

COMMENTARY
ON
GALATIANS 1-5
WILLIAM PERKINS



COMMENTARY ON GALATIANS 1-5

William Perkins



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TITLE PAGE



A COMMENTARIE OR Exposition, upon the five first Chapters of the Epistle to the Galatians: penned by the godly, learned, and Judiciall divine, M. W. PERKINS.

Now published for the benefit of the Church, and continued with a Supplement upon the sixt Chapter, by RAFE CVDWORTH Bachelour of divinity.

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TO THE RIGHT HONOURABLE,
RIGHT VERTUOUS, AND MOST TRULY
RELIGIOUS LORD, ROBERT, LORD
RICHE, BARON OF LEEZE, &C.
GRACE AND PEACE.



The holy Scriptures (Right Honorable) given by divine inspiration, and penned by the holy men of God, Prophets, Apostles, and Apostolic writers, not by private motion, but as they were guided by the Holy Ghost, are not only commended by God, and left to the Church as a precious depositum carefully to be kept in their integrity (for which cause the Church is called the ground and pillar of truth, 1 Timothy 3:15), nor to be defended only by the sword of the Magistrate, against Heretics, Schismatics, and men of scandalous life, in which respect he is called (and that truly) *Custos utriusque tabulae*: but also to be the pillar and foundation whereon to rest our faith; the touchstone of truth; the shop of remedies for all spiritual maladies; an anchor in the blasts of temptation, and waves of affliction; a two-edged sword to foil and put to flight our spiritual enemies; the only Oracle to which we must have recourse, and where we are to inquire the will of God: in a word, the bread and water of life, whereon our souls are to feed

to eternal life. Therefore we are commanded to search the Scriptures as for silver, and to seek in them as for treasures, to read in them continually, to meditate on them day and night, to use them as bracelets upon our arms, and frontlets between our eyes; to teach them to our posterity, and to talk of them when we are in our houses, and when we walk by the way, when we lie down, and when we rise up. And great reason there is for this commandment, seeing that (as an ancient writer says) *Quicquid in eis docetur veritas est: quicquid praecipitur bonitas est: quicquid promittitur foelicitas est*: that is, whatever is taught in them is truth itself; whatever is commanded is goodness itself; whatever is promised is happiness itself. They being of such perfection, that nothing may be added to them, nor anything taken from them; of such infallible certainty, that heaven and earth shall sooner pass away than one title fall to the ground; so pleasant and delightful, that they exceed the honey and the honeycomb; and so profitable, that no treasures may be compared to them: seeing they are able to make us wiser than our enemies, than the aged, than our teachers; to make us wise to salvation; to give us an inheritance among them that are sanctified; indeed, able to save our souls. This being so, I cannot sufficiently wonder, that any calling themselves Christians should make less account of the book of God, than the Romans in old time did of their twelve Tables, and other Heathens of their Ritual books; or than the Jews at this day do of their Talmud, the Turks of their Alcoran, the Ethiopians of their Abetelis: especially that those who profess themselves Divines should so distaste the holy Scripture, that leaving it the clear fountain of the water of life, they should betake themselves to the troubled streams of men's devices, and dig for themselves pits which will hold no water.

Wherein the Schoolmen (I mean the Sententiaries, the Summists, and Quodlibetaries) are chiefly (if not only) to be censured, who setting aside the Scriptures have vanished away in vain speculations in their Questions upon Lombard the Master of the Sentences, and upon Thomas their new Master. So that had it not been for some few Glosses (which notwithstanding like the gloss of Orleans do often corrupt the text) Nicolaus de Lyra, Hugo de S. Charo, and Peter Comestor (whom I should have named first, being so good a text man, that (as his name imports) he did eat up the text, as the poor man's horse drank up the moon) we should not have had among such a multitude of writers, one poor comment upon the Bible for diverse hundred years. And no marvel, seeing it is an ordinary thing for young novices in Popish Universities (and I would it were but there only) not to lay the foundation of their study in Divinity upon the rock, but upon the waters: that is, not upon the Scripture, but upon Aquinas, or some such Summist; and to read the Scripture no further than they give them light for the understanding of their School-Doctors. Witness one of their own writers, who testifies of himself that he had studied Scholastic divinity and the Canon Law for the space of 16 years, and yet never so much as greeted either the Scriptures or the Fathers. Which course they take, either because they presume to understand above what is written, contrary to the commandment of the Apostle (Romans 12:3), or because they judge the Scriptures too simple and shallow for them to wade in, as not affording them sufficient matter for their wits to work upon. Not considering that while they condemn the simplicity of the Scriptures and look beyond the moon, in the meantime with Thales they fall into the ditch; and that while they strive with the wings of their wit to soar

above the clouds of other men's conceits, they sink into a sea of absurdities and errors. Nor yet remembering that the Scripture has great majesty joined with simplicity, and as great difficulty mixed with plainness and facility; and therefore not unfittingly resembled by Saint Gregory to the main ocean in which the lamb may wade and the elephant may swim. For the Spirit of God has in wonderful wisdom so tempered the Scriptures, that they are both obscure and perspicuous: in some places like a clasped or sealed book (Isaiah 29:11), in other places like a book that is opened (Revelation 5:5), being both easy and difficult. Easy, in that the entrance into the word gives light and understanding to the simple (Psalm 119:130). Difficult, in that some things are hard to be understood (2 Peter 3:16) and hard to be interpreted (Hebrews 5:11). Easy, to invite us to read and learn them; difficult, to exercise us lest we should condemn them. From the easy and plain places are gathered principles of religion, both articles of faith and rules of good life, which we call Catechisms. The difficult places require interpretation, and the Commentaries of the learned. Both which are necessary in the church of God. Catechisms have a necessary use, both in regard of the simple, who are to be fed with milk, being but babes in Christ; and of the learned who are strong men in Christ, that they may have some rule, whereby to try the spirits, consonant to the analogy of faith, and the doctrine of the orthodox Fathers of the Church; which Paul calls the form of knowledge (Romans 2:20) and the form of doctrine (Romans 6:17) and a pattern of wholesome words (2 Timothy 1:13); which forms of doctrine were in use in the primitive church in the Apostles' days, as it is manifest (Hebrews 6:1) where the Apostle sets down the principal points of the Catechism, calling them the doctrine of the beginning of

Christ. And after the Apostles, we find that they were used by the learned Fathers, both of the Greek and Latin Church. Clement of Alexandria had his Pedagogue. Cyril of Jerusalem his Catechism and Mystagogue books. Origen (that famous Catechist) his books of principles. Theodoret his Epitome [illegible]. Lactantius his Institutions. Augustine his Enchiridion. Hugo de S. Victore his books of the Sacraments, or mysteries of Christian religion. And it were greatly to be wished that as in other reformed churches beyond the sea, they have a set Catechism which all men follow; and in the church of Rome one approved by the Council of Trent: so there were a uniform Catechism enjoined by public authority to be used in all families, schools, and churches in this land, that we might all with one mind and one mouth, judge and speak the same thing.

