diverse times, and with diverse wheres, he committeth vileness, neither doth he cease till either his strength, or goods, or both be consumed, or till God (as often he doeth) bring some loathsome, filthy, and incurable distempe upon him.

Question. Do not adulterers repent, and so are saved?

Answer. God forbids, but that of so many there should bee some penitent, but they are a few number, and no wonder, because they continue in their sinne, and though for a time (it may be before the holy Communion, or in the time of some publike or private calamity) they abstaine, yet with the dogge they doe againe returne unto their vomis.

Oh then beware of this loathsome, horrible, and filthy
Ver. 4.

Adultery how dangerous.

"Some of adulterers, be faithful and true one to another, remembering the covenant of God. To you that are husbands, remember that the Lord hath been wise to be between thee and the wife of thy youth, against whom thou hast dealt so treacherously: yet she is thy companion, and the wife of thy covenant, and did not make eneuyes had be the refuse of the Spirit, and therefore one that he might seek a godly found, therefore take heed to thy spirit, and let none deal treacherously against the wife of his youth. Let thy substance be blessed, and rejoice with the wife of thy youth, let her be as the loving hand and pleasant tree: let her break in satiety thee at all times, and delight in her love continually. To you that are wives; imitate not the strange woman, which forsook the guide of her youth, and forgettest the covenant of her God. Call to mind, I pray you, that this is a sin against a man's own body; that it is condemned, even by the Pagans and Infidels; that hereby God's covenant is broken, and his ordinances confounded: our neighbour robbed of his or her, best jewels. Christ's members made the members of an harlot; the Temple of the holy Ghost made a den for the Devil; such have dined in the mind for good things; often also consumed in their body; their goods are or shall be wasted; their persons disgraced; death in this life; hell in the life to come. Art thou an adulterer or an adulteress, thou art destitute of understanding, God is angry with thee, because of thy sin, and the Lord mourneth, unless in time thou repentest, thou shalt never enter into the Kingdom of Heaven. Run not in this dangerous path, I beseech you, beware of all those means whereby this vice is committed, or continued, especially watch over your senses, which (as the gun powder that lieth in the pan) will quickly kindle that which is within, watch over your eyes; praying with David, turn away mine eyes from regarding vanity, & with Pharaoh, making a covenant with my eyes, why then should I think on a Maid? David by cutting his eyes on Bathsheba, became an adulterer, as through the same occasion of Pharaoh's wife, let after Joseph. The eyes are as windows whereby this vice is let in, God tell, &c."
condemneth wandering eyes (as a feme that they were not 
aught) in the daughters of Zion. Tho' doth the Devil 
chiefly feast on, as whereby he may especially ensnare the 
whole man: Be watchful also over thine ears, over thy talk, 
over thy tongue, over thy feet, abstinence from all provocations 
unto lust, from every appearance of evil; keep thine 
heart with all diligence; of whom idleness; remember that the 
pleasure of this vice, is short, the ends bitter. Shun the occa 
sions of this feme, especially solicituness, or being alone to 
gether. To conclude this point, I exhort you that are unmar 
rried, having the gift of continence to use it, wanting it, to mar 
rrie; and you that are married, render due benevolence one to 
the other, drink waters one of thine own cistern, and 
running waters one of thine own well. Thus of the lascivi 
ousness.

Their deceitfulness, beguiling unskilful souls. The Phrase 
is metaphorically, wherein we may consider three things. 
1. the Seducers, 2. the Seduced, 3. the means, whereby they 
are seduced. The seducers are compared to fowlers or fis 
bers; (as the original word similitudine) The seduced unto fis 
es or fowlers; the means whereby they are seduced, unto thosc 
bais wherewith fishes and fowlers are taken. As fowlers 
and fowlers, lay baits for the fishes and simple souls, whereby 
they do catch them. So false teachers by their erronious and 
pernicious doctrine, in few pleasant and profitable, beguile, 
seduce, and deceive; unskilful souls.

From hence divers things may be noted.
1. The nature and property of wicked men, they cannot be 
content to be wicked themselves, but they would have others 
also to be partakers of their wickedness. This Solomon 
confirmeth, bringing in the ungodly, infecting others. Cafl is thy 
Lea, amongst us, (lay they) let us all have one purse, and our 
Saviour winneth, where he faith, Who unto you Scribers 
and Pharises, hypocrites, for you compass Sea and Land, to 
make one Prefyle, and when he is made, ye make him two 
foles more the childe of hell, then your selves. Thus here, false 
Teachers, being seduced themselves, doe endeavour to beguile 
and seduce others.

2. That
2. That false teachers do pervert those whom they do seduce, by guileful and fraudulent means, they do not plainly to work, for else they should hardly pervert any, as if there were not some base the fishes and fowles, could not, nor would not so easily be taken. Therefore doe those false teachers guide over their doctrine, with some seeming shewes of truth; when as indeed they are counterfeit.

3. That such as are seduced by them, are unstable, unstedfast people, not being grounded or confirmed in the truth of God, but carried about (as the Apostle speakest) with every wind of doctrine, of the number of whom are thole false women of whom the same Apostle speakest; those are the prey at which false teachers preyne, which even our owne experience confirmeth, for generally such as are seduced by Papistes Priests, Anabaptists, samelists, and others, are unstable soules, unstedfast, ungrounded, self-conceited and inconstant.

Of those three points the three uses may be made.

1. For the Preachers of Gods Word in general, yea for every Christian in particular to be careful, laborious, industrious, in confirming one another: are false teachers but to pervert; we must be as watchfull, lest we be perverted.

2. For all of us to beware of false teachers, as expert connivance, skilfull mountebanks, experienced foulers. Though they & their doctrine seeme somewhat in sound, neither of them are any thing in substance, they doe but fraudulently intrap us, cunningly circumvene us, let the falls of others, bee a warning for us, how many simple soules have beene taken and snatched from time to time by their baits! They have baits of profit, baits of pleasure, baits of fleshly liberie. Oh let us trie them and their doctrine, by the touchstone of Gods word, that their deceitfulness may appeare.

3. For all of us to become grounded, setled, and confirmed in the truth of God, art thou ignorant, inconstant, wavering, endeavour to be well resolved. Christ is the rocke, hee is a sure foundation, let us endeavour to be buit upon him. Thus of their deceitfulness.

Their ungodly fowre. An hares have they, exercised with covetousnesse.
covetous practitioners. Note how one sin draweth in another, unto
whom a m i s s e of wickedness those are given over, which for-
sake God and truth, deceitfulness followeth their lascivious-
ness, covetousness their deceitfulness, and so other vices
their covetousness.

Touching this last, I have already spoken at large, upon
these words of the third verse, and through covetousness,
that they with fained words make merchandise of you, for the
present consider we these 3. things, 1. that this vice of
covetousness is rooted in their very hearts. 2. that they doe
continue in the same, making an occupation thereof. 3. that
they are skillful in those practices whereby to encrease
riches.

Touching the 1. it is rooted in their hearts, implying, as
well the injure and wrong which they did unto God, in de-
nyng him his right, their hearts; and bellowing it upon his
enemies, covetousness; as their unworth and miserable estate,
their hearts being ruled by covetousness; it being to rooted in
them, as that it can hardly be removed.

Touching the 2. They doe exercise themselves in co-
covetousness, they make a trade and occupation thereof, implying
as well their negligence in the performance of Gods Law, as
their dessembling and accounting the exercise of covetousness to
be lawful.

Touching the 3. they are skillful in their covetous prac-
tices, as being for a long time trained up therein, which is
most apparent in Popery. They have bad such skill in such
practices, as that they got unto themselues, the fairest, fairest,
and most pleasaund places of the land, money, by Pardons, In-
dulgences, Purgatories, Masse, auricular confesstion, Congre-
uges, Religious, Bapstings of Bells, and what not.

Leaue we hence to beware of them, that neither we become like unto them in regard of our soules, having
hearts exercisid with covetous practices, neither become a
prey unto them in deceiving one another; through covet-
ousness doth not unde and undermine one another. But a-
las, our hearts are too much exercisid with covetous prac-
tices.
The Covetousneffe of false Teachers.

It's a covetous prattifte to work upon God's Sabbath; it's a covetous prattifte to buy cheap, and sell dear, still longing and waiting for a dearer price. It proceedeth of covetousneffe to work that the Sabbath were over, as the Jews, whom the Prophet taxed for the same. It's a covetous prattifte to take bribes to pervert justice, to robbe, steale, forswear, oppress. It's a covetous prattifte to make the Ephah small, and the Sackel great, falsifying the balances by devise, to buy with a bigger, and sell with a lesser measure. I might instance a number of such prattifes, they are so rife; that but a few can cleare themselves of the same. Thus is the prattifte of false teachers; here in doe they daily exercise themselves; even in that which is the root of all evil; Oh that we were free from the same. Thus of their Covetousneffe.

Their unhappinesse. They are cursed Children, or the children of curses; for the words may bee taken as well actively; that they curse others; as passively, that they themselves are accursed.

1. I say, they are cursed children, as being odious, basefull and detestable in the sight of God, and good men, as being out of the favour of God, separated from Christ, and from eternal salvation, as being appointed and ordained unto destruction. They are cursed in regard of their estate here, as it is, and in regard of their estate hereafter as it shall be.

Touching their present estate in this life, it is woefull and miserable, howsoever it seemeth to bee otherwise. For they have not any privilidge or right, unto any of God's creatures; their riches, honours, pleasures, preferments, shall turne unto their further condemnation, all things work together for their hars and deterrent. Their own works shall be as a Spider's web, wherewith they shall bee taken. God doth even in this life, inflect heave, and severefull judgements upon them, especially they are given over unto spiritual blindness, unto hardness of heart, and impenitentie; death at the length fasteth upon them, whereby they are deprived of all their joys, pleasures, profits, preferments, which were their only happiness.

Amos 8.5.

4. Their unhappinesse, they are cursed children or the children of curses. Cursed.
In regard of their aforesaid possessions.

Infinite degrees more horrible and fearful. Then horrors and terrors shall take hold on them. They shall bee presented before the Triunual Face of the great Judge. All their actions shall then be viewed; all their secrets shall then be discovered; all their horrible impieties and abominations here committed, shall be there in the sight of man and Angel, manifested. Then it shall elecely appear that they are cursed children when it shall be laid unto them, deport from me ye cursed into everlasting fire, prepared for the devil and his Angels.

Neither is it without reason that such should be accursed of God, seeing they do presumptuously, rebelliously, stubbornly, willingly, and wilfully commit those sines, against which woes and curses are denounced in the Scripture. To instance a few, they make graven and molten Images, which are an abomination unto the Lord, putting them not only in a secret place, in their Chambers, but even publickly in their Churches, and Temples; they set light by their Father and Mother: they make the blind roamder out of the way; they pervert the judgements of the stranger, Father's life, and widow, they commit adultery, incest, and all other uncleannesses; they divine their Neighbour's secret, and take reward to lay innocents to do them; they perform not the laws of the Law to doe them: they are proud, erring from all the Commandments of God; they obey not the words of God's Covenant: they trust in man, and make his arms, whose hearts departeth from the Lord, and therefore they are cursed.

Ob: If they be cursed for nothing else, but for those their sines, doth it seeme that all of us are cursed, seeing there is not any of us, which doth not in some measure break Gods Commandments.

Answ. 1. There is a great difference betweene those men and the Children of God, both in regard of the matter, and the manner of their sinning, whereas the godly sines of infirmity, false teacher sines of presumption, and whereas the godly though they have provocations and enimiemens unto many
many horrible names, doe not yeeld unto them, false teachers give way unto the same. 2. that being accursed by nature, through them, Christ becoming a curse for us, we are pardoned and become blessed through him, what we have not by nature, we obtaine, through God's gracious favour and goodness.

Hence may we conceive

1. The miserable and wretched estate of those men. Though they be esteemed amongst men; though they abound in riches, honours, pleasures, and preferments, yet are they cursed children, cursed Cains: yea they are cursed even in things which they do most esteem, and for which they are of others most esteemed, cursed in their basket, in their store, &c.

2. That we must have no medling with false teachers, but avoid and shunne them as cursed creatures. Achan having taken of the accursed thing, brought God's judgements both upon himselfe, and those that did belong unto him: meddle not with such accursed persons, lest we also bring God's judgments upon our selves. Thus they are cursed, cursed.

1. I say, they are children of curse, they sell themselves for the love of many, to curse they care not whom, God or man, yet they do even curse one another; and draw God's curse upon themselves. God's faith, Thou dost not curse the ruler of thy people. They notwithstanding do curse him. cursed Cains, cursing themselues. This is most apparent in poverty, curse them most frequent amongst them. what Protestant Prince or state hath not beene excommunicated by the Pope of Rome? Excommunication abused hath beene the chiefest meanes to enlarge their patrimonie contrary unto all equity, and honesty, thus were the Emperours Fredericks and Henry, thus was Luther excommunicated, yea, wee read of diverse who after their death have beene excommunicated by them, such as Tustyl, Hume, and diverse of the Popes themselves.

Hence we may learn

1. Not to be afraid of the curse of false teachers, they are usual.
The Apostasie of false Teachers.

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asfull with them. David was not the worse that Sime and Goliath cursed him, neither shall wee, though both the
Disc and Pope, with either of their agents, excommunicate
and curse us; for a causeless curse shall not light, yea
and being cursed by them for God's cause, God will curse them
that curse us. And as Balaam said of Israel, cursed is he that
curses thee, so may we say cursed are they, that curse us; yea
blessed art thou when men shall revile us, and persecute us, and
shall say all manner of evil against us falsely, for Christ's sake,
we have curse to rejoice and be exceeding glad, for great is
our reward in heaven.

2. To abstaine from cursing; do not imitate false teachers
in this horrible vice, it's too usall amongst most men. Doe
not with false teachers either curse God or man, lest thou
draw upon thy selfe the curse of God. Some are not affrayed
to curse Magistrates, some are so unreasonable that upon the
least occasion they curse their benefactors, some so unnatural
that they curse themselves, their friends, bodies, husbands, wives,
Children, even those which are most deare unto them. It's
common with some, to say, a Plague light on them, a venge-
ance take them, and the like. Oh my beloved, those are
farre from Christian speeches, they are altogether diabolical,
therefore in the fear of God amend them, abstaine from
them, be not with these men, the children of curse. Thus
of their unhappinesse.

5. Their Apostasie, which have forsaken the right way,
and are gone astray; that is, which have forsaken Christ Jesus, and
his word, denying to yield obedience thersunto, and so have
runne into errors and vices, by following their own fancies.

Their Apostasie; which have forsaken the right way, and
are gone astray; that is, which have forsaken Christ Jesus, and
his word, denying to yield obedience thersunto, and so have
runne into errors and vices, by following their own fancies.
Our Saviour witnesseth of himselfe, I am the way, the truth,
and the life; no man cometh unto the Father, but by me, a
right way, directly leading unto God, and that both because
he doth conjoyns us unto God the Father, he being the medi-
ator betwixt God and man, as also because he doth direct
and lead us in the way of God's Commandements, teaching
and instructing us in the same. So also the word may be said
to be this right way, as being a lamp unto our feet: and a
light
Ver. 15: **The Apostasy of False Teachers.**

Light unto our path, as teaching us the way of God's statutes: both these by false teachers were forsaken, as they are also by the Heretics in our days. They withdraw their hearts from yielding obedience unto his Commandments.

In the words two things may be noted. 1. their aversion from good, they have forsaken the right way. 2. their conversion unto evil, and are gone astray.

Hence two observations may be gathered:

The first is this, that such as withdraw their hearts from God, departing from his service and from yielding obedience unto his commandments, are Apostates, backsliders, forsworn of the right way; as for example, If a Christian turn Jew, or Turk, or Idolater, he is a backslider, a forsworn of the right way, as it is said of the Israelites. They served Baalim, and forsook the Lord God of their Fathers; and again, Israel forsook the strong God, that made them. If a professor of God's truth; one that makes some confidence of his ways, blaming in others swearing, lying, Sabbath breaking, and the like sinner. If such a one lay, give himself over to stately liberty, becoming an adulterer, an whoremonger, a drunkard, a covetous person, or the like; he is an apostate from God, and his truth: a forsworn of the right way.

Hence it followeth

1. That the estate of false teachers and their followers is unhappy and miserable; for a moment an evil pleasure, they have endless pains, they draw back into perdition, faith the Apostles unto the Hebrews. Then hast sown down all those that serve from thy statutes, faith David.

2. That we ought carefully to avoid Apostasy and backsliding; we must not withdraw our hearts from God, or forsake the right way. Take care holde on Christ; cleave unto his word; lust not his Commandments. If ye continue in my words (faith our Saviour) then are ye my Disciples indeed.

Be not carried about, faith the Apostle, with divers and strange doctrines, for it is a good thing that the heart be established.
Causes of Apostasie.

Chap. 2.

Blissonder with grace. Be not as Lot's wife, Demas, Indas, Saul, the apostles who would have again returned unto Egypt. For this cause put away all these things, whereby ye may bee withdrawn from this way, use all these means, whereby ye may go on in this way. The things whereby we are withdrawn from this way, are partly in our selves, partly from others. In our selves, our corruption of nature, the liberty which we take unto our selves in sinning, our unfeithlesesse and inconstans, our love of the world, and the like. From others, allurements, provocations, threats, promises, fear of torments and tortures, and the like.

The means whereby to holde us in the way, are faith in Chriss, suffisison of our owne weaknesse, daily prayer unto God. Thus of the first observation.

The second is this that, such as forsoake the right way, goe astray; this is a branch and fruit of the former, such as forsoake God, Christ, his Word, his Law, his Commandements, they goe astray, become erronious in regard of their judgement, and impious in regard of their practice, as the fore-mentioned examples, of Saul, Demas, Indas, doe clearly shew. Who so leaveth the path of uprightness, shall walke in the ways of darkness.

Wherefor I exhort you all to keepe in the right way; lose it not, for it is not very easily found, wouldst thou bee kept from errors in judgement, from impiety in life and conversation, keepe thee in this way, walke according to the rule of God's word, therefore not thereof, either unto the right hand or unto the left. Thus shalt thou attain unto the end of the journey, the Kingdom of heaven. Otherwife, if thou forsookest God, he will forsake thee, by which means, thou shalt fall in Apostasie, as well, into error in judgement, as impiety in life. Thus of their Apostasie, and so of the Proposition.
Concerning the 2. the confirmation of the Proposition, laide downe in the rest of the 15. and 16. verses, and that from the example of Balaam. Such as Balaam was in the time of the Law, such are they in the time of the Gospel, as he was a false Prophet, so are they false teachers, as he was a murderer, so are they, as he for money would have cursed God's people, so doe they as was his counsell, unto Balak, so is their prudence, as God's judgment was sealed on him, so shall they also on them: yea further the comparison is most fit, both in respect of the signification of the words, Balaam, a vainpeopled & Balaam, an honest learned, & because as in him there was a desire of promotion and riches, & a malicious mind against God's people, so is there in the heresticks here prophecied of, as is apparent in the papacy.

They having forsaken the right way, whom follow they? Balaam; they follow his way, and what was his way? It was ambition, Pride, covetousnesse, and would they (men as is femem of note and learning,) for sake God, to follow such a one? they doe; what might be the reason of it? even because their hearts was not perfet with God, because this way was more agreable unto their corrupt nature, because this way did promise them more freely liberty, because they might walk herein without constrainm, yea with the commendation and applause of the greatest fars.

Hence may be perceived an infallible mark whereby a man may know himselfe, or be knowne of others, what way doeth thou most embrace? Is it profit? thou art covetous. Is it pleasure thou art lascivions. Is it honor? thou art ambitious. Is it revenge? thou art malicious. Is it variance? thou art contentious. Is it holinesse? thou art religious. Is it knowledge of thy owne heart with thou dost like best, God, or Baal; the way of God, or the way of Balaam, and accordingly judge of thy selfe.

In this confirmation we have a lively description of Balaam. 1. From his name Balaam. 2. From his kingdom, or place of birth, Besor; 3. From the greatness of his name, the way of Balaam. 4. From the ground of his wickednesse, who loved the wages of unrighteousnesse. 5. From the reward which he reaped hereby, he was rebuked for iniquitie, the dumber.

A man may know himselfe by the way wherein he walketh.

A description of Balaam by particulars.


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Covetousness: the root of all evil. Chap. a

1. From his name which did fitly point out his nature.

2. From his kindred or place of birth Bolaer.

3. From the greatness of his name twen med his way.

4. From the ground of his wickedness, love of wages of unrighteousness.

Ret. 2. 14.

The love of money, D. The root of all evil.

1 Tim. 6. 10.

dume aff'red spea king with mans voyce, forb'd the madness of the Prophet, & from his office, a Prophet.

For the 1. his name was Balana, which (being interpreted) grifitheth, troubling the Nations; a vaine people, a devourer or destroyer of the people, or an overthrown of the brotherhood, his name pointeth out his nature; his name is answerable unto his name, he was a vain man; he troubled the nation of Israel; he did by that wicked counsel which he gave unto Balak, devour and destroy Gods people, thus by his doings, overthrowing the brotherhood.

For the 2. he is described from his kindred, or the place of his birth, of Befor. Some take it to be the name of his Father, other wise named Beer. Others the name of the City, where he was born or dwelt. The matter is not much materiall, whether we doe understand the one or the other, the name being set downe for the further confirmation of the truth of this storie.

For the 3. he is describ'd from the greatness of his name, termed here the way of Balana, whereby we are given to understand, that he did exceed in the vice of covetousness, being a ring-leader therein. As wayes many times doe take their denomination from their first founders or finders, so doth this vice from Balana, wherein it feemeth hee did exceede all them that went before him. So we reade of the way of Cain, of the way of the Nicolaitan wayes much differing from Gods wayes.

For the 4. he is described from the ground of his wickedness, he loved the wages of unrighteousness, he had a desire to get unrightous gains, he purchased money by sinne, for covetousness sake, prophesying the gift of Prophesie, and being author of that most filthy fornication which the Israelites committted with the Moabites. He taught Balak to call a stumbling blocke before the children of Israel; to sake things sacrificed unto Idoles, and to commit fornication, whence may be noted.

1. That the love of money, is the root of all evil. This was the cause of Israelis discomfiture in the Delitias betraying of Samson.
Ver. 15. Covetousness the root of all evil.

Saul’s; of Laban grudging at Jacob; and Naboth’s churlish behaviour to David; of Gehazi’s falsehood; of Ammiel and Sapphira’s hypocrisy; of Damos his departure from Paul; of the rich man from our Saviour Christ; to be curse of Balaam’s curse, a forcible motive to avoid this sin.

2. That money or riches got by unlawful means, are but unrighteous gains, such as grow rich by oppression, theft, injustice, extortion, shall reape the wages of unrighteousness.

For the 5. he is described from the reward which he reaped thereby, he was rebuked for his iniquity; the dambe Aa’s speaking with mans voices, forbad the madness of the Prophet. The history recorded at large in the book of Numbers, the 22, 23, and 24. Chapters, he was rebuked for his iniquity, both before he went, as he went, and after he was come unto Balak. Before he went, God rebuked him, by refusing to give him leave to goe with the Princes of Balak, though he himselfe was willing. As he was in his Journey he was rebuked, both by God’s Angel, and his owne Aa’s, the Angel of the Lord stood in his way with a drawn sword, and would have slaine Balaam if the Aa had not turned aside, telling him, that he went out to withstand him; because his way was perverse before him. So also the Aa being midterm, did then also rebuke him; the Lord miraculously opening her mouth, whereby he spake with a difficult intelligible voice; finally after he was come unto Balak, he was rebuked, both by God and by Balak; God by frustrating him in his prophesying, Balak, because he came not at first, did not curse the people at all; his heart being still covetous gave a wicked counsell unto Balak, whereby God’s wrath being incensed against him, he was amongst others slain by the children of Israel. He was mad against his Aa’s, mad against God, mad for money, and to brought destruction upon himself.

Hence these things may be noted.

1. How Balaam was indifferent, though he was rebuked.
Balaam rebuked by his Aje.  
Chap. 2.

ked for his iniquity, yet continued he in the same, as many of us, being againe and againe rebuked for our sines, doe yet continue therein.

2. That oftentimes even wise men are transported beyond themselves with mad fits, raging both against God and man, yea their sensual beasts.

3. That God to leave men inexcusable, and show his hatred of sinne, can even extraordinarily open the mouths of dumb creatures to inveigh against the same. The Aje was more careful to avoid Gods displeasure, then her master was.

For the 6. He is described from his office, bee was a Prophet but a false one; though he spake true things, yet he spake them not truly, that is, with a sincere mind; he sought himselfe, not God, prophesying for gain, not Gods glory, though he was called of God to prophecy, yet did he not right-ly performe his office.

Hence note we two things.

1. That oftentimes those, which bee lights and guides unto others, prove stumbling blocks unto them. As here Balaam for the love of money, profaned and abused his office.

2. That it's not sufficient to perform Gods ordinances, unless they, bee duly and rightly performed; bee Prophesied, but falling in the Performance of this office was pun-ished.

Be we therefore careful in hearing the word, praying unto God, & performing the like duties, according to his own will, as well in regard of the matter, as the manner of doing the same.

Vcrf. 17. These are wells without water, Clouds that are carried with a tempest, to whom the mist of darkness, is reserved for ever.

18. For when they speake great swelling words of vanity, they allure through the lust of the flesh, through much wantonnesse, those that were clean escaped
Ver. 13. False Teachers: wells without water.

19. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same thing is done: brought in bondage.

Followeth in these verses: a further distinction of the same persons, wherein two things are to be considered: 1. a proposition, laid down in the 17 verse. 2. a confirmation of the same laid down in the 18 and 19 verses.

The proposition containeth two things. 1. The nature, 2. the reward of false teachers. Their nature is expressed by a twofold similitude, whereof the first condemneth their barrenness, and unfruitfulness; they are wells without water: the second their inconstancy and variableness, clouds that are carried with a tempest. That is, they are void of wholesome doctrine; they boast of knowledge, but are destitute thereof, empty, having nothing else, but a mere form, though it's the use and property of wells, to minister water and rain for the use of man and beast, and of clouds to carry water and rain for the use of the earth; yet some wells are without water, some clouds without rain, even so though all teachers ought to be fitted, and filled with store of wholesome doctrine, to minister, distil, dropp, and pour it out for the use of the Church, yet are these false teachers utterly destitute thereof. And again, as those clouds without water are light and fitter for nothing then to be carried about of winde with a tempest, so these are altogether variable and inconstant, carried about with every blast of strange doctrine: their reward, to whom the mist of darkness is reserved for ever, even that mist of darkness, that eternal darkness; that blackness of darkness, that most dark and uncomfortable estate of the damned in hell, which is the absence and want of heavenly light, darkness that may be felt.

The confirmation is laid down in the 18 and 19 verses, wherein is expressed, that as wells allure thirsty passengers therunto, and clouds which swell by the winde make an offer of...
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of raine to refresh the thirsty ground, so these men draw many after them, as hoping to attain some great thing by them, but when all comes to all, they prove void and empty, wells without water. Clouds that are carried with a tempest. Herein we may take notice, both of the seducers, the manner of their seducing, the persons whom they doe seduce, the means whereby they are seduced, together with the vanity and folly of their men.

The seducers are false teachers, aptly compared (as the original word importeth) unto cunning fitches and stinking fowlers; knowing both when and where, and after what manner to entangle simple fowlers, the manner of their seducing is fraudulently, hypocritically, vainlygloriously.

The persons whom they doe seduce are those who for a while were escaped from them who live in error, (as some copies have them) that is, who made some form of goodnesse and reformation, or (according to our translation) those that were cleane escaped from them who live in error; which are not to be understood simply and absolutely, but in outward appearance, in their owne, and in the judgement of others; for most certaine is it that the electtames fall away, totally and finally.

The means whereby they are seduced, are by the vainge glori- ous doctrine of their teachers; by the plausible doctrine which they doe teach. They speak great swelling words of vanity, they allure through falsely lures, through much vanity and piousnesse; promising libertie and freedom unto all their followers.

The vanity and folly of these men consisteth in two particular. 1. in promising that, which they are not able to performe, even libertie, when as they themselves are in bondage, overcome of their owne corrupcion. 2. in making their followers believe that true libertie consisteth in a freedom from outward obedience and subjection unto magistrates, which is nothing else, it consisting in a freedom from sinne, neither can those be accounted free, which are overcome of sinne, servants of their owne corrupcion.
Ver. 17. Shew without substance.

This Prophecy we finde accomplished in these days, both by the Popish Clergie, by the fell of libertines, and by the familie of love. The Popish Clergie teach their hearers, that they may be able to satisfy the justice of God for their sinnes, yea and merite life everlasting, and that many of them can performe woorkes of supererogation, which the verry Law of God doth not require of them. They speake the swelling words of vanitie, extolling virginitie, and speaking of the merit thereof, thus putting downe the faith of Christ, and making may indee to a life, in all lust and filthinesse. The libertines also and scopesists, they doe fondly assure their Disciples, that they shall be illuminate and desired, thus making them the Children of the Devil, sevenfold more than they were before. But for all the outward show that they make, they are webs without wowe, clouds carried with a tempest; whose words are great swelling words of vanitie: whose doctrine tendeth altogether unto carnall and filthie liberty, which endeavour by all means to withdraw those from the truth, who make a profession of the same, who promise unto their followers, that which they are not able to performe, that which they themselves want, even freedome and liberty.

From hence divers observations might be gathered, whereof some I have already handled, namely, that the estate and condition of false Teachers, in regard of those manifold judgements and torments prepared for them in the life to come, is most woeful, miserable, and wretched, and that they doe (as Fijers and Fewlers) fraudulently entangle the faith which are induced by them. Others are not so profitable for your edification, as to speak of the caufes why wells are full of water at one time, whereas at other times they are empty; of the nature of the clouds, and after what manner they are carried about of the winds, and how they are sustaine, or uphelden; of the nature of that terrible darkenesse in hell, whereunto false teachers are reserved, and of the like. Therefore omitting and putting by thofe, consider we for the present five plain and profitable observations.

The first is this, that
False Teachers would seem what they are not. Cha. 2.