Now as Catechisms gathered out of plain and easy places are necessary for the simple, so Commentaries are as necessary for the understanding of such places as are more abstruse and difficult. Our Savior Christ (the great Doctor of the Church) has by his own practice given us a precedent hereof in expounding the law (Matthew 5), in expounding all hard parables to his disciples apart: for the text says, that he unfolded or expounded them to them (Mark 4:33). That he interpreted to them in all the scriptures the things which were written of him (Luke 24:27). That he opened to them the scriptures (verse 32). And they have been always so accounted in the Church of God. For the Jews (as we know) had their Perushim, the Greek church their Scholia, the Latin Church their Glosses, with other Paraphrases and Expositions. Neither was it ever called in question by any, save by the fantastical Anabaptists, who rest only upon immediate revelations. And some prejudiced

Papists, who hold the consent of all Catholics to be the true Scripture, both the gloss and the text, the written word, but inky Divinity, and a dead letter. And certain arrogant spirits who with Nestorius scorn to read any Interpreters. But how Commentaries ought to be written, it is not so easy to define, there being such difference as well in regard of the manner of writing, as of the measure. For besides that the Popish writers make four several senses of the Scripture, commending Jerome to excel in the Literal, Origen in the Allegorical, Ambrose in the Anagogical, Chrysostom in the Tropological; they have above fifty several ways of expounding the Scripture, as their own writers do record. In the measure, we find some too tedious, as the two Alphonsi, Tostatus, and Salmeron, who upon every small occasion digress from the text, or rather take occasion to enter into infinite frivolous questions, which breed strife rather than godly edifying which is by faith. For there is not so short a chapter in the Bible, upon which the former moves not above eight score questions: whereupon his volumes grow to that bigness, that one contracting his Commentary upon Saint Matthew and drawing it into an Epitome, yet could not so abridge it, but that it contained above a thousand pages in folio in the largest volume and smallest character. The other is so short with his 12 volumes upon the Evangelists, that he might well have contracted leaves into lines, and lines into letters. Which tedious discourses, and impertinent excursions from the text, serve for no other end but to cast a mist before the eyes of the reader, and draw (as it were) the veil of Moses over his face, so that he cannot see the meaning of the Holy Ghost. Others on the contrary are too short and compendious, offending as much in brevity as the former in prolixity: by name, Emanuel Sa the Jesuit, whose

Commentaries upon the Bible are shorter than the text itself, like to those of Apollinaris, of whom Jerome writes, that a man who reads them would think he read contents of chapters, rather than Commentaries. But as for the manner: the literal sense (which our author here follows) is the only sense intended by the Spirit of God; the Allegorical, Tropological, Anagogical, being but several uses and applications thereof: for the Scripture (consisting in the sense not in the letters) is profitable to teach and reprove, as Paul says; whereas from the Allegorical sense no necessary argument can be taken (as their own doctors confess) either to confirm or confute any point of doctrine; and therefore much less from the Tropological or Anagogical. And as for the measure, in regard of brevity or prolixity, the golden mean has always been judged by the learned to be the best, which is not only to give the bare meaning paraphrastically, but to make collection of doctrine and application of uses; yet briefly, rather pointing at the chief heads, than dwelling long upon any point. Some are of opinion that a Commentator is only to give the literal sense of the place, without making further use of application or instruction: to which I could easily subscribe, if all the Lord's people could prophesy, or if all were able to handle the word of God, the sword of the Spirit. For as to an expert Musician who is acquainted with the concords or rules of discant, it is as good a direction to have only the ground as if he had every point pricked out to him, being inured to the division upon every point as it falls out in the ground: so to him that is acquainted with the word of God, a short and concise handling of the Scripture may be as good a direction as if every point were discoursed at large. But because all readers are not strong men in Christ, some being but babes, who must have everything minced

and cut small to them before they can receive it; neither all teachers expert and prompt Scribes, like to Ezra, nor mighty in the Scripture as Apollos, such as are able to divide the word aright, and apply it fitly as they ought — some being deceitful workmen perverting it to their own destruction, in pressing the two breasts of the Scripture, the Old and New Testament, so that instead of milk, they suck nothing but blood; others, unskillful, casting wild Coloquintida into the pot of the children of the prophets, being too hasty to learn, and too ignorant to know of themselves what they should have gathered — therefore to help the ignorance of the one, and hinder the malice of the other (and so to profit the most) beside the meaning, he has briefly drawn out such doctrines as naturally arise from the text, showing withal how they ought to be applied for confutation, correction, instruction, consolation. Which he has done with such dexterity, (artificially matching together two things, heretofore insociable, Brevity and Perspicuity) that the like (I take it) has not been performed heretofore by any Expositor upon this Epistle: which we may well call the key of the New Testament, in that it handles the weightiest points of doctrine, whether we consider the necessary knowledge thereof, or the controversies of these times. Therefore Luther after he had once publicly expounded it, took in hand again, and interpreted it the second time, beginning (as himself says) where he ended, according to the saying of Sirach, When a man has done what he can, he must begin again. Which Commentary, seeing it has found such good entertainment among us, being but a foreigner, and having lost much of its strength, and taken wind by changing from language to language, as wine from one vessel to another: I doubt not but this, being a free-denizen, will find the like favor and accep-

tance, the rather, if it will please your Honor to vouchsafe it your countenance: to whose protection and patronage I here commend it, as Saint Luke did his Histories to the most noble Theophilus; desiring hereby to testify my humble duty to your Honor, and my thankfulness to God for the riches of his grace bestowed upon you in [reconstructed: the mystery] of the Gospel, for your zeal of God's glory, your love of the truth, and of all those that unfeignedly embrace the truth.

And thus fearing to hinder the course of your more serious cogitations & actions, I humbly take my leave: Desiring the Lord, who has promised to honor those that honor him, that as he has made you honorable in your noble progenitors, so he would make you thrive honorable in your future successors, and long continue you a notable instrument under his Highness, of the peace and welfare of your country as hitherto he has done, accomplishing all your desires for present prosperitie and future felicitie. From Emanuell colledge in Cambridge: August. 10. 1604.

Your Honours most humbly deuoted RAFF CVDWORTH.

TO THE READER



I Here offer to your view (gentle Reader) a Comment, and a Supplement: the Comment begunne by an excellent workeman, and drawne in excellent proportion, in all points suting to the analogie of faith, and the doctrine of the Orthodoxe Fathers of the Church, being the substance of his three yeares Lectures upon the Lords day. If his former workes either of Positiue divinity in sundrie of his Treatises, or Controuersall divinity in his Reformed Catholike, or Case-divinity in his Cases of Conscience, have ministred any comfort to you, or given you content: I doubt not but these Commentaries will abundantly satisfie your expectation. For (to omit the varietie of matter, as also the breuitie and admirable perspicuitie, in regard of the manner, being the chiefest commendation of Oecumenius or any Interpreter) in them as in a mirrour you maist more clearely see his knowledge in the mysterie of Christ; and his dexteritie in exemplifying that by practise which he had formerly taught by precept, thē in any of his writings besides: as hauing a double eminencie above the rest. First, in that they were penned the last of all his workes, being come to ripenes of judgment: and that upon mature deliberation after his Sermons (as his manner was.) Secondly, in that they were written with his own hand, whereas all his other writings (except some short

Treatises) were taken by some diligent auditors, and perused by himselfe. Herein resembling the Epistle it selfe, which was written with Pauls own hand: all the rest (except that short one to Philemon) by his [••]ribes. And as they doe exceede his other Writings, so I might say (perhaps more truly then discreetly) that they surpasse in this kinde, all the moderne writers that have gone before them: so that he which will vouchsafe to read them, shall not greatly neede nor desire any other Interpreter upon this Scripture: the which I speake not as esteeming of Antiquitie no better worth then to be put under a bushell, that Noueltie might be set upon the candlesticke: but for that I see not, but that John Baptist the last of all the Prophets, was as goodly a burning and shining candle, as any of the rest: and that he pointed forth Christ more distinctly then the rest. But I hope I shall not neede to use many words in commendation either of the worke, or of the Author, being so well knowne and sufficiently commended by others, for soundnes of doctrine, and integritie of life: which (while he was liuing) did parallel each other, his doctrine being a patterne of his life, and his life a counterpaine of his doctrine. And now being dead, his savory-writings which he has left behind him, breathing forth (as it were) the sweete smell of a sanctified spirit (like a field which the Lord has blessed) has got him a name neuer to be forgotten: which gius him after his death a second life.

I am further to aduertise you, (good Reader,) that there were some places in the originall copie to which the Author would (no doubt) have given some reuiew and correction, if God had drawne out the line of his life but a little longer: which I have filed and polished according to my poore skill, though very sparingly, in such places onely as were obscure, or had any phrase of doubtfull con-

struction, or otherwise seemed to be mistaken: pointing and interlining the rest to fit it for the Presse. It may be my vnskillfull handling of them, has depriued them of their due lustre, yet sure I am it has given them no tincture.

Touching the Supplement: it was my purpose at the first to have made a supplie of that which was wanting, out of the Authors own writings, as it has been done in Aquinas Summes and others: but afterwarde perceiuing that his workes alreadie extant, would not affoord me sufficient matter to furnish out that argument, I was inforced to take an other course, and to make a supplie with courser stuffe of mine own, as I could. Which if it shall seeme not to sure the former in all points, I shall desire you to consider that it is not so easie a matter for As[•]lepiodorus accustomed to draw with a cole or chaulke only, to finish a picture he [〈...〉]nne by Apelles with so curious a pensill: and that it is an argument wherein (I confesse) I have not been so much conuersant as perhaps in some other: neither chosen out of purpose to make ostentation of witt, reading, or inuention: but left as a necessary task to be performed by some for the perfecting of the worke and the good of the Church: (if this poore mite may conferre any thing to the Treasurie of the Lords temple.) And thus hoping that these respects may entreate for a friendly acceptance at your hands, and that you wilt afforde mee your good word for my good will, and a fauorable construction for my paines: I commend it to the blessing of the Almightye, and you to his gracious protection, unfainedly wishing to you as to my selfe, the mercie of God in Christ Jesus. August. 10.

your in the Lord Jesus, R. C.

CHAPTER 1: THE EPISTLE OF ST. PAUL TO THE GALATIANS



The Argument. Two things are generally to be considered, the occasion of this Epistle, and the Scope. The occasion that moved Paul to write this Epistle was, because certain false Apostles slandered him both in respect of his calling, as also in respect of his doctrine; teaching that he was no Apostle, and that his doctrine was false. And by this means they seduced the Churches of Galatia, persuading them that justification and salvation was partly by Christ and partly by the Law. The Scope of the Epistle is in three things. First the Apostle defends his calling in the first and second chapters. Secondly, he defends the truth of his doctrine, teaching justification by Christ alone. And upon this occasion, he handles the greatest question in the world, Namely, what is that justice whereby a sinner stands righteous before God, in the 3rd and 4th and in the beginning of the 5th. Thirdly, he prescribes rules of good life in the 5th and 6th chapters.

1. Paul an Apostle (not of men, nor by man, but by Jesus Christ, and God the Father, who raised him from the dead.)

The Epistle has 3 parts, a Preface, an Instruction, and the Conclusion. The preface is in the five first verses; and it has two parts, an inscription, and a Salutation.

The inscription sets down the persons that write the Epistle, and the persons to whom it is sent. The persons that write are two: Paul and the Brethren.

Paul is mentioned in the first verse. In which, in comely and decent manner he commends himself to the Galatians by his office and function [as Apostle] that is, one called to be a planter and founder of the Church of the New Testament among the nations. And because the title of an Apostle in general signification may agree to all teachers: therefore he goes further, and sets down the cause of his Apostleship. And first he removes the false causes in these words [not of men] that is, not called by men as by authors of my calling, or not called by the authority of men. And in this Paul opposes himself to the false Apostles, who were called not by God, but by men. Again he says [not by man] that is, not called of God in and by the ministry of any mere man. And in this Paul opposes himself to all ordinary ministers of the Gospel whatever, who are called of God by man. This done, he propounds the true cause and author of his Apostleship, of whom he was called immediately. Against this it may be objected, that Paul was ordained to be an Apostle by the imposition of hands of the Church of Antioch. I answer, that this imposition was rather a confirmation than a calling. Secondly, they of Antioch had not imposed hands on Paul, but that they were commanded by the Spirit of God. Further Paul adds that he was called by Christ [and God the Father] for three causes. The first, was to signify the consent of will in the Father and Christ. The second was to teach us how we are to conceive of God, namely

that he is the Father, and Jesus Christ, and the Holy Ghost: for the Godhead may not be conceived outside the Trinity of persons. The third is, because the Father is the fountain of all good things that come to us by Christ. Lastly he sets down the effect or action of the Father [who raised him from the dead] and that for two causes. One was to prove Christ to be the natural Son of God, for he professed himself to be so: and that was one cause why he was crucified and put to death. Now when he was dead, if he had not been the Son of God indeed, he had never risen again but had perished in death. And in that the Father raised him again to life, he gave testimony that he was his own natural Son. And therefore Paul says that Christ was declared to be the Son of God by the resurrection from the dead; and he applies the words of the Psalm, (you are my son, this day have I begotten you) to the time of Christ's resurrection. Again, Paul mentions the resurrection of Christ, to note the time of his own calling: for though the rest of the Apostles were called when Christ was in the estate of humiliation, yet Paul was called afterwards, when Christ was entered into his kingdom, and sat at the right hand of his Father.

The use. First, whereas Paul in the very forefront of his Epistle begins with his own calling, I gather, that every minister of the Gospel ought to have a good and lawful calling. A man cannot preach unless he be sent. Christ took not to him the office of a Mediator till he was called and sent of the Father. Therefore the opinion of the Anabaptist is foolish and fantastical, who think that every man may preach that will without any special calling. They allege that the house of Stephanas ordained themselves to the Ministry of the Saints. Answer, the meaning of the place is not that they called themselves, but that they set themselves apart to the

ministry of the Saints, in the purpose and resolution of their own hearts. Again they allege, that all Christians in the New Testament are Kings and Priests, and the office of the priest is to teach. I answer, all are priests in that they are to offer themselves in sacrifice to God: and to teach privately within their places and callings, as the master his servants, the father his children, etc., and to make a confession of their faith, when they are called so to do. Thirdly, they allege, that the power of the keys is given to the Church. I answer, it is indeed; yet so as the use and administration thereof belongs to the ministers alone, in the dispensation of the word.

Secondly, whereas Paul says (not of men but of Christ) I gather that every lawful calling is of God, and not of men as authors thereof: and that the right to call belongs to God. The Father thrusts forth laborers into the vineyard; the Son gives Pastors and teachers; the Holy Ghost makes overseers. It may be alleged that the Church has authority to call and ordain ministers. I answer, that the Church's authority is no more but a ministry or service, whereby it does testify, declare, and approve whom God has called.

Thirdly, whereas Paul thus proclaimes his calling, (Paul an Apostle of Jesus Christ) I gather that the callings of the Ministers of the Gospell must be manifest to their own consciences, and the consciences of their hearers. And that for divers weightie causes. First, they are imbassadors, instruments, and the mouth of God: and for this cause they are to speake in the name of God, and this they cannot doe, unlesse they knowe themselues to be called. Secondly, that the calling of the Ministerie may tend to edification there is required the assistance of Gods spirit in the teacher, the protection of him and his ministerie, the effectuall operation of the spirit in the hearts of the hearers. And he that wants the assurance

of his calling, cannot pray to God in faith for these things; neither can he apply the promises of God to himselfe. Thirdly, the knowledge of our callings breeds conscience of our duties, diligence, and the feare of god. Lastly, knowledge of our callings in the consciences of the hearers, breeds a reuerence in their hearts, and obedience to the ministerie of the word. upon this, some may demand, howe they may knowe that they are called of God to the ministerie of the word. Answer: they may knowe it, if they finde three things in themselues: the first is the testimonie of their consciences that they entred not for praise, honor, lucre, but in the feare of god with a desire to glorifie him, and to edifie the Church. The second is a facultie to doe that to which they have a desire and will. In this facultie are two things, knowledge of God and his waies, and aptnesse to deliver that which they knowe. The third is the Ordination of the Church which approoues and gives testimonie of their will and abilitie. He that has these things, is certainly called of God. Nowe put the case, a man wants the first of these three, because he entred with euill conscience, being carried with ambitious and couetous desires: then I answer, that his calling still in respect of the Churh, is good and lawefull, and when he repents of his bad conscience, it is also accepted of God.