D. False teachers make a show of that which is not in them; they boast of knowledge, but have it not; their words are vanity and swelling as a broken bladder full of wind, they promise liberty, when as they themselves are in bondage, wields without water, clouds carried about with a tempest. Not unlike unto Job's brooks, my brethren have deceived me (faith he) as a brooke, and as the rising of the rivers they pass away, which are blackish with ice, and wherein the snow is hid; but in time they are dryed up with heat, and are consumed, and when it is hot, they fail out of their places like the briers mentioned by Isaiam. If ye will indeed ancint me king over you, come and put your trust under my shadow, like the fig-tree which our Saviour saw in the way, when he was hungry, he came to it, and found nothing thereon, but leaves only. Like the Egyptian forces, which by their incantations seemed to doe, as Moses did miraculously by God's power, and the enchanters of Egypt, did likewise with their necromancies, where the marginal note is this, outward appearance, & after that the seven days were ended, like unto Korah, Dathan, and Abiram, who seemed to be carefull of the welfare of God's people, but indeed were not. Of this number were Balaam, who being most Ambitious and covetous, yet seemed desirous to disire the death of the righteous, and that his end and might bee like his. Of this number were the Priests of Baal, who having taken the one bullocke that was given them, prepared it, called upon the name of Baal from morning till none, leaping upon the Altar that was made, crying loud, and cutting themselves, as their manner was with knives and lancers, till the blood gushed out upon them. Of this number was Zidkiah the sonne of Chenaanah, who made him horns of iron, and said, thus faith the Lord, with these shall thou push the Aramites, until they be consumed, yea to vanity glorious, and audacious he was, that he smote the true Prophet Micahiah on the cheeks, saying, when went the spirit of the Lord from me, to speak unto thee. Thus the wicked (faith the marginal note) would seeme, that none were in the favour of God, but they, and that God hath given his graces to none so much as unto them.
Ver. 17 False Teachers would seem what they are not. 379

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<td>them, of this number was the Prophet Hanani, of whom Jeremiah speaketh. Of such the Apostle Paul speaketh, Beware lest there be any that spoil you through philosophie, and vain deceit, through the traditions of men, according to the rudiments of the world, and not after Christ. Hereof our Saviour informeth us. Beware of false Prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, prophesying of them that they would even come in his name, saying, I am Christ, and thereby deceive many, hence it is (as I take it) that they are named dogs, for as those dogs which bark most, have the least courage in them, so they, making the goodliest show, have the least substance. Of this number are Jesuits, Monks, Friars, Seminary Priests, the sect of Libertins, the familice of love, yea Antichrist himselfe the Pope of Rome, whose coming is by the effeminate working of Satan, with all his power, and signs, and lying wonders, be pretendeth holinesse, yet favoureth &amp; worketh wickednesse, himselfe being that wicked man, the child of perdition. The Reasons hereof are these. 1 Because they do affect praise and commendation, they would be approved of others, and therefore as the Scribes and Pharisees failed, prayed, gave alms to be seen of men, so do they. 2 Because thus they may the more easely and readily deceive, for under a presence of holiness and sanctity, they draw Disciples after them. 3 Because no doubt, even their conscience doth convince them, that however they do other wise live, yet that they ought to walk in the paths of godliness. Hence we may perceive. 1 The dissimulation and hypocrisy of false teachers, and the vanity of those which are seduced by them, whatsoever they pretend, they have no soundness in them, and whatsoever are seduced by them are carried away with a show, wherein there is no substance at all. 2 The duty required of the preachers of God's word, namely to have knowledge, sincerity, the substance of that, whereby of others have only the show. They must be able to teach wholesome and sound doctrine, The Priest's lips should preserve knowledge.</td>
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| 1 | Jer. 28:11 |
| 2 | Col. 2:8 |
| 3 | Matt. 7:15 |
| 4 | Mark 13:6 |
| 5 | Phil. 3:2 |
| 6 | 2 Thess. 2:9 |
| 7 | Reasons. |
| 8 | 1 |
| 9 | 2 |
| 10 | Vb. |
| 11 | Th. 1:9 |
| 12 | Mal. 2:7 |
knowledge. They must not be as clouds without water, occasioning the barrenness of God's field, but must so reach, that through the operation of God's Spirit, the graces of faith, repentance, and obedience, may be dropped into the hearts of the hearers.

3 How careful all of us ought to be in avoiding, as well the perverse doctrine, as the corrupt manners of false teachers, all is not gold that glittereth; neither all doctrine which is delivered from truth: Oh that we would by the touchstone of God's word try the Spirit, whether they are of God or not! Let us not imitate them in our practice, by making a show of holiness, purity, and sincerity, being indeed inwardly unrighteous, impure, and hypocritical, all this is but to provoke God, unto further wrath and indignation; pretended sanctity, being double iniquity. Thus of the first observation.

The second is this, that

The doctrine of false teachers tendeth not unto carnall and blind liberty, hereby all their followers are entangled and seduced, for even freedom and liberty from performing necessary and good duties is pleasing unto men's corrupted nature. This might be confirmed by instancing divers points of their pernicious doctrine, such as of free will, purgatory, purgation, invocation of saints, and the like, whereby people are soothe in sin, drawn or continued in error, but that heretofore I have handled the same, and that doe false teachers in these days, entangle simple sinners.

Hence may be perceived,

1 The difference betwixt the word of God, and heresies, betwixt the true preachers of God's word, and false teachers; God's word giveth no liberty to some, doth not set up people in their evil ways, is not agreeable and pleasing unto men's corrupted nature, whereas by the contrary, false and erroneous doctrine, doth give liberty to some, soothing up people in their wickedness, is most agreeable and pleasing unto men's corrupt nature.

2 That we ought to be careful and watchful, lest we be circumvented through the flattering and alluring doctrine of false
Ver. 18. Every professor has a perseverer.

false Teachers, the fiercest drinks is not always the wholesome, neither that doctrine which agrees best, with our corrupted nature, most profitable; that saves which bitter most, healeth the wound most, and that doctrine which picturish us most, dooth most pleasantly with us, is most for our advantage. Compare Nathan's Sermon preached unto David, with that of Zedkiiah preached unto Ahaz, and you shall quickly see the difference, and which was most profitable: Nathan went roundly to work, then are the man, what was the issue? David repeated, Zedkiiah spake pleasing words, plausible doctrine, Thou shalt the Lord, go up unto Ramath in Gilead, and prosper, what was the issue? he went and perished.

Thus of the second observation.

The third is this, that

Many may begin well, and in outward appearance go a great way in the course of godliness, yet at the length fall away. They may come both unto themselves and others to be cleave escaped from them who live in error, and yet be seduced and circumvented by false Teachers; This the Apostle Paul foretold. Now the Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall give heed unto spirits of error, and doctrine of devils, and our Saviour himself, and because iniquity shall be increased, the love of many shall wax cold. As the Israelites after they were come out of Egypt, returned bitter in their hearts to the flesh pots; as Lot's wife having lately come out of Sodom, yet looked back against towards Sodom as Orpah having once come from Moab, did again return thither: so many may outwardly forsake ungodliness, afterwards fall into the same. Hence are those exhortations, let him that thinketh he standeth, take heed lest he fall. Work out your own salvation with fear and trembling. Paffe the time of your sojourning here in fear, that of our Saviour, but be that shall endure to the end, the same shall be saved. Of this number was that rich man that came unto Christ, being bid fall and give unto the poor, he went away sorrowful. Of this number was Demas, of whom Paul writeth unto Timothy, Demas harm
Perseverance a special note of God's children, Ch. 2.

Matt. 26, 15.
For taken me, having loved this present world, and is departed unto Thessalonica. Of this number was Judas who for thirty pieces of silver betrayed Christ. Of this number are whole multitudes in these our days, who at first seeming fixed stars in the firmament of God, by their Apostasy, and back-sliding appear to be but wandering stars, clouds carried about with the wind, now Protestants, now Papists, now Atheists, now of one religion, now of any religion, now of no religion.

Reasons.
1. Because they were never truly grounded, nor settled in the course of Godliness; never built upon a sure foundation.
2. Because they did never sincerely make conscience of their ways, but only for some by-respect.
3. Because they do take more liberty unto themselves, than God's children dare, dispensing with many things, which a good conscience would not tolerate.
4. Because their hearts are so carried after this world, and the pleasures hereof, that in comparison of them they do little esteem either religion or benevolence.
5. Because they did never firmly purpose or resolve to suffer any thing for the cause of Christ, and therefore when in the way towards heaven, they meet with manifold crosses and afflictions, such as poverty, fastness, loss of goods, imprisonment, banishment, the hatred of the men of this world, and the like, they cannot abide to go on.
6. Because God doth withdraw from them, even that which they seemed to have; of all sorts of people, God can leave abide hypocrites, dissimlers, wavering minded persons, and therefore when he perceiveth that such have a name that they are alive, when as they are but dead, to be counted holy, religious, professing, when they are nothing so, he doth undeceive them, makest them to be known in their owne colours, whereby it appeareth, they were never truly converted.
7. Because they are not watchful of their own ways, they rely too much upon their owne wis and strength, laying with Peter, though all should forsake thee, yet will not I, therefore they become even a ready prey unto the Devil, and their owne corruption.

Hence
Ver. 17 Perseverance an especial note of God's children.

Hence we are taught.

1. That perseverance, is the principal note whereby God's children may be distinguished from hypocrites. If ye continue in my word, (faith our Saviour,) then are ye my disciples indeed, and again, be that indwelt unto the end, shall be saved. They went out from us (faith his beloved disciple) but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be manifest that they were not all of us. A formal hypocrite (compared by our Saviour to the frantic ground, which received the word with joy; believeth for a time, but, in the time of temptation falleth away) he may be induced with understanding and knowledge in the word of God, he may be persuaded that it is divinely inspired, he may see clearly by the Law of God the grievous intolerable sting of his sinner, and the heavy judgements of God due unto them, he may be terrified and amazed with fear, full horror, and remorse of conscience for his sinner, he may give assent unto the covenant of grace in Christ, as most certain and sure, and may conceive that Christ's merits are of incalculable price, and a most precious restorative to a languishing soul, etc., but notwithstanding all his forms of religion, of his outward profession, of his self-perception, that he is in the state of grace, he falleth away, doth not persevere unto the end.

2. That we ought not to stumble at the multitude of backsliders in these days, seeing there have been such from time to time, and this is now the last age. If they were of us, they would continue with us.

3. That we must carefully watch over ourselves, take heed unto ourselves left we also fall away. This incomplacency, and backsliding is in these days too common, half thou be not such a repent, half thou hear of the fall of any of the Saints (for they also through infirmity, may and do fall) be warned. Do'st thou perceive wicked men daily to worse worse and worse? Shunethose rocks, on which they made Shipwreck, of a good conscience, as the miserable and fearful end of the two
two former Captains sent by eAbania to the man of God, was a
warning unto the third, to to behave himselfe towards the
Prophet, that he might escape; so let the falls of others be un-
to me. Indeavour to be settled and rooted in the truth; to be
well and firmly grounded, be built upon Christ, the sure foun-
dation, resolve that trials and afflictions will come, and that
they (how grievous soever they are) wilt stand for Christ,
that these may appear that you are cleare escaped from them,
who live in error. Thus of the third observation.

The fourth is this, that

Its not enough for a Christian to begin well, unless he con-
continue in the profession and doing of that, wherein he hath begun;
for this cause the eAngel of the Church of Ephesus was re-
proved, because he had left his first love. The Lord commen-
ded 1oB, because he continued in his uprightness. Hannah
continued in prayer, and obtained her request. The Disciples
were commanded to continue in love. 1oB, 1oB, 1oB, Demas, they began well, but not continuing, they left their
reward.

The reasons hereof are these. 1 Because salvation is pro-
mised only unto such as continue. He that endureth to the
end shall be saved, we are made partakers of Christ, if we
keep our course unto the end, the beginning wherewith we are up-
held. They that persevere to the end shall be crowned; to
them only is the reward given. 2 Because by this (as ye heard) the godly are differenced from the wicked; for its a note
of a righteous man to hold his way. They are not carried away,
with divers and strange doctrines, but have their hearts sta-
blished. They are as the tree planted by the rivers of waters, whose
leaves doth not fade. By the contrary, the ungodly are as a
reed which is shaken, or as the dust, which the winde driveth
hither and thither. They may weep with Elias; humble
themselves with eAbah; pray, with the proud Pharisee, but
they cannot continue, continue either in sloths or any other
Christian duties. 3 Because such as want this are not accep-
sable of God, but are as unsifted branches cut off; and
there-
Ver. 8. How prone professors are unto Apostasie.

Therefore it is said. If any doth withdraw himselfe, his soul hath no pleasure in him. 4 Because such as do not continue, draw back unto perdition. This is their lot, their punishment, the portion of their Cup.

The Vice hereof are fourfold. For instruction. If it be not enough for a Christian to begin well, unless he continue in the profession and doing of that, wherein he hath begun, then followeth it, that perseverance is so needful, as without which we cannot see the face of God. This is required in the performance of every duty. Is it prayer? we must always pray. Is it thanksgiving? we must in all things give thanks. Is it fasting? we must continually cease from same. Is it faith? we must never be without it. Is it obedience to God's Commandments? we must always performe it. Is it love unto our neighbours? we must continue therein. The like may be said of every other duty.

It's not enough for a time to escape them, who live in error, and thereafter give way unto them, but as Caleb and Josue constantly followed the Lord, and were partakers of the promised land, so must we constantly go on in the course of godliness, that we may obtain that kingdom of heaven.

For reprehension. Vmto these, which making a profession and form of godinesse, doe not continue in the same, how many are there, which profess sobriety, and yet upon the least occasion, are drawne to drunkenesse: which professeth love, and yet upon the least occasion, manifest their envy? which professeth continuance, and yet give themselves over unto whoredome. Have not a great many with Demas and Titus forsaken God, and a good cause, for the love of preeminencie, and worldly treasures? have not others, for fear of forsaken Gideon, and Gods people? are not thousands wavering and unstable, when as notwithstanding the Apostle exhorteth us to keep the profession of our hope without wavering, and to continue, grounded and stablished in the faith.

What will it avile thee to come to Church? to hear the word? to read the Scriptures? to pray unto God? nothing at all without perseverance, may, without is, they shall tume unto...
unto thy further condemnation. It had been better for thee
not to have knowne the waye of righteousness, then after thou
hast knowne it, to turne from the holy Commandements given un-
to thee. Mayest thou not behold, the Sunne, the Moone,
the Starres, the Elements, the Sea, they continueth in the
state wherein they were made, and yet wilt thou, a rea-
sonable creature, made according to the similitude and
likenesse of God, wilt thou I say, having entered into the
way of Christianity, having made profession of thy service
unto God, withdraw thy selfe; fall away from him; give
way unto thine owne corruptions; leading thy life in drunk-
eness, malice, adulterie, covetousnesse, and the like? wilt
thou be so carried by violent passion, to tickled and allured by
base affections; as that thou wilt to revenge to selfe, to sa-
sify thy beastly pleasures, fall away from God, be partaker
with such as live in armour?

But what should I speake of fallers away, when as there
are so few beginnes? Oh how many are which as yet have
not gone one step into the waye of Christianity! which as yet
continue in their sinnes, growing worse and worse, drinking
iniquity like water, adding drunkeness unto thirst, turn-
ing to some, as horsemen to the batter, having their hearts
fully set to doe evil; drawing iniquity with cords of vanity,
and some as it were with Cart-ropes; in whom some hath
dominion against whom iniquity hath prevailed. Elifba was
angrie with Jezebel because he sate but thrice, and then ceased;
but wee may complaine, that the meek parte of us have not as
yet began to stoode at all, not so much as one Arrow against
our sinnes, being in love and liking with our owne corrup
teways.

For consolation. Happy and blessed is the estate and condi-
tion of God's children. They continue; Their goodness is not
as the morning dew, that goeth away, they are not like the
waves of the Sea, which are driven and tossed of the winds.
They are not like ships tossed to and fro, but are built on a
sure foundation. They walk from strength to strength. They
goe forward; their way shineth as the light, that shineth more
Happiness of the Godly through perseverance, 385

and more into the perfect day. They are not of the number of those of whom Saint John speaketh, they went out from us, but they were not of us; if they had bene of us, they would have consi-

mented with us.

Object. But I have fallen away exceedingly, I grow worse and worse! I am not so careful now, as I have bene: not so conscionable in the performance of holy duties, as I have bene: my faith, zeal, love, knowledge, and the like graces do not increase; I have committed such and such sines, even since I made profession of the truth; I am as covetous, malicious, lascivious, as ever I was; and therefore I have fallen away, am a backslider, an Apostate from God.

Answ. This thy complaint is either true or false, if true, then I counsell thee in time to return unto God, by a true and lively faith, with true and unfeigned repentance, bewaying thine apostasy and backsliding, that so thou mayest obtain God’s favour. David fell, Peter fell, Manasseh did fearfully fall away, but they lay not still, they continued not in their sins, they truly repented of the same, so must thou. Hast thou bene, or art thou still, an adulterer with David? hast thou bene, or art thou still, a dancer of thy Master, with Peter? thou must play the good Merchant, what thou hast already left by sinning, gain by repentance, redeem the same; if thou dost love, then say to thy comfort, thou shalt not be cast off, the Lord preserveth under his hand, the Lord who upholdeth thee, abideth in thee, and Jesus Christ is at the right hand of God, making request for thee. Again, if thy complaint be false, as often it is, thou hast not such cause to be troubled, though thou dost not feel that comfort and inward joy, which thou wait’st, the power and operation of faith, as formerly; yet wait a little, thou shalt find the same. Shall we say of the same, that because being overshadowed and obscured by clouds, it giveth not light, that therefore it is not in the firmament, or of the ground, being covered with snow, that it’s not as all, or of trees in winter, that, because they have no leaves of finite on them.
them, they are dead, were not such affectious, ridiculous? So were it to say, that because God's favour is not to appear at one time as at another, he hath therefore wholly withdrawn the same, when those Clouds, (fent for our humiliation, and trial) shall be removed, it will appear, that even then we have made progress in godliness.

Object. But consider with thy self the daily Apostasy and backsliding of Professors, I fear that I also shall fall away.

Answer. 1. If thou fearest or suspectest, thine own Apostasy, be so much the more watchful, and careful, lest thou dost fall away, putting away those words, whereby thou mayest be withdrawn, and using the means, whereby thou mayest be withdrawn, and using the means, whereby thou mayest be upheld. 2. If thou doest belong unto God, thou canst not fall away, totally and finally, thou art begotten of the incorruptible and immortal seeds of God's Word. God hath made with thee an everlasting covenant, thou hast his own promises, not to fail or forsake thee.

Objection. But how shall I know that I belong unto God.

Answer. If being admonished and told of thy sins, by the word of God, thou dost not continue, or fly from them, but utterly forsaist and renouncest the same, grieving and sorrowing that thou hast so often committed them, humbling thy self under the mighty hand of God, vowing, promising, resolving not to fall into the same any more, thou belongeth unto God. But by the contrary, if, after many admonitions and warnings out of God's Word, thou dost not grudge or lament for thy former committed, imagine, adultery, drunkenness, theft, malice, or the like, still going on in the same, as yet thou belongeth not unto God, thy case is fearful and miserable.

For Exhortation. Hence, let all of us be provoked, not only to forsake our evil ways, and make a good beginning, but also having begun well to go on and continue. Is it not folly (faith our Saviour) for a man to begin to build a tower, unless first, he know, whether he hath sufficient to end it, or for
For a King to undertake a warre, unless he be both first prepared provision to maintain it; no lesse folly is it to begin to warre against the Devil, the world, and the self, and at the very first encounter, to yield: what a shame were it, for a soilder to some himselfe, goe to battle, and at the first skirmishes to give over? for us, to begin the spiritual warrefare, and put on the spiritual armour, and then put it off, as David did Saul, not being accustomed to wear it, shall the Priestes continue in the wilderness 40 yeares, fighting daily against their enemies, that they might enter into the land of Canaan, and should not we in our spiritual warrefare, that we may enjoy our celestial Canaan? As the Philosopher Crates being rich, and fearing that riches would hinder his studies in Philosophy, threw them into the Sea, whereby his minde was much more quiet, to whatsoever may or is like to withdraw us from perseverance, must be moved and put away, whether the love of this world, fear of man; pleasure in some; corruption in the heart; inconstancy; the envying or seducing of others, or any other; for if we entertain any of them, we cannot continue, such as have heavy burdens upon their backs, cannot continue in running, or those which have pressures on their legs in walking, no more can they continue in well doing, which either love the praise of men more than the praise of God, or which fear men more than God, or which give themselves over to the pleasure of sense, though but of one, as of adultery, covetousness, malice, or the like; or which do not take heed of their inward, inward corruptions, or which have an evil, and unfaithfull heart within them; or which finally are as reeds shaken with the windye, yielding to every seducing, and deceiving doctrine. If every let which a traveller meeteth with in the way, did affect him, he should never attain the end of his journey; if those or the like, doe affect us, we shall never attain unto the end of ours. Think lest thou to come to heaven, without any trouble at all, it is impossible, through many afflictions we must enter into the Kingdom of God. Holy men of God, formerly had trial of cruel mockings and scourgings, yea moreover of bands, and
Who cannot persevere.

2 Cor. 6:12.
Rom. 8:18.
Phil. 2:13.
Heb. 3:13.
1 Cor. 20:13.

D. Such as are overcome of sinne are bond slavers thereto.

Such as are overcome of sinne, are bond slavers therunto. Whosoever committeth sinne (saith our Saviour) is the servant of sinne. Know ye not (saith Saint Paul) that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether of sinne unto death, or of obedience unto righteousness? Hee that is overcome of drunkenness is a bond slaver therunto. He that is overcome of whoredome, is a bond slaver therunto, of other sinnes, pride, covetousness, malice, and the like.
Ver. 20. Impenitent sinners slaves to sin.

There was hereof these. 1. Because they are deprived of their christian liberty, 2. Because put to base employments, 3. Because they are often punished thereby, 4. Because sin reigns in them.

Oh how careful then should we be, either not to commit sin and all, or having offended, speedily to repent! better it is to be a slave unto a Turk or Spaniard, than unto sin. Uncomfortable was the life of Joseph in the prison; so of Samson, so of the people in captivity, but much more so to be a slave of sin, much more uncomfortable to be a slave unto our own corruptions. Therefore resist sin, oppose your selves against the very first motions thereof, let it not gather any strength, pull it down by fasting and prayer, &c. the like means: art thou tempted unto covetousness? be not overcome, what will it advantage thee, though thou shouldst gain the whole world, if thou lose thine own soul? seeks for the Kingdom of God, and his righteousness, and these things shall be added unto you. Art thou tempted unto adultery? be not overcome; adulterers and whoremongers God will judge. Art thou tempted unto any other sin, be not overcome, left yielding unto it, thou become a bond-slave thereof. Thus of the 5 Observation, and so of the 2 parts of this chapter.

Ver. 20. For if after they have escaped the pollution of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.

21. For it had been better for them not to have known the way of righteousness, then after they have known it, so turnne from the holy commandement delivered unto them.

22. But it is happened unto them, according to the true proverb: The dogge is turned to his owne vomit againe, and the sow that was washed, to her wallowing in the mire.
Followeth in these verses (containing the left part of this chapter) a description of the woeful, lamentable and miserable estate of those which are seduced, which embrace the pernicious doctrine of false teachers, of those which in outward appearance, in their own and the judgement of others, were clean escaped from them who live in error, of those which having escaped the pollutions of the world, through the knowledge of the Lord, and Saviour Jesus Christ, are again entangled therein and overcome, the latter end is worse with them, than the beginning. It had been better for them not to have known the way of righteousness, then, after they have known it to turne from the holy Commandement delivered unto them, like unto the dog which turneth to his vomit, and the sow that was washed to the wallowing in the mire. This is their due, theirs for, the portion of their cup.

The parts to be considered are two. 1 A proposition laid downe in the 20 verse. 2 A confirmation of the same laid downe in the 21 and 22 verses.

The proposition containeth in briefe thus much, that the estate and condition of those which having escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, are again entangled therein and overcome, is much more miserable then it was at the beginning, wherein two things may bee considered. 1 The subject or parties spoken of: 2 the predicate, or what is spoken of them.

Touching the former; the parties spoken of, are they which having escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, are again entangled therein, and overcome, for the understanding of which we are to consider. 1. Their former estate, and how they are freed therefrom. 2 Their present estate, and by what means they fell thereinto.

Concerning their former estate, it is laid downe in these words, if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, a loathsome and filthy estate, as being subject unto the pollutions...
sions of the world, even their worldly and filthy vices, the
sinner both of doctrine, and life, whereby the world was
given, filthy and abominable in themselves, making them
also fast by one which were entangled therewith, for what
are the lust of the eyes, the lust of the flesh, and the pride
of life, but the pollutions of this world? and all such as are gi-
ven unto them, or any branch of them, such as covetousness,
devotion, malice, pride or deceit, are defiled with the
pollutions of the world, are under the dominion of the
prince of this world, are not governed nor directed by the
Spirit of truth, but go on in darkness, hating the light of
God's word, and so with the whole world lying in wickedness.

An estate exceeding dangerous, from which men and women
can hardly be rid, as the word escape implies; and certain-
ly such as are rid of these worldly pollutions, have escaped a
very great danger, seeing: as a Lyon seeketh to catch and
keeps his prey, so hunters follow after their gains, so the world
pursueth after those, whom it is likely to lose. If any being a
drunken, begin to withdraw himself from company, he
shall not want allurements, provocations, incitements,
threats, coffs, to draw him unto the former vice. If any
being naturally covetous, begin to use liberalities, so bestowed,
and use his goods well, to lose for God's glory, more then
his own gain, he shall not want both outward and inward
less to hold him still in covetousness. Thus of all other vices,
so dangerous they are, that one can be hardly rid of the fame.

An estate from which no man can be freed, either by philo-
osophy, by carnall and falsely reason, by the wise and polici, of
men, or by any other means, excepting only the know-
ledge of our Lord and Saviour Christ Jesus. This (as the
Sunn) dissipeth the clouds and darkness of ignorance
and error. This knowledge of Christ, obtained by the Gosp-
el of Christ, doth plainly shew the vileness, and abjuriness
of fame, and so withdraweth them, at least from the pub-
licke performance of the same. Thus of their former
estate.

Concerning their present estate, it is laid down in these
words
How to escape the world's pollutions. Chap. 2

words are again entangled therein, and overcome; wherein we have both their temptation, their yielding unto the temptation; and by what means they fall into the same. Their temptation, the world being loath to lose such a prey, finding it selfe grieved to be deprived of such fertile subjects, pretends unto them, whatsoever either profit or pleasure it seemeth to have, offering to their life it saves, and whatsoever it hath, it lamenteth and bewrayeth their fall; it pretendeth great care for their recovery; it telleth them of the difficulties of their present course of life, how that hereby they deprive themselves of all their worldly profits and pleasures, how they must bid farewell unto whoring, dicing, drinking, swearing, lying, company keeping, and the like; how that but a few walks in this way, and that is every where evil spoken of, their yielding unto the temptation, they are overcome, not being built upon the rocke, they are not able to endure the stormy winds; their former profession being meerely hypocritical, their hypocrisie bewrayeth itselfe by their relapse, having tried the fuse at the barre of carnall and falsely reason, truth is condemned, suppressed, selfe-hood being excized, countenanced, having given but a few blowes, they yield the world againe becommeth theirs, their conqueror. The means whereby they are overcome are by entangling themselves with the things of this world. The similitude may be taken, (as the original word importeth) from a bird, which being drawn into the net by the baits, becommeth ensnared therein; the more it struggles, the fatter it is yzed one staded being coupled unto another. Even so are worldlings (as the fist free as birds flying in the ayre) being allured by some baie of honour, profit, pleasure; they come into the net, and are ensnared, wherein the longer they continue; the more they strive to satiety, their ambitions, luxurions, and covetous desires, the further they are ensnared, the more they are imprispeted; their minds become to clogged with cares, with the multiplicite of business, that they are the more entangled therewith; their covetous desires have no end, whilst they
Vers: 20. Sinnes of knowledge greater then of ignorance: they are eating, talking, praying, hearing the word, sleeping, their minds are at the flood pots of Egypt, about their grazing, masting, plowing, buying, selling, & the like, every man may by his owne experience finde the truth hereof. There is no reader way to be overcome of this world, then to intangle a man selfe too much, (especially when there is no necessity) with the things of this world. Thus of their present estate, and so of the parties spoken of.

Touching the latter, what is spoken of them, The latter end is worse with them then the beginning, that is, their estate and condition is now by their relapse, after their profession of the Gospel, and knowledge of Christ, much more dangerous and perillous, then it was before, they made any show of goodness, when as yet they continued in their blind ignorance, or ignorance blindness. Thus of the proposition.

The confirmation laid downe in the 21. and 22. verses, is set forth both by a comparison and similitude.

The comparison laid downe in the 21. verse may be thus conceiv'd, If the sinnes of knowledge and presumptuation be more severely punished, then the sinnes of ignorance and ignorance, then so such as having escaped the pollutions of the world through the knowledge of our Lord Jesu Christ are againe intangled therein, the latter end is worse then the beginning. But the former is true, therefore also the latter.

That the sinnes of knowledge and presumptuation shall be more severely punished then the sinnes of ignorance and ignorance, is expressed in the very Text, It had beene better for them not to have knowne the way of righteousness, then after they have knowne to turne from the holy Commandements delivered unto them, that is, their estate had beene better, themselves defeanty, not to have known the Commandements of God, the Gospel of Christ Jesu, but to have continued in ignorance, then after their knowledge of the same, fighting against their knowledge, to fall and continue in their former vices, to turne away from yeelding obedience, unto these holy Commandements delivered unto them, holy in themselves, delivered by an holy God, send Gods holinesse, which cannot be
be performed, but by those which are holy.

The similitude layd downe in the 33. verse, is twofold, the former internal, taken out of Prov. 26. 11. (called therefore a true Proverbe) where Solomon saith, as a dog returneth to his vomit, so a fool returneth to his folly. The latter external, added by our Apostle unto the former, and the Sow that was washed, to her wallowing in the mire, both tend to one and the same purpose. As it's leaftsome for a Dog to lick up his owne vomit, and as the Sow which is washed, becometh more ugly and leaftsome, so thereafter she wallow in the mire, the dirt cleaeth more unto her, then else it would have done: so those men thus sinning become more abominable, leaftsome, and filthy. Thus of the confirmation.

From the whole this general observation may be gathered, that the estate and condition of those, which being illuminated by the knowledge of the Gospel, thereby making a profession of sincerity and truth, abstaining from those former vices, wherein they lived, doe fall into a relapse, continuing and going on in the same, is much more miserable, dangerous, and fearsome, than of such as continuing in their ignorance, never made any profession or outward show of goodness. The estate of those ignornes, which have continued all their days, in drunkenness, malice, adulterie and the like abominations, is better, lefle fearsome, than of those, which having bene such, and by the knowledge of the Gospel forsoaken those vices, doe againe notwithstanding of their profession fall into the same, going on and continuing therein. Not that hereby I excuse the sinne of ignorance, or that, considering how prone we are to fall away from God, it were better for us to continue in ignorance, then to labour for knowledge, for even ignorance is lefle is sufficient to condemn us, and knowledge we ought, and must labour for. I doe not (I say) hereby extenuate the sinne of ignorance, but aggravate the sinne of presumption and knowledge, which being compared with the sinne of ignorance is much greater, the punishment thereof much more fearsome. Neither yet is this doctrine to be understood of those which after their illumination, after
they have attained knowledge of the Gospel, whilst they are
professors, fall into some heavy and fearful sin, for which
they are heartily sorry, and truly repent; (for even God's
dear children may and have thus fallen, as David, Lot, Peter,
&c.) but of those which have fallen, continuing therein,
notwithstanding all the admonitions and threatenings of
God's word, which is not farre from the sinne against the holy
Ghost, if not a direct branch of the same, to such I say, their
latter end is worse, then their beginning. It had beene better
for such not to have knowne the way of righteousness,
then after they have knowne it to turne from the holy Command-
ments delivered unto them. This our Saviour confirmeth,
when the unclean spirit is gone out of a man, he walketh
through dry places, seeking rest, and findeth none. Then he
saith, I will returne unto my house, from whence I came out,
and when he is come, he findeth it empty, swept and garnis-
shed, then goeth he, and taketh with him himselfe seven other
spirits, more wicked then himselfe, and they enter in, and dwell
there; and the last state of that man is worse then the first, and
again; and that servant which knew his lords will, and pre-
pared not himselfe, neither did according to his will, shall be
beaten with many stripes. To this purpose Saint James spea-
ceth. Therefore to him that knoweth to doe good, and doth it
not, to him it is sinne, and our Saviour telleth us, that no man
having put his hand to the Plough, and looketh backe, is fit for
the kingdom of God. This the Apostle unto us. Hebrews
wittneth, for it is impossible for those who were once enligh-
tened, and have tasted of the heavenly gift, and were made
partakers of the holy Ghost, and have tasted the good word of
God, and the powers of the world to come, if they shall fall a-
way to be renewed againe by repentance, seeing they crucifie
themselves the same of God's frends, and put him to an open
shame. And againe, If we sinne wilfully, after we have re-
ceived the knowledge of the truth, there remaineth no more
sacrifice for sin, but a certaine fearfull looking for judgement
and fierce indignation, which shall devour the adversary.
Thus was it with Achitophel, with Judas, with Demas,
with the Scribes and Pharisees, with Hymenæus and Alexander, with Indian the Apostle, as it shall be with all such professors, as impatiently go on in their fames.

The Reasons hereof are these three. 1 Because they sinne against their knowledge, for unto whom more much is given, of him shall be much required, and to whom men have committed much, of him they will ask the more. 2 Their ingratitude and unthankfulness, crucifying unto themselves, the Sonne of God, affeatiing, passing him to an open flamme, contemning and despising the good gifts bestowed upon them. 3 Because of the wrong which by their fall they doe unto God, his word, religion, the profession of sinceritie and truth. They make the name of God to bee blasphemed, they bring a scandal unto religion. This God cannot abide, he is jealous of his owne glory, he will remove such stumbling blocks out of the way, more severely punishing them, than others.

This ferveth partly for Instrucion, and partly for exhortation.

For Instrucion. If the estate of those which (being illuminated by the knowledge of the Gospel, thereby making a profession of sinceritie and truth, abstaining from those former vices wherein they lived) fall into a relapse, continuing and going on in the same, be much more miserable, dangerous and fearfull, than of such as continuing in their ignorance, never made any profession or outward form of goodness, then doth it follow, that relapses are exceeding hurtfull and dangerous, better to have three divers sicknesse, and three severall wounds, then twice one sickness; one part twice wounded. The estate of Heathens, is better then the estate of Christians, denying the faith. The estate of such as continue in ignorance is better then theirs, which having for a time attained from sinne, doe againe fall therein, continue in the same. The sinne is greater, the punishment much more fearfull. Such despise knowledge; such contemne the Cross of Christ, such make the world their God, and will God indure such blasphemies, such hypocrisy, such horrible impiety in manifold opposition.
fiation unto himselfe. It is in vaine, that they have beene
illuminated, that they have tasted of the heavenly gift, that
they have beene made partakers of the holy Ghost, that
they have tasted of the good word of God, and of the
powers of the world to come, that they are swipp’d and
garnished; that they have escaped from the fleshiness of
the world, through the knowledge of the Lord and Saviour
In Jesus Christ, for they shall all turne unto their fur-
ther condemnation: consumed relapses in sinne are not
so to be scabled, as being prelages of small torments
in the fire of hell: Oh that back-siding, worldly minded,
hypocrisical professors would but take notice of this
fearfull and woefull condition! maketh thou a shew, that
thou hast sinne, and yet privily continuest therein,
making religion, as a cloak to cover the same? doth
thou notwithstanding of all the admonitions and threa-
nings of Gods Word, continue in thy covetousnesse,
whoredome, drunkennesse, malise, and the like, from
which thou seemedst for a time to bee escaped? thy
later end shall be worse then the beginning. The evil
Angels attend to carry thy soule into hell, hell-gapes,
for there, everlasting torments are prepared to be
rendered unto thee. Achiropethos treason did more
trouble David, then all his other adversaries, thy soule
doth more offend God, then the soules of thousands of
others.

For Exhortation. I. When such as stand, take heed;
lest ye fall, make sure your salvation with fear and
trumbling, let us passe the time of our sojourning here in
fear; hath God illuminated us? bestowed upon us
the knowledge of Christ? and we made a form of Sincere-
ity? having abstained so long, let us not be so wicked
now throughout. Appeal for to wrong our owne soules. 2.
Votio such as have fallen, some no more, left a worse thing
befalke thee; half thou selleth with Peter, with David, with
Salomon, with Lot with Noah, &c. repent with them,
don’t ye sw. men, and thy former iniquities shall be
blessed.
blotted out. Oh tempt not God's Spirit any more; ye have provoked him too much already, let not your
senses draw you up in your flames, remember that I doe
now give you warning of them, call not therein. The
more thou rememst thy flames, the more thou feedest thy
corruptions, and makest them the more rebellions.
A obtained dog breaking loose becometh more fierce,
a river long stopp, if a breach bee made runneth
the more violently, so for thee to refraine thy flame
for a time, and then to give way unto the same, is
most dangerous. Thou fillest from God to the De-
well from an holy profession, to prophanesse, thus
showing thy selfe unthankfull unto God, what should
welcome give to obtain grace, to get God's favour?
nothing should so intangle us, as that for the love
thereof wee should reject both God and grace. Oh
there is no lesse to the lesse of grace! to the lesse of
Gods favour! no ruine to the ruine of the soule! what
will it advantage us, to gaine the whole world, with
the lesse of our soules? Tell mee now (answer thine
owne selfe in thy conscience) whether are thou not
now entangled, yet overcome by worldly pollutions; wheth-
ther hast thou not turned from the holy Commandments
given unto thee? whether halt thou not with the Dogge
returned to thy vomits, and with the Sow that was wa-
sed to thy wallowing in the mire? how are thine affec-
tions bent? how doest thou affect things above? what
how bearest thou to Gods word, his ministers, good
men and women grace? whether hast thou not for-
merly more scale, repentance, humility, heavenly
meditations? how prayest thou? how breakest thou?
what are thine affections? are thou an Ester? an adul-
Thou disgracest thy profession, and hast need of for-
dier repentance, are thou not now given unto those
or the like flames? bee thankfull unto God, that
thou hast escaped, bee not again intangled therin.

For
Ver. 22 Victory over worldly pollutions discerned.

For this cause bee always on the watchtower, bee continually at warre with the Devil, the world and the flesh: doe not give way unto temptation: rely not upon thine owne wit, strength or policy: bee always fa-

miliar with God in prayer, that he which hath be-
gun the good workes, may perfect it unto the glory of his name, the good of his Church, the benefit of our owne soules. Amen.
CHAP. III.

Though at all times the world hath beene corrupted, full of many impediments, which might withdraw men and women from the course of godliness, yet at no time more corrupt, more wicked, or more dangerous, than in these latter days. Now the Devil hath great wrath, knowing that he hath but a short time. Now doth he as a roaring Lyon goe about, seeking whom he may devour. Now doth he indoe the by all means to hold men in sinne, and to withdraw them from goodnesse. This doth he especially bring to passe two manner of ways: 1st. By false doctrine, seede which taketh deepe root, and if it be not quickly look'd into, disperseth it selfe farre and neare, so much the more dangerous, as by woeful experience it hath beene found agreeable and pleasing to man's corrupted nature. Thus upon the sudden have many thousands beene entangled, many millions bewitched, and altogether destroyed. By this the Devil prevails amongst the Turkes, Persians, Egyptians, and other Mahometan nations. By this he hath the greatest part of the inhabitants of Europe, almost all the inhabitants of Asia, Africa, and America, at his devotion. 2. By taking...
By stirring up unto securest.
Mat. 24:48.
Luc. 17:26.
Ibid. 29.
1 Thess. 3.

How men are withdrawne from godlyesse. Chap. 3.

men and women asleep in the bed of security, making them careless of God's service, mockers and scoffers both of his word and works, like the evil servant, which saw in his heart, my master doth deferre his coming, and beginneth to smite his fellowes, and to eat and to drinke with the drunkens: like the people of the old world, in the days of Noah. They case, they dranke, they married wives, and gave in marriage unto the day that Noah entered into the Arke, and the flood came and destroyed them all; like unto the Sodemites in the days of Lot, they case, they dranke, they bought, they sold, they planted; they built. But in the day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Like unto those, which when they shall say peace and safety, then shall come upon them sudden destruction, as the travailing upon a woman with child, and they shall not escape. Thus, as the Devil prevailed against the old world, against the Sodemites against the Israelites, so doth he in these days against worldlings, carnal and fleshly christians, he draweth them into securest, so that in the midst of warre, they proclame peace, scoffing and mocking at the Word of God, and the judgements denounced and threatened therein: whom he cannot vanquish one way, he vanquisheth another: against whom he cannot prevail by the one, he endeavoureth to entangle with the other: and certainly by both joyfully or severely, he doth much harm.

Those two are the argument of this and the preceding chapter, wherein is expressed, as ye have heard in part, how dangerous and hurtful they are, and how they may be avoided.

In the preceding chapter our Apostle hath handled the former, shewing both the certainties that there should be false teachers, their nature, or what kinds of persons they should be; their punishment, which did attend, and should be inflicted upon them, as also the fearful, lamentable, and woful condition of such as are seduced by them.

In this, he handleth and entreateth of the latter: namely of certaine scoffers, mockers, profane and ungodly persons, which
which should call into question the coming of Christ unto judgement, the destruction and end of the World, the reward of the godly, & punishment of the ungodly. Those he consueth, admonishing the faithfull to prepare themselves for the coming of Christ, and to bee watchfull, lest they also bee plucked away with the error of the wicked, and fall from their owne steadfastnesse.

The parts to be considered are two. In the former hee affirmeth, and by consulting the adversaries, evidently and clearely confirmenth, that the world shall have an end, Christ shall come into judgement; from vers. 1 to vers. 10. In the latter, he describes the forme and manner of the same, from vers. 10 to the end of the Chapter.

The former part, containeth these particulars. 1 A preface in the first two vers. 2 The error and opinion of those Epicures, and perfons of the same, in the 3, and 4. vers. 3 A confutation of their errore drawne out of the fountain of the holy Scriptures, vers. 5, 6, 7, 8, 9.

The latter part containeth these. 1 The forme and manner of Christes comming unto judgement, of the end of the world, vers. 10, 11, 12, 13. 2 An exhortation unto holinesse, and innocence of life, confirmed also by the authoritie of Saint Paul; upon which occasion hee commendeth Apostolike doctrine, vers. 14, 15, 16. 3 The conclusion, both of this chapter, and this Epistle, exhorting unto watchfulness, unto perseverance, unto growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ, vers. 17, 18. Thus of this chapter in general, come we now to handle the vers in particular.

Vers. 1. This second Epistle (beloved) I now write unto you, in both of which I stirre up your pamminds by way of remembrance.

2. That you may be mindful of the words which were spoken before by the holy Prophets, and of the Commandement of us, the Apostles of the Lord, and Saviour. Dd 2 Thes
These verses contain the preface of this Chapter, the first particular to be observed therein, shewing the small cause of the writing both of this, and the former Epistle, which is twofold. 1. To reume the same doctrine which they had received, to admonish, and put them in mind of the same, inciting and stirring up their pure minds by way of remembrance to constancy, and perseverance in the same. v. 1. 2. To instruct them in the doctrine of the Gospel, as the only true doctrine, confirmed by the Testimony of the Prophets, and of the Apostles of Jesus Christ, ver. 2.

The parts to be considered are two. 1. An incitation to receive the doctrine now to be delivered, in these words: this Second Epistle beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance. 2. A persuasion to persist in the truth, which before they had received, in these words, that so may be mindful of the words which were spoken before by the holy Prophets, and of the Commandement of us the Apostles of the Lord & Saviour. Both which are enforced by a twofold argument; the former, drawn from the condition of the person; the latter from the nature of the things. The condition of the person, both writer, and hearer.

The argument drawn from the writer, is urged for the Father's care and the Children profite, the Apostles love, and the believers' good. It may be thus framed, whatsoever proceedeth from truth, faith, love, a care of your foules, and a desire of your salvation, ought to be heard, accepted, and received: but that which I write now unto you, proceedeth from truth, faith, love, a care of your souls, and an earnest desire of your salvation, forewarning you of your enemies approach, and preparing you against the coming of your sorrow, and therefore it ought to be heard, accepted, and received of you.

The argument drawn from the quality of the hearer, may be thus framed. Pure minds ought to entertain nothing, but sound and sincere doctrine, and therefore must receive
Ministers must love their people.

The other argument enforcing the preface is taken from the nature of the things that are written; vaged from the antiquity and of the Scripture, after this fort. The doctrine that can bring esteem and acquaintance for it's plea, age and antiquity for its warrant, the Prophets and Apostles for the authors of the same, must be carefully kept, heartily welcome, thoroughly remembered, daily received, and inwardly ingrained into you. But the things which I now write and declare unto you, are neither strange for acquaintance, nor new for their age: but the same that were foretold by the Prophets prophesied by our Savior, and delivered by his Apostles. And therefore you ought accordingly to esteem of the same.

The observation arising from hence may be gathered, partly from the writer: partly from the persons to whom he writeth; and partly from the matter which he writeth unto them.

Concerning the writer divers things may be noted. 1. His affection, beloved. 2. His faithful service, doe now write unto you. 3. His diligence, this second Epistle. 4. His wisdom, so stirre up your pure minds by way of remembrance.

For the I. His affection; beloved, he was beloved of him, and by this compellation he doth further insinuate himselfe in their favour, and gaineth their good wills the more.

Whence may be gathered, that

The preachers of God's word ought tenderly to affect their people, God is my record (saith Paul) how greatly I long after you all, in the bonds of Jesus Christ, and to the Thessalonians, we were gentle among you, even as a nurse cherisheth her children; not as a nurse mercenary, but as a nursing mother, whose affections are most tender. Should not tutors love their pupils? Should not Stewards, affect their household? Should not parents love their children? as shepherds their sheep.
their flock? the Preachers of God's word, are tutors, Stewards, Parents, shepherds, therefore must love their people.

Thus as it may justly reprove many in these our days, both Preachers and people, so it may serve for exhortation both unto the one, and the other, unto Preachers to love, respect, and affect their people; unto people, to love, respect, and affect their teachers. Thus of the first.

For the 2 his faithfulness, I doe now write unto you, bee had gone many a mile for their good, he had preached many a sermon to draw them unto God, now also he writeth unto them, whence may be gathered, that the ministers of God's Word must use all means, endeavour every way for the good of God's people. They must be like the faithful servant, which employed his Talent unto his Master's greatest advantage. They must use both preaching, praying, writing; yea every other lawfull and commendable way, whereby to gaine soules unto God's Kingdom.

If God be(weth a gift the takest notice how it is employed, whether it be lost or bid in a wrinkle, or put to the best use for the advancement of his glory.

Oh the great goodness and love of God towards his Church, from time to time, in raising up Prophets, Evangelists, Apostles, Doctors, and Fathers; endowing some of them as with the gift of preaching, so with the gift of writing good books: wherein, they being now dead, doe yet speak unto us, as if they were alive, by which means the Kingdom of Antichrist hath received his deadly wound. Thus of the second.

For the 3. his diligence. This second Epistle I now write unto you, he wrote one before, now also he writes another, of the same matter, to the same Person.

Whence may be gathered.

1. That those fail exceedingly, which reject this Epistle canonical; the Author of the former, being also the author of this, both being of a like authority, inspired by the same spirit, written by the same Apostle: true it is, that the pre-
Preachers must be painfull.

And first, that the preachers of God's word must be painfull and diligent in their calling, they must preach in season, and out of season, they must add to one, and take from another; now a little, and then a little. They are the Apostles' hire, whose inheritance is to preach, to teach, to use all means for the good of their people. They must not content themselves by once or twice performing their duty, but must use daily diligence in this needful work. Yea it appeareth that even at this time wherein our Apostle wrote this Epistle, he was very ancient, yet would he not through his age, exempt himself from using diligence in his calling. The Lord of mercy by whom we are called, stirre us up daily unto the diligent performance of our calling. Thus of the third.

For the 4. His wisdom, to stirre up your minds by way of remembrance. Hee considered what was most needful for them, accordingly exhorting them thereunto. Whence may be gathered, that

The preachers of God's Word must in their sermons and writings aim especially at those things which are most profitable unto their people. If they observe in them the name of the grace, the constancy in this or that grace, they must accordingly exhort unto the former, dehort from the latter, persuade to grace, dissuade from vice: yea seeing the nature of man is diverse, they must so accommodate themselves unto all, that so much as in them lyeth, they may winne all; some are obscure, and so in danger of presumption, some are buffeted by Satan, and so in danger of desperation, some are forgetful of such good instructions as have formerly been delivered unto them, and so have need of admonishments.
thus must Preachers every way employ their Talents for the best advantage, raising up the professors, admonishing the forgetful. Thus of the 4th of the writer.

Concerning the persons to whom he writeth, they were the elect people of God, such as had obtained like precious faith, through the righteousness of Christ Jesus, and therefore his faith, I shew up your pure minds by way of remembrance.

Whence may be gathered, that

Even those which are elected, regenerated, and sanctified, have need to be stirred up, to be admonished and put in mind of their duties by the Preachers of God's word. To this end did the Apostle give abounds from place to place strengthening and confirming those whom they had converted, for this cause did not S. Paul use to warm every one night & day with tears: neither did he give him to write the same thing unto the Philippians, advising for them so: much; ye at the request of his Auditors, what he preached on the Lord Sabbath, he did (for the same cause) Preach alike on the following Sabbath.

The Reasons hereof are these: 1. Because (although they cannot fall away totally, and finally, yet) they may fall through temptations into many horrible and fearfull sinnes. Had they not need then to be admonished, and warned, that standing they take heed, lest they fall. 2. Because they doe even oftentimes become too negligent and careless in the performance of their duties, and therefore must be remonstrated against. If vice be not used, it will not, so, if even the purest minds be not wheret and stirred up, they become dull and drowsy, remissive and careless. But of this I have spoken at large in handling the 13 verses of the first chapter. Thus of the persons to whom he writeth.

Concerning the matter which he did write, it was to shew up their pure minds by way of remembrance, that they might be mindful of the word, &c.
Hence two things may be gathered.

The first is this, that

The doctrine of the Gospel is the only, certain, and true doctrine, as being confirmed both by the holy Prophets, and the Apostles, of Christ Jesus.

Whence it followeth:

1. That whatsoever doctrine is agreeable to the doctrine of the Prophets and Apostles, is to be received and admitted as necessary and true.

2. That whatsoever doctrine is repugnant unto this of the Prophets and Apostles, ought to be received as erroneous and false.

3. That there is a correspondence and agreement between the doctrine of the Prophets and the doctrine of the Apostles of Christ Jesus, the former, confirming the latter: the latter showing the accomplishment of the former.

4. That therefore we ought to stick unto the doctrine of the Gospel, being frequent in the daily exercise and meditation of the same, rejecting all such doctrines as repugne or contradict the same. Oh how much to blame are the Prophet-scorers of these days, who make light of their words, and small account of their works, calling them dead letters, and making equal with them the inventions of men, notwithstanding that their words are mighty in operation, sweeter than the honey for the soul, and more bright than the lighthorne for the eyes; a way of life to lead us from the shadow of death, and a sword to wound our enemies in the way, yea a fire that kindleth in us good desires, consumeth and burneth up our iniquities! Oh how many in thee our days, forsaking the fountain of living waters (the doctrine of the Prophets and Apostles) and digge rotten eysterns unto themselves, give more unto fowlers, unto the doctrine of Devils; than rejeting the antiquity of truth, embracing the novelty of error. Thus of the first.

The second is this, that:

It is not enough to read Gods Word, or to heare the same read, prea-
preached, or expounded, unless also we keep it in mind, and so be doors of the same, it's not sufficient that the seed be sown in the ground, unless it be also harrowed, the word is the seed, our hearts are the ground, meditation is the harrowing of the same, as the foules of heaven are busie in picking up such seed as they find unharrowed, so the Devil so makes from us these profitable admonitions and counsels, which by meditation and praise we have not made our owne. If any man be an hearer of the word (faith Saint James) and not a doer, he is like unto a man beholding his natural face in a glass, for he beholds it himselfe, and goeth away, and straightway forgetteth, what manner of man he was.

Wherefore let us not only hear, but be mindful full also of these things which we doe hear, let us meditate upon the same, day and night, let us not leave it, till we have made it our owne; let us digest it, and lay it up in our hearts; let it esteem it, as a most precious pearl, rich treasure, and inestimable jewel. But alas, the wanton ignorance, carelessness, and negligence of people in these one days, is too, too common, they learn to be taught, and yet know nothing; the word taketh no root in them, they are wholly forgetfull of the same. There are many that will too well remember a bad dice battle, or leastious song; but are not able to remember one word of a sermon; a great many who come to be catchish by preachers, and yet know not so much as the principals of religion. Tell me plainly, hast thou heard many a sermon, what dost thou remember of them? four but a little, if any thing, neither is the cause so much in any thing, as in your owne negligence: it's a common proverb, use legs, and have legs, so lay I, use memory, and have memory: is one indeped unto the in summe of money, thou remember'st it; at thou upon a hand to pay mine unto another, thou art mindful of the day before it commeth, but in spiritual things thou art as blind as a Beetle. Oh amend this great sinne. That we may not preach in vain, doe we not hear in vaine. God calleth you to the performance of this duty, most honorable it is to perform it, yet unless we doe performe
**Vers. 3.** Mindesfullnesse of Gods Word required.  

| Performe it, we cannot due ly performe either our duty towards God, or our duty towards our Neighbour, the word instructing us in both. Must we slie re you up and will not you be stirr’d up? Must we awak you, and will you needes sleepe still in sinne? Is there a soul lying upon us, if we doe not preach? And yet are you forgetful of what we Preach? And must we daily put you in minde, and will not you be put in minde? God forbid. Remember I pray you, that as the beast was not clean, that could not chew the cudde; so the man is not sound that will not ruminate upon the word. It must bee remembered, it must be laid up in our hearts. If we remember what we hear, and keep what we remember, praxis what we repeat, we offer our sacrifice in memorie to the Lord; little profitst the meat that is forthwith ejected, and lesse the sermon, that is not remembered, and memorie without ruminating, is like unto a closed book without reading. Oh let us delight to read the scriptures in private, to hear the same read, preached or expounded in publique repeating, what either we read ourselves, or heare by others, dayly praying unto God to farther us in this Christian exercise, that being frequent hearers of this doctrine of the holy Prophetes and Apostles, we may dayly be mindful of the same. Thus of the 2. and so of the matter which we wrote, as also of the Preface of this Chapter. |

| Simil: |

| Vers. 3. Recognizing the first, that there shall come in the last dayes, seuerall walking after their owne lusts. |

| 4. And saying, where is the Promise of his comming? for since the Fathers fell a sleepe, all things continue as they were from the beginning of the Creation. |

| These verses continue the second particular which is to be considered in the first part of this Chapter: namely, a Prophetes teaching Epistles, which would deny the comming of Christ Jesus. |
A propheticall description of Epicures.

1. From the time wherein they would abound in the Church, in the last days, that is, in general, from the ascension of Christ unto the end of the world, but more specially in the ages immediately going before the coming of Christ. 2. From their nature, scoffers, walking after their own lusts, scoffers, that is, they that scorn all religion, and make a mock of godliness, and good men, which jest at the threatenings and admonitions of God’s Word, proudly scornning whatsoever is contained therein, walking after their own lusts, that is, setting and ordering the course of their life, both in regard of delirium and manners, according to their own corrupt reason and affections, following them as their guides. 3. From their blasphemous speeches, where is the promise of his coming, that is, when shall these things be accomplished and fulfilled, which Jesus of Nazareth hath foretold? when will he come to judgment, as he said he would? as if they had more plainly said, all the promises and threatenings of the word are vain; and there shall neither be a resurrection of the dead, neither any judgment at all. 4. From the ridiculous reason, alleged by them, to confirm their opinion, and consequence this their error. For since the fathers fell asleep (say they) (that is, dyed) all things continue as they were from the beginning of the creation. It may be thus framed. If the world hath already endured for many ages, it shall also endure for ever, and by consequence, Christ shall not come to destroy the world neither shall there be any judgement. But the world hath already endured many ages, many thousands of years. Therefore it shall also endure for ever. This argument (learned in the schools of Epicures, Galen, Plinian, Aristotle, and other Philosophers) how ridiculous it is, may thus appeare: 1. From the decree of God to destroy the world. 2. From his will revealed unto us, that it shall be abolished. 3. Because we have not any promise of the continuance thereof. 4. Because the world doth not consist of itself, but is upholden by the power of God, which he withdraving, it goeth to ruine.
Yea experience sheweth the contrary; physicke hath at all times heretofore done me good, therefore it will doe so still. This house hath endured many hundred yeares, therefore it shall never fall. I was never sick, therefore I shall never be sick. I am not yet dead, therefore I shall not die; were not such conclusions ridiculous? fit to be laughed at? The like is this of thole Epicures. The world hath yet continued, therefore it shall continue: for, when God's appointed time is come, is shall have an end: unto these we may add the certainty of this Prophete, yea how needful it is that we should take notice of the same, knowing this first, or this first understand, that there shall come in the last dayes scoffers, which is to be referred as well unto us, that we should take notice hereof, as unto the Apostile, warning us of the same.

The observations arising from the whole are these.

The first is this, that both preachers and people should take notice of scoffers and mockers, of such as scoff at God, his word, thrush, children, religion, and goodness; knowing the first: a word of attention or direction, having reference as well unto the teachers as hearers, but beloved (faith Inde) remember ye the words which were spoken of the Apostile of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who would walk after their own ungodly lusts: he did take notice of them, he descrees them also to doe the like. So also the Apostile Paul, having written unto Timothy, touching the manners of the last times, conclueth, If thou put the brethren in remembrance of these things, thou shal be a good minister of Jesus Christ, and againe willeth him to take notice of the same. This know (faith he) that in the last dayes, perillous times shall come, for this cause they are foretold unto us, and recorded in Scripture, even that both teachers and people, may take notice of the same.

The reasons hereof are these. 1 That we may use all good means for their conversion and amendment. Preachers by showing them their snares, out of God's Word, threatening God's wrath, and fearfull indignation against the same. People by
Mindefulness of God's Word required.

De. It is not enough to hear or read God's word, unless we be mindful of the same.

Simil.

Lam. 1:23:

Wherefore let us not only hear, but be mindful also of those things which we do hear, let us meditate upon the same day and night, lest we have made it our own; let us digest it, and lay it up in our hearts; let us esteem it, as a most precious pearl, rich treasure, and indelible jewel. But alas, the woful ignorance, carelessnes, and negligence of people in these our days, is too, too common, they scarce to be tagged, and yet know nothing; the word taketh no root in them, they are wholly forgetful of the same. Therefore, let us not only hear the sermons of the preachers, and yet know not so much as the principal things of religion. Tell me plainly, hast thou heard many a sermon, what dott thou remember of them? Sure but a little, if any thing, neither is the cause so much in any thing, as in your own negligence: it's a common proverb, use less, and have less, so say I, use memory, and have memory; one is indebted unto thee in a summe of money, thou rememberest it; another thou art mindful of the day before it commeth, but in spiritual things thou art as blind as a Beetle. Oh remember his great name. That we may not preach in vain, nor you hear in vain. God calleth you to the performance of this duty, most honorable it is to perform it, yet unless we do perform...
Ver. 3. Mindfulness of God’s Word required.

performe it, we cannot duly performe either our duty towards God, or our duty towards our Neighbour, the word instruacting us in both. Must we slirre you up and will not you be stirred up? must we awake you, and will you needes sleepe still in sinne? Is there a woe lying upon us, if wee doe not preach? and yet are you forgetful of what we preach? and will you daily put you in minde, and will not you be put in minde? God forbid. Remember I pray you, that the breast was not cleanse that could not chew the cruds; so the man is not found that will not ruminate upon the word. It must bee remembered, it must be laid up in our hearts. If we remember what we heare, repeat what we remember, praife what we repeat, we offer our sacrifice in memorie to the Lord: little profits the meat that is forthwith ejected, and losse the sermon, that is not remembered, and memorie without rumi-nating, is like unto a charged book without reading. Oh let us delight to read the scriptures in private, to heare the same read, preached or expounded in publike repeating, what either we read our selves, or heare by others, daily praying unto God to further us in this christian exercise, that being frequent hearers of this doctrine of the holy Prophets and Aposhtes, we may daily be mindful of the same. Thus of the a. and f. of the matter which we wrote, as also of the Preface of this Chapter.

Verf. 3. Knowledgeing this first, that there shall come in the last dayes, stoufers, walking after their owne lusts.

1. And saying, where is the Promise of his comming? for since the Fathers fell a sleepe, all things continue as they were from the beginning of the Creation.

These verses continue the second particular which is to be considered in the first part of this Chapter: nane, a Prophet-see teaching Epiesares, which would deny the comming of Christ.
private admonitions, and exhortations, both preachers and people joyntly praying for their conversion: shewing their disliking and hatred of their vices by abstinence from the like in themselves. 2 That we may the better avoid their company and conversation and so by consequence, their name, with their judgements which doe attend the same. For, blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, and againe, judgements are prepared for scorners, & stripes for the backe of fools. 3 That both of us, may from our owne experience perceive as well the truth of Gods Word, as Satans hatred against the same; the truth of Gods Word, as being most certaine, infallible unchangeable, already accomplished, or yet to be manifested in its owne time, which shall undoubtedly come to passe, as if it were already accomplished. Satans hatred thereof, by raising up from time to time enemies and adversaries thereunto. If, I say, wee take notice of the scoffers and scorners of religion, wee shall perceive, as well the truth of Gods Word, which foretold there should bee such, as Satans malice, and implacable hatred against the truth, in raising and stirring up the same.

Learne we then from hence to take notice of such, if perchance after some small search we can meete with such, and surely we shall not neede to take any great paines in this search; for if either wee will looke into our owne hearts in particular, or behold the life and conversation of others in the general, we may plainly perceive the accomplishment of this Prophecy in these our days; and that now there are a world of scoffers and scorners, jealing at Gods Word, his truth, true religion, his children, sincerity in his service, with all manner of goodneffe. I prove it thus, because amongst us in these our days there is no small number, of such, which beleeveth not the threatenings of Gods word, but are secure and careless (like unto the Sodomites and those mentioned by Ezekiel, who saith, the vision thee seed is for many daies to come, and be prophesieath of the times that are not farre)
Ver. 2. Diverse sorts of scoffers.

off) even when imminent destruction is before their eyes. of such as despise the ministry, as bring up nick-names unto the Preachers and professors of the same, like unto those two and forty children, which came out of Bethel, and mocked Elisba, saying, come up thou bald head, come up thou bald head. 3 of such as mock and deride at those good means whereby God's wrath may be appeased, and his judgements averted like unto those of Ephraim and Manasseh who laughed to scorn, and mocked the Kings Profs sent unto them. 4 of such as count it baseness to perform God's service, like unto Mischol, who despised her husband in her heart, and likewise mocked him for dancing before God's Ark. 5 Of such as deride the promises of God, like unto those here mentioned, where is the Promise of his coming? 6 Of such as believe not the power of God, but speak against the same, like unto those, who at the raising of Jairus' daughter, when our Saviour said, the damsel is not dead, but sleepeth, laughed him to scorn, or those which derided the Apostles being filled with the holy Ghost, and speaking divers languages; laying, these men are full of new wine, or like unto those which having heard by Paul of the resurrection of the dead, mocked. 7 Of such as doe insult over God's children being in distress, as the people and rulers of the Jews, whilst Christ was hanging upon the cross, derided him laying, he saved others, let him save himself. if he be Christ the chosen of God, as also the soldiers mocked him, comming to him, and offering him vinegar and saying, if thou be the King of the Jews, save thy self. 8 Of such as serve God in hypocrisse, who make profession, and profession do disagree, which is religion, as a cloak to cover their ungodliness, who say in their hearts there is no God, although outwardly they make a profession of his name, like unto the Jews of whom the Lord complaineth by his Prophet, this people draweth nigh unto me with their lips, but their heart is far from me. Lastly, of such as continue and go on in their sins, notwithstanding all the admonitions & threatnings of God's Word, like unto those covetous Pharisees, who having heard our Saviour Preaching against covetousness, derided him, all
Take notice of Scoffers.  Cha. 3.

private admonitions, and exhortations, both preachers and people jointly praying for their conversion: shewing their dislike and hatred of their vices by abstinence from the like in themselves. 2. That we may the better avoid their company and conversation, and so by consequence, their views, with their judgments which do attend the same. For, blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, and again, judgments are prepared for scoffers, & stripes for the back of fools. 3 That both of us, may from our own experience perceive as well the truth of God's Word, as Satan's hatred against the same; the truth of God's Word, as being most certain, infallible unchangeable, already accomplished, or yet to be manifested in it's own time, which shall undoubtedly come to pass, as if it were already accomplished. Satan's hatred thereof, by raising up from time to time enemies and adversaries thereto. If, say, we take notice of the scoffers and scorners of religion, we shall perceive, as well the truth of God's Word, which foretold there should be such, as Satan's malice, and implacable hatred against the truth, in raising and stirring up the same.