The fourth point to be obserued is, that Paul makes three kinds of callings in the Church. One is when men are called by men, and not by God: and thus are all false teachers called. The second is, when men are called of God by the ministerie of men: thus are all ordinarie ministers of the word called. The third is, when men are called not by men, but by Christ immediately. And Paul here signifis, that he himselfe and the rest of the Apostles were called according to this third way. And in this respect he puts a difference

betweene the Apostles and all the Ministers of the newe Testament. For in that they were called immediately, they were also taught by immediate inspiration, and also aided by the infallible assistance of Gods spirit. And of all this they had promises. Math. 10. 19. 20. Luc. 10. 16. Hence we may gather, the certenty of our religion. The essentiall note of the Church is faith: faith stands in relation to the word of God: and the word of God is no word to vs, unlesse we knowe it to be so: and we knowe it to be so, because it was written by the Apostles, who in preaching and writing could not erre. Secondly, hence I gather, that the doctrine of the Apostles is the immediate word of God, because it was given by inspiration both for matter and words: whereas the doctrine of the Church in sermons, and the decrees of counsels is both the word of God and the word of man. The word of God, as it agrees with the writings of the Apostles & Prophets: the word of man, as it is defectiue, and as it is propounded in tearmes deuised by man. It may be objected, that Paul spoke some things of himselfe, and not from the Lord, 1. Cor 7:12. Not the Lord but I. Answer: the meaning is, not the Lord by any expresse commaundement, but I by collection and interpretation of Scripture, and that by the assistance of Gods spirit, v. 40. Seeing then the writings of the Apostles are the immediate and meere word of God, they must be obeyed as if they had been written without man by the finger of God.

Lastly, seeing it is the propertie of an Apostle to be called immediatly by Jesus Christ, hence it follows, that the authority, office, and function of Apostles ceased with them, and did not passe by succession to any other. Therefore it is a falshood that the Pope of Rome succeedes Peter in Apostolicall authoritie, and in the infallible assistance of the spirit, when he is in his consistorie.

And where paul says he was called by Jesus Christ and not by man, that is meere man, he gives a pregnant testimonie that Christ is both God and man.

And whereas Paul was called by Christ raised from the dead; hence I gather the dignitie of the Apostle Paul above all other Apostles, in that he was called after the resurrection of Christ, when he was entred into his kingdome.

The Text. 2. And all the brethren that are with me, to the Churches of Galatia.

The Exposition.

By brethren we are to vnderstand such as seperated themselves from the Pagans, and received the faith of Christ, 1. Cor 5:11. And here more specially such as taught and professed the faith, that is, both pastors and people, whether of Antioche (as some thinke) or of Rome, as others.

And Paul writes his Epistle as well in their names as in his own, and with their consent, for two causes. One was, that he might not be thought to deliver any priuate doctrine deuised of his own head. And this care he had alwaies: and therefore taught nothing but that which was in the writings of Moses and the Prophets, Act 26:22. And this was the care of Christ: who says, My doctrine is not mine but his that sent me. Joh 7:16. And at this daie, this must be the care of the Ministers of the Gospell, to deliver nothing of their own. First therefore their doctrines must be founded in the writings of the Prophets and Apostles: and secondly, that they may be sure of this, they must have the consent of the true Church, specially of such as have been the Restorers of the gospell in this last age. This rule Paul gives Timothie, to continue in the things which

he had learned of Paul and the rest of the Apostles, 2. Tim 3:14. Hence it appeares to be a fault in sundrie priuate persons, when they read the Scriptures, to gather priuate opinions, to broch them to the world. This practise has been the foundation of heresies and schismes in the Church.

Secondly, Paul writes with consent, that he might the better mooue and perswade the Galatians to receive his doctrine which he is now to deliver.

Hence it appeares, that the Consent of Pastors and people is of great excellencie. For the better conceiuing of it, and the meaning of the text, I will handle three points. The first is, what is the force of consent? wherein stands it? and where it is now to be found? For the first: Consent is of force to prepare the heart, and to mooue it to believe: as Augustine says, I had not believed the Gospell, except the authoritie of the Church hadmooued me. And this is all it can doe. For it is the word, that is the obiect and the cause of our faith: the word it selfe workes in vs that faith whereby it is believed. And Paul in this place vss consent, not to worke a faith in the Galatians, but onely to stirre vp a liking of his doctrine. Two errors of the Church of Rome must here be auoided. One, that Consent is a certaine marke of the Church. It is false: for Consent may be among the wicked, in the kingdome of Antichrist, Reuel. 13. 16. In the kingdome of darkenesse, all is in peace. Againe, dis-sention may be among the godly; as betweene Paul and Barnabas, Paul and Peter: in the church of Corinth there were schismes 1. Cor. 11. Consent therefore simply, unless it be ioyned with true faith and true doctrine, is not of force to declare to vs the true Church. The second error is that the catholike consent of believers in pointes of religion is the true and liuely scripture, and that

[•]he written word is but a dead letter to it, and to be judged by it for his sense and meaning. But all is contrary. For the written word is the first, & perfect pattern of the mind and will of God: and the inward consent in the hartes of men is but a rude and imperfect extract, and draught of it.

The second point is wherein standes this consent? it must have his foundation in Christ, & from there flow to the members, as the oile from Aarons head, to his garments. Psal. 133. and it standes in three things, consent in one faith and doctrine: consent in affection, whereby men be of one hart. Act 2:47. consent in speach. 1. Cor 1:10.

The third point is where it is now to be found? The Papists say that they have true and perfect consent among themselues, and that fathers and Councells be on their side: and that we have no consent among our selues. I answer first, that they have not the cōsent which they pretend, for the proper points of Popery were not known to the apostles nor to the Apostolicall churches, but were taken vp in the ages following by little and litle. Secondly, such doctrines as the papists make articles of faith, are but opinions and coniectures in the fathers and Councils. Thirdly, the things which the Papists hold are the same peradventure in name, but they are not the same indeede with that which the fathers hold, neither are they holden in the same manner: as for example the purgatory which the fathers hold is a thing far different from the purgatory of the papists, and so all the rest. Of consent they may bragge, but they cannot shew it. As for our selues, we all consent in the foundation of religion. There is difference about the descent of Christ into hell. The thing we all hold, namely a descent: the difference is in the manner, whether it be virtually or locally. There is

difference about the paines of Christ in his agony and passion: yet all acknowledge the infinite merit and efficacy of the death of Christ. There is difference about the gouvernement of the visible church on earth. For the substance of gouuernemant all agree, but for the manner of execution and administration, they doe not. That Christ is present in the Eucharist, & that his body and blood is there to be eaten and drunken, all our churches agree: and the difference is only touching the manner of his presence; namely, whether it be spirituall or locall. And this is the mercy of God that in all our differences the foundation of religion is not rased. Let vs pray for the continuance, and increase of this consent.

Thus much of the persons that write: now follow the churches to which the Epistle is sent [to the churches of Galatia]. At this time the Galatians had made a revolt, and were fallen from justification by the obedience of Christ: so as Paul was afraid of them, Chapter 4, and yet he called them churches still, using great meekness and moderation. His example must we follow in giving judgment of churches of our time. And that we may the better do this and the better relieve our consciences: mark three rules. The first is, that we must rightly consider of the faults of churches. Some are faults in manners, some in doctrine. If the faults of the Church be in manners, and these faults appear both in the lives of ministers and people, so long as true religion is taught, it is a church, and so to be esteemed; and the ministers must be heard (Matthew 23:1). Yet may we separate from the private company of bad men in the church (1 Corinthians 5:11), and, if it be in our liberty and choice, join to churches better ordered. If the error be in doctrine, we must first consider, whether the whole church errs, or some few therein. If the error be in some and not in all, it remains a church

still, as Corinth did, where some denied the resurrection, because a church is named of the better part. Secondly, we must consider whether the church errs in the foundation or no. If the error or errors be beside the foundation of religion, Paul has given the sentence that they which build upon the foundation hay and stubble of erroneous opinion, may be saved (1 Corinthians 3:15). Thirdly, inquiry must be made whether the church errs of human frailty or of obstinacy. If it errs of frailty, though the error be in the foundation, yet it is still a church, as appears by the example of the Galatians. Yet if a church shall err in the foundation openly and obstinately, it separates from Christ and ceases to be a church, and we may separate from it and may give judgment that it is no church. When the Jews resisted the preaching of Paul, and had nothing to say but to rail, Paul then separated the Church of Ephesus and Rome from them (Acts 19:8; 28:28). It may here be demanded, why Paul writes to the Galatians as brethren, and calls them Churches, seeing they have erred in the foundation, and are as he says, verse 6, removed to another Gospel. I answer, he could do no otherwise. If a private man shall err, he must first be admonished, and then the Church must be told of it. If he hears not the Church, then judgment may be given that he is a Publican, and not before: much more then, if the Church shall err, there must first be an examination of the error, and then sufficient conviction; and after conviction, follows the censure upon the Church, and judgment then may be given, and not before. And Paul had now only begun in this Epistle to admonish the Church of Galatia. Great therefore is the rashness, and want of moderation in many, that have been of us, that condemn our Church for no Church, without sufficient conviction going before. If they say that we have been admonished

by books published: I say again, there be grosser faults in some of those books, than any of the faults that they reprove in the Church of England: and therefore the books are not fit to convince, specially a Church.