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Ver. 3. Diverse sorts of scoffers.

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Papists scoffers of God.

all which several sorts of people are plain mockers and scoffers of God and good men, by all which it appears that there are whole multitudes of scoffers and scorers in these our days.

And yet all this while I have not spoke one word of the Papists, who are no less scoffers and mockers of God, than others are. They acknowledge Christ to be a King, but the Pope must controul him, both in making laws of his own to bind the conscience, as also in adding and detracting from Christ’s Laws, what he will. They acknowledge him to be a Saviour of himself, by meritting salvation; they acknowledge him the mediator between God and man, and yet pray unto the Saints, to bee their intercessors, what is this, but to make a mocke of Christ? They acknowledge the scriptures to be the word of God, yet no translation must be used but their own, no sense allowed, but that which the Pope authorizeth, and fettereth downe, and what is this but to make a mocke of God’s Word? As I hope you are not of this order of scoffers, so also endeavour and labour, that you bee not of any the other orders, take notice of your selves, take notice of others, that both you your selves may amend, and likewise may strive for the amendment of others. Thus of the first.

The second is this, that There hath not beene any time so perfused with scoffers and scoffers of religion, as the last days, from the Ascension of Christ unto his second comming unto judgement. Yea the higher that day draweth, the more this number increaseth, hereof Saint Paul enformeus us. This know also, that in the last days perilsous times shall come, for men shall bee lovers of their owne selves, &c. And Saint Jude putteth the people in minde, that the Apostles of our Lord Jesus Christ told them; there should be mockers in the last time, who should walk after their owne ungodly lusts. This our owne experience, compared with such things as we finde recorded in preceding ages, confirmeth. All people are either Infidels or Christians; if Infidels, then are they scoffers and scorers, as well
well of our God, as of Christ, Christians, & true religion. If Christians, then are they other Papists or Protestants. If Papists, then are they (as you have heard) scoffer and scorners, both of God, of Christ, of his Word, of us his servants, and our serving of him. If Protestants then are they such which do clythe make a show and profession of godliness, or which make no show at all. Of those which make no profession of sincerity, there are some Atheists, others drunkards, swearer, whoremongers, &c. all which are scorers and mockers of God: If they make a show of godliness, then do they it, clyther in hypocrisy, or in sincerity; if in hypocrisy, then are they clyther heretics, schismatics, civil men, as they are termed, or such as affect popular applause and commendation, whose practises in private doth not agree with their publick professions, as those which outwardly pretend purity and holiness, and their desire to advance God's glory, but inwardly are defiled with monstrous abominations, living in malice, covetousness, adultery, and the like, all these I say, (together with such as were mentioned in the preceding doctrine) being scorers and mockers, it followeth, that there remaineth only a few, a handful which in purity and sincerity worship God, and therefore that we may truly say that there hath not been any age so pestred with scorers and mockers, as in this last, yet these times, wherein we live.

The Reasons hereof are these. 1. Because heresies and heresickies have more abounded in these last times, than formerly. 2. Because the Devil hath great wrath, because he knoweth he hath but a short time. 3. Because people are more secure and careless, than formerly. 4. Because men and women have left the fear of God, than formerly, do not tremble nor stand in awe of God's judgments, do not make conscience of their ways, take more liberty to sin against God, do more desire to sin religious, than to be religious indeed. 5. Because even such as do make a godly show of purity and holiness, doe for the most part by their rashness and indiscretion scandalize their profession, open the mouths of God's enemies to blast them, to scorn, scoff, and make atre-
The last dayes most pastured with scoffers.

Hence it followeth

1. That Satan's envy and malice both against God and man waxing exceeding great, he doth not rest contented with those many millions whom he hath already destroyed, but still inveigleth to destroy more, he careth not by what means he have people, if he can have them at all. It is all one unto him, whether thou leavest thy life in drunkenness or in swearing, or in malice, or in theft, or in whoredom, or in any like manner. If any one of them will serve his turne, if thou walkest, and insensibly continuest in any one of them, it will at the length bring thee to hell. The more God doth manifest his love unto us in offering the means of our conversion, his holy and heavenly word, the more doth Satan manifest his hatred, in making us to scoff and mock at the same. The nigher the day of our redemption draweth on towards us, the Divell would have us through some to withdraw farther from it.

2. That this is the last time, these the last dayes, wherein we live, at all times there have been some mockers and scoffers, but not so many as now. Scoffers in hearts, scoffers in words, scoffers in action, which may be proved by the very phrase and contentions, by the envy and malice which is betweene neighbour and neighbour, according to that of Solomon, cut out the corner, and contention shall get you, yea strife and reproach shall cause

3. That all of us should be circumspect and careful that we be not seduced or stangled by such, we must not be withdrawn from our profession by their mockings. Good Isaac was not freed of them, neither Job, nor David, yea that Apostle reheasseth us, that divers had tryall of cruel mockings and scourgings, yee must also be careful not to give any occasion unto the enemies of God to blaspheme, walking circumspectly, in an holy reverence, as well of God, as his word, his truth, religion

2 Sam. 12:14.

Rom. 2:14.

1 Thess. 5:17.

Pro. 22:10.

Heb. 11:16.
Vis. 3. Scoffers of Religion walk after their own lusts. 419

Scoffers and scorers of Religion walk after their own lusts, that is, seek and order the course of their life, both in regard of doctrine and manners, according to their own corrupt reasons and affections, following them as their guide. This S. Jude confirmeth in the forementioned place, that there should be mockers in the last time, which should walk after their own ungodly lusts. This our own experience confirmeth, mockers and mockers of religion are insensible, doth but jest at, and deride the best counsels which is given them out of God's word, will follow their own lusts and affections without controulment.

The Reason is plain, even because they have the contempt of God's word grounded in them, having fully resolved not to yield obedience thereto, whereby it commeth to passe, that the inordinate and evil motions of their inner man, against the law of God, as a branch or fruit proceeding from their own natural corruption, rule them as they will, lead them whither they list.

Hence may we perceive a main difference betweene the children of God, and those which scorn and scoff at religion. God's children though they have lusts, though they are subject unto many small sins and rebellions, yet do they not live in them, they are not slaves unto them, they walk not after them, when they are tempted unto some they grieve, and give not ready and willing assent unto the temptation, if through frailty they give their consent, yet it is not their full consent. They do it against their will and purpose, if they put their lusts in execution, they lie not in them, walk not after them, but doe againe recover themselves, whereas by the contrary, scorers and scoffers of religion, yea all unregenerate and reprobate persons, they live in their sins; they are slaves unto their corruptions, they walk after their lusts; they doe readily yield to temptations, they give their consent unto them, they do literally live, they do not jest in their.
420. The godly though they have lust, yet live not therein.

and so go on in that way which leadeth to damnation. Oh the
brutishness of those men which to satisfy their carnal appe-
tite forsake God, walking after their own lusts, imitate
we not them in their brutishness, if the blind lead the blind,
e both fall into the ditch, and if we walk after our own
lusts, we cannot but perish, let us not provoke God to wrath
and indignation against us, through our immoderate walking.
if God be God, follow him, there is an enmity betweene God
and thy lusts, if thou wouldst follow God, thou must not
walk after thy lusts, if thou walkst after thy lusts, thou
doest not follow God, nyther continuing in that course, canst
follow him, consider what St. John saith, I saw not the world,
niether the things that are in the world, if any man love the
world, the love of the father, is not in him, for all that is in
the world, the lust of the flesh, the lust of the eyes, and the
pride of life, is not of the father, but of the world, and the
world passeth away, and the lusts thereof, but he that abideth
the will of God, abideth for ever. If we walk after our lusts,
the love of God is not in us, wee walk after those things
which proceed not from God, and which will vanish away,
which will not always continue. Our lusts are as wild Colts
which must be broke at first, or else they will afterward prove
intractable, we must subdue them, get the mastery over them,
and then we shall finde them in some measure serviceable unto
my working togerether for God.

Before I leave this point, take we notice of these three things
observable from the same.

1. That there is lust or concupiscence in every one, there-
fore it is said here, which walk after their own lusts. This
is of two sorts, Originall and Actuall. The former being the
fountains and root of all other sinner, The latter the senate
of the corruption of our hearts. The former is an impotency
of the heart, whereby it is inwardly dispos'd to the desire of
this or that evil, of which S. James speaketh, every man
when he is tempted is drawn away by his own concupiscence.
The latter is every inordinate and evil motion of the inner
man against the law of God, which springeth as a branch from

the
the former race, of which S. Paul. Let not some raise in your mortal bodies, that ye should obey it in the lusts of, where by lusts are meant, the frames and motions of lusts springing from the former fountain. Hereof there be two degrees, for sometimes it is sudden, and sometime voluntary; the former is the first motion of the mind conceived, but without consent, the latter is the motion conceived, with consent, purpose and deliberation, both which are sinful. The consider amongst which is enough to humble us, yes to incite us unto circumstantial wariness, lest our original lusts produce actual lusts, and those at first sudden motions, and without consent, become sinners with consent, purpose and deliberation, labouring to cleanse our selves from all filthiness of the flesh and spirit, perfuming holiness in the fear of God.

2 That mockers and scoffers of God, have their hearts filled with ungodly lusts, they walk not after one but after many lusts. They which have no fear of God before their eyes, who do not make conscience of their ways, which despise and mock the threatenings of God's word, which scoff at religion, which deride and jest at sincerity, and the profession of God's truth, have many lusts, which through the Devil's temptations working often by external objects, they doe daily follow, their original concupiscence producing in them many actual lusts and rebellions. Oh that our eyes were opened, that we might behold those many abominations lurking in the former hearts (which the Scriptures clearly discover) that we might the better avoid them, and destroy their fumes.

3 That mockers and scoffers are vassals and slaves unto their own lusts, which reign in them, and cause them to give attendance upon them, which they are forced and compelled to obey; by them their hearts are withdrawn from God; they give count upon them; they practice them, they keep a constant and staid in sinning; They deny the true God, and exclude him out of their hearts, they set up the Devil, yea their own lusts for their God, they follow them as their guides.
The Doctrine of Christ's coming, etc. Chap. 3.

Guides: they walk, after them: they walk in them: they walk, as they are directed by them, as travelers still follow their guides until they come to the end of their journey, so do these their insinuations, until they come to the end of their journey, their own destruction. Oh that their eyes were opened and their hearts truly touched with the consideration of this their fluster bondage, and travail. Thus of the 3.

The fourth is this, that there is not any point of religion in a manner more opposed, and contradicted by the devil and his instruments, than this of Christ's second coming unto judgment. Here is (say they) the promise of his coming? At one time he persuaded that it was suddenly to come, that hereby he might drive the Thessalonians into desperation, at this time again he persuaded that it was to be at all, where is the promise of his coming? As if they should have said, he will not come at all, there shall be no judgment nor resurrection of the dead.

The reason hereof is this, because there is not any one doctrine, which doth more hurt unto the devil's kingdom, this hindering the increase, growth, and progress of the same. I prove it by these instances. It pointeth out the justice and mercy of God, two especial motives to withdraw men from sin; it pointeth out the happy, and blessed estate of the godly, the woful and miserable estate of the wicked. It sheweth the benefits which we reap by Christ. It induceth us unto the performance of holy duties, to an inducement for reconciliation with God, for the pardon and forgiveness of all our sins. It telleth us, that God will not leave sinners unpunished, and that if in time we do not repent, and obtain pardon, we shall render an account for all our thoughts, words, and actions. It induceth us not to judge of things according unto their outward appearance, but according to their estate and condition, wherein they shall be found in that day; for then the godly, which have here endured much sorrow and misery, shall be exalted, the wicked which have here borne their heads full high,
high, condemned, debase, torment. In a word, there are not any means more forcible to withdraw men and women from covetousness, drunkenness, malice, adultery, idolatry, and the like abominations, than this is, even the account which they must render on the day of judgment. The Devil I say, knowing this, doth by all means oppose and contradict the same, persuading, that either it shall not be at all, or not to soon as we imagine, or not to extreme and fearful as is supposed, and that the punishment shall not always continue, and the like.

Hence we are taught.

1. That (howsoever the Devil and his instruments contradict and gainsay the same, yet) there shall be a day of judgment, wherein all people shall appear before the tribunal face of God, and every man shall be rewarded according to his works; the godly absolved, the wicked condemned, the godly conveyed into heaven, the wicked thrust into hell. God's word testeth it; God's children believe it, the wicked tremble at it, the Devil by his instruments gainsayeth the same.

2. That the doctrine of the last judgement is most needful to be taught and learned in these last days. The Devil endeavoureth to lull us asleep in the bed of security; time abounds, wickedness increaseth, God's children condemned, the wicked commended, all which points out the necessity of the same. The lefe Satan and wicked men can abide it, the more must the ministers of the Gospel ply it.

3. That it is our part and duty every day to meditate of the day of judgment, by the same, repelling all such temptations, wherewith we are assaulted. Our Saviour employeth so much, when he faith, And take heed to your souls, lest at any time your hearts be over-charged with surfeiting, and drunkenness, and the cares of this life, and so the day come upon you unawares. Dost thou disdain to be afflicted, unto hate, unto covetousness, unto theft, unto lying, and backbiting thy neighbours, or unto any other sin? In thoughts, words, or deeds, repel it by this, that the day of judgement will come, wherein thou must be called to an account for all thy doings.
Carnall men cannot judge of Religion. Chap.3

ings, doeth nothing now, where of thou mayst be then afraid to give an account. The more the Divell would have thee forget this day, the more doeth thou remember it, the more hee would have thee to destroy it, the more doeth thou esteem it, that so living here as it becommeth Gods child, thou mayest not say, where is the promis of his comming? (For such scorners who soever he commeth shall finde that it is too soon for them,) but come Lord Jesus. Thus of the 4.

The 5th is thus, that

Such as are carnall and slothfully minded, are ridiculous in their judging and reasoning about points of religion, for (say they,) since the fathers fell asleep, all things continue as they were from the beginning of the creation; and therefore (by their consequents) shall so still continue and endure. This may be confirmed by the speech of Nicodemus unto our Saviour Christ, how can a man be born when he is old, can he enter the second time into his mother wombe, and be born? Our Saviour was speaking of regeneration, he understood him as speaking of mans natural birth, so also by the woman of Samaria, our Saviour sayd unto her, If thou knewest the gift of God, and who it is, that faith to thee give me drink, thou wouldst have asked of him, and he would have given thee living water; the woman sayd unto him, Sir, thou hast nothing to draw with, and the well is deep, from whence thou hast that living water? Thus the Jews murmured at him, because he sayd, I am the bread which came downe from heaven, and he sayd, is not this Jesus the sonne of Joseph, whose father and mother we know? How is it then that he sayd, I came downe from heaven? Soo another time when our Saviour sayd unto them, your father Abraham rejoiced to see my day, and he saw it, and was glad, they sayd, thou art not yet fifty years old, and hast thou seene Abraham? Thus Fellow hearing Paul make an Apologie for himselfe, declaring his life from his childhood, and how miraculously he was converted and called to his Apostleship, sayd with a loude voyce, Paul Paul thou art beside thy selfe, much learning doth make thee mad. Thus in these our days, if we would take notice of the
arguments used by famelists, Anabaptists, Arreists, Papists, and the like, thoroughly weighing and trying them by the balance and touchstone of God's Word; we should finde them (for the most part) childish, foolish, ridiculous.

The reasons hereof are these two. 1. Because they judge according to the present outward appearance, which our Saviour reprehended in the lewes, when he said, judge not according to the appearance, but judge righteously judgment: yea though even the godly themselves have been deceived, as was Samuel, when he would have anointed Eliab. 2. Because they perceive not the things of God, of which Saint Paul speakes, the natural man perceiveth not the things of the spirit of God, for they are foolishnesse unto him, neither can hee know them, because they are spirittually discerned.

Hence it followeth

1. That carnall and fleshly minded people, scoffers and scorner of God, are must to judge and determine in matters of religion, walking after their owne lusts, not being guided and directed by God's Spirit, it's impossible for them to comprehend the benefit of our redemption through Christ, the doctrine of God's eternall predestination, the nature of justification, sanctification, and the like.

2. That therefore wee must endeavour to vanquish our owne affections, to conquer our lusts, to bee endowed with knowledge, holinesse, and the other graces of God's Spirit, that so being spirituall, we may discern such things as are spirituall. Thus of the 5.

From this last laid downe in these words, for since the Fathers fell asleep, all things continue as they were from the beginning of the Creation, three things may bee noted.

1. The wonderful providence of God, in the maintenance and preservation of those things which he hath created, the Sunne, the Moone, the stars, beasts, fishes, fowles, bearbes, trees, man, and the like. A cleere demonstration of his Deity, an evident

Reasons.
1
1 Sam. 16.6
2
1 Cor. 2.14

Use.
2

All things continue, &c.

Obf Gods providence in the preservation of his creatures.
evident argument to prove that he is God.

2. That death is but a sleep, and man dying, as a falling asleep, a comparision very frequent in the scriptures: both of the Old and New Testament: sleep being the brother of death, the like thing happening to them that are asleep, and to them that are dead, both resting from their labours, neither of them thinking of this life, death being nothing else but a continued sleep, and our burying places, sleeping places, out of which we shall arise at the last day. An argument or motive against the fear of death, as being unto the godly a comfortable and sweet sleep, to whom it may appear, that of the wise man, When thou liest down thou shalt not be afraid, yea thou shalt lie down, and thy sleep shall be sweet: when thou diest, thou diest in peace, thou sleepest in peace, without fear, from which God himself being thy watchman, shall in his own time awake thee. Rapha the son of Jair, yea, without shock, thou canst no more enjoy everlasting life, than without sleep thou canst prolong thy natural life. Sleep is natural unto man, so is it appointed that all men shall die, sleepe commeth upon us every day. Oh that we could thereby be drawn unto a daily meditation of death, that our inclination unto sleepe may put us in mind of the certaintie of our death, our beds may put us in mind of our graves, as our bed-clothes, of the earth: wherewith we shall be covered.

3. That the wicked through the subtletie of the Devil, doe even abuse God's blessings, his love unto man, his providence over all his Creatures, to uphold and commend them in their errors. Thus in this place doe these scoffers andorners of God, fight against him with his own weapons, abusing the works of God's providence, and preserving, whereof they should have made this use, even still to bee thankful unto God, and still to depend upon him. Thus of the 3 particular.

Ver. 5. For this they are willingly ignorant of, that by the Word of God the heavens were of old, and
Ver. 5. A confusion of scoffers.

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the earth standing out of the water, and in the water.

6. Whereby the world that then was, being overflowed with water, perished.

7. But the heavens and the earth which are now by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.

These with the two following verses contain the third particular to be observed in the former part of this chapter, namely a confusion of such scoffers and scorners, already mentioned, which deny, that the world shall be destroyed, that our Saviour shall come unto judgement: whose ridiculous reason of this their blasphemous assertion was this, because the course of nature, is now all one, as it was from the beginning. It was thus concluded, if the world hath already endured for many ages, it shall also endure for ever, and so by consequent neither shall the world be destroyed, neither shall our Saviour come unto judgement. But the course of nature is all one as it was from the beginning, the world hath already endured for many ages, therefore it shall still endure, it shall never be destroyed, therefore shall be no judgement at all. This argument our Apostle denyeth, shewing the falseness as well of the Proposition, as of the Assumption. The Proposition is this, if the world hath already endured for many ages, it shall also endure for ever; our Apostle answereth, not so, because God was able by his word to create the world, and all things therein, to be able by the same word to dissolve, and destroy it. This is implied in these words, by the word of God the heavens were made, and the earth standing out of the water, and in the water, by his word, that is, his decree, ordinance, will, and beck (as the word is elsewhere taken) he made them, he seperated, and divided them, he made the earth appear, the waters being gathered together in one place. Therefore by the same word, he is able to destroy the world, which he then created. This he proveth

A confusion of the preceding argument of these scoffers denying the coming of Christ.

The falseness of the proposition.

Heb. 1:3.
Why Epicurus deny Christ's coming. Chap. 3

The falsity of the assumption.

Veth by the testimony of their own conscience, in these words, for this they are willingly ignorant of, that is, they knew this truth, or else may know it, of the Scriptures, but they dissemble, they are willingly ignorant thereof; they doe of purpose suppress the same.

The assumption is this, the course of nature is all one as it was from the beginning of the Creation, the world hath already endured for many ages. Our Apostle denieth it. The world that then was (faith he) being overflowed with water, perished. It may be thus framed. If since the creation, the world hath been destroyed, then the course of things is not all one, as from the beginning of the creation, but in the days of Noah, the world that then was, being overflowed with water, perished, that is, the waters returning unto their former place; this world, that is to say, the beauty of the earth which we see, and all living creatures, which live upon the earth, perished. Therefore all things continue not as they were from the beginning of the creation. Thus the adversary being confuted, our Apostle doth from his own reason alleged against them, conclude in the 7 verse, that the heavens and the earth, which are now by the same word, are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men, he pronounceth, I say, that it shall not be harder for God to burne heaven and earth with fire in that day which is appointed for the destruction of the wicked (which thing he will also doe) than it was for him in times past to make them with his own word, and afterward to overthrowe them with water.

The particular parts to be considered are two, 1 a confessation of error, 2 an avowement of the truth. The confession of their error, is laide downe in the 5 and 6 verses, containing matter, both of reprehension and instruction. Reprehension of their willful, willing, and affected ignorance, of such things as they should and might have knowne. Instruction, I in the same things whereof they were willingly ignorant, namely 2. about the creation of the world, which both in regard of the manner, and matter thereof,
Ver.5. **Gods Word a preservative against evil**

thereof, was by the **Word of God**: by which the heavens were of old, even the **eye** with the diverse regions, and hemispheres thereof, ruled thereof. heavens in the **plural number**: and the earth appeared, the waters being gathered together into one place. 2 About the **destruction** or the world, which is either past, or to come, past, by water, to come, by fire. The **utterance** of the truth is laide downe in the 7 verfe, wherein our **Apostle** declareth, that this world, referred by **God's Word**, shall at the day of judgements, and **perdition of ungodly men**, be destroyed by fire.

From either part one observation may be gathered.

From the first, thin, that

The **Word of God** revealed in the scriptures is the ordinary and especiall means both to be preserved from error, and to confute all erroneous opinions. To be preferred from error, implied in these words, for this they willingly are ignorant of, that by the **Word of God**, the heavens were of old, and the earth standing out of the water, and in the water as if he should have said, if those scoffers and mockers, which deny Christ his second comming unto judgement, or that there shall be an end of this world, would but diligently search the scriptures, as both they may and should, they could not gainsay such undoubted truths, they could not fall into such errors: To confute all erroneous opinions. Those scoffers denied that Christ would come unto judgement; where is (say they) the promise of his comming? for since the fathers fel asleep all things continue as they were from the beginning of the creation; them with their opinions our apostle confutes: by propositions, reasons and examples out of the holy scriptures. for this (saith he) they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water, whereas by the world that then was, being overflowed with water, perished, but the heavens and the earth which are now, by the same word, are kept in store, referred unto fire against the day of judgement, and perdition of ungodly men. Hence 1 say, it followeth clearly, that the word of God, revealed in the
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<td>Acts 17:11</td>
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The scriptures, in the ordinary and especial senses, both to be preferred from error, and to confuse all erroneous opinions. This Saint Paul confrumeth, when he saith, all scriptures are given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works. Thus did our Saviour confute the Sadducees, which denied the resurrection: ye do err (faith he) not knowing the Scripture, nor the power of God: have you not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. For this cause after he had reproved the insubordination of his two disciples, that went to Emmaus, beginning at Moses and all the Prophets, he expounded unto them in all the scriptures, the things concerning himself. This was the cause that Peter and John were ignorant of our Saviour's resurrection, even because they knew not the scripture, that he must rise again from the dead. Thus Paul as his manner was, went into the Synagogue of the Jews, which was at Thessalonica, and three Sabbath days conferred with them of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead, and that Jesus, whom he preached unto them, was Christ. Thus a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, coming to Ephesus, with much persuading the Jews, and that publickly, forming by the scriptures, that Jesus was Christ, for this cause the Brethren which were more noble than they in Thessalonica in that they received the word with all readiness of mind, searched the scriptures daily, whether these things were so, whether Paul preached unto them error or truth. Hereby God holy Martyrs from time to time, were preferred from error, and heresies, would not either for hope of reward, or fear of punishment yield unto the pernicious doctrine of God's enemies; a number of them (being otherwise unknown) by their knowledge and reading of the scriptures, convinced their adversaries, putting even great Bisho—
Ver. 5: How to be preserved from error.

Learned Doctors unto silence, for this cause are those many exhortations to search the Scriptures, to give ear unto them, to hear the word, to meditate therein, to believe it, and the like, and those many commendations thereof, as excellent, sweet, clean, pure, profitable and the like, expressed by many severally &c., as of a lansborn sword, sheele, meal, &c., wine, and such like.

The reasons hereof are these. 1. Because they contain an evidence of God's will, of those duties which he requireth to be in us, of perseverance in the truth; and courage to withstand the gain-sayers. 2. Because they furnish us with the knowledge of the truth, and so of God's will, saying of the right way, this is the good and old way, walk in it, &c., of the bad way, come out of it, depart from it. 3. Because they contain variety of reasons, manifold motives, both to preserve us from error, & to confute all erroneous opinions. For example, To preserve us from error, amongst many others we have two sorts of reasons. The former may be taken from the commendation of the truth, as that it is pleasant, profitable, constant, &c., the like. The latter, from the danger of error, as that it is hurtful for body, soul, estate, friends, &c., the like. Again, to confute the adversary, either Papists, fanatics, Anabaptists or the like, there is no easier, no surer, no readier way then the scriptures. 4. Because there is nothing which can so much convince the conscience, as doth God's word, our own, if we run into error, others continuing in their errors. This prevailed so farre with King Agrippa, that when Paul spake unto him, King Agrippa believest thou the Prophets? I know that thou believest. He answered, almost the perfunctorily, me to be a Christian; yes and when they were gone aside, they talked betwixt themselves, saying, this man doth nothing worthy of death or bonds, to this purpose speaketh the Abbot Panormitan (as Master Fox relates,) I would (faith he) rather believe one Lay person, bringing for him authority of Scripture, then an universal council, that ordaineth or defineth a thing without Scripture. Hereof may be made a twofold use, one...
Two sorts of ignorants.

Visit of Reproof.

For Reproof, unto all such as are ignorants of God's word, let us come down in the scriptures. If it bee the especial means, whereby we may be able to oppose our selves against God's enemies, confusing, and convincing them, why should any of us be ignorant of it, especially in this unfoolish of the Gospel, thus exposing our selves into danger, when we neede not, being dumbe and silent in the cause of Christ, when as otherwise we might be courageous? Ignorants are of two sorts. 1. Such as continue ignorant, by reason of the lack of those helps whereby they might attain unto knowledge, namely the preaching of the word, administration of the sacrament, conference with God's children, and the like. 2. Such as are wilfully ignorant, as do willfully and of set purpose affect the same; having the means whereby they might attain knowledge, but contemning and despising the same, which was the same, of those scoffers and mockers, here mentioned, they were willingly ignorant, their ignorance was affected. There are degrees in this; and a gradation in ignorance: it is a sin to be ignorant in that we should know; but a greater to be ignorant in this, we are both bound to know and have means to attain; great is the same of ignorance: errors and things committed upon ignorance must have their sacrifice. And David prayeth God, not to remember the sins of his youth nor his ignorance. Ignorance is our common plea (a sin for which men seldome repent) which notwithstanding will not stand us in this before God's judgement seat. Ignorance in the scriptures is no excuse for a Judge, neither can ignorance in christianitie excuse: the Christian, ignorance upon negligence, shall no go unpunished, yet herewith in these days are too many infected, too too many affected. As the adder foppeth her ears at the sweetest charmer, so they hee the milt wholesome admonition, refusing to understand, pleasing themselves in this their folly; with-holding their eyes from beholding the light, and their minds from discerning the truth. Another

For Exhortation, unto every one of us in these latter and present
Ver. 7. The creation of the world, &c.

For Exhortation. Unto every one of us in these last and perilous times wherein heretics and heresies do so much abound, to fickle unto our weapons, run unto our fortress, make use of our shield and buckler, even the holy Scriptures, whereby we may continue in the truth, confute all erroneous opinions. Oh that we could truly love them, search them, hear them, believe them, meditate upon them, use them as the subject of our contemplation and discourse. As those which are at all times in danger to be assaulted by their enemies, have their weapons always in readiness, so seeing we are at all times in danger of false teachers, we must in like fort have our spiritual weapons in readiness, being eyster so conversant in the Scriptures, as that we may be able upon the sudden to reason with any adversary, which is best or else (which is more easy) to reduce arguments from such and such places of Scripture against this or that error, whereby we may be able upon a short advertisement to dispute against the same. For example, reading the first verse of the first Psalm, we may observe therein, an argument against scoffers, reading the fourteenth Psalm we have an argument against slanderers, swearers, and usurers; reading the 23. Chapter of S. Luke, verse 43. we have an argument against purgatory, reading the 50. Psalm, and 15. verse, we have an argument against invocation of Saints, reading the 3. Chapter of the Roman and 28. verse, we have an argument against justification by works; thus drawing arguments for the confirmation of all manner of errors and vices. Thus of the former.

From the second that, that
As by the decree, ordinance, will, and becke of God, the heavens and the earth were created in the beginning, and there after the earth being overwhelmed with water perished, so by the same, the heavens and the earth which are now, are upheld, and kept in store, reserved unto fire against the day of judgment, even the day wherein the ungodly shall be destroyed. This doctrine consisteth of three parts, the 1. concerneth the creation of the world, in these words, by the word of God, the heavens

But the heavens and the earth which are now, &c. D. As by God's decree the heavens and the earth were created in the beginning and they after the earth was drowned, so by the same they are refered, &c.
How God created the world.

The creation of all things

The destruction in the days of Noa.

The efficient cause of the creation. God's word. The use of old.

The manner how they were created. God divided the earth from the water.

The earth standing out of the water and the earth standing in the water. The destruction thereof in the days of Noa, in these words, whereby the world that then was, being overflowed with water, perished. The destruction thereof on the day of judgement, in these words, but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.

Touching the first four things are to be considered. 1 The efficient cause of the creation. God's word, that is, his decree, ordinance, will, and beke, by which every thing was made, without which there was nothing made. 2 The time of the creation of old, or as it is Gen. 1:1. In the beginning, that is, then when the things which are now, begun to be. 3 The matter created, the heavens and the earth, the heavens, that is (as some judicious Interpreters doe understand them) the ayre, called the heavens in the plural number, in respect of the divers regions fayd to have bene of old, because they were amongst the first of the creatures, and in another manner then now, that is, calm and free from cold winds and tempests, the earth, that is, the earth it selfe, with such things as are usefull for the sustenation of mans life, as corne, grass, trees, beasts, and the like. 4 The manner how they were created. God divided the earth from the water; the waters being gathered together into one place, the earth appeared; the earth standeth out of the water and in the water, out of the water because made out of it, and by the water, because hereby, as by a kind of glue it is as it were cemented, and made to hang together, which otherwise would dissolve and vanish into dust and ayre, or conflitit out of the water, that is, by being discovered, when at the word of God, the waters were gathered together, and by the water, that is (as Boza hath it) because by the divine disposition it is all full of veins of water, even as a man's body is full of blood, or out of the water, as the matter thereof, and by the waters, because without water it could not be fruitful, or out of the waters, and by the waters, because at the first no earth appeared, but all was covered.
Ver. 7. **How God created the world.**

covered with water, which being commanded to gather together, the earth appeared, which is, as it were by the waters cemented and congelatinated.

The 1 informeth us of God's power, he being the only Creator of all things, who of nothing produced all such things, as now are.

The 2 informeth us of his eternity, as being from everlasting.

The 3 informeth us of his love and goodness, in that he would vouchsafe to make the world, having no neede of it (as having beene from everlasting without it) and bestowed upon us the use of his creatures for our preservation and maintenance.

The 4 informeth us of his wonderfull wisdom, who could thus distinguish betweene the heavens and the earth, the earth and the waters, the waters and the waters. Thus of the 1 part.

Touching the 2. The destruction of the old world in the days of Noah two things may be noted. 1 What things were destroyed. 2 By what meanes they were destroyed. The things which were destroyed were the heavens and the earth, not in regard of the substance of them, but in respect of the inhabitants, and the outward forms of the earth, which by reason of the waters long occupying the place thereof was made groser, and the earth more muddie, and the waters thicker by reason of the long commissio[n] of the earth & water together. The meanes whereby they were destroyed were waters descending from above, ascending from below, the windows of heaven were opened, and the fountains of the deep broken up, and the world was drowned.

For the 3 we may conceive that God is an enemy unto sinne, cannot abide in his creatures, and that sinne draweth God's judgments upon the creatures, such is the nature of God, such is the nature of sinne.

For the 4 that no element, no creature can be profitable unto us, without the special blessing of God, both water and fire are profitable, yet did the world perish by water, and shall be consumed.

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The world shall be destroyed.  

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<td>The destruction of the last judgement. The matter to be destroyed, the heavens and the earth which are now. How they are now upheld by the word of God. By what means they shall be destroyed by fire. At what time. The lot of the wicked on that day.</td>
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| Confused by fire. Thus of the 2 part. Touching the 3. The destruction of this present world at the last judgement, five things may be noted. 1 The matter to be destroyed, the heavens and the earth which are now, not differing in substance from those which were before, but in quality. 2 How they are for the present upheld, even by the decree, ordinance, will and becks of God. 3 By what means they shall be destroyed by fire. 4 At what time they shall be destroyed at the day of judgement. 5 The lot and portion of the wicked at that day, they shall be destroyed, this being a day of the perdition of ungodly men. From the 1 may be gathered, that sinne is as odious unto God now as it was of old, doth and shall doe as much hurt unto the creatures as is did in the days of Noah. For upon the sudden all things in heaven and earth shall perish by fire, all being turned into a fiery flame, and burnt to ashes, as then all things were changed by the waters. From the 2 that God is not only the Creator of the world, but also the preserver, upholder, and maintainer of the same. From the 3 that God hath divers ways whereby to execute his will, all the elements, all the creatures being his servants. From the 4 that there shall be a day of judgement, howsoever foes and mockers make a jest at the same. From the 5 that howsoever the ungodly doe here bear a great way, advance and extoll themselves above measure, yet shall they on the day of judgement have the sentence of condemnation pronounced against them; that day being unto them a day of perdition. Thus of the 2 part. The truth of the preceding doctrine explained by its several parts may thus appear. 1 Because the word of God's purpose and decree is immutable, his will unchangeable. 2 Because God's power is always one and the same. The power of man sometimes increaseth, sometimes decrease, but with God it otherwise, there is no time wherein he is not infinite in power, it is as ever, as possible for him to destroy the world, as
Ver. 8. Why Christ's coming is delayed.

as it was to make the world, the psr cannot withstand the poster, nor the creatures their Creator. 3 In regard of the reward which is promised unto the godly, the punishment which shall be inflicted upon the wicked, if the world should not have an end, and Christ come unto judgement, how should either the godly be rewarded or the ungodly punished?

This serveth partly for reprehension, partly for exhortation.

For Reprehension. 1 Unto such as scoff and mock at Christ's coming unto judgement, as deny that the world shall have an end, not considering either the infinite power of God, or the unchangeableness of his decree. 2 Unto such as believing this doctrine, yet remaine constant, heaping up riches, which shall be consumed by fire.

For Exhortation, be persuaded of the certainty of this divine truth, as God created the world, and did formerly destroy it by water, so shall he destroy it by fire. Continue not in thy sins, for there shall come a day of payment for all, when thou shalt be called to an account and rewarded according to thy works.

Ver. 8. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand yeares as one day.

7 The Lord is not slack concerning his promise (as some men count slackness) but is long suffering toward, not willing that any should perish, but that all should come to repentance.

Followeth in these verses an answer unto a maine objection of those scornful adversaries. The objection is this, If Christ be to come unto judgement, as yee preach, & he himselfe hath promised, then why doth he so long delay his comming, why hath he not come all this while, many hundreds of yeares being past since the promise was made? sure he is eyther unwilling, or if willing yet unable to accomplishe his promise. The answer is:

F. 3  

An answer unto an objection. The objection
The answer to the former, it is taken out of Psalme 90. for a thousand yeares in thy sight, are but as yesterday, when it is past, which the Apostle amplifieth by the like sentence, one day is with the Lord as a thousand years, as if he should have sayd, although a thousand years seeme unnot, to be a very long time, and so the world seemeth to have endured very long, as having continued some thousand of yeares, yet with God no time seemeth long with him, there is no place for such distance of time, shorter or longer, as it is with men, he doth invariably behold, all things, past, present, or to come, in respect of him the greatest time and the smallest differ not, to whom all times are present, who shall undoubtedlie performe that which he hath appointed, God is not subject unto time, but is eternall and infinite, to him nothing is past, nothing is to come, but all things are present, he knoweth the end when it shall be, he is patient in his sight, in his promises he doth not follow our corrupt lust or carnall desire, but his own eternall and unchangeable counsel, by which answer our Apostle doth not onely eneavour to speake of the reaping of the godly at the delay of this day, but also to terrifie the wicked with the consideration of their present destruction, hereof our Apostle would not have us ignorant, and therefore doth by a loving compellation exhort us to the knowledge of the same, beloved ( faith he) be not ignorant of this one thing, that one day is with the Lord as a thousand yeares, and a thousand yeares as one day.

This answer of our Apostle is by divers falsely and erroneously abused, for there are some, which draw it, to prove the continuance of the world to be 6000 yeares, according to the number of the days of the weeks, for (say they) God was five dayes in making the heavens and the earth, and he rested the seventh day, now every day is a thousand yeares as Saint Peter faith, therefore about 6000 yeares from the creation the end of the world shall be, To whom may be answered, that whether the world shall continue five thousand yeares in all, is uncertain, likewise it is not to continue so long, but this place speaketh nothing to the purpose, yeasse from the same a like reason might

The world (as they say) shall last six thousand years; therefore the world shall last but six days. 2 There were some which taught from hence, that the day of judgment should continue and endure for the space of a thousand years, to whom we might answer, that our Apostle doth not simply say, one day is with the Lord a thousand years, but one day is with the Lord as a thousand years, yea if this had been his meaning, that the day of judgment would endure for the space of a thousand years, it had been superfluous to have added with the Lord, because it would be even so by the computation of men. 3 There were some which understood it, as a reply against divers objections of false teachers, as if they should lay unto us, that we might do as we would ourselves, seeing the day of judgment doth not come for a great time, we might answer, that whatsoever is done in a thousand years, the Lord beholdest as if it had been done but the former day, if they shall lay unto us, that though we should repent if it were possible for a thousand years together, yet we should not obtain pardon for our sakes, we might answer, that true and unfeigned repentance, though but of one day, is as of a thousand years standing, if they should lay unto us, we need not so readily and labours, to be so careful and industrious, seeing even one day were enough, we might answer, that even a thousand years were to be spent, as if it were but one day. Finally if they should say unto us, that although the day of judgment shall be, yet we need not fear it, seeing there are so many thoughts, so many works of men, that if they should all be discussed and called to an account, even a thousand years would not suffice hereunto, and yet the Scripture nameth only a day of judgment, so that by necessary consequent many things should be concealed from the judge, we might answer, that one day with the Lord, is more than a thousand years with us, thus do these Spiders suck poison from this sweet hearse. Thus of the former answer.

Touching the latter, it sheweth the true cause why the Lord
Christ restraining his coming, etc. Chap. 3

Lord doth deferre his comming; he is not slacke concerning his promise, as some men count slackness, men count such slackness, which linger and put off to doe a thing beyond the appointed and due time. God is not such a slacke one, he is not one that negeth his seconde to come later then he shoulde, he will surely come, because he hath promised, and that neyther sooner nor later, then he hath promised.

Quer. But then why doth he not come out of hand?

Answ. Even because he is long suffering to woorde, not willing that any of us should perish, but that all of us should come to repentance, that is, because he doth patiently wair, till the elect be brought to repentance, lest any of them should perish, till their number be accomplished, according to that of the revelation, and they cried with a loud voice, saying, how long O Lord, holy and true doth thou not judge and avenge our blood on them, that dwell on the earth? and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were killed, be fulfilled, so that the words are here as they be understood, he is long suffering to woorde, us whom he hath called, and doth call by his Gospel, not willing that any (to wit of us) should perish, but that all of us (whom be called) should come to repentance. This exposition as it agreeth with the truth revealed in divers places of Scripture, so with the scope of this place, for our Apostle wrote this unto the elect, as is apparent by the beginning of the Epistle, yes the words were not so proper, if they were not shew to be understood. Beside, God is sayd to will any thing, anthropopados, after the manner of men, as he is sayd to repense, to be grieved, or to be angry, so here to will the salvation of all, because he offereth unto them the means of salvation, and doth earnestly invite them to repent and believe, that they may be saved, and in this his willing, he is serious and not relaxing, though in the end he damneth many, even as the former seriously defirthe the saving of the goods in his ship, and yet upon extremity casteth them out into the sea; and this his willing is not vain, but effectual, because by the serving forth thus of his grace, such as are appointed unto life are converted.
& saved, the loving kindness of the Lord moving the to repentance.

This verse is no lefe perverted, and erroneously abused then the former, for from hence divers doe conclude: that the grace of God is universal, or that there is an universalisie of grace, as indifferently offered to all men alike, if they will but receive it, thus also they abuse other places of scripture, namely, Mat. 11. 28. Come unto me all ye that labour and are heavy laden, and I will give you rest, Mat. 18. 11. For the Sonne of man is come to save that was lost. Ezek. 33. 11. As I live saith the Lord, I have no pleasaure in the death of the wicked, but that the wicked turne from his way and live. 2 Cor. 5. 14. 15. For the love of Christ constrainteth us, because we thus judge that if one died for all, then were all dead, and that hee died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. 1 Tim. 2. 4. Who will have all men to be saved, and to come unto the knowledge of the truth, and ver. 6. who gave himselfe a ransom for all, so be justified in due time. 1 Tim. 4. 10. We truflin the living God, who is the Saviour of all men, specially of them that believe. 1 Thes. 2. 2. He is the propitiation for our sins, and not for ours onely, but also for the sines of the whole world. These and the like places are cited in favour of universal election, as if that all were chosen, and that the cause of their damnation, which doe perish is, because they refused offered grace which they might have received if they would, which opinion is contrary unto fundrie places of scripture. True it is, that the common grasse of God is generally offered unto all, either in the bookes of nature, or in the Church, where even hypocrites are called by the Gospell unto salvation, which calling of God is not vain or hypocriticall, but serious, and ordained to a saving end, and on the part of God is sufficient, but the singular and saving grace, even that which worketh effectually, is only proper unto the elect, and so in this sense diverse of the formentioned places may be applied unto all men in general, which are called by the Gospell: But where the singular grace of God is meant, we are not by all, to understand all of every kinde, but some
of all kinds, who being predestinated unto salvation are in time effectually called. To tell this and the like errours, from this and the like places of scripture, this common and true rule must have place, that none of universality, as, all, whatsoever, and the like, must be restrained to the matter in hand, as, whatsoever ye shall ask of the Father in my name, that is, whatsoever according to my will. So, whatsoever they (the Pharisees) bid you do, that do, to wit, according to the Law of Moses. So, they that believed had all things common, that is, all things lawful, and for necessity; all the world taxed, that is, all under the dominion of Caesar, under which a great part of the world was not; all things are lawful for me (faith the Apostle) that is, all things in themselves indifferent. So Christ gave himself a ransom for all, that is, for all sorts of people, so by all in this place, our Apostle means, all the ephes, which were in their time to repent, and so to be saved, for whose sakes, and not in slavelooses, as the mockers accounted, he deferred his judgements, the Lord (faith hee) is longsuffering towards us, opposing us as the ephes to the reprobate, scoffers at God, both in his word, and works. Thus of the latter, and so of the meaning of the words.

One day as thousand year, &c. D. God doth not measure times and seasons according to the corrupt judgement of man.

The observations arising from both are secure. The first is this, that, God doth not measure times and seasons according to the corrupt judgement of man; unto a sinner lying in sin, a long time seemeth short, unto a sinner afflicted for his sin, a short time seemeth long; when we consider the time to come, a few yeeres seeme many; when wee call to minde the time past, many yeeres seeme few, twenty yeeres past seeme but a short time, so many to come, a very long time. Jacob being demanded of Pharaoh how old he was, answered, the days of the yeeres of my pilgrimage are 130 yeeres, few and eeuil have the days of the yeeres of my life beene: his days, though many, seemed to him but few; when will the new moone be gone (said the Israelites) that we may tell come? and the Sabbath that we may set forth wheate, even that short time.
time allowed unto God's service seemed unto them exceeding long, as no doubt our sabbath did unto many of us, but this doth not God judge, he is not subject unto time; the longest and the shortest time; past, or to come, is all one with him, with whom one day is as a thousand years, and a thousand years as one day.

The reason hereof is this, because he is infinite and eternall, he was before time, in his hand is every time and season: time was made and is continued by him, for man, not for him selfe, he remembreth at things past, he taketh notice of all things present, he knoweth all things to come, nothing is hid from him; he followeth his owne eternall and unchangeable purpose.

Hence diverse things may be gathered

1. That the length, distance, and continuance of time, doth not work in God a forgetfulness of us, and his promises made unto us, when Adam and Eve fell, they had a promise of the Messiah; when Abraham was commanded to forsake his own country, he had a promise of the Land of Canaan; when Jacob went downe into Egypt, he had a promise of the returne of his posterity from thence, many hundred years were betwene those promises, and the accomplishment of them, yet were they all in their owne time accomplished. The yeare, the moneth, the day, the houre, the minute are always before Lord Pharaohs butler, was quickly unmindfull of Joseph, but to is not the Lord of his promises, Oh the sweetness of this comfort, whereof (as it is in my Text) I would entreat you not to be ignorant, yet the knowledge of it is so needfull, as that it doth uphold us in the midst of troubles, knowing that the Lord is not unmindfull of his promises, but will performe them unto us in his owne time, which shall be for our greatest good.

2. That God doth call to minde the sinnes and transgressions of the ungodly, of wicked and impenitent persons, though happily many yeeres are gone committed. The wicked no doubt forget their owne sinnes; the swearer, how often he hath sworne: the drunkard, how often he hath beene drunk: the whoresemonger, how often he hath defiled and sinned against
gainst his own body, the sinner notwithstanding how often, & many be wronged, & the like, but God hath them all written in the book of his remembrance, Cain's murdering of Abel: Cain's smiting of Noah's son perverting of Jacob, Iacobus's, Ishmael, Nebuchadnezzar, are now as fresh in his remembrance, as if they had bin done yesterday. Oh what sorrow may this world in the hands of the wicked, who have all their days gone on in sin, yea, what torment unto these which continue in the wicked footsteps of their ungodly progenitors, such (yes all of us) but need to pray with the Psalmist, Oh remember not against us former iniquities, or the impieties of our forefathers.

Phil. 11. 4. That we ought not to repine at the delay of God's promises, measuring them by our carnal and corrupt judgement, he is not then negligent and careless of us, when he delays, for all things are liable unto his providence, it were more fit that we should with silence and reverence in assured confidence, wait for the accomplishment of his promises.

4. That we must submit our wills unto God's, but for the length and shortness of time, God is the ginder of time, bowing thereof upo's some, more, upon others less, whether he give us, much or little, more or less, we must be content, endeavouring to employ what we have, in his service. Finite creatures, cannot be like an infinite God, mortal creatures, like an everlasting God; yet herein let us imitate our infinite God, our eternal Father, that as with him a thousand yeeres are but as one day, one day as a thousand yeeres, so it may bee with us, especially if the shortest time in some bee as a thousand yeeres, the longest time in the performance of God's service, as one day may, a minute of an hour, as no time at all. Jacob served seven yeeres for Rachel, and they seemed unto him but a few days, for the love he bare to her. If we did truly love God we would not be measured in the performance of his service, according the Sabbath the longest day of the weeks, that hour wherein we hear the word, to be the longest hour in the day. And if we did truly hate some, we would count the shortest time in sinnes, to be too
too long, Even in this God as a pattern goeth before us, be esteemeth (as we may so speake) the longest time wherein he poureth blessings upon us, to bee but short, and the shortest time wherein we continue in sinne, to be exceeding long, wearying himselfe in waiting for our repentance, to mult we doe, esteem the shortest time in sinne, to be too, too long, the longest time in performing the worhsip and service of God, to bee but short, one day as a thousand yeeres, a thousand yeeres, as one day, Thus of the first observation. The second is this, that God doth not through slacknesse deferre the promise of his comming, but stayeth until the appointed time. Gods children in this world, amongst many others, are subject unto a twofold trouble, the one at the wicked's prosperity; the other, at their owne adversitie, both the one and the other, doe not a little perplexe them, lest they should be too much disencouraged, they have a promise of redresse in both, even that there shall bee a day of judgement, wherein the wicked's prosperity shall bee changed into perpetuall thralldome, and the godlies adversitie into perpetuall prosperitie, wherein the godly shall bee taken into heaven, the ungodly thrust into hell. Of God's promises, some have a certaine limited time wherein to be accomplished, as that promise unto Abraham touching the returne of the Israelites from Egypt, that promise unto Abraham and Sarah touching the birth of Isaac; others againe have no time limited, as call upon me in the day of trouble, and I will deliver thee, there is no precise time let downe, so this fort is this promise of comming unto judgement. There is no particular time let downe, where-in this judgement shall be, neither as yet is the general conversion of the leuees, which must needs precede Christ's second comming unto judgement. He hath promised to come, and shall certainly come, but when he will come, is uncertaine, he cannot be challenged for the neglect and breach of his promise, unless a certaine time had beene let downe (which were already past), wherein hee promised to come unto judgement.
The reasons hereof are these: 1. Because God's decree is immutable, his purpose unchangeable, if he came before the appointed time, then hee must needs reverse his decree, change his purpose. 2. Because to deferre the performance of goodness through slackness, is a shame, whereby unto God (being free from all finnes) cannot be subject. 3. Because it were injustice in God to punish us for our slackness, if hee himselfe failed in the same. 4. Because it is God which giveth and becometh the seasonableness of opportunity of well doing; doth he blow it upon us, and will he neglect it himselfe? this were absurd. 5. Because according unto the scriptures, that signe (preceding the day of judgement) of the general conversion of the Jews, is not yet accomplished. If that were accomplished, as it is not, there might bee some colour to accuse God of slackness, in deferring his coming.

This serveth partly for Reprobation, and partly for Exhortation.

For Reprobation, Vnto such as accuse God of delay, of the breach of his promises, repining, murmuring, and judging at the supposed truth of the same: wouldst thou have him come before the time appointed, and decreed in God's privie counsell? wouldst thou have him to be mutable and changeable like unto thy selfe? rather thou shouldest embrace this time of repentance: using thy time well to the glory of God, and doing good whilst thou hast time. Thou knowest not when he will come, employ thy talents unto thy masters utmost advantage: many occasions doe wee neglect; many an excellent opportunitie of well doing, praying, hearing the word, visiting the sick, relieving the necessitie of the poor, and the like, yea breake many a promise which wee should have performed, but it's not so with God, hee doth not through slackness, deferre the promise of his coming, but waiteth until the appointed time.

For exhortation, 1. Let us not use slackness in the performance of our promises unto God, but with all readiness, without any delay, performe the same. Our promise made in baptism, the same reuened at our partaking of the Lords Supper.
Ver. 8. God's long-suffering incites to repentance.

per, with those many which we have made in our time of sickness, temptations, troubles in mind and the like. Hast thou performed those promises or not? Art thou not slack in the performance of the same? Doest thou not neglect many a seasonable opportunity, wherein thou mayest do good? Oh consider it, imitate our gracious God, who doth not through slackness defere the promise of his coming.

2. Let us learn patiently to wait God's pleasure, neither repining against his not coming, or being indifferent whether he come or not. Oh let us pray unto him to hasten his coming, that we may be translated out of this vale of misery and may enter into our Master's joy. 3. Let us comfort our selves with the meditation of the certainty of his coming, when the number of the elect shall be accomplished, then shall this day come, the promise of his coming be performed. Thus of the second.

The third is this, that God doth by his patience and long suffering so usward provoke and invincible us unto repentance. This the Prophet Joel confirmeth. Therefore also now (faith the Lord) turneth every heart with all your heart, and with fasting and with weeping, and with mourning, and rent your garments, turne to the Lord your God, for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. This, the Apostle Paul confirmeth; or despiseth thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance. Thus God dealt with the old world, which sometimes were disobedient, when once the long suffering of God, waited in the days of Noah, God's patience and long suffering for that whole space of an 120 yeeres should have provoked them unto repentance, thus dealt the Lord with the Israelites, but they and our fathers (faith the Levites) have dealt proudly, and hardened their neckes, and hardened not to obey thy commandements, and refused to obey; neither were mindful of the wonders which thou didst among them: but hardened their necks, and in their rebellion appointed a Captain.
Lord doth defere his comming; he is not slackly comemng his promise, as some men count slacke, for men count slackely which linger and put off to doe a thing beyond the appoimned and due time, God is not such a slacke one, he is not one that neglegeth his season to come later then he should, he will surely come, because he hath promised, and that yeother sooner, not later, then he hath promised.

Reft. But then why doth he not come out of hand?

Anfw. Even because he is long sufferinge so unward, not willing that any of us should perish, but that all of us should come to repentance, that is, because he doth patiently wait, till the elect be brought to repentance, lest any of them should perish, till their number be accomplished, according to that of the revelation, and they cried with a loud voice, saying, how long, O Lord, holy and true do st thou not judge and avenge our blood on them, that dwell on the earth? and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were should be satisfied, so that the words here are thus to be understood, he is long suffering so unward, us whom he hath called, and doth call by his Gospel, not willing that any (to wit of us) should perish, but that all of us (whom he calleth) should come to repentance. This exposition as it agreeth with the truth revealed in divers places of Scripture, so with the scope of this place, for our Apostle wrote this unto the elect, as is apparent by the beginning of the Epistle, to the Thessalonians, yet the words were not so proper, if they were not shew to be understood. Befide, God is said to will any thing, transport-passive, after the manner of men, as he is said to repose, to be grooved, or to be angry, so here to will the salvation of all, because he affordest unto them the means of salvation, and doth earnestly invite them to repent and believe, that they may be saved, and in this his willing he is serious and not deluding, though in the end he damneth many, even as the unwary seriously defirith the saving of the goods in his ship, and yet upon extremity calleth them out unto the sea; and this his willing is not vain but effectual, because by the setting forth thus of his grace, such as are appointed unto life are converted.
Ver. 7. Notes of universality how to be restrained.

& saved, the loving kindness of the Lord moving the to repentance.

This verse is too short perverted, and erroneously abused then the former, for from hence diverse doe conclude: that the grace of God is universal, or that there is an universallitie of grace, as indifferently offered to all men alike, if they will but receive it, thus also they abuse other places of Scripture, namely. Mat. 11. 28. Come unto me all ye that labour and are heavily laden, and I will give you rest, Mat. 18. 11. For the Sonne of man is come to save that which was lost. Ezek. 33. 11. As I live saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turne from his way and live.

2 Cor. 5. 14. 15. For the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead, and that bee died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. 1 Tim. 2. 4. Who will have all men to be saved and to come unto the Knowledge of the truth, and 1 Tim. 4. 6. who gave himself a ransom for all, so be justified in due time. 1 Tim. 4. 10. We trust in the living God, who is the Saviour of all men, specially of those that believe. Jn. 3. 2. He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. These and the like places are cited in favour of universal election, as if that all were chosen, and that the cause of their damnation, which doe perishis, because they refused offered grace which they might have received if they would, which opinion is contrary unto sundrie places of Scripture. True it is, that the common grace of God is generally offered unto all, either in the books of nature, or in the Church, where even hypocrites are called by the Gospel unto salvation, which calling of God is not vain or hypocritical, but serious, and ordained to a saving end, and on the part of God is sufficient, but the singular and saving grace, even that which worketh effectually, is only proper unto the elect; and so in this sense diverse of the aforesaid places may be applied unto all men in general, which are called by the Gospel. But where the singular grace of God is meant, we are not by all, to understand all of every kind, but some
The certainty of the day of judgement, &c. Chap. 3.

Rom. 14. 10.


toth this end, but why dost thou judge thy brother? or why
dest thou to see as thou seest thy brother? we shall all stand before
the judgement seat of Christ. 2 That the estate of the un-
godly and godly shall be changed from that which it is now;
now the ungodly rejoice, but their joy shall end in sorrow;
their mirth in mourning; now the godly weep, but their
joyous end in joy; they sow in tears, but they shall reap in
joy. 3 That all of us should fit and prepare our selves for
this day; it's not long ere the bridegrooms will come, we
must with the five wise virgins set our selves for his com-
ing, and as Jacob prepared his wife to meet his furious
brother, so must we now meet our Saviour by faith and repentance,
left on that day it be too late, he then being unappeasable.

For Reprehension. 1 Vnto such as deny that there shall be
any judgement. 2 Vnto such as scoff and mock at it. 3 Vnto
such as do not prepare themselves for it, impetently
going on in sin, continuing in their wretchedness, abomi-
nables and dishonourable course of life, making a mocke of religion,
and the performance of holy duties. 4 Vnto such even of
God's children as repine and grudge at their crosses and trou-
bles, and perfusions which they endure at the hands of
wicked men. 5 Vnto those which despise Christ and his
members. 6 Vnto those which doe by their partiall
judgement here, deprive God as it were, of his unpaiment
judgement hereafter branding even the best professours
with reproachful and disgracefull names. 7 Vnto all such
as neglect the use of this truth, which might be a motive to
withdraw them from sinne, for if they did but thus reason
with themselves, whilst they are committing sinne, or be-
fore the commision of it, what if the trumpeter did not blow,
how could I answer this before the judge of the whole world,
how should I be blamed in such a solemn and famous assembly
of the whole world; an argument which our Saviours use,
and take heede unto your selves, lest at any time your hearts
be overcharged with surfeiting and drunkenness, and the cares
of this life, and that day take you unawares. Would ye not

Vit of Repres-
hension.

1
2
3
4
5
6
7

V. Luk. 11. 34.
thinks that these were justly and deservedly surprised by enemies, which having men and munition, did neglect to watch or resist the enemies. So may it be layd of us that, justly and deservedly are we surprised by the devil, the world, and the flesh, seeing that being instructed of the certainty of the day of judgment we do not use it as a means and preservation against sin.

For consolation. "Unto the children of God, & that both in regard of God, & in regard of themselves. In regard of God, who will then especially manifest Himself, in His glorious attributes, and vindicate His own glory, avenging Himself on His adversaries. In regard of our selves, because then we shall attain an absolute freedom from all those things which doe now trouble or grieve us, whereof we are now much afraid; for example, we are now grieved at sinne, now assaulted by the devil, now in danger to be entangled by the world, or bewitched by the flesh, now we have a combat betweene the flesh and the spirit; now we are compassed about with troubles and crosses, now the cause of Christ is opposed and maligncd, now the Church of God persecuted and perplexed, now we fear both our owne and the backsliding of others, now the wicked triumph, enjoying their pleasures, profits, honours and the like, now God's Sabbath is profaned, his word derided, his servants persecuted, sinne increasing, people becoming worse and worse, but beloved, when that day commeth, as undoubtedly it will come, all these things shall be changed, thou shalt sinne no more, the devil shall prevail against thee no more, neither shalt thou stand in any further feare of the world, and the like, what soles induced but with the least spark of grace, doth not joy at the remembrance of those things, doth not passionately break out, laying some Lord Jesus.

For Exhortation. "Unto all of us in general, unto both the godly and ungodly in particular.

Unto all of us in general. 1 To assure our selves of the certainty of this day. 2 To be hereby withdrawn from sinne, and resist the motions thereunto. 3 To prepare our selves by faith and repentance for the same. 4 Not to doe any thing now.
The day of the Lord will come suddenly. Chap. 3

In particular unto the godly.

Now whereas we need to be ashamed or afraid hereafter to render an account.

Vnto the godly; resign not at the prosperity of the wicked, comfort your selves with the meditation of this day, wait patiently the Lord's leisure; though it seems long, yet will he undoubtedly come.

Vnto the ungodly. 2 Th. 2.15.

For in time repent you of your sinnes, before this day take hold on you. Felix trembled bearing but of the judgements to come, and doth not thou tremble which goest on in thy sinnes, in thy monstrous and horrible swearing, in thy base and beastly whoring, in thy prophane, wicked, and wilfull breaking of God's day, in thy contentious, malice, and the like abominations? dost thou know what shall become of thee? it may be, ye are sure it is, thou knowest not, carest not, or remembrest not; well I tell thee what shall befall thee, thou shalt be called to an account before a most strict and severe judge. Rejoyce O young man in thy youth, and let thy heart cheares thee in the daies of thy youth, and walke in the mazes of thy heart, and in the sight of thine eyes, but know that for all those things God will bring thee unto judgement, this is thy doome, thy los, thy portion; hadst thou not neede then to tremble, to fear, to repent thee of thy sinnes, to humble thy selfe under the mighty hand of God, that thou mayest escape this judgement. Oh if thou wouldst thus endeavour thy selfe, thou couldst find more sweetnesse & comfort therein, then in all thy pleasures, profits, houses, lands, friends or such like things which thou so much esteemst. Thus of the certainty.

For the 2. The suddennesse of this latter judgement, the day of the Lord will come as a theefe in the night, a phrase used both by our Saviour Christ, and S. Paul, to expresse the suddennesse of this day. As theeeves commonly when they are not looks for, so shall be the comming of this day, when the ungodly think nothing leasst, yea as unto thee, which being asleep were awaked by the comming of theeeves, there is great feare, horror and terrorre, so shall this day bee unto those which are spiritually asleep, dead in their sinnes.

Quest. But shall this day come unexpectedly unto all?
The day of the Lord will come suddenly.

No, oneely unto the wicked, which scoufe and mocke at this day, or quike deny and gainsay the same, for as touching the godly, they endeavours to be alwayes in their watchtower, they long and waiet with the five wise Virgins for the comming of the bridegome, and because they know not at what time he will come, (his comming being upon the sudden, as the twinkling of an eye) they strive to be alwayes in readinesse to receave him, whenever he doth come.