And though Paul calls the Galatians Churches of God, yet may we not hence gather, that the Church of Rome is a church of God. The name it may have; but it does in truth openly and obstinately oppose the manifest principles of Christian religion.

If any demand what these Churches of Galatia are? I answer, that they were a people of Asia Minor; and though they were famous Churches in the days of the Apostle, yet now the country is under the dominion of the Turk. This shows, what God might have done to us in England long ago for the contempt of the Gospel. This again shows, what desolation will befall us unless we repent and bring forth better fruits of the Gospel.

3. Grace be with you and peace from God the Father and from our Lord Jesus Christ. 4. Who gave—.

Here is laid down the second part of the Preface, which is the Salutation propounded in the form of a prayer, Grace and peace, etc. Grace here mentioned is not any gift in man, but grace is God's, and in God. And it signifies his gracious favor and good will, whereby he is well pleased with his elect, in, and for Christ. Thus Paul distinguishes the grace of God from the gift that is by grace (Romans 5:15), and sets grace before the gift as the cause of it. Here comes the error of the Papists to be confuted, which teaches that the grace, which makes us grateful to God, is the infused gift

of holiness and charity; whereas indeed we are not first sanctified, and then please God: but first we please God by grace in Christ, and then upon this we are sanctified and endowed with charity.

Peace is a gift not in God, but in us; and it has three parts. The first is peace of conscience, which is a quietness and tranquility of mind, arising of a sense and apprehension of reconciliation with God (Romans 5:1). The second is peace with the creatures; and it has five branches. The first is, peace with angels, for man is redeemed by Christ: and by means of this redemption, sinful man is reconciled to good Angels (Colossians 1:20). The second is, peace with the godly: who are all made of one heart and mind (Isaiah 11:9). The third is, peace with ourselves; and that is a conformity of the will, affections, and inclinations of man's nature to the renewed mind. The fourth is, peace in respect of our enemies. For the decree of God is, Touch not my anointed, and do my Prophets no harm (Psalm 105:15). Again, all things turn to the good of them that love God (Romans 8:28). The fifth is, peace with the beasts of the field. God makes a covenant with them for his people (Hosea 2:18). The creatures desire and wait for the deliverance of God's children (Romans 8). They that trust in God shall walk upon the Lion and the Basilisk (Psalm 91).

The third part of peace is prosperity and good success: whatever the righteous man does, it prospers. And all things prospered in the house of Potiphar, when Joseph was his steward, because he feared God (Genesis 39:1-2).

To proceed, Paul sets downe the causes of grace and peace, and they are two, God the father, and Jesus Christ. And here it must be remembred, that the father and Christ, as they are one God, they are but one cause: and yet in regard of the manner of working, they

are two distinct causes. For the father gives grace from none but himselfe, by the sonne; and Christ procures grace and peace, and he gives it to men from the father. Furthermore Christ is described by his propertie, Our Lord, and by his effects in the next verse.

The use. Whereas Paul beginnes his prayer with grace, we learne that Grace in God is the first cause and beginning of all good things in vs. Election is of grace. Rom. 11. v. 5. Vocation to salvation is of Grace. 2. Tim 1:9. Faith is of grace. Phil 1:29. justification is freely by Grace. Rom 3:24. Loue is by grace. 1. Ioh. 4. 9. Euery good inclination is of grace. Phil 2:13. Euery good worke is of grace. Ezech. 36. 27. Eph 2:10. Life euerlasting is of grace. Rom 6:23. To auoide any euill is the least good, and euery good is of God. It may be said, that will in man is the cause and beginning of some good things. Answer: In the creating or imprinting of the first grace in the heart, will is no cause at all, but a subiect to receive the grace given. After the first grace is given, will is an Agent in the receiving of the second grace, and in the doing of any good worke. Yet this must be remembred, that when will is an agent, it is no more but an instrument of grace, and grace in God is properly the first, middle, and last cause of grace in vs, and of euery good acte. Hence it followes, that there be not any meritorious workes that serue to prepare men to their justification: and that the Cooperation of mans will with grace in the acte of conuersion, whereby we are conuerted of God, is but a fiction of the braine of man. Lastly, this doctrine is the foundation of humilitie: for it teaches vs to ascribe all to grace and nothing to our selues.

Secondly we learne, that the cheife good things to be sought for, are the favor of God in Christ, and the peace of a good conscience. Consider the example of Dauid, Psal. 4. v. 7. & Psal. 73. v.

24, 25. and of Paul, who accounted all things dung for grace and peace in Christ. And the peace of good conscience is as a guard to keepe our hearts and minds in Christ. Phil 4:7. The fault of most men is, They spend their daies and their strength in seeking riches, honours, pleasures: and they thinke not on grace and peace. After the manner of beasts, they use the blessings of god, but they looke not at the cause; namely, the grace of God. Our dutie. above all things to seeke for grace and peace. The reason; true happinesse, which all men desire, consists in peace, and is founded in grace: they are said to be happie & blessed that mourne, & suffer persecution for justice sake, Mat. 5. because in the midst of their sorrows & miseries, they have the favor of God, & the peace of good conscience.

Thirdly in that grace & peace are ioyned, we learn, that peace without grace is no peace. There is no peace to the wicked, says my god, Isai. 57. last. They which make a couenāt with hel & death are soonest destroyed. Isai. 28. 18. Laughter (says Salomon) is madnes: namely, when it is seuered from grace and peace. Whenmen say peace, peace, then comes destruction, 1. Thess. 5. The prosperitie of the men of this world, ends in perdition. read, Ps. 73.

Paul says not simply that Grace and peace comes frō God, but from God the father and from Jesus Christ: that he may teach vs rightly to acknowledge and worship God. For God is to be acknowledged and worshipped in the father, in Christ, & in the holy spirit. It was the fault of the Pagans, and it is the fault of sundrie Christians to worship an absolute God, without the father, and without Christ. This fault must be amended, for it turnes God to an Idol.

Againe when Paul says, that grace proceeds first from the father, and secondly from Jesus Christ: he sets downe the Order which God obserues in the communication of grace & peace. The father is the fountaine of grace, and gives it from none but from himselfe. Christ againe is (as it were) a conduit, or pipe, to conuaie grace from the father to vs. Of his fulnesse we receive grace for grace. Ioh. 1. In him we are complete. Col. 2. Election, justification, salvation, and all is done in, and by Christ. 2. Tim 1:9. The use. I. Let them that trauell under the burden of a bad conscience, and a bad life come to Christ by turning from their sinnes, and by believing in him, and they shall obtaine grace, & finde rest to their soules. II. In our miseries, our hearts may not be troubled ouermuch, but we must alwaies moderate our sorrowes. For if we believe in Christ, we shall alwaies have grace and peace. Read Ioh. 14. 27. III. We must moderate our cares for this life. For if we trusting in Christ, have grace and peace, we shall want nothing read Psal. 4. v. 6. 7.

Jesus Christ that gives grace and peace, is called, Our Lord, for two causes. One is to teach vs to acknowledge Christ aright, and that is as well to acknowledge him to be our Lord, as wel as our Sauour. He is a Priest to procure life, a prophet to teach the way of life, a Lord to command them to walke in the way of life. The fault of our times: All men professe Christ: yet many allowe of no Christ, but of their own deuising: namely, a Christ that must be a Sauour to deliver them from hell, but not a Lord to commaund them; that they cannot brooke. The second cause why Christ is called our Lord, is to signifie the persons to whome grace and peace belong, and they are such as acknowledge Christ for their Lord, and yeild

subiection to him in heart and life. They finde rest to their soules, that take vp the yoke of Christ in newe obedience, and the patient bearing of the Crosse, Math. 11. v. 29.