Hence two things may be gathered.
1. That is uncertaine at what time the day of judgement shall be. Our Saviour himselfe affirmed so much. But of that day and hour knoweth no man. No not the Angels of heaven, but my Father onely, yea neither the Sonne himelie, but the Father. There is nothing more certaine then that it shall be, nothing more uncertaine, then when it shall be. This secreet is revealed to none. God onely knoweth the same. Nay ther is it without especiall reason. For God doth hereby exercise our faith, and patience. 2. He doth bridle our curiostye. He doth keepe us in his fear, in godliness, and in the performance of our duty, whereby we may be in readinesse every moment. He doth incite us unto watchfulness, to be continually in our watchtower, expecting and waiting for our bridgrooms coming, whence may be perceived how much thoe fail, which set doowe the precise time wherein the day of the Lord is to be. True it is, that by thoe signes foretold by our Saviour, it is likely that it will not be long ere this day come; but to determine of the precise time when it shall be, is not imposse to determine. This curiostye our Saviour did reprehend even in his owne Disciples, who being asked by them, whether at that time he would restore againe the kingdom to his nee, answered, It is not for you to know the times and seasons, which the Father hath put in his owne powere. It is more safe for us to submis our willis unto the will of God, to believe so farre as Scripture hath revealed unto us, not seeking for knowledge above measure, of those things whereof we have no warrant. Into the godly it will be welcome, whenforever it commeth, as unto the ungodly unwellcome.
To prepare for the day of the Lord.  Chap. 3

If the godly did know the certaine time of it, it might per-advventure breede in them security; if the ungodly, presump-
tion, if were not to come for a long time; or desperation if within a short while: therefore hath God in his wise-
domne concealed the same.

2. That 'tis the duty of every Christian to be prepared, and watch for this day, lest it take him at unawares. It's our Sava-
sion's owne counsell, and take heed to your selves, feast as
any time your hearts be overcharged with drunkenesse, and
suffering, and the cares of this life, and so that day come upon
you at unawares, for as a snare it shall come upon all them
that dwell upon the face of the earth, watch ye therefore and
pray always, that ye may be counted worthy to escape all
these things that shall come to passe, and to stand before the
Sonne of man, and againe, watch ye therefore, for ye know not at
what hour yeur Lord doth come, but know this, that if the
goodman of the house had knowne in what watch the thief
would come; he would have watched, and would not have
suffered his house to be broken up: And againe; watch ye
therefore (for ye know not when the master of the house com-
meth, as even, or as midnight, or at the cock-crowing, or in
the morning) lest comming suddenly he finde you sleeping:
neither was this said unto them onely, but unto all, and
what I say unto you, I say unto all, watch. Thus also at an-
other time. Be ye therefore ready also, for the Sonne of man
commeth as an house, when ye thinke not.

To enforce the performance of this duty there are two rea-
sions. The 1. may be taken from the blessed estate, and hap-
pie condition of those which doe watch, expressed by a simi-
litude, blessed are those servants, whom the Lord when he
commeth shall finde watching; verely I say unto you, that hee
shall give himself, and make them to sit downe to meathe, and
will come forth and serve them, &c. They shall enter into
their masters joy, where they shall remaine world without
end. The 2. may be taken from the miserable and unhappe-
condition of those, which doe not watch, expressed likewise
by the former Similitude, but and if that servant say in his

<table>
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<tr>
<td>Mat.24:42</td>
<td>The Sonne of man, and againe, watch ye therefore, for ye know not at what hour yeur Lord doth come, but know this, that if the goodman of the house had knowne in what watch the thief would come; he would have watched, and would not have suffered his house to be broken up: And againe; watch ye therefore (for ye know not when the master of the house commeth, as even, or as midnight, or at the cock-crowing, or in the morning) lest comming suddenly he finde you sleeping: neither was this said unto them onely, but unto all, and what I say unto you, I say unto all, watch. Thus also at another time. Be ye therefore ready also, for the Sonne of man commeth as an house, when ye thinke not.</td>
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</table>
Ver. 8. The day of the Lords comming, not knowne.

Rea. 3. 3.

beate, my Lord delayeth his comming, and shall begin to beate the man servants and maidens, and to ease, and drinks, and become drunken, the Lord of that servant will come in a day, when he looketh not for him, and at an house when he is not aware, and will appoint him his portion with the unbelievers, of which also we may reade in the Apocalypses. If therefore thou shall not watch, I will come on thee as a thief, and thou shalt not know, what hour I will come upon thee. So then, had we not neede to watch, considering that this day will come upon the sudden, unto the Godly, which watch, joyfull, unto the wicked, which are secure and careless, terrible.

Wherefore (to conclude this point) I beseech you all in the fear of God to be careful, circumspect, and watchful, working out your salvation with fear and trembling. It is most certaine that this day shall come, it is uncertain when it will come, It will come as a thief in the night, in the twinkling of an eye. Which of you having houses and goods, and being warned of the comming of thieves which would not onely deprive you of your goods, but of your lives, would not (at least so much, as in you lyeth) watch, to prevent the loss of your goods and lives, farre greater cause have we to be in readiness against this day, lest our security, occasion the everlasting perdition both of our bodies and souls. Farewells, we are gone in these days most secure and careless, wee put off the evil day farre from us, we cry peace, when warre is before us, wee thinketh that it will be long ere this day come, when as the Juge is even knocking at the doors, molt of us watch unto some, are careful and watchful to take hold of those seasonable opportunities, wherein they may commit them, but for these to be profitable and necessarie watchfulness, few are careful, Whereof this reason may be renderd, because most are entangled either with the profits or pleasures of this false and transitory world, the adulterer watcheth, how to accomplish his filthy and beastly lustes, the covetous worldling, how he may increaseth his rents, livings, and treasures, adding
The consequences of the day of judgement. Chap. 3.

Land unto land, houses unto houses; the sheepe how hee may robe his neighbour, &c. And whoso doth thus watch, no wonder it is, though they are carelesse of the comming of Christ. Yea, it is apparent by the practis of most, that they have no sense of the joyes of heaven, no love and affection to the same, and how then can they watch; seeing they esteeme not the worth of his comming, for whom they should watch: O my beloved be careful, and watch when you doe most care; from sin, then you watch most, then you are most careful, ye are most ready; be prepared for the comming of Christ, watch lesse for the earthly things, more for spiritual.

A man may watch all his dayes for the world, & yet never be rich, but who so waiteth for Christ shall at the length enjoy him: what if Christ did come when thou art in thy dead sleepe, even drowned in thy sins, when thou art committing the very act of fornication, adultery, murder, or the like, would not thy care be heaviest, thy awaking fearfull? In time therefore watch, by performing your duty towards God, and towards your neighbour, that when he cometh he may finde you so doing. Thus of the judgemenesse.

For the 3. The consequences of this judgemenesse. 1. The heavens shall passe away with a great noise, not as being reduced into nothing, but changed into a new forme, of which the Psalmist speaketh of old, tham hath laid the foundation of the earth, and the heavens are the works of thy hands, they shall perish, but thou shalt endure, yea all of them shall waste old as a garment, as a vesture shalt thou change them, and they shall be changed. 2. The elements shall melt with fervent heates. 3. The earth with the works that are therein shall be burnt up. Those are the consequences of the last judgemenesse, here recorded.

It's not my purpose curiously to determine of the forme and manner of this judgemenesse, either of the fire wherein the world shall be burned up, or of the things which shall be consumed thereby, observe we only for the present two things from hence.

1. That the comming of Christ unto judgement, shall be most illustrious and glorious.

2. That
That those things which are now in most estimation with men, shall be at the day of judgement, consumed with fire.

Touching the former, the comming of Christ unto judgement shall be most illustrious and glorious. The Sonne of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory: The Lord Jesus shall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. He shall come to be glorified in his Saints, and to be admired in all them that believe in that day. This may be confirmed, both by the Person of the Judge; by the Persons whom he shall judge; by the end why he doth judge; by the solemn manner of the judgement, and by his assistants in the same. This serveth as to remove these, which doe now dis-efecte of Christ, so to incite every one of us, unto a due reverence and respect of his majestie, endeavouring now for purity, and holiness, that we at his glorious comming may receive the crown of glory, and be glorified by him, the King of glory. Thus of the former.

Touching the latter: Those things which are now in most estimation with the men of this world, shall be at the day of judgement consumed with fire, the earth also and the works that are therein shall be burnt up: this may be understood of some things totally and absolutely, as of houses, and the like; of other things only in part, for the earth shall not be quite destroyed, but refined, neither the creatures therein altogether consumed, for (as Saint Paul saith) the earnest expectation of the creature waiteth for the manifestation of the Sonne of God; because the creature itself also shall be deliverred from the bondage of corruption, into the glorious liberty of the Sonne of God. Howsoever we understand the words, certain it is, that those things which are now in most estimation with the men of this world, shall be at the day of judgement consumed with fire.
I prove it thus. The things of this world which are in
greatest accounts with men, are either the lust of the eyes (that
is, such as tend unto profit or riches) or the lust of the flesh
(that is, such as tend unto pleasure) or the pride of life (that
is, such as tend unto honour) all which shall be consumed.

WVr. 1
1. That these earthly things are transitory, shall not con-
tinue.

2. That these are exceeding foolish which do set their hearts
and affections on these transitory things, toiling and moiling,
striving and caring to have store of the same.

Wherefore I counsel you all. 3. To use this world as if you
did not use it, withdrawing your hearts & affections more and
more from the same, considering that it will not answer a
man though he should gain the whole world, and lose his
own soul. 2. To set your hearts on heaven and heavenly
things, according to that of Saint Paul, set your affections
on things above, not on things on the earth. What compari-
sion is between heaven and earth, between the things above
and the things below? Those are gold, these are dross; those
are the substance, these but the shadow, in those sorrow, in
those contememment, in those none, in those happiness, in
those misery, nay, the whole world is not able to
satisfie one soul. 3. not to be eager in the pursuit of these
earthly things, they are obtained by labour, possessed in fear,
may vanish away before we be aware. 4. Be not eager in the
pursuit of heavenly things, place your treasure there,
where neither moth can consume, nor the thiefe digge
through and steal, thus of the consequences of the last judge-
ment.

Ver. 11. Seeing then that all these things shall be dissolved,
what manner of persons ought ye to be in all holy con-
versation and godliness?

The doctrine or what we are to believe touching the last
judgement being laid down in the preceding verse, it
remai
Ver. 8. How farre heaven excelleth earth.

The first use being unto piety and piety is laide downe in this verfe, wherein our Apostle from the consideration of the general dissolution, renovation, and purgation of all things on the day of judgement, doth by way of interrogation shew us, that we also ought now to be renewed, purged, purified, seeing then that all these things shall be dissolved, the heavens passe away with a great noyfe, the elements melt with fervent heat, the earth also and the works that are therein, burnt up (which are without Sunne) what manner of persons ought ye to be in all holy conversation and godliness, how much more have ye neede of purifying, which doth so much sinne against God; how careful should ye bee, that ye may now be purified, left on that general day of purifying, ye bee found impure, ye ought by all meanes to set your selves about the performance of the same.

The parts to be considered are two. I An exhortation unto piety and piety, laide downe by way of interrogation (which is more emphatical) what manner of persons ought ye to be in all holy conversation and godliness; that ye must be diligent, industrious, content in holiness and piety, and the reason of the exhortation taken from the dissolution of all things, seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. The reason may be thus framed, If there shall be a general dissolution of all things at the day of judgement then we ought to endeavour by all means to be in all holy conversation and godliness: in all holy conversation, in regard of man; in godliness in regard of God, even rightly to performe our duty both towards God and our neighbour, both being in this phrase implied (as God willing ye shall heare.) But there shall be a general dissolution of all things at the day of judgement, therefore ought we to endeavour by all means, to be in all holy conversation and godliness.
The certainty of the world's dissolution, &c.

Chap. 3

Seeing then that all these things shall be difflused, &c.

From those two parts, this one observation may be gath-
red, that.

The consideration of the certain and undoubted dissolu-
tion of the elements and creatures in the day of judg-
ment, should incite and provoke all Christians to bee in all holy conver-
sation and godliness, rightly to perform their duty both towards
God, and their Neighbour. This Saint Paul confirmeth in
diverse of his Epistles, having informed the Corinthians of
the changing of them that shall be found alive on the last day,
he concludes, therefore my beloved brethren, be ye steadfast,
ammoveable, always abounding in the works of the Lord, for
as much as you know your labour is not in vain in the Lord.

Of his own practice, herein he writeth unto the Philippians,
for our conversation is in heaven, from whence also we look
for the Saviour the Lord Jesus Christ, who shall change our
vile bodies, that it may be fashioned like unto his glorious body,
according to the working, whereby he is able even to subdue
all things unto himself. Thus also instructing the Thessalo-
nians touching the day of judgement, he concludes, there-
fore let us not sleepe as doe others, but let us watch and be so-
ber. Thus also our Apostle, but the end of all things is at
hand, be ye therefore sober, and watch unto prayer, &c.

The reasons hereof are these: 1. Because when this dissolu-
tion commeth, we shall be called to an account both of the
performance of our duties towards God, and our duty towards
our neighbour, of our words, of our works, yea of the very
thoughts of our hearts. We shall all stand before the judge-
ments seat of Christ, every one of us shall give account of him-
selves to God. We must all appear before the judgement seat
of Christ, that every one may receive the things done in his bo-
dy, according to that he hath done, whether it be good or bad,

Rom. 14. 10.

1 Cor. 5. 10.

2

ye of every idle word that men shall speak, they shall give
account thereof on the day of judgement. 2. Because for the
premises through the corruption of our nature those are the
epecially less which withdraw us from God, which keeps us
both from purity and piety, whereas God did make the ele-
ments, and ordained his creatures for our use, that by the

1 Thess. 5. 6.

1 Pet. 4. 7.

Reasons.

Rom. 14. 10.

1 Cor. 5. 10.
Our sins are the cause of the world's dissolution.

3. Because our sins are the cause of their dissolution, yet the cause why as yet they are not dissolved. They are the cause of their dissolution, for the creature was made subject to vanity not willingly but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, for we know that the whole creature groaneth and travaileth in pain until now. Through our sins the creature is made subject unto a vanishing and flattering estate. They have left their first comeliness and order, their first beauty and perfection in which they were created. If man had not sinned they should have continued in their original beauty wherein they were created. And if God did not wait for our repentance, they should have been dissolved ere this, for the earnest expectation of the creature waiteth for the manifestation of the Sons of God. 4. Because if we do not now lead an holy conversation, be devoutly and religiously given, when that day cometh, when these things shall be dissolved, it will be then too late for us to begin. Thus shall we lose our reward; thus shall we be deprived of further hope of any true repentance, yea thus may we affine our felves of everlasting torments in the fire of hell. 5. Because the things which shall be then dissolved, were made for us, made subject unto corruption by our sins, shall bee then purged, renewed, and refined, now if they shall be then renewed, have not we much more need of renovation? if these things shall become new, how much more should we become new creatures? Here is the only difference, Our renovation must be now, theirs shall be on the day of judgment, we must so fit our felves now, as that we may be inhabitants of the new Jerusalem. Unless we be new renewed and sanctified.
Not to set our affections on things below. Chap. 3

Iam. 5:1.

Vit of Representation.
destuction, whose God is their belly, and whose glory is in their
foame, who mind earthly things. Such build their houses
upon a flony foundation. Go to now, ye rich men (faith St. James)
weep and howl for your miseries, that shall come upon you,
the comming of the Lord draweth nigh.

For Reprehension, Vnto these which are altogether for
this world, at least more carefull about these tranitory
things, then those which shall endure for ever. Oh if such
would but remember, that these things shall be dissolved, these
houses, these gardens, these orchards, these fields, these houses,
these bounds, these barnes, these riches, gold, silver, garments,
and the like, neithet know we how soon this dissolucion shall
be; Thou shouldest be in all holy conversation and godlineese,
but alas! the world is thy God, piety and purity are farre
from thee.

Vit of Exhortation.

For Exhortation. Let every one of us take notice of the
dissolution of these things, let not our hearts be so glued unto
thesc momentanea, tranitory things, as to dremee of their
erenity or perpetuety, they shall have an end. Oh what
manner of persons then should we be, how holy, how temperate,
how sober, how modest, how vigilant, how industrious,
how reasonable doe we looke for our hire, and will we not
workes in the vineyard? doe we look for heaven, and yet not en-
devour for piety and purity? Oh, we are much different from
that wee should be, I will tell you what manner of persons wee
are, what manner of persons we should be, that so we may cease
to be what we are, endeavouring to be what we should be, we
are prone unto drunkenesse, we should be sober, we daily pol-
lute our fellows with sinne, we should be religious, we disobey
Gods word, we should obey the same. We neglect our duty,
both towards God, and towards our neighbour, wee should
performe it, both to the one, and to the other. The end of all
things is at hand, and such persons should we be. Thus of the
wife.

Ver. 12. Looking for, and hasting unto the comming of the
day of God, wherein the heavens being on fire shall be
dissol-
Ver. 12. To wait for the coming of the Lord.

The second verse contains the second use of the preceding doctrine of the day of judgement, which is unto an expectation of the day of judgement according to God's promise, together with our preparation for the same, facing the day of the Lord will come, we must look for it, and hasten both the coming, and unto the coming thereof, we must according to the promise of God look for new heavens and a new earth, wherein dwelleth righteousness.

The parts to be considered are three. 1 What we are to do before this day. 2 What shall be done upon this day. 3 What shall be perpetually after this day. Before this day, we must look for it, we must hasten it, or haste unto it, when it commeth, the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat; there shall be new heavens and new earth. After this day, in those new heavens and new earth shall dwell righteousness.

Concerning the 1 what we are to do before this day, filled here by a new name, the day of God, because upon this day the kingdom shall be delivered up unto him by Christ, when he shall have put down all rule, and all authority and power, or because upon that day he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead. Two things are required of us. 1 With patience to expect, wait, and look for this day. 2 To hasten unto the coming of this day, or to hasten the coming thereof.

Touching the former, we ought with patience to expect, wait, and look for the coming of this day. Be patient therefore brethren (saith St. James) unto the coming of the Lord; behold the husbandman waiteth for the precious fruits of the earth, and bath long patience for it, until he receive the early Hh 3 and

The second verse unto an expectation of the day of judgement, together with our preparation for the same. Three parts considered. 1 2 3

1 Cor. 15. 14. A. 7. 31. Looking for, &c.

D. We ought with patience to expect, wait, and look for the coming of this day. St. Jas. 5.
How to hasten the coming of this day. Chap. 3.

1 Wt. 12:36,

and latter rain, be ye also passions, Stablish your hearts, for the coming of the Lord draweth nigh. Be ye your selves like unto them that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

Reasons.

1. In regard of its certainty, it shall come, whereof God's promise is a sufficient assurance.

2. From the present benefits which we shall reap thereby, namely a contempt of the world, comfort against all temptations and troubles.

3. From the benefit which we shall enjoy upon that day; to whom it will prove a day of redemption, resurrection, marriage, joy, victory, freedom and the like.

4. From the miserable estate of such as do not prepare themselves for the coming of this day, it will come upon them unlooked for, and be unto them a day of desolation, consumption, destruction, perdition, and condemnation.

Wherefore let us performe this day, in looking for the coming of this day, believing that it will come, that with patience we may expect the coming thereof.

Touching the latter we must hasten unto the coming of this day of God, or hasten the coming of this day, that is, we must daily by faith and repentance, prepare our selves for the same, when we doe truly believe in Christ, when we are unmercifully spent us of our sins, then we hasten the day of the Lord, then we hasten unto the coming of this day, we hasten to meete it, it hath no time to meete us.

The Reasons hereof are these. 1. In regard of the manifold miseries which we doe here endure, as being pilgrims, prisoners, strangers.

2. Because we shall be with the first wife Virgins blessed, if when the Lord cometh, we shall be found thus doing. 3. Because else this day of God, will be unto us a day of terror, a day of vengeance, yea and come unto utter ruines and destruction. This is signified by the five foolish Virgins, who afterward came, saying, Lord Lord open to us, to whom he answered and said, verily I say unto you, I know y'n ot.

Oh then my beloved, labour for true faith, for unshamed repentance.
Verse 12: What shall be done on this day.

**Verse 12:** What shall be done on this day.

*Penance.* Oh Israel prepare to meet the Lord thy God, Oh hasten the coming of this day, hasten unto the coming thereof, why dost thou delay so long? Why dost thou continue and go on in this sinfulness? Why dost thou put off thy repentance from day to day? for sake your sins and abominations, commit not those things whereof hereafter you need to be afraid or ashamed. Doth God hasten his coming unto us, Oh let us hasten our going unto him, let us not give care any longer unto the false suggestions of Satan, unto the bewitching pleasures of this sinful and false world, unto the rebellious lusts of our own sinful nature, but in time oppose them all, as enemies unto the coming of this day.

Concerning the what shall be done upon this day. The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, yet then there shall be new heavens, and a new earth, according to that of Saint John, and I saw a new heaven and a new earth, for the first heaven, and the first earth were passed away, and there was no more sea, of which also Isaiah speaketh, for behold I create new heavens, and a new earth, and the former shall not be remembered, nor come into minde.

Hence divers things may be noted.

1. That this day of the Lord shall be a glorious day.
2. That it shall be a day of exceeding terror.
3. That upon that day the promises of God shall be absolutely fulfilled, and accomplished.
4. That the heavens and the earth shall be changed from the state and condition wherein they are now, even be purified and refined by fire.

*Quest.* But why doth our Apostle so often reiterate this Doctrine of the last judgement, and terror of this day?

*Ansiv.* 1 In regard of our forgetfulness. 2 Because it is most needful we should remember it. 3 That we may be fitted and prepared for the same. 4 That we may not set our hearts on these transient things, all which shall have an end.

Concerning the What shall be perpetrated after this day.

*The heavens being on fire shall be dissolved and the elements melt with fervent heat, there being new heavens, &c.* Rev. 11.1, 12a, 6b, 17.

**Verse 7:**

**Verse 8:**

**Verse 9:**

**Verse 10:**

Why our Apostle doth so often reiterate the Doctrine of the last judgement.

1. 2. 3. 4.
wherein dwelleth righteousness. Some do take the word in the abstract, as it is opposite unto unrighteousness, or injustice, signifying that in these new heavens and new earth, there shall be no sin, no injustice, no unrighteousness, according to that of St. John, and there shall in no wise enter into it any thing that stileth, neither worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life. Others take the abstract for the concrete just, which is also true, for without are dogs and forsworn, and whoremongers, and murders, and idolaters, and whosoever loveth and maketh a lie. Then shall the righteous shine forth as the Sunne in the kingdom of their father. Both may be understood here, in these new heavens the righteous shall dwell, amongst them nothing but righteousness, where also is Christ our righteousness.

Hence divers things may be gathered.

1. The difference betweene the godly on earth, as they are now, and the godly in heaven, as they shall be hereafter. Now we are unrighteous, we doe many things which are unrighteous, we are in the midst of an unrighteous people, we live in an unrighteous age, but hereafter, we shall be wholly freed of the same.

2. The difference between the godly in heaven, and the wicked in hell, with the latter there is nothing but unrighteousness, as with the former there dwelleth absolute righteousness.

3. The impossibility of the wicked's release of torment, they being wholly unrighteous.

4. The certaintie of the perpetuall happiness of Gods Children, they are there where righteousness dwelleth.

5. The nature of God, who cannot suffer uncleanesse.

6. That all of us should endeavour in time to bee just and righteous, as were Job, Zacharias, Elizabeth, with diverse others, even by getting the righteousness of Christ imputed unto us, wouldst thou be righteous in heaven, with an inexcusable and perfect righteousness, thou must bee here righteous, thou
Ver. 14. An exhortation to innocence. 473

thou must here attain righteousness, perfect though not inherent (which is justification) inherent though not perfect, which is sanctification. Be righteous here in time, that you may be righteous hereafter for ever, be righteous in your thoughts, be just in your words, be just in your works, every may righteousness that you be as the length inheritors of those new heavens & new earth, wherein dwellth righteousness. Thus of the 2:36.

Ver. 14. Wherefore beloved seeing yee lookes for such things, be diligent that yee may bee found of him in peace, without spot, and blameless.

These words containe the third use of the preceding doctrine, which is unto innocence of life, as we are according to the promise of God to look for new heavens and a new earth, wherein dwellleth righteousness, to wee must have also a lively and fruitfull effect of this hope, wee must endeavour that whensoever the bridegrooms cometh, whenever the Lord will be pleased to call upon us, we may bee found of him in peace, without spot and blameless, that is, in the sweete and comfortable quietness, and tranquillity of conscience, which is the immediate fruit of our atonement with God, and peace also with others, having our foules and conscience washed and sprinkled with the blood of Christ, being sanctified and clothed with his righteousness, which is here by imputation, and shall be hereafter in perfection, for it is he that hath given himselfe for us, that hee might sanctifie and cleanse us with the washing of water by the word, that hee might present unto himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that we should be holy and without blame.

The parts to be considered are two: 1 An exhortation. 2 A reason of the exhortation. The exhortation is laid downe in these words, be diligent that you may be found of him in peace, without spot and blameless. The reason in these: seeing yee lookes for such things, even for new heavens, and a new earth, wherein dwellleth righteousness. The reason may be thus framed. Such a doe according to the promise of}


Two parts considered. 1 2

The third use unto innocence of life,
An expectation of heaven fitted for it.

of God, looks for new heavens, and a new earth where dwelleth righteousness, must be diligent that they may be of him in peace, without spot and blameless, that so they may most partakers of the same. But ye look for such things even for new heavens and a new earth, whereas dwelleth righteousness. Therefore must ye be diligent, that ye be found of him in peace, without spot and blame.

From both parts, diverse things might be observed in gene

1. That God's children must from the consideration of purgation and renovation which shall be on the day of judgment, now strive and endeavour for holiness and new life. They must make (as of all other things) in the spiritual life of the dissolution and renovation of themselves.

Our expectation of this future renovation, must now we in us an endeavour for a present purgation. If in that day which we do expect, there shall no unrighteousness perish, but such as are at peace with God. Being reconciled unto through the blood of Christ, then we also must endeavour this, that when this day commeth we may be found as become partakers of the same. Holy things belong unto persons, and these new heavens, for such as are new men.

2. That true hope is discerned by the fruits and effects of same, it's not barren, nor fruitless, but very fruitful, true it is known by the fruit, if we do truly look for things, then we become diligent, that we may be part of him in peace, without spot, and blameless. This rule most certaine, and infallible: It's not our good a thing, our good minde to God wards that will advantage us, that will make us acceptable to God on that God will not be only served with our intentions, but liken by our actions. If we say, we hope for heaven, our must not be dead, may if it be a true hope it will not be dead, who so hath it, will undoubtedly endeavour for newness of life. Thus does not adulterers, drunkards, the covetous, murderers, and the like, although they must bear of their good a name, yet do they not endeavour to frame their life according to the rule of God's Word, and therefore have true lively hope.

3. That it's not sufficient to be in peace for a time, or to abide from sin, for a time, but we must endeavor to hold on and persevere in the same, that so we may be found of him in peace, without spot or blameless, we must so perform them here, that we may be found in them hereafter, here in expectation, therein perfection.

But leaving these, consider we in the words, these few particulars. 1. The duty whereunto we are exhorted. 2. The manner how we are to perform it. 3. The means whereby we may attain it. 4. The motives, whereby we may be induced to perform the same.

The duty to be performed, is to be in peace without spot and blameless. The manner how it is to be performed, is with diligence. The means whereby to attain it, the expectation of hope of these new heavens, and new earth, wherein dwelleth righteousness. The motives to enforce it. 1. Our Apostles care in urging it, implied in the word beloved. 2. God's looking for it, and expectation thereof, implied in these words found of him.

For the 1. The duty to be performed, we must be 1 in peace, 2. without spot, and blameless.

Touching the former we must labour and endeavour to be in peace, peace is of divers sorts, there's peace with God, a peace with our neighbours, especially our Christian brethren, a peace with a man's own self, all which may be underfoot beare, ye all these go together, and must of necessity accompany one another, where there's peace with God, there's peace with ones Neighbour, from which proceedeth that sweet and comfortable quietness, and tranquility of conscience, even that peace of God, which passeth all understanding. Where the former are not, this cannot be, who do is not at peace with God, at peace with his Neighbour, cannot be at peace with himself. True it is, that through security or hardness of heart, we do safely promise ourselves to our selves, laying, peace, peace, when destruction is nigh unto us, but that sweet and comfortable peace of conscience we cannot have but by dependence with God through Christ, and mutual concord with our Christian brethren.
Peace required of Christians.

Chap. 3

As peace with God.

2 Cor. 5:10.

Reason. 1.

1. If we must labour to be at peace with God, that is, to be reconciled unto him, of enemies to become friends, for naturally through the fall of Adam, we are haters of God, hereunto Saint Paul exhorteth us. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled unto God.

Thereasons hereof are these. 1. Because we cannot be at any true settled peace, either with our selves, or with our Neighbours, unless we be first at peace with God; yea the creatures, the Angels, the very ordinances of God without this become our enemies; the word it selfe which else would bee sweeter unto us, then the honey and the honey comb, will be always going and limiting us with the brokes of warre, and words of vengeance. 2. Because without this wcc can have no certaine assurance of our owne salvation, of life everlasting, of those joyes which shall never have an end. 3. Because God is most wise and most powerful, wee our selves most weake, not having any strength of our selves to refrey any of Gods judgements, no more then the pot hath to refite the potter. 4. Because if God be reconciled unto us, all things shall goe well with us. If God be with us, who can be against us? wee shall have the peace of grace here; the peace of glory hereafter, shall not neede to feare principalities or powers, the Diuell, the world, or the selfs.

Wherefore I doe exhort you all in the feare of God to endeavour and labour to be at peace with God, we have grieved him, troubled him, vexed him, offended him, by our manifold sinesse both original and actuall, provoked him to wrath and indignation against us; let us therefore seeke atone ment with him, how can we looke for any blessing either spiritual or temporal, any good or prosperou successe upon our affaires which we doe undertake, being thus at enmity with God the creatures be on our side, or for us; the (rester being against us) the very starres in their courses fought against Sifira. How can we looke that our sinesse shall be as plants, growne up in their youth, that our daughters should bee as corner stones polished after the similitude of a palace; that our
Garneres should be full, affording all manner of store, that our
stocke should bring forth thousands, and ten thousands in our
streets, that our Oxen should be strong to labour, that there
should be no breaking in or going out, that there should be no
complaining in our streets; how can we, I say, looke for those
blessings, being thus at variance with God? say rather wee
may looke for crostes and cares, in regard of the enmity be-
tweene us.

Objeit. But we are not at variance with God? hee loveth
us, and we love him, we have health, wealth, peace, plente,
and plenty, and plenty, which are signes of his love untouus, wee come
to Church, we say our Prayers, we have a good minde to God,
which are signes of our love towards him; why then doe you
trouble your life in bidding us be at peace with God, being
betweene him and us, there is no variance?

Answ. As touching those outward things, health, wealth,
and the like, they are not infallible signes of Gods love, for
even the wicked may and doe enjoy them, and as touching the
outward performance of Gods worship by us, that's not an
infallible markes of our love towards God, because even hypo-
crites and ciuill honest men (as they are named) in whom
there is no soundnesse in religion, doe thus, which yet are
haters, and hatefull unto God; nay, many of them in outward
they, doe goe farre beyond us. But it's evident enough,
from our prattic, from that course of life which wee lead,
that we are not at peace with God, for, can there be peace to
the wicked? there is no peace, with my God, to the wicked,
and that we are wicked our works tellus, our drunkenesse,
whoredome, malice, covetouenesse, profanation of Gods Sab-
bath, contempt of his Word, and the like.

Quest. How then shoule I come to bee at peace with
God?

Answ. Not by our owne merits, by our owne good works,
by the intercession either of man or Angel, but one by
Jesus Christ, that prince of peace, upon whom was the cha-
stitement of our peace, being justified by faith, we have peace
with God, through our Lord Jesus Christ. But now in Christ
Jesus
Peace with our Neighbours requisite. Chap. 3


Israel ye who sometimes were far off are made nigh by the blood of Christ, for he is our peace, who hath made both one and hath broken down the middle wall of partition between us, having abolished in the flesh the enmity, even the Law of Commandments, contained in ordinances, for to make in himself of twain, one new man, so making peace, and that he might reconcile both unto God in one body, by the cross, having slain the enmity thereby. And again, and having made peace through the blood of his cross, by him to reconcile all things unto himself, by him I say, whether they be things in earth, or things in heaven, and you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable, and without reproach in his sight. If by a true and lively faith we can take hold on Christ, God will be reconciled unto us in and through him. Thus of our peace with God.