4. Who gaue himselfe for our sinnes, that he might deliver vs out of this present euill world, according to the will of God our father.

5. To whome be glorie for euer and euer, Amen.

In these words, the second argument is propounded, whereby Christ is described, namely the effect of Christ, which is, that he gaue himselfe. And he is said to give himselfe for two causes. First, because he presented himselfe as a price and sacrifice for sinne to God the Father, Math. 20. 28. Eph 5:2. 1. Tim 2:6. The second, because he did publikely propound and set forth himselfe to the world, as a sacrifice and price of redemption. Rom 3:25. Ioh. 3. 14. and Act 4:12.

In this giving there are fiue things to be cōsidered. The first, the giuer, Christ: the second, the thing given, and that is Christ himselfe. The third is the ende of his giving, for sinne, that is, that he might make satisfaction for our sinnes. The fourth is, another end of his giving, that he might deliver vs out of this present euil world. Here the present world signifies the corrupt estate of mē, that liue according to the lusts of their own hearts. 1. Ioh. 2. 16. And men are here said to be delivered & takē out of the world, when they are seuered from the condition of sinnfull men by sanctification, and newnes of life, and by divine protection, whereby they are preserued from euill after they are sanctified. Tit 2:14. and

Ioh. 17. 15. And this deliverance is not in this life in respect of place, but in respect of qualitie. The fifth thing, is the cause that mooued Christ to give himselfe, and that is the will of God.

In the 5. verse there is set downe a corollarie or conclusion, which containes the praise of God.

The use followes. Whereas Christ is the giuer of himselfe, hence it followes that his death and sacrifice was voluntarie. And this he shewed in two things. When he was to be attached he fledde not, but went to a garden in the mount, as his custome was, which was knowne to Iudas, Ioh. 18. 2. And in the very separation of bodie and soule, he cried with a loud and strong voice, which argued that he was Lord of death, & died because his will was to die. This must be remembred. For otherwise his death had not been a satisfaction for sinne.

In that Christ gaue himselfe to be a sacrifice, we learne many things. First, that the worke of redemption exceedes the worke of creation. For in the creation, Christ gaue the creatures to man; in the redemption he gaue himselfe, and that as a sacrifice. Secondly in that he gaue himselfe, it appeares that he gaue neither angel, nor meere man, nor any thing out of himselfe; and that all merits of life, and satisfactions for sinne, are to be reduced to the person of Christ: and consequently that there be no humane satisfactions for sinne, nor meritorious workes done by vs: because they pertaine not to the person of Christ, but to our persons: and they were neuer offered of Christ to God as merits and satisfactions, because he gaue nothing but himselfe, and the things which appertained to his own person. Thirdly, in that Christ gives himselfe, we must take, and receive him with hungering hearts. in fact he is to suffer violence of vs, and the violent are to take him to themselues.

Lastly, in that he gives himselfe to vs, we againe must give our bodies and soules to him in way of thankfulness, and dedicate all that we have or can doe to the good of men. The creatures at our tables present vs with their bodies: and so must we present our bodies, and soules to God.

The first ende of this giving is, that Christ might be a sacrifice, and ransome for sinne. The knowledge of this point is of great use. First, it workes loue in vs, on this manner. We must in minde and meditation come to the crosse of Christ. upon the crosse we are to behold Christ crucified, and in his death and passion, his sacrifice, in his sacrifice for the sinnes of his enemies, his endles loue: and the consideration of this loue will mooue vs to loue him againe, and the father in him. Secondly, the consideration of his endles paines for our sinnes in the sacrifice of himselfe, must breede in vs a godly sorrow for them: for if he sorrow for them, much more we. Thirdly, this knowledge is the true beginning of amendment of life. For if Christ gaue himselfe to redeeme vs from iniquitie, we must take vp a purpose of not sinning, and neuer wittingly sinne more. Lastly, this knowledge is the foundation of comfort in them that truly turne to Christ. For the price is paid for their sinnes: and they which are eased of their sinnes are blessed, Psal 32:1. And in temptation, they may boldly oppose the satisfaction of Christ against hell, death, the law; and the judgment of God: and if at any time they sinne, they must recouer themselues and remember that they have an Advocate with the father Jesus Christ the just. 1. Ioh. 2. 1.

And whereas Paul says, that Christ gaue himselfe for our sinnes, he teaches that euery man must applie this gift and sacrifice of Christ to himselfe. This applying is done by faith: and the right manner of application is this. We must turne to Christ, and in

turning by faith applie: and when we applie Christ by faith, we must withall turne. Faith goes before conuersion in order of nature, yet in the order of teaching, and practise, they are both together. They which use to applie Christ and his benefits to themselves, and yet will not turne themselves to Christ, misapplie, and presume: because the right apprehension of Christ, is in the exercises of inuocation, and repentance.

The second ende, for which Christ gaue himselfe, is that he might take vs out of this euill world. And hence we are taught three things. First, that we must be grieved and displeased at the wickednes of the world as Lot was, 2. Pet 2:7. Secondly, that we must not fashion our selues to the wicked liues of the men of this world: but we must in all things prove what is thegoodwill of God and doe it. Thirdly, seeing we are taken out of this world, we must not dwell in it, but our dwelling must be in heauen. Reuel. 13. 6. the beast out of the sea perfequutes them that dwell in heauen, that is, such as dwell on earth and for affection have their conuersation in heauen. And seeing this must be so, we must not loue the world, but loue the comming of Christ, and euery day prepare our selues against the day of death, that we may enter into our own home.

And whereas Paul calls this world an evil world, he does it to signify that there is nothing in men but sin, till they be regenerate, indeed that civil virtues, and civil life, that are excellent in the eyes of men, are no better than sins before God. It is the error of the Papists, that men may think and do something that is morally good without grace.

The cause that moved Christ to give himself, is the will of God. Hence it appears that God gives Christ to no man for his foreseen faith, or works. For there is no higher cause of the will of God. The foreknowledge of things that may come to pass, goes before will, but the foreknowledge of things that shall come to pass, and therefore the foreknowledge of faith, and works, follows the will of God. Because things that shall come to pass are first decreed, and then foreseen.

The will here mentioned, is said to be the will of God, that is, the first person, the Father: for when Christ is opposed to God, then God signifies the Father. And he is most commonly called God, because he is God without communication of the Godhead from any: whereas the Son and Holy Ghost are God, by communication of Godhead from the Father.

And this God, is called our Father by Paul. And hereby he signifies that the scope of the Gospel is: first, to propound God to us not only as a creator, but as a Father; secondly, to enjoin us to acknowledge him to be our Father in Christ; and consequently to carry ourselves as dutiful children to him in all subjection and obedience. They which do not this, know not the intent of the Gospel: and if they know it, in deed they deny it.

The conclusion annexed to the salutation (To whom be glory forever) teaches us so often as we remember the work of our redemption by Christ, so often must we give praise and thanks to God; indeed all our lives must be nothing else but a testimony of thankfulness for our redemption. And all our praise and thanks to God, must proceed from the sincere affection of the heart, signified by the word, Amen: that is, so be it.

6. I marvel that you are so soon removed away to another Gospel, from him that has called you in the grace of Christ.

7. Which is not another Gospel: but that some trouble you, and intend to overthrow the Gospel of Christ.

Here begins the second part of the Epistle, in which he gives instruction to the Galatians. And it has two parts: one concerns doctrine, the other manners. The first part touching doctrine, begins in this sixth verse, and continues to the 13th verse of the 5th chapter. The sum of it is a reproof of the Galatians for revolting from the Gospel: and it is disposed in this syllogism. If I be immediately called of God to teach, and my doctrine be true, you ought not to have revolted from my doctrine. But I was called immediately of God to teach, and my doctrine is true. Therefore you should not have revolted from my doctrine.

The proposition is not expressed: because it was needless. The minor is handled, through the whole Epistle. The Conclusion is in the 6th and 7th verses, the meaning whereof I will briefly deliver. So soon] that is, presently after my departure. Removed] carried away by the persuasions of false teachers, to another Gospel.] to another doctrine of salvation, which in the speech and opinion of the false teachers, is another manner of Gospel, more sufficient and more excellent, than that which Paul has delivered. From him] that is, from me being an Apostle, who have called you by preaching the Gospel of Christ. In the grace] that is, have called you freely, without any desert of yours, to be partakers of the favor of God in Christ. Which is not another] which pretended Gospel of the false Apostles, is not indeed another Gospel from that of Paul, because there is but one; but it is an invention of the brain of man.

But there be some] that is, but I plainly perceive the cause of your revolt, that some trouble you, and seek to overthrow the Gospel of Christ.

In these words, two points are to be considered. The first is, the manner which Paul uses in reproving the Galatians. He tends their good and salvation, and seeks by all means their recovery. And therefore in his reproof he does two things. First, he reproves them with meekness, and tenderness of heart, following his own rule (Galatians 6:1), for he might justly have said, you may be ashamed, that you are removed to another Gospel, but he says only, I marvel, that is, I was well persuaded of you, and I hoped for better things, but I am deceived, and I wonder at it. Secondly, he frames his reproof with great wariness and circumspection: for he says not, you of yourselves do remove to another Gospel, but you are removed: and thus he blames them but in part, and lays the principal blame on others. Again, he says not, you were removed, but in the present tense, you are removed, that is, you are in the act of revolting, and have not as yet altogether revolted. And hereby he puts them in mind, that although they be in a fault, yet there is nothing done, which may not easily be undone. According to his example, we are in all reproofs, to show love, and to keep love: to show love to the party reproofed, and to frame our reproof, so as we may keep his love.

The second point is the fault reproofed, and that is, the Revolt of the Galatians, which was a departure from the calling, whereby they were called to the grace of Christ. If it be demanded, what kind of Revolt this was? I answer, there be two kinds of revolt, particular and general. Particular, when men profess the name of Christ, and yet depart from the faith, in some principal points

thereof. Of this kind was the Apostasy of the ten tribes, and such is the Apostasy of the Roman Church. A general revolt is, when men wholly forsake the faith and name of Christ. Thus do the Jews, and Turks at this day. Again, a revolt is sometimes of weakness, and human frailty, and sometimes of obstinacy. Now the revolt of the Galatians was only particular in the point of justification, and of weakness, and not of obstinacy: and this Paul signifies when he says, they were carried by others. Of this Revolt, 4 things are to be considered. The time, so soon: from whom, or what? From the doctrine of Paul, and consequently the grace of Christ. To what? To another Gospel. By means of whom? But some trouble you, etc.

Touching the time, it was short, They were soon carried away. This shows the lightness and inconstancy of man's nature, especially in matter of religion. While Moses tarried in the mount, Aaron and the people set up a golden calf, and departed from God. Hosea says, The righteousness of the Israelites, was like the morning dew, which the rising of the sun consumes (Hosea 6:4). John was a burning light, and the Jews rejoiced in this light: that is well; but mark what is added: for an hour or moment (John 5:35). They which cried Hosanna to the Son of David, shortly after cried, Crucify him, crucify him. The cross and persecution, will make men call the Gospel in question, if not forsake it (Luke 8:13). The multitude of people among us are like wax, and are fit to take the stamp, and impression of any religion: and it is the law of the land that makes the most embrace the Gospel, and not conscience. That we may constantly persevere in the profession of the true faith, both in life and death, first we must receive the Gospel simply for itself, because it is the Gospel of Christ, and not for any other byrepect. Secondly, we must be mortified, and renewed in the spirit of

our minds, and suffer no by-corners in our hearts, where secret unbelief, secret hypocrisy, and spiritual pride may lurk, and lie hid from the eyes of men (Hebrews 3:12). Thirdly, we must not only be hearers of the word, but also doers of it, in the principal duties to be practiced, of faith, conversion, and new obedience.

To come to the second point: when Paul says, the Galatians were removed from him that called them, that is, himself; he shows Christian modesty: because speaking things praiseworthy of himself, he speaks in the third person: from him that has called, etc. The like he does (2 Corinthians 12), I know a man taken up into the third heaven: that is, himself. And John says, the disciple that leaned on the breast of Christ, whom Christ loved, asked whom he meant (John 13:23). After this practice, we are to give praise to God, and to his instruments, but neither to praise nor dispraise ourselves. This is Christian civility to be joined with our faith.

Secondly, when he says, who has called you in the grace of Christ, we learn, that the scope of the Gospel is to bring men to the grace of Christ. To this very end God has vouchsafed us in England the Gospel more than forty years. And therefore our words, and deeds, and lives, should be seasoned with grace, and savor of it: and show forth the grace of God. Secondly, we owe to God great thankfulness, and we can never be sufficiently thankful for this benefit, that God calls us to his grace. But it is otherwise: the sun is a goodly creature: yet because we see it daily, it is not regarded: and so it is with the grace of God.

Thirdly, the Galatians are removed not only from the doctrine of Paul, but also from the grace of God. And the reason is, because they joined the works of the law with Christ and his grace in the

cause of their justification and salvation. Here it must be observed, that they which make a union of grace, and works, in the cause of justification, are separated from the grace of God. Grace admits no partner, or fellow. Grace must be freely given every way, or it is no way grace. Hence it follows, that the present Church of Rome is departed from the grace of God, because it makes a concurrence of grace, and works, in the justification of a sinner before God: and we may not make any reconciliation with that Church in religion: because it is become an enemy of the grace of God.

The third point is, To what thing the Galatians revolt? To another Gospel, that is, to a better gospel, than that which Paul taught, compounded of Christ and the works of the law. And this forged gospel the false apostles taught, and the Galatians quickly received. Here we see the curious fastidiousness and discontent of man's nature, that cannot be content with the good things of God, unless they be framed to our minds: and if they please us for a while, they do not please us long, but we must have new things. Our first parents not content with their first estate, must needs be as God. Nadab and Abihu offer sacrifice to God, but the fire must be of their own appointment. King Ahaz will offer sacrifice to God, but the altar must be like the altar at Damascus. False teachers beside the doctrine of the Apostles, had profound learning of their own. The Jews beside the written law of Moses, must have their Kabbalah, containing, as they supposed, more mystical and excellent doctrine. The Papists beside the written word, set unwritten tradition which they make equal with the Scripture. We that profess the Gospel, are not altogether free from this fault. We like, that Christ should be preached: but sermons are not in common reputation learned, neither do they greatly please the most, unless

they be garnished with skill of arts, tongues, and variety of reading: this curiousness and discontent the Lord condemns, when he forbids plowing with the ox, and the ass, and the wearing of garments of linsey-woolsey. And it is the worst kind of discontent, that is, in things pertaining to salvation. It is called by Paul, the itching of the ear, and it is incident to them that follow their own lusts. The remedy of this sin, is to learn the first lesson that is to be learned of them that are to be good scholars in the school of Christ: and that is to feel our poverty, and in what extreme need we stand of the death and passion of Christ: and withal to hunger and thirst after Christ, as the bread and water of life (Isaiah 44:3; John 7:37; Psalm 25:11) — the example of David (Psalm 143:6). When the heart and conscience has experimentally learned this lesson, and not the brain and tongue alone: then shall men begin to savor the things of God, and discern of things that differ, and put a difference between grace, and works, man's word and God's word, and for the working of our salvation, esteem of man's works, and man's word, as [reconstructed: offal] that are cast to dogs.

Paul adds, which is not another Gospel, that is, though it be another gospel in the reputation of false teachers, yet indeed it is not another, but is a subversion of the Gospel of Christ. Hence I gather, that there is but one Gospel, one in number and no more. For there is but one way of salvation by Christ, whereby all the Elect are saved, from the beginning of the world to the end (Acts 15:11; 1 Corinthians 10:3). It may be demanded, how they of the Old Testament, could be partakers of the body and blood of Christ, which then was not. Answer. The body and blood of Christ, though then it was not subsisting in the world, yet was it then present to all believers, two ways: first, by divine acceptance: because God

did accept the incarnation and passion of Christ to come, as if it had been accomplished. Secondly, it was present to them by means of their faith, which is a substance of things that are not seen; and consequently it makes them present to the believing heart.