2. We must labour to be at peace with our Neighbours to be in mutual concord and agreement with our Christian brethren, so as to be quiet in faith Saint Paul, and again, we command you by our Lord Jesus Christ, that ye work with quietness, love the truth and peace, faith Zacharias, sickle peace faith the Psalmist: have peace one with another faith our Saviour. This was a part of the Angel's Song, on earth, peace, This our Saviour wist not of his Disciples, peace be unto you. This David's motto, I am for peace.

The Reasons hereof are these. 1 Because this is a fruit of the Spirit. 2 Because it is good and pleasant for brethren dwell together in unity. 3 Because the devil doth so much oppose it. 4 Because of those many misfortunes as well here as hereafter, unto those that want it. For the illustration of this point, I might shew you that there must be an economical peace, between the husband & the wife, between the parent and the children, between the Master and the servant, a political peace, between the magistrate and subject, between the pastors and his flock, between Neighbour and Neighbour.
Ver 14. Peace of conscience how and by whom obtained.

This peace so much opposed, doe I seek in you the fear of God, to follow, as much necessary, equal, profitable, and excellent. Oh that all of us, could enjoy the same, abstaining from hatred and malice, strife and contention, from whence (faith Saint James) come wars, and fightings among you? come they not hence, even of your lusts, that warre in your members? how unseemly, how vile, how base is it that we should hate our own flesh, that one member should bee against another? are we not all members of Christ? why then doe we envy one another? why doe we hate one another? The Devil is busy to sow the seeds of strife and contention, let us not give way unto him or his suggestions. Put on a Christian resolution not to fall out one with another. Refuse to bear injuries and wrongs both in word and deed. Be careful, lest you break this bond of amity, which is the bond of perfection, endeavour to keep the unity of the spirit in the bond of peace. If it be possible, as much as in you lieth, have peace with all men. To effect this, let every man walk conscientiously in his calling, let every one doe service one to another by love, let nothing be done through strife, and vain glory being kindly afflicted with brotherly love, in honour preferring one another, rejoicing with them that rejoice, weeping with them that weep, being of the same mind, one towards another. Thus of the peace which we must have with our neighbour.

We must labour to be at peace with our own selves, even to have that peace of conscience which passeth all natural understanding. This is stable and comfortable tranquility of of the conscience, not accusing but excusing us, and freeing us from the terrors of hell, death and damnation. This is the peace of conscience, peace with God, peace towards God, and the peace of God, the heavenly peace, the peace of that kingdom, the chiefest solace of Christians, and a continual seat. This is some default, as that God's children endeavour for nothing more, then to have it, then to preserve it: herein (faith S. Paul) doe I exercise myself, so have always a conscience void...
The godly alone have peace of conscience. Chap. 3

<table>
<thead>
<tr>
<th>Aq. 24. 16.</th>
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<th>1 Joh. 3. 20. 21.</th>
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**Reasons.**

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<tr>
<td><strong>1.</strong> Because without this we cannot approve ourselves to be the Children of God, for they only are the sinners of peace, to whom alone it is bequeathed by Christ, my peace I give unto you, my peace I leave with you.</td>
<td><strong>2.</strong> Because without this there's not any thing can content us, gold, silver, and the like, yea many would be glad to buy this, with the loss of all those, if they could purchase it.</td>
<td><strong>3.</strong> Because only they which have this do courageously and valiantly encounter all cross, and troubles whatsoever. This upholdeth us in the time of sickness, in the time of poverty, at the hour of death, on the day of judgement.</td>
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**Question. How shall I get this quietness of conscience.**

**Answer.** Being justified by faith we have peace towards God through our Lord Jesus Christ. By the person and merits of Christ Jesus this peace is offered, by faith it is received. There is no peace of conscience without reconciliation with God, no reconciliation without the remission of sin, without satisfaction, but by Christ, no apprehension of Christ, but by faith.

Ques. But how shall I know whether or not I have peace of conscience?

Ans. From the ground of it, which is assurance of God's favour, from the means whereby it is purchased, faith in Christ, from the effects of it, spiritual joy and gladness, with abstinence and hatred from sin.

Objec. But may some say, I know no easier way to quiet my conscience, I keep company, go to playing, drink my selfe, drunks, strive to put such things out of my minde, and the like.

Ans. This is an addition unto thy former sinnes, whereby thou bringest much more trouble upon thy conscience, then thou hast before, a burden which thou shalt not bee able to bear.

Objec. But may some say, what needeth all this adoe, I was never troubled in my minde, my conscience hath beeene alwayes quiet?

Ans. The more is the pittie it seemeth thou never tookest notice of thy sinnes, or of God's displeasure at them, or the danger wherein thou art by reason of them, thy conscience doth but now sleepe, it will awakes a Maltive dogge to flye on thy face, etchouart yet more miserable, thy conscience happily being feared, as with an hote from, Thine habit of sinne hath taken away thy sense of sinne, hath made thee to become past feeling.

Wherefore I befeech you all to endeavour for this peace, without which wee can nether keepe peace with God, nor man, and because the least of this peace are partly from the devil, partly from the world, partly from our infull corruptions, therefore must we indoeavour to oppose them all, neither must we be troubled at our inward troubles, for when we are troubled, we may hope of recovery, repent of former sinnes, ablaine from future, in every thing labouring to keep a good conscience. Thus of the peace which wee must have with our selves, I huse of the former.

Touching the latter we must labour to be found without spot and blamelesse, This may be considered cyther as we are here, or
of God, looks for new heavens, and a new earth wherein dwell humans must be diligent that they may be found of him in peace without spot and blameless, that so they may be more partakers of the same. But ye look for such things, even for new heavens and a new earth, wherein dwell humans, Therefore must ye be diligent, that ye may be found of him in peace, without spot and blameless.

From both parts, diverse things might be observed in general.

1. That God's Children must from the consideration of that purgation and renovation which shall be on the day of judgement, now strive and endeavour for holiness, and newness of life. They must make (as of all other things, so) in special a spiritual use of the dissolution and renovation of these things. Our expectation of this future renovation, must now work in us an endeavour for a present purgation. If in these heavens which we do expect, there shall not unrighteous person dwell, but such as are at peace with God, Being reconciled unto him through the blood of Christ, then we also must endeavour for this, that when this day cometh we may be thus found, and so become partakers of the same. Holy things belong unto holy persons, and these new heavens, for such are now renewed.

2. True hope is discerned by the fruits and effects of the same, it's not barren, not fruitless, but very fruitful, as a tree it is known by the fruits, if we do truly look for these things, then we become diligent, that we may be found of him in peace, without spot, and blameless. This rule is most certain, and infallible: It's not our good meaning, our good minde to God wards that will advantage us, that will make us acceptable to God on that day God will not be only served with our intentions, but likewise by our actions. If we say, wee hope for heaven, our hope must not be dead, nay if it be a true hope it will not bee dead, who so hath it, will undoubtedly endeavour for newnesse of life. Thus doe not adulterers, drunkards, the envious, malicious, and the like, although they must boast of their good meaning, yet doe they not endeavour to frame their lives, according to the rule of God's Word, and therefore have no true lively hope.
### Peace required in Christians

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<th>Verse 14</th>
<th>Peace required in Christians</th>
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| Phil 4:7. | The duty one joined two-fold. The first, we must be in peace, |
Peace required of Christians.

2 Cor. 5:10.

Reason I.

The reasons hereof are these. 1 Because we cannot be at any true settled peace, either with ourselves, or with our neighbours, unless we be first at peace with God. 2 For the word is like unto the honeycomb, from which even the honey cometh. And he having now so wondered us, and hath made him the bondsman of the bondman, 3 for the word is like unto the honeycomb, from which even the honey cometh. And he having now so wondered us, and hath made him the bondsman of the bondman, 3 for the word is like unto the honeycomb, from which even the honey cometh. And he having now so wondered us, and hath made him the bondsman of the bondman, 4 for the word is like unto the honeycomb, from which even the honey cometh. And he having now so wondered us, and hath made him the bondsman of the bondman.

Rom. 3:11.

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Ver. 14. How to be at peace with God

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us, and we love him, we have health, wealth, peace, plenty,
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Jesus
Peace with our Neighbours requisite. Chap. 3

Eph. 2:13.

Col. 1:20.

[Text]

In peace with our Neighbours.

1 Thes. 5:11.
2 Thes. 3:12.
Zech 9:10.
Psal. 14:36.
Mar. 10:50.
Luc. 1:14.
Luc. 12:5.
Psal. 102:7.
Res. 1.
Psal. 133:1.
2
3
4

[Text]

2. We must labour to be as peace with our Neighbours; to be in mutual concord and agreement with our Christian brethren, studie to be quiet faith Saint Paul, and againe, we command and exhorte you; by our Lord Jesus Christ, that ye work with quietness, love the truth and peace, faith Zacharias, seek peace with the Psalmist: have peace one with another faith our Saviour. This was a part of the Angels Song, on earth, peace. This our Saviour witheth to his Disciples, peace be unto you. This Davids motto, I am for peace.

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hour, but that I have restored handled the same.
This peace is much opposed, doe I labour you in the fear of God, to follow, as much necessary, equal, profitable, and excellent. Oh, that all of us, could enjoy the same! abating from hatred and malice, strife and contentious, from whence (Sith Saint James) come warres and fightings among you? come they not hence, even of your lusts, that warre in your members? how unseemly, how vile, how base is it that we should hate our own flesh, that one member should bee against another? are we not all members of Christ? why then doe we hate one another? why doe we hate one another? The Diuell is base to sow the seeds of strife and contentious, let as not give way unto him or his suggestions. Put on a Christian resolution not to fall out one with another. Refuse to heare injuries and wrongs both in word and indeed. Bee careful, let you break this bond of amities, which is the bond of perfection, endeavour to keep the unity of the spirit in the bond of peace. If it be possible, as much as in you lies, have peace with all men. To effect this, let every man walk conscientiously in his calling, let every one doe service one to another by love, let nothing be done through strife, and vain glory being kindly affectioned with brotherly love, in honour preferring one another, rejoicing with them that rejoice, weeping with them that weep, being of the same mind one towards another. Thus of the peace which we must have with our neighbours.

3 We must labour to be at peace with our owne selves, even to have that peace of conscience which passeth all natural understanding. This is a stable and comfortable tranquility of of the conscience, not accusing but excusing us, and freeing us from the terrors of hell, death and damnation. This is the peace of conscience, peace with God, peace towards God, and the peace of God, the heavenly peace, the peace of that kingdom, the chiefest solace of Christians, and a continual feast.

this is some defect, as that Gods children endeavour for nothing more, then to have, then to preferwe it: herein (faith S. Paul) doe I exercise myself, to have always a conscience void
The godly alone have peace of conscience.

**Chap. 3**

1. 1 Thes. 3. 18.

2. 1 Thes. 3. 19.

3. 21.

**Reasons.**


2. Romans 5. 1.

**How to get peace of conscience.**

The godly alone have peace of conscience; void of offence towards God and towards men, without which even a whole world could not content us. If our hearts condemn us, God is greater, and knoweth all things, if our hearts condemn us not, then have we peace and confidence towards God.

This is peculiar unto God: Children, there is indeed warre in every man, but the godly alone get the victory, obtain inward peace after their warre, although they have it not at all times, through manifold fears, doubts, and perplexities arising in their minds, as in David, Job, Hezekiah, with diverse others, yea commonly these which are most sore with grace, they though exercised for a time for their greatest comfort, do at the length obtain this inward peace. After this tempest followeth a calm. This warre is the way to peace, and will bee sure to end in peace.

The Reasons hereof are these. 1. Because without this wee cannot approve our selves to bee the Children of God, for they only are the fomes of peace, to whom onely it is bequeathed by Christ, my peace I give unto you, my peace I leave with you. 2. Because without this there's not any thing can content us, gold, silver, and the like, yea many would bee glad to buy this, with the loss of all those, if they could purchase it. 3. Because onely they which have this doe courageously & valiantly encounter all crosses and troubles whatsoever. This upheldeth us in the time of sickness, in the time of poverty, at the hour of death, on the day of judgement.

**Question.** How shall I get this quietness of conscience.

Answer. Being justified by faith we have peace towards God through our Lord Jesus Christ, by the person and merits of Christ Jesus this peace is offered, by faith it is received. There is no peace of conscience without reconciliation with God, no reconciliation without the remission of sin, without satisfaction, but by Christ, no apprehension of Christ, but by faith.

**Question.** But how shall I know whether or not I have peace of conscience?

**Answer.** From the ground of it, which is assurance of God's favour, from the means whereby it is purchased, faith in Christ, from the effects of it, spiritual joy and gladness, with abstinence and hatred from sin.

**Object.** But may some say, I know an easier way to quiet my conscience, I keep company, go to playing, drink my selfe, drunkes, strive to put such things out of my minde, and the like.

**Answer.** This is an addition unto thy former sinnes, whereby thou shalt bring much more trouble upon thy conscience, then thou hadst before, a burden which thou shalt not bee able to bear.

**Object.** But may some say, what needeth all this ado, I was never troubled in my minde, my conscience hath beene alwayes quiet?

**Answer.** The more is the pittie it seemeth thou never tookest notice of thy sinnes, or of God's displeasure at them, or the danger wherein thou art by reason of them, thy conscience doth but now thee, it will awake a Malice dogge to flye on thy face, else thou art yet more miserable, thy conscience happily being feared, as with an hote iron. Those habes of sinne hath taken away thy senses of sinne, hath made thee to become past feeling.

Wherefore I befech you all to endeavour for this peace, without which wee can neyther keepe peace with God, nor man, and because the latt of this peace are partly from the dowl, partly from the world, partly from our selffull corruptions, therefore must we endeavour to oppose them all, neyther must we be troubled at our inward troubles, for when we are troubled, we may hope of recovery, repent of former sinnes, abataine from sinne, in every thing labouring to keepe a good conscience. Thus of the peace which wee must have with our selves, I hus of the former.

Touching the latter we must labour to be found without spot and blameless, This may be considered cyther as we are here, I or
or shall be hereafter, here Gods children are without spot and blameless, not by perfection but by imputation. They being clothed with the righteousness of Christ, are accepted of God, and esteemed of him righteous, he seeth no iniquity in Jacob, nor transgression in Israel, hereafter we shall be perfectly without spot and blameless, he gave himself for his Church, that he might sanctify and cleanse it with the washing of water by the word, that he might present it unto himself a glorious Church, nor having spot or wrinkle or any such thing, but that it should be holy and without blemish. After the resurrection, (as now there is none by imputation) in the body of the Church shall not stinks the least sinner or stain of old Adam, nor to much as is a small spot in a garment, or a wrinkle in the face, because all shall be most pure and glorious, there being a celestial brightness in the Church triumphant, with blessed immortality, and most perfect knowledge of God, accompanied with perfect holiness.

Thus doth ye see the dignity of a true Christian, the inseparable value of the righteousness of Christ, and that even here a child of God is in some measure without spot and blameless. If we did duly take notice here, we could not be such hard continuers of God’s children as we are, we would not so despise the merits and righteousness of Christ as we do, we would not endure more for true purity and purity, we would lead our lives and conversation more Christlike, what if God by death would call upon us? what if now the Trumpeter did blow, and we were immediately to appear before the tribunal of Christ, what manner of persons would he now finde us? even such as had our bodies and minds divided asunder, our bodies in the Church, our minds elsewhere. Oh how vile, how filthy, how abominable we are, how loose, and undone in the sight of God, as wanting our wedding garment, the righteousness of Christ. Since defeats us here, and unless it be done away by Christ shall deface us hereafter. Therefore take hold on Christ, put on the righteousness of Christ, cloath thy selfe with this white raiment, that thy filthy nakedness may not appear, that thus you may be found
Diligence required in God's children.

Thus of the latter, and so of the 1 part, the duty to be performed.

For the 2. The manner how we must perform it, with diligence, be diligent that ye may be found of him in peace without spot, and blameless. This diligence is not an ordinary labour, but an extraordinary, earnest, ardent endeavour towards the attaining of the same.

Hence divers things may by gathered.

1 That holy duties are to be performed with all diligence, not barely not curiously, but earnestly and ardently.

2 That it is not an easy matter, a thing easily come by, to attain unto true peace with God, with men, with a man's self, to be clothed with the righteousness of Christ, and so to be found without spot and blameless, we must use diligence to attain unto the same.

3 That those are in a miserable estate, and wretched condition which are at variance with God, with men, with themselves, which are altogether defiled with their fames, for else why should our Apostle so earnestly exhort us, to be diligent, that we may be found of him in peace without spot and blameless.

4 That it doth well become Christians to set themselves about this thing, nothing more needful, more honorable, more profitable, God doth command it, the Devill doth oppose it, if ever we would enjoy heaven, we must perform it.

Oh then I beseech you all, to strive and labour with all diligence about the same. You shall no doubt meet with many lesser and impediments, but let none of them withdraw you, impeach or hinder your diligence, employ lesser diligence about the things of this world, and bestow more diligence to be found of him in peace without spot and blameless. But alas, what is the usual profit and labour of most men? whereabout do they employ themselves? how do they spend their time? even in sin and wickedness, about the profits and pleasures of this false world, they are diligent in those things wherein they should be negligent, and are negligent in those things wherein they should be diligent. Thus of the 2 part.
To be diligent in God's worship.  

Chap. 3

For the 3 the means whereby we may attain unto the performance of the former, duty, our expectation of those new heavens, and new earth, wherein dwelleth righteousness, wherefore beloved, seeing ye look for such things, be diligent that ye may be found of him in peace, without spot and blamless, as if he should have found God doth require of you to be in peace, without spot and blamlessness, there is no easier way to bring you unto this, then by a continual meditation, and earnest expectation of the life to come, whereby God doth stirre you up to be diligent herein, that he may find you there, and so behold heaven upon you. Hereunto agreeeth S. Paul, for the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for the blessed hope, and the glorious appearing of that great God, and our Saviour Jesus Christ. Our expectation of (I say) those new heavens, of the life to come, of the general renovation and restoration of all things upon the day of judgement, is an especiall furtherance to stirre up our diligence, that we may be found of him in peace, without spot and blamlessness.

The Reasons hereof are these: 1 Because of the suddenness of this day, it will come as a thief in the night. 2 Because if he doth find us thus, then we shall partake with him of those joys, which shall never have an end. 3 Because if we be found out of peace, then our case shall be most miserable, we deprived of those joys.

The Reasons hereof are twofold.

For Reprehension 1 Vnto those which doe not at all meditate or consider of such things, of the day of judgement, of the dissolution of these things upon this day, of the new heavens and new earth which shall be then, whereby they doe deserve of themselves an especiall means, whereby they might endeavor to be found in peace, without spot and blameness. If in this life only (faith Saint Paul) we have hope in Christ, we are of all men most miserable, others also were ranked, and would not be delivered, that they might receive a better...

Having their meditation fixed upon a better life, confidently assuring and expecting for the same, they would not by denying Christ embrace this world, or for fear of their lives forsake their Religion. 2. Vast to those which doe (as they say) look for such things, which believe that such things shall come to pass on that day, which think that they then shall be partakers of those joys which shall never have an end, and yet doe not lead their life and conversation accordingly, they are not in peace, nor without fear and blameless. They have no peace with their neighbour no true and solid peace in their own consciences. The tree is known by the fruit, and ones love and hope of heaven by his practice and endeavour for it. Who so doth truly look for such things doth also endeavour by all means that he may be partaker thereof, who doth not thus by practice religiously endeavour, certainly (for all his show) he doth not truly look for such things, for this hope is not barren, but fruitful; in whose heart forever this is sealed there will be quickly a reformation wrought. Herewith our hearts shall be so revived, that (though it were to gain a world) we would not part with the same.

For Exhortation. 1. Let us earnestly look for those new heavens, and new earth, setting our affections on things which are above, not on things which are on earth. Let those new heavens, those joys which shall never end, those rivers of pleasures which are at the right hand of God, that glorious reward, that crowne of glory, everlasting life, let those things I say, which eye hath not seen, which ear hath not heard, which the hearts of men is not able to conceive, be the continual meditation of our hearts. Let these always be before our eyes, they are a Subject of such dignity, worth and excellency, that it is to be admired that our hearts are not more affected therewith, then they are; that we esteem them too little as we do, that we prefer the darling pleasures of this world before them. Because we do not esteem them as we should, therefore use we so little diligence to be found of him in peace without fear and blameless.

Let the contemplation, 3.
Motives to the performance of holy duties. Chap. 3.

and mediation of these things, work in us an earnest and constant endeavour, so to frame the course of our life, as that we do not deprive our selves of the end of our hope, the salvation of our foules. Doest thou boast of thy hope, where then is thy practife? Doft thou looke for such things, why then art thou not diligent to be found of him in peace, without spot, and blameleffe? Why doft thou not labour for justification by faith in Christ? Why doft thou not labour for reconciliation with God through him? Why seekest thou not for reconciliation with thy neighbour? Why doft thou not strive for the true and feitied peace of conscience, which procedeth from an assurance of Gods favour? Why doft thou not abstain from sinne, repent thee of thy former time, take hold on the righteousness of Christ Jesus, as a precious garmement, wherewith to cover thine uncleanness? Why doft thou not thus labour to be found of him in peace without spot, and blameleffe? Thus of the 3 parts.

For the 4. The motives to induce us unto the performance of the former duty, they are two, the 1. From our Apostles love and care in urging it implied in the word, beloved, the 2. From Gods expectation of the same at our hands, implied in the words, found of him.

Touching the former, our Apostles care and love in urging this duty, should provoke us to the performance of the same.

Both he gentle entreat us, so lovingly invite us, so courteous ly exhort us, unto the performance of the foregoing duty, certainly we cannot free our selves from the impunitu of com mermers of Gods word, unless wee yeeld obedience there unto.

Touching the latter, Gods looking for the accomplishment of the foregoing duty at our hands, should incite us unto the performance of the same.

For hereby the Lord testifieth his love unto us, his care over us, his patience in bearing with us, how unwilling he is that we should perish, yea and hereby we may assure our selves that the Lord will try us, call us to an account about these things, whether he can finde us in peace, without spot and blameleffe.

Hence
Ver. 15. Incitements to the performance of holy duties. 487

Hence then let us be admonished in time to perform this duty, for it is the most of us as yet do not either perform it as all, or perform it as little, we know not how some the bridegroom will come, in it not full time then let our selves about the performance of the same? if he should come and find us in sin, in iniquity, in wickedness, in filthy abominations, how fearful were our case? as we are found here, so we shall be found hereafter, if we be not now in this life found of him in peace, without spot and blameless, we shall never be found of him unto our comfort in the life to come, wherefore beloved, seeing you look for such things, be diligent that you may be found of him in peace, without spot and blameless. Thus of the 4. part, and so of the 3. vse.

Ver. 15. And accounts that the long suffering of the Lord is salvation, even as our beloved brother Paul also, according to the wisdom given unto him, both written unto you.

15. As also in all his Epistles, speaking in them of these things, in which some things are hard to be understood, which they that are unlearned, and unstable, wrest, as they doe also the other Scriptures unto their own destruction.

Followeth in these verses a confirmation of the preceding use, and that both by a repetition of the doctrine laid downe in the 9. verse, which concerneth Gods patience, as also by an allegation of the same doctrine urged by the Apostle Paul in all his Epistles, From which he taketh occasion to commend both him and his writing unto them, which by the unlearned and unstable were so much wrested unto their own destruction, we must be diligent that we may be found of him in peace, without spot and blameless, because the long suffering of the Lord tendeth unto our salvation, because the Lord is patient towards us, that we may be saved. Would the Lord have us to be in peace without spot and blameless? Is he patient and long-suffering towards us, that we may be thus found of him? 
The parts fourscore.

1. A duty, account that the long suffering of the Lord is salvation. 2. A commendation of this duty by the testimony of the Apostle Paul, who had written unto them of the same things. 3. A commendation of Paul and his writings, even as our beloved brother Paul also, according to the whereunto given unto him hath written unto you, as also in all his Epistles. Speaking in them of these things, that is, of the day of judgment, and our due preparation for the same. 4. Our Apostles judgment touching the writings of Paul, together with the unlearned and unstable; abuse of the same, and the other Scriptures, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.

Concerning the 1. And account the long suffering of the Lord is salvation, that is, is profitable, and tendeth unto our salvation, it afford eth this observation, that

Christians should account, believe, and assuredly persuade themselves that the patience and long-suffering of the Lord, tendeth unto their salvation. This the Apostle Paul confirmeth, or deposeth then the riches of his goodness, and forbearance and long-suffering, not knowing that the goodness of God leadeth them to repentance: and again, what and if God would, so show his wrath, and to make his power known, suffer with long patience the vessels of wrath, prepared to destruction, and that he might declare the riches of his glory, unto the vessels of mercy, whom he hath prepared unto glory, even as whom he hath called, not of the fewest only, but also the Gentiles. And again, notwithstanding for this cause was I received to mercy, that I might show the Spi vit to every one of you, till the end of the world, of the same concerning all things, in which is the promise of life eternal. This our Apostle hath already confirmed in this same Chapter, The Lord is not slack concerning his promise (as some men count slackness)
but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. Yet forty days (cried Jonah) and Niniveh shall be destroyed, why were they not presently destroyed? even that they might repent of them of their sinnes, returne unto the Lord, and humble themselves under his mighty hand. The patience and long-suffering of the Lord, tended unto their salvation. Forty yeeres long (faith the Lord) have I contended with this generation, and said they are a people that err in heart, for they have not known my ways; could he not ere that time have destroyed the? hemight; why then doth he delay? why did he not execute the fierce- ness of his wrath unto them? even that by his patience and long-suffering he might draw them unto repentance, at least ways leave them inexceivable. This gracious effect it wrought in the woman of Samaria, in Zachew, in Nicodemus, in Mary Magdalene, in the chief at the right hand, in threescore and threescore, whom Peter converted at one sermon, the patience, and long-suffering of the Lord tended unto their salvation. Ob the deepenesse of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out!

The Reasons hereof are these. 1. Because the Lord neither destroyeth nor delighteth in the death of sinners. Have I any desire that the wicked should die, saith the Lord God? or shall be not live, if he return from his ways. And againe, as I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way, and live, turne you, from your evil ways, for why yee die? O ye house of Israel, doth not the Lord desire or delight in your death? yea for this cause doth he many times spare us, when most justly we deserve to die, it followeth, that the long-suffering of the Lord, tendeth unto our salvation, and that the Lord is patient towards us, to draw us unto repentance.

Obje. But then how cometh it to passe, that so many perish?

Ans. Because they abuse the patience and long-suffering of
How to know that we love God. Chap. 3

Rom. 2:4. "Of God desiring the riches of his bountifulness, patience and long-suffering, not knowing that the bountifulness of God leadeth them unto repentance, after their hardnesse, and beareth that cannot repent, beaying up, as a reafure, unto themselves wrath, against the day of wrath, and of the revelation of the just judgement of God. To which purpose we may apply that of the Hebrews, so we see that they could not enter in because of unbelief. God doth not forsaake us, till we forsaake him, and when we forsaake him, no wonder it is, though he forsaake us, finding us still as we found Israel, of whom he saith, all the day long, have I stretched forth mine hand, unto a disobedient and gainsaying people. 2. Because we know that all things works together for the best unto them that love God. Therefore even God's patience and long-suffering tendeth unto our salvation, which is the end of our faith, the marks which we assume, that summum bonum, wherein consisteth the true happiness of a true Christian." How to know if we love God.

Rom. 10:17. "But how shall I know that I love God? that thereby I may know that his patience worketh for my good?"

Rom. 8:13. "But how shall I know that I love God? that thereby I may know that his patience worketh for my good?"

Rom. 10:17. "But how shall I know that I love God? that thereby I may know that his patience worketh for my good?"

Rom. 8:13. "But how shall I know that I love God? that thereby I may know that his patience worketh for my good?"

How to know if we be effectually called.

1 Thes. 2:5. "And by the fruits of this calling, they have relation both to God, and our neighbours. He that keepeth his word, in him is the love of God perfect, indeed, and this Commandement have we of him, that he that loveth God, should love his brethren also. 3 Because if his patience and long-suffering did not tend unto our salvation, were not profitable unto us, he would not have been thus patient and long-suffering towards..."
Ver. 14. How to know our effectual calling.

wards us, what other reason can be alledged of God's patience and long-suffering? could he not have destroyed long ere this? he could easily, who should have withhold him? it was as easy with the Lord to destroy the whole world, as it was to make it, with a word he made it, and by the same he could instantly destroy it. As the pots are not able to resist the potter, no more are we to resist the Lord, though we should oppose our selves with all our might. He can doe whatsoever he willeth: he is omnipotent, most wise, eternal, infinite, the Lord of hosts, the God of Armies. Whence it remaineth firm and evident, that Christians should account, believe, and assuredly persuade themselves, that the patience, and long-suffering of the Lord tendeth unto their salvation.

The uses hereof are threefold.

For Instrucition. Behold the great admirable, and unspeakable, love of God towards mankind, he is patient, and long-suffering towards us, that wee may be saved; he wearyeth himself in waiting for our repentance, our destruction proceeded not of him, but from our selves, he hath waited these many yeeres for our conversion, yea for our sakes deferred the execution of his wrath, unto wicked men.

For Reprehension. 1. Vnto those that murmur and grudge at God's patience and long-suffering. 2. Vnto those which abuse the same.

Touching the former, diverse there are which murmur and grudge against God's patience and long-suffering, whereunto even God's Children are incident, when manifold crosser and troubles doe befall upon them, then with Elias, they desire to die, so hard a thing is it to bridle our impatience in affliction, when we give place unto our owne wilts and affections, wherein if God be pleased to cross us, then with Jonah we take on, we wish in our hearts to dye, it is better for me (faith he) to dye, than to live, he murmured at God's patience towards Ninevel: when James and John say that the Samaritans would not receive Christ, they said, Lord, wilt thou that
How to know that we love God.

<table>
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<th>Rom. 2:5.</th>
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| Heb. 11:6. | Of God despising the riches of his bountifulness, patience and long-suffering, not knowing that the bountifulness of God leadeth them unto repentance, after their hardmess, and heart that cannot repent, heaping up, as a treasure, unto themselves wrath, against the day of wrath, and of the revelation of the just judgment of God. To which purpose we may apply the of the Hebrews, so we see that they could not enter in because of unbelief. God doth not forsake us, till we forsake him, and when we forsake him, no wonder it is, though he forsake us, finding us still as he found Israel, of whom he saith, all the day long, have I stretched forth mine hand, unto a disobedient and gainsaying people. 2 Because we know that all things work together for the best unto them that love God. Therefore even God's patience and long-suffering tendeth unto our salvation, which is the end of our faith, the marks which we prove at, that summum bonum, wherein consists the true happiness of a true Christian.

**Quest.** But how shall I know that I love God? that thereby I may know that his patience worketh for my good?

**Ans.** If thou dost not love God, thou art no true Christian, yea unworthy of that very name, as many of us are, but that thou mayest know whether thou lovest God, observe what followeth in the latter part of the verse, even so them that are called of his purpose. By our effectual calling, we may discern our love unto God: art thou effectually called of God? certain it is, that thou dost love God?

**Quest.** But by what means shall I know whether I be effectually called?

**Ans.** By the fruits of this calling, as they have retained both to God, and our neighbours: He that keepeth his word, in him is the love of God perfect, indeed, and this Commandment have we of him, that he that loveth God, should love his brethren also. 2 Because if his patience and long-suffering did not tend unto our salvation, were not profitable unto us, he would not have been thus patient and long-suffering towards...
Ver. 15. Who despise God's patience.

Who they are which despise the patience and long-suffering of God.