Again, hence it appears, to be a falsehood, that every man may be saved in his own religion, so be it, he holds there is a God, and that he is a rewarder of them that come to him. For there is but one Gospel: and if the former opinion were true, then so many opinions, so many gospels. Paul says, that the world by her wisdom could not know God in his wisdom, and for this cause he ordained the preaching of the word to save men (1 Corinthians 1:21). And though he that comes to God must believe that he is, and that he is a rewarder of them that come to him: yet not every one that believes generally that there is a God, and that he is a rewarder of them that come to him, comes to God: for this the devils believe.

The fourth point, is concerning the authors of this Revolt: and Paul charges them with two crimes. The first is, that they trouble the Galatians, not only because they make divisions, but because they trouble their consciences settled in the Gospel of Christ. It may be alleged, that there be sundry good things which trouble the conscience, as the preaching of the law, the censure of excommunication, the authority of the magistrate in compelling Recusants to the congregation. I answer, these things indeed trouble the consciences of men, but they are evil consciences: and the end of this trouble is that they may be reformed, and made good. But the crime wherewith the false Apostles are charged, is, that they trouble the consciences of the godly, or the good consciences of men. Here then is set down a note, whereby false, and erroneous doctrines, may be discerned: namely, that they serve only to trouble,

and disquiet the good conscience. And by this we see the Roman religion to be corrupt and unsound: for a great part of it tends this way. Justification by works is a yoke that none could ever bear (Acts 15). The vow of single life is as a snare, or as the noose in the halter to strangle the soul (1 Corinthians 7:34). So is the doctrine which teaches that men after their conversion, must still remain in suspense of their salvation: and that pardon of sin, is necessarily annexed to confession in the ear, and to satisfaction for the temporal punishment of sin in this life, or in purgatory.

On the contrary, the Gospel of Christ (as here it appears) troubles not the good conscience, but it brings peace and perfect joy (John 15:11; Romans 15:4). And the reason is plain: for it ministers a perfect remedy for every sin, and comfort sufficient for every distress. And this is a note whereby the gospel is discerned from all other doctrines, whatever.

The second crime wherewith the false Apostles are charged, is, that they overthrow the Gospel of Christ: the reason of this charge must be considered. They did not teach a doctrine flat contrary to the Gospel of Christ: but they maintained it in word, and put an addition to it of their own out of the law, namely justification, and salvation, by the works thereof. And by reason of this addition, Paul gives the sentence that they pervert, and turn upside down the Gospel of Christ. Upon this ground it appears that the Popish religion is a flat subversion of the Gospel of Christ, because it joins justification by works, with free justification by Christ. The excuse, that the works that justify, are works of grace, and not of nature, will not serve the turn. For if Christ by his grace makes works to justify, then is he not only a Savior, but also an instrument to make

us saviors of ourselves: he being the first, and principal Savior, and we subordinate saviors, to him. But if Christ has a partner in the work of justification, and salvation, he is no perfect Christ.

8. But though we, or an angel from heaven, preach to you otherwise, than that which we have preached to you, let him be accursed. 9. As we said before, so say I now again: if any man preach to you otherwise than you have received, let him be accursed.

An objection might be made against the former conclusion, thus: But the most excellent among the Apostles, James, Peter, John (by your leave) teach another gospel than that which Paul had preached. To this objection he makes answer in this verse negatively, that whoever teaches another Gospel is accursed, whatever he be. In this answer three things are to be considered: a sin, the punishment thereof, and a supposition serving to amplify the sin.

The sin is to preach in the cause of our justification, any other thing beside that or different from that which Paul taught the Galatians, though it be not contrary. Thus much the very words import: and the same words are again used in the next verse. And Paul bids Timothy, avoid them that teach otherwise, that is, any different doctrine as necessary to salvation, beside that which he taught (1 Timothy 6:3). And the reason of this sin, is: because God has given this commandment, We may not depart from his word, to the right hand or to the left; neither may we add thereto, or take from it (Joshua 1:7-8; Deuteronomy 4; 12). Before I gather any doctrine hence, this ground is to be laid down, that Paul preached all the counsel of God (Acts 20:27). And that which he preached, being necessary to salvation, he wrote, or some other of the Apostles (John 20:31). This being granted (which is a certain truth) two main conclusions follow. One, that the Scriptures alone

by themselves, without any other word, are abundantly sufficient to salvation, whether we regard doctrines of faith, or manners. For he that delivers any doctrine out of them, and beside them, as necessary to be believed, is accursed.

The second conclusion is that unwritten traditions, if they be tendered to us as a part of God's word and as necessary to salvation, they are abominations, because they are doctrines beside the Gospel that Paul preached. And the Roman religion goes to the ground, because it is founded on tradition out of, and beside the written word. Learned Papists, to help themselves, make a double answer. One is that they are accursed which preach otherwise than Paul preached, and not they which preach otherwise than he wrote. But it is false which they say, for that which he preached, he wrote. Augustine, having relation to the text in hand, says that he is accursed which preaches anything beside that which we have received in the legal and Evangelical scriptures. Again, he says that he must not teach any more, or any other thing, than that which is in the Apostle, whose words he must expound.

The second answer is that to preach otherwise is to preach contrary, because (as they say) precepts and doctrines may be delivered if they be diverse and not contrary. As the Gospel of John and the Apocalypse were written after this epistle to the Galatians, which are diverse to it though not contrary — the like they say of the canons of councils — and that Paul, Romans 16:18, put [non-Latin text] beside, for contrary. I answer thus: the proposition [non-Latin text], translated beside or otherwise, signifies thus much properly, and we are not to depart from the proper signification of the words unless we be forced by the text. And the place in the Romans in its proper and full sense must be turned thus:

Observe the authors of offenses, besides the doctrine which you have learned. And Paul's mind is that they should be observed that teach any other diverse or distinct doctrine, though it be not directly contrary. The Gospel of John and the Apocalypse, written afterward, propose not any diverse doctrine pertaining to the salvation of the soul, but one and the same in substance with that which Paul wrote. The canons of councils are traditions touching order and comeliness, and they prescribe not anything as necessary to justification and salvation. Again, the ambassador that speaks anything beside his commission is as well in fault as he that speaks the contrary, though not so much.

The second point is the punishment — "Let him be accursed." Here are three things to be considered. The first: what is it to be accursed? Answer: God has given to the Church the power of building, and it has 4 degrees — admonition, suspension from the sacraments, excommunication, anathema. And this last is a censure or judgment of the Church, whereby it pronounces a man severed from Christ and adjudged to eternal perdition (Romans 9:5; 1 Corinthians 16:22). And he is here said to be accursed that stands subject to this censure. The second part is: who are to be accursed? Answer: heinous offenders and desperate persons of whose amendment there is no hope. And therefore this judgment is seldom pronounced upon any. We find but one example in the New Testament: Paul accursed Alexander the Coppersmith (2 Timothy 4:14). And the Church afterward accursed Julian the Emperor. Other examples we find not any.

The third point: how the Church should accuse any man, and in what order? Answer: in this action there be four judgments. The first is God's, which is given in heaven, whereby he does accuse ob-

stinate and notorious offenders. The second judgment pertains to the Church upon earth, which pronounces them accursed whom God accursed. It may be said: how does the Church come to know the judgment of God, whereby he accursed? Answer: the word sets down the condition of them that are accursed, and experience and observation finds out the persons to whom these conditions are incident. The third judgment is given in heaven, whereby God ratifies and approves the judgment of the Church, according to that, "whatever you bind on earth shall be bound in heaven." The last judgment pertains to every private person, who holds him in execration whom God has accursed and the Church has pronounced so to be. If he hears not the Church, the Church pronounces him to be as a publican and heathen, and then (says Christ) let him be a publican to you. Thus must the text be understood.

Hence we are taught to be careful in preserving the purity of the Gospel, because the corrupters thereof are to be accursed as the damned spirits. Hence again it appears that the Church in accursing does but exercise a ministry, which is to publish and testify who are accursed of God. Lastly, hence we learn that private persons must seldom use cursing, because God must first accuse, and the Church publish the sentence of God, before we may with good conscience utter the same. They therefore which in a rage curse themselves and others deal wickedly. We are called ordinarily to blessing and not to cursing.

The third point is the supposition of things impossible, on this manner. Put the case that I Paul, or any other of the Apostles, should