Any. Does not then despise it? Whosoever breaketh the Laws and Commandments of God, continuing in the same without repentance, not yielding obedience unto the manifold admonitions of God's Word, he is a despiser of the patience, and long-suffering of God. By this rule if we would trie and examine our selves, I suppose that all of us should finde that we have abused the patience and long-suffering of God neglecting as well our duty towards God, comprehended in the first four Commandments, as our duty towards our Neighbour, in the five last. Though we would deny it, our works do cleereely prove it; and a tree is knowne by the fruites, would swearing, idolatrie, the profanation of God's Sabbath, discord, malice, whoredome, drunkenesse, theft, covetousnesse, and the like, would those sinnes. I say, be, so may we not abuse the patience and long-suffering of God? no assuredly, those sinnes are the fruits of our abuse of God's patience, and contempt of his long sufferinge.

Exhortation. 1. To express our thankfulness unto God for his patience and long-suffering, whereof whatsoever we enjoy, whether spiritual or temporal, such as health, wealth, the word preached, and the like, are undoubted fruits and effects. 2. Not to abuse God's patience, thereby taking more liberty and freedom to sinne against God: the end of patience and long-suffering being to draw us to repentance. 3. To account God's patience to send unto our salvation, that we may still make use of the same, but to resit the Devil's temptations, the world's allurements, and the corruptions of our own hearts. 4. To draw nigh unto God, whilst God is thus patient and long-suffering towards us. Thus of the 1.

Concerning the 2 and 3, the confirmation of the forsaids duties from the consent of the Apostle Paul, with a commendation of Paul, and his writings, both which may conveniently bee handled together. Even as our beloved brother Paul also, according to the visits he gave unto him had written more you, as also in all his Epistles, speaking in them of these things.

They
They afford us diverse observations, which I will but a little more then name unto you.

I. The consent and agreement of the Apostles in their doctrine, Saint Paul spake of the same things whereof Saint Peter did, as by comparing their writings together may appear. And no wonder, for they had one Master, Christ Jesus, they were led by one and the self same Spirit, even the holy Ghost, by whom all their writings were inspired. Their commission was one and the same, Go ye, teach all nations, Both were appointed to bee the ambassadors of God unto the Church and both did faithfully discharge their ambassage.

Hence may be perceived, the truth of God's word, and that God is the author of the same, seeing all the pen-men thereof agree in the same doctrine, yea that such as preach and teach any doctrine, repugnant unto the doctrine of the Apostles are not guided by the direction of God's Spirit, of which number, we may number Papists, Anabaptists, Manichaei, Arians, and the like, whose doctrine is for the most part repugnant to the doctrine of the Apostles. It were much better, that as Saint Peter and Saint Paul taught the same things, so according to their apostolic doctrine, those would agree with us in the unisie of faith, yea and from hence we may learn also to reject every doctrine repugnant unto the doctrine of the Apostles, a counsel which Saint Paul gave unto the Galatians, but though that was or an Angel from heaven, preach unto you otherwise then that yee have received, let him be accursed; as we said before, so said we againe, if any man preach to you otherwise, then that yee have received, let him be accursed.

2. How needfull it is, that we should be instructed in those things which concern our salvation. The Apostles, Peter and Paul, write unto them of the same things: what I could they finde no new matter to write unto them? no new invention, wherewith to acquaint them? no, they were led by the Spirit of God, and so wrote such things, which would be most profitable unto their salvation.
Hence the Ministers of God's word may learn, not so much to please men as to please God, nor to seek applause unto themselves, by broaching abroad new Doctrines, repugnant unto the doctrine of the Apostles, but to insist in those points of doctrine which are agreeable unto the doctrine of the Apostles, and especially in those whereof people are most unwilling to hear, does yield least obedience, either must swearing bee rooted out of the heart of the swearer by the preaching of the word, or else to preach of drunkenness, covetousness or the like, tendeth not to his edification, either must wherever one bee by the word rooted out of the heart of the wrongmonger, or else to preach unto him of covetousness or the like is in vain; yea, people also may learn from hence to bridle their covetousness, being construed whilst they continue and go on in the same sinnes, to hear the same things which make against their sinnes, both by their own and other preachers.

3. That the same points of doctrine which are profitable unto one people, are profitable also unto another. As the Apostle Paul wrote of these things, unto those to whom Peter wrote, so he did also the like in his other Epistle. Some points I confess may be at some times more needful and convenient for some people, then for others, yet in the general, the same are profitable unto all.

Whence it followed, that even the Scriptures which were so long since written, and sent unto others, are also needful and profitable unto us, profitable for our instruction, admonition, correction, consolation and the like.

4. The humility of our Apostle, although he was one much respected by our Saviour Christ, in great estimation with the Church of God, by whole ministers the Lord did convert thousands, yet he is not ashamed to confirm his doctrine by the doctrine of Paul; an Apostle of equal authority with himselfe. Thus Daniel was frequent in reading the Prophet Jeremiah, and Daniel (as he understood by books, the number of the yeeres, whereof the Lord had spoken unto Jeremiah the Prophet, that he would accomplish seventy yeeres in the
Peters commendation of S. Paul. Chap. 3

1. Our Apostle commendeth Paul.

2. Our beloved brother, our Apostle, love unto him.
Gal. 2:11.

3. According to the wifedome,
D. The Apostles differ in writing prose, and in writing prose.

4. God's Spirit, those measure of wifedome, as pleased him;
God's Spirit gave them wisdom, both what to write, and how to write, bestowing upon them divers gifts, as he himself pleased.

That it may probably be conjectured that the Apostle Paul was another of the Epistles to the Hebrews, here men by our apostle. For if this Epistle of Peter was directed unto the Hebrews (as some think) then Paul either wrote that to them, or some other now lost, but that his Epistle was lost, is not likely, therefore must like it is, that that to the Hebrews is so.

That the Epistles of Paul, were written before this of Peter, a wonderful work of God, he that was left converted, doth even exceede in labour and painefullnesse, now writing unto one people, then unto another, and that to many unto Christ Jesus, he was as a skilfull soldier, redeeming the time which he had spent, as formerly he was painefull and laborious in drawing men from Christ, for now he is much more laborious in gaining men unto Christ, in converting them from their evil ways, to turne unto the Lord. Thus of the 2. and 3. part.

Concerning the 4. Our Apostle's judgement touching the writings of Paul, together with the unlearned and unscriptable their abuse of the same. In which are some things so hard to be understood, which they that are unlearned and unscriptable write, as they do also the other Scriptures unto their own destruction. The meaning whereof is this, that amongst these things which are written of Paul, divers are high and profound, hard to be understood, yet not in regard of themselves, but by reason of us, which cannot of ourselves attain unto the knowledge of them, which therefore such as are unlearned and unscriptable, are to the same destruction, as they do also other Scriptures. Hence divers things may be observed.

That such as would reap benefit by the Scriptures must labour and endeavour for a true understand的知识, whereby they may dive into the very deepest mysteries of the same, as that of the Trinity, of the incarnate of Christ, of the day of judgements, and the like, yea we must pray unto God that he would
would be pleased to bestow upon his Spirit whereby we may understand the same.

2. That such as wrest and pervert the Scriptures, are either ignorant or unstable, or both ignorant and unstable. Some are ignorant, others are learned, yet unstable, others both ignorant and unstable, such as Papists, Anabaptists, sectsists, and the like.

3. That the Scriptures are then wrested and perverted, when they are made as a sieve of wax to turn every way, to prove everything though never so erroneous. If a Remonstrant allege Scriptures to prove that the elect may fall away totally and finally, he perverteth the Scripture; if a Papist allege Scripture for the defence of purgatory, invocation of Saints, and the like, he perverteth the Scriptures; if an Armin alleged Scripture to prove, that Christ is not true God, or the Need, that the Messiah is not come, they pervert Scriptures; because all those opinions are erroneous, contrary unto the truth of God's word.

4. That such as are ignorant and unstable do not only wrest and pervert some few places in Paul, but also offer violence unto the other Scriptures, as if every Scripture served their turn.

5. That such as pervert the Scriptures, wrest them upon their own definition, that which most pleaseth them, uttereth most unto their displeasure. God at the great day shall call them to an account, all the curses and plagues mentioned in the Scriptures shall fall upon them, as both adding unto, and taking from the word of God.

But leaving those, consider we for the present this one question, whether the Scripture be so obscure, that it cannot be understood by the faithful, yea even in those things which are needful to salvation, though it be diligently and devoutly read by them; or whether it be so plain, that it may be understood by the faithful; we affirm, it, the Papists deny it.

That is so plain, as that it may be understood of all such as are endowed with the Spirit of God, which seriously and devoutly read the same, especially in those things which are needful...
Ver. 15. The scripture wherein ease, wherein hard.

needsfull unto our salvation, and pertaine unto true piety, may be proved by these reasons. 1 Because the word of the Lord is pure, a light unto our feet, and a lanthorn unto our path, which giveth light to our eyes, and to the simple sharpness of was, and to the wise knowledge and discretion; a light that shineth in a dark place. That which is in itself is cleere, cannot be said to be obscure; but the scripture is in itself cleere, and if it be hid, it is hid to them that are lost, in whom the God of this world hath blinded their minds. Therefore cannot be said to be obscure. 2 Because if the Scriptures were so obscure, that they could not be suitably read of God's people, then the Spirit of God eyther could not write plainly or would not, but both these are absurd, the former arguing impiety, the latter being against the end why they were written. 3 Because else in vain are we willing to enquire to the Law and to the Testimonie, and to search the Scriptures. 4 Because else it would follow that God did speak some things, which he would not have to be underfoot. 5 Because all Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2 Because else the word of God, were not the word of truth, for S. Paul saith, he that is spiritual, discerneth all things, and S. John saith, but ye have an argument from that holy one, and know all things, and I have not written unto you, because ye know not the truth, but because ye know it. True it is that in sundry respects the Scriptures may be said to be hard, as in regard of the matter, many profound, and deep mysteries being contained therein, which David calleth wondrouse things. 2 In regard of the manner of writing, manie abstruse phrases, divers hebraisms, sundry metaphors, and the like, being therein. 3 In regard of the persons who heare or read the Scriptures, for the most part are natural men, which therefore cannot perceive them. 4 In regard of the manner of searching, many carelessly and superficially reading the same, when as the promise of finding is made to those who seek for gold, and search for treasures. Neither hath God thus ordered them without just and weighty reasons, such as to declare unto man his natural

K k 2

blind
blindness, and to suppress all self-sneering, to keep holy things from beggars and dogs, and so to make a difference between the children of the kingdom, and the wicked, to maintain the divine ordinance of preaching and expounding the Scriptures; to raise up in us an apposite after the word, and a high esteem of it, and to keep us from loathing it; to stir us up diligently to study and search the Scriptures, and carefully to use the means whereby we may find out the hidden treasure in it, finally to make us so as to exclaim, him, who is the author of the Scriptures, to give unto us the spirit of revelation, and not to hear or read the word, without faithful and earnest prayer; yet notwithstanding for the most part it is so perceptive, as with great profit and to good edification it may be read and heard, even of the simple and unlearned, yet all the fundamental points of Christian religion necessary to salvation, are so clearly and plainly set down, as that the humble and obedient heart may distinctly without wavering and gain-saying conceive and believe them, in respect of it's perspicuity it's not amiss compared to a sword, over which a lamb may make, as in regard of it's difficulty to a sea in which an elephant may swim.

Thus, seeing the Scriptures are so plain, as that they may be understood, let us search them, ponder them, be diligent in them, lest perverting or wresting them, they turn unto our destruction.

Ver. 17. Therefore beloved, seeing ye know these things before, beware lest ye also be led away with the error of the wicked, fall from your own steadfastness.

18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to him be glory for ever. Amen.

These verses contain the fourth and last use of the preceding doctrine of the day of judgement, which is, unto watchfulness, perseverance, the growth in grace, and in the knowledge of the Lord and Saviour Jesus Christ, which also comprehend...

were Demas and Tertius, Phoebe and Aquila, and thousands in these our days, which seeming to be harlots fixed in the firmament of God, fall away from their profession. Of those there are some, which fall away totally and finally, being more reprobates, others which doe fall away, but in person, and for asins, who are even Gods children, who differing from the formar, doe neither wholly, not finally fall away from their profession and practice of religion.

2. That the fall of others, should incite and provoke us to be more careful of our own standing, others have been seduced by false teachers, beware lest ye also (asith our Apostle) being led away with the error of the wicked, fall from your own steadfastness. This S. Paul confirmeth, Wherefore let him that thinketh he standeth, take heed lest he fall. All these things (asith be) happened unto them for ensamples, and they are written for our admonition, are not more in danger as others? as frail and weak, as others? as naturally subject unto sarcasms, as others? doe others fall away unto popery, atheisme, prophaneens, and the like, and have not we great reason to fear our selves? haply are they whom other mens harms doe make to beware.

3. That it is exceeding hard and difficult to goe on and persevere in the course of godliness, which is implied in the word beware, for if there were no danger, nor fear of falling away, this caution were superfluous. This is clear by those many pulchritud, which we meete withall in our journey towards heaven, the dross, the world, the flesh, every lust, every sense, every corruption, drunkenness, pride, vanity, glory, covetousnesse, worldly and the like. Oh if we did but duly consider these things, this according to S. Pauls counsell we might work out our salvation with fear and trembling.

4. That wicked men by their barefaced and erroneous doctrine endeavour to withdraw men and women from the truth of God, a point so evident, as that it needeth no proofe. Baals Priests did not more importune Baal to beare them, then Iscuits, Seminario Priests, and such others doe that wee may
may give care unto their doctrine, would God we were as
deep towards their doctrine, as Baal was at the cries of his
Priests! Oh how many are daily led away by them, even as
sheep unto the slaughter! Oh how base those ungodly, law-
less, and irreligious persons are (as the original word signifi-
eth) to infall and insinuate simple souls. Of such are they
which creep into houses, and lead captive vile women laden
with some led away with divers luirs.

Queft. But how are backsliders drawn away from their
former profession.

Anfw. By lawlffe and irreligious Teachers.

Queft. What means doe those lawlffe and irreligious
teachers use?

Anfw. Hereticall and erroneous doctrine.

Queft. What effect doth their erroneous doctrine work in
their hearts.

Anfw. It leadeth them away, it changeth and altereth
their judgement and understanding.

Queft. What is the effect of their leading away

Anfw. They fall from their own steadfastness, from all those
graces and good things, which formerly they seemed to have.
Those are the endeavours, the end and aim of false Teachers
in uttering their erroneous and pernicious doctrine, that so
we are to esteem such as lawlffe and irreligious re

5. That such as suffer themselves to be intangled and seduced
by false teachers, will at the length fall from their own
steadfastness, forsake their profession, and seeming prattice of
goodness; histories are plentiful in examples, we may read of
many which having brazened and boastful of their perseverance,
in within a while after, have become changelings and turncoats,
through the seducing incitements of false teachers, it's not more to be wondered at when such as
beare compaine with false teachers, giving care unto their Sy-
rens songs, are entangled by them, then for him that handleth
pitch to be defiled therewith, for him that carrieth fire in his
bosome, to be burnt therewith.

But believing these, consider we only, from hence

D. Such as suffere them selves to be entangled by (false teachers)
will at length fall from their own steadfast-
nesses,
this one doctrine arising from the whole, that

**Christians must study to go on in godliness. Chap. 3**

D. Christians should labour and endeavour to go on in the course of godliness, to persevere in their profession, and practice of true Christianity, carefully avoiding all heresies, and heresies: which might withdraw them from the same. This is to walk circumstentially, not as fools, but as wise. This is to walk as children of light, because S. Paul exhorteth us, work out your own salvation with fear and trembling. And again, that ye may be blameless and harmless, the Sonne of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life. Thus unto the Colossians, as ye have therefore received Christ Jesus the Lord, so walk in him, rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving; beware lest any man spoil you through Philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Thus unto the Thesalonians: therefore brethren, stand fast, and hold the traditions, which ye have been taught, whether by word or our Epistle. So unto Timothy, this charge I commit unto thee: Sonne Timothy, according to the prophecies which went before of thee, that thou by them mightest warre a good warrefare, holding faith and a good conscience. Thus he himselfe did. I have fought a good fight: I have finished my course: I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day. Our Christian course of life is compared unto a warrefare, unto a journey, unto a service unto the Sunne, to signify our daily progress and continuance therein.

The Reasons hereof are these two: 1. The happie, comfortable and blessed condition of such as goe on in the course of godliness. 2. The woefull and miserable estate of such as fall away.

Touching the former, the effects of such as doe continue and goe on in the course of godliness, so much joyful and comfortable, they are in an happie and blessed condition, and that both as they are here in this life, and as they shall be hereafter.
Ver. 17. The happiness of such as persevere.

<table>
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<tr>
<th>Verse</th>
<th>Text</th>
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<tr>
<td>In this life, 1</td>
<td>John 1:12, 1 John 3:10.</td>
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<tr>
<td>3</td>
<td>In the life to come, Luke 10:15.</td>
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In this life, 1. Because hereby they approve themselves to be the children of God. Our Saviour shirmeth it, if ye continue in my word, then are ye my Disciples indeed; it being the note of a righteous man to hold on his way. 2. Because they are in the favour of God, great counsiers with him, and can obtain of him any thing that shall be profitable for them. Our Saviour avouching it, If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 3. Because they are fruitful in good works, he that abideth in me(Iaith our Saviour) and I in him, the same bringeth forth much fruit. 4. Because they may assure themselves of Salvation, according to that of our Saviour, but he that shall endure unto the end, the same shall be saved; and of S. John, he that believeth shall not come into condemnation. And I will give thee the crown of life. And again, be that overcometh shall inherit all the right of the second death. And again, be that overcometh shall be clothed with white raiment, and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his Angels. This comforted S. Paul, I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day. Thus of the estate in this life.

In the life to come, they shall enjoy true and real possession of all those things which now they believe, and for which they do wait. They shall obtain the end of their faith, they shall attain the crown of glory, they shall become citizens of the new Jerusalem, they shall be bathed in those rivers of pleasures which are at the right hand of God, they shall be fed from all those things, which may either trouble their bodies, or disquiet their minds. They shall always enjoy the sweet fellowship of God, the Father, the Son, and the holy Ghost, the blessed Angels, and justified Saints. They shall endure world without end; living the life eternall.

Touching the latter, the estate of such as doe not continue,
The misery of backsliders.

Chap. 3

is woeful and miserable, miserable in this life, much more in the life to come. If any man draw back, my soul shall have no pleasure in him. They draw back to perdition. From them shall be taken away even those things which they seemed to have, the reward of their Apostasy shall be death and everlasting condemnation.

Both those I say, should incite and provoke us to continue and go on in the course of godliness, that we may enjoy the happiness of the former, avoid the infortunate condition of the latter.

The after hereof are threefold.

For Instruction. It's not enough to begin well, unless we doe continue, enough to lay the foundation, unless we build thereupon, to enter into the way of Christianitie, unless we proceed in our journey. Either must we continue firm and steadfast in the truth of God, or else we shall never inherit the Kingdom of heaven. It's in vain for thee to come to Church, heare the word, perform outward works of piety, unless thou continuest therein.

For Reproof, 1. Unto those which have not as yet begun to make any conscience of their ungodliness. 2. Unto those which do daily, both in their judgement and in their practice fall away. 3. Unto those which set the society and fellowship of false teachers, giving ear unto their errors, applauding and expressing the same.

For Exhortation; Endevour and labour to persevere and continue in the truth of God. Fall not away from your owne steadfastnesse, looke not your reward, depriue not your selves of the price of your high calling, draw not upon your selves God's heavy wrath, and indignation, for this cause beware, lest ye be led away with the errors of the wicked, take heed that ye be not seduced by false teachers, too frequent in every place in these our days. Thus of the first.

Concerning the 2. The Reason of the Exhortation. Seeing ye know these things before, that is, seeing I have admonished and warned you, that the day of the Lord will come, wherein every
every man shall be called to an account; that false teachers shall arise, which privily will bring in damnable heresies, that many shall be deceived in them, seduced by them, led away with the error of those lawless and wicked persons, that those which either seduce others, or are seduced themselves, being upon themselves twist destruction, seeing I say, I have warned you of these things, and ye know them, ye must therefore beware lest being led away with the error of the wicked, ye fall from your own steadfastness.

The observation arising from hence, is this, that

The admonitions and warnings of God's word, should provoke us unto perseverance in the course of godliness, which being for this end published, doe leave us inexhaustible if wee make not this gracious use of the same.

Wherefore I doe exhort you all in the fear of God, duly to consider the admonitions and warnings of God's word, together with the end of their registering, that to finding them to bee written for our instruction, upon whomsoever the ends of the world are come, we may to continue in them, that being directed by them, we may persever and continue in the truth of God. Thus of the second.

Concerning the 3. The means whereby we may performe the forefaire duty, yeeld obedience unto our Apostles exhortation, by growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ, without which we cannot continue by which we may persevere. Such as grow in grace and in the knowledge of Christ, doe continue, such as doe not thus increase, doe daily decrease, such as doe not thus goe forward, they doe daily goe backward, falling away from their own steadfastnes.

The observation arising from hence are two.

The first is this, that

God's grace is the chiefest and especiall meanes to keepe us from Apostasie. The Apostle to the Hebrews proove it, bee was carried about with diverse and strange doctrines (saith he) for it is a good thing, that the heart be established with grace. The Lords speech unto Saint Paul implieth so much, my grace.
2 Tim. 2:1. 

is sufficient for thee. Hence doth Saint Paul will Tim to be strong in the grace that is in Christ Jesus; and strengthening our weakness, stablising our unsettledness.

Hence it followeth.

1. That it's no wonder though men of knowledge fall, if they want grace.

2. That we must be truly thankful for grace.

3. That as we desire to stand, so we must endeavour to grace, to obtain which we cannot take too much pains. The second is this, that Christians must daily grow in grace, and in the knowledge our Lord and Saviour Christ Jesus; the former comprinth all spiritual gifts, filled here, grace, as being freely bestowed upon us of God, the latter in special, a found, intantial, sanctified, and experimental knowledge of Christ. In both those Christians must increase and grow, that they may be furthered in their performance, This S. Paul, saith, Therefore my beloved brethren be ye steadfast, unmoveable, always abounding in the works of the Lord, for as ye know your labour is not in vain in the Lord, and as grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together, and compact by that which every joyfully supplyeth, according to the effect working in the measure of every part, maketh increase the body, unto the edifying of itself in love. And as I pray, that your love may abound yet more and more in knowledge, and in all judgment, for this cause be diligent to pray for the Colossians, that they may be filled with the knowledge of his will, in all wisedome and spiritual understanding, that they might walk worthy of Lord, unto all pleasing, being fruitful in every good work and increasing in the knowledge of God. Hereunto exhorteth the Thessalonians. Furthermore then we be ye brethren, and exhort you by the Lord Jesus, that have received us, how ye ought to walk, and to God, so ye would abound more and more. The path of just must be as the shining light, that shineth more and mor
Ver. 17. Christians must grow in every grace.

Also to the perfect day. If we be of clean hands we must be stronger and stronger. We must be as Ezekiel's waters, which were first to the ankles, then to the loins, then a river that he could not pass over; we are runners and so must hold on in our spiritual race, to running that we may obtain, the corn groweth on by degrees unto the harvest, so must we. The tree planted by the Rivers of Waters is fruitful, so must we be. Wicked men and seducers waxe worse and worse, deceiving and being deceived, so must we grow better and better. We must walk from strength to strength, we must flourish like a Palm tree; and grow like a Cedar in Lebanon, we must as new born babes daily grow more and more. Its not enough for us to have grace, unlesse also we grow therein.

Quest. But wherein must we grow?

Ans. Generally in all the gifts and graces of God's Spirit, as wicked men doe in some measure grow in every sinne, more particularly we must grow.

1. In faith, getting that perfect which is lacking in our faith, praying till with the Apostles, 'Lord increase our faith,' growing both in the assurance of this grace, and exercise of the same.

2. In love one towards another, of which the Apostle speaketh, and the Lord make you to increase and abound in love, one towards another, and towards all men, even as we do towards you.

3. In mercifulness towards others. Therefore as ye abound in every thing, in faith, and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. And againe, being enriched in every thing to all bountifulness, which causeth us through you, thanking to God.

4. In patience, meekness, and lowliness of mind. But let patience have her perfect works, that ye may be perfect and entire, wanting nothing.

5. In prayer and thanksgiving, praying always with all prayer and supplication of the Spirit, and watching thereunto with all perseverance, and supplication for all Saints.
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<td>510</td>
<td>The facts of growing in grace. Chap. 3</td>
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<td></td>
<td>praying without ceasing, and in every thing giving thanks.</td>
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<td>6 In the contempt of this world, in the servitude of God's ordinances, in utterance, in diligence, in the power and profit of godliness, in the knowledge of our Lord and Saviour Christ Jesus, in these graces, which are most contrary unto our own corruptions. 8</td>
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<td>The reasons hereof are divers. 1 Because for this end we have grace. 2 Because God hath appointed us to attain unto more and more. 3 Because if we cannot persevere in the truth of godliness, for if we doe not grow in grace, we shall decline therefrom, according to that of our Saviour, be that gathereth not, scattereth. 4 Because also we cannot approve ourselves to be truly regenerate; truly to love either God, or grace. 5 Because else God will withdraw from us, the very means of grace, depriving us of the same, as being unworthy thereof. 6 Because grace in grace is a note of the truth of grace, But the path of the just is as the shining light, that shineth more and more unto the perfect day.</td>
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<td>Ques.</td>
<td>What must we doe, that we may grow in grace, and in the knowledge of Christ?</td>
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<td>Ans.</td>
<td>We must avoid all these things which hinder our growth. We must use all these means, which may further the same.</td>
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<td>Less.</td>
<td>Touching the former, there are divers things, which hinder our growth in grace, and in the knowledge of Christ, as namely. 1 Want of courage in resisting the temptations of the Devil. 2 The love of this false world. 3 The love, liking, and continuance, in any one particular name. 4 The negligence of hearing, reading, praying, and the other means of grace. 5 Familiarity with profane persons. 6 Hypocrisie. 7 Spiritual pride, headstrong passions and affections, a vainglorious selfe conceitedness of our own worth, grace and goodness, whereunto may bee added contention and dissord, together with carelessness in the performing of holy duties.</td>
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Touching the later, there are also divers things which further this growth, as namely. 1 A constant use of the means of grace, such as are the preaching of the word, reading, meditation, conference, prayer, the sanctification of the Sabbath, and such other. As new born babes (faith Saint Peter) desire the sincere milk of the word, that ye may grow thereby, for this cause we must endeavour to be planted by the rivers of waters, even sitteth in those places where the word of God is plentifully preached: children that have good appetites feed well, and grow accordingly, so shall we, hungering after God's word. 2 A constant depending on God in the use of the means, by whole blessing alone, it becometh feed unto our souls, whereby we grow and increase. 3 A constant daily exercise of those gifts and graces already bestowed upon us, not being weary in well doing. 4 Humility, God giveth grace to the humble, as the rain descended upon the valley. 5 A diligent endeavour and seeking for grace. 6 Communication with Christ Jesus. 7 An unfeigned and fervent love of grace.

Quest. But how shall we know whether or not we grow in grace and in the knowledge of Christ?

Answer. We may know our growth by divers signs. 1 By our love of grace and knowledge, 2 By our endeavor after them, 3 By our estimation of the means whereby we attain them, 4 By our confessionable use of those means, 5 By the effect of the same, humility, sobriety, the fear of God, love of our neighbours, hatred of this world, abstinence from same, firmness and solidity in faith, a change and alteration from our former course of life and conversation. Besides, whether (as David) house waxed stronger and stronger, and Saul waxed weaker and weaker) doth grace overcome nature or not, yea, vanquish vice? whether art thou not stronger in faith, prayer, love, and the like, than heretofore; thou hast been? Whether thou art not more careful to avoid sinne, more desirous to vanquish thy corruptions, more careful of the things of this world, with assured constance, casting thy felle on God? Tho'me
also being signes of the growth in grace.

Objec. But may some say, sure I have not grown in grace, and in the knowledge of Christ Jesus, I made as great show formerly as I doe now, &c.

Solv. Answ. If thou art an hypocrite, thou hast indeed no growth in grace, nay, no grace at all; if a true child of God, the suffisio of thy not growing, move thee the more to grow, yet may thy suffisio be full, nothing else but thine owne conceit, for as the corn growes, we know not bow, so doe Gods Children.

The uses hereof are partly for reprehension, partly for exhortation.

For Reprehension, I. Vnto those which have no desire of grace, no love unto knowledge, which say unto God, depart from me, we desire not the knowledge of thy ways.

2. Vnto those which thinke they make a great progress in Christianity, if they make some outward show, though in the mean time they doe quickly fall away from the same.

3 Vnto those which are slothful, lazie, weary in well-doing.

4 Vnto those which speake against grace and knowledge, perfecting such as have them, and seeking to deprive others of the means whereby to attaine them, even the preaching of Gods Word, the holy scriptures, in a knowne tongue, and the like.

5 Vnto those which with Abuse, grow worse and worse, growing headstrong in every sinne, growing more obstinate in drunkenesse, whoredome, swearing and the like, of which ministers should admonish them, and for which magistrates should punish them, lest Gods judgements scale on us all.

6 Vnto those which strive to grow, but not in grace, it may bee in goods, in greatness, in estimation with the men of this world, and the like.

For Exhortation, 1 Let us strive whether or not wee grow in grace: true grace is not as Hezekiah's sinne, which went backward, or Soheims which stood still, but as the Sunne mentioned by David, which in a short time comming out of his chamber, and rejoyned as a strong man so runne.
true, all grow, but in their kind, there is great difference between the growth of the godly and of the ungodly.

1. The growth of God's children is natural, in every part, with understanding, the like, both outward and inward, the wicked man from, only in some part, as in knowledge, and the like. True grace bringeth forth humility as in the poor Publican, whereas the wicked are vain-glorious and proud, as John, and the proud Pharisee. 2. The growth of grace is universal, yielding assent and obedience unto all God's Commandments, as it was in David, who said, therefore I esteem all thy precepts, and I hate every false way. In the wicked it is not so, as the examples of Herod and John prove, who yealdest in some things but not in others. 3. It is persevering, it goeth on, and increaseth unto perfection, whereas wicked men, though for a time they seem to grow, yet at the length they decrease, they fall away.

2. Let us make confession of this duty. The Israelites would have returned unto Egypt, so let not us unto Simeon. The exertion, stronger, worldling, and such, like cormorants grieve much, if they grow not yearly in wealth, if their rents and revenues do not increase, how much more we, if we grow not in grace. Oh that we would strive daily to grow! that we might not come behind worldlings in our diligence, but be more eager to grow in grace, than they are to grow in goods, that our faith now as a sparkle, as a drop, as a graine of mustard seed, might increase into a tree, an ocean, an exceeding great tree, so our other graces grow more and more.

Thus of the 3.

Concerning the 4. The close or shutting up of the whole Epistle, to him be glory, both now and for ever, Amen. Whence note. 1. That majesty, power, dominion, and glory, are to be ascribed to Christ Jesus, the Son of God, both God and man in one person. 2. That as Christ is now glorified of Christians in the Church militant, so he shall be hereafter for ever in the Church triumphant, we must not defraud him of his due here, as he shall not be defrauded of it hereafter. Glory to the Father, the Son, and the Holy Ghost, world without end. Amen.
is his glory be required to be ascribed to him; glory must be given unto him by all that would be glorified. This exercise must now be begun of us in this life, as it shall be our continual exercise in the life to come, whereas we must willingly yield our consent and approbation, both inward and outward.

Thus having expounded these Epistles of St. Peter, not more needful for these in his days, than for these in ours, I conclude with the very words of my Text, which are an abridgement or epitome of the whole, yet therefore beloved, seeing ye know these things before, beware lest ye also being led away with the errors of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever. Amen.

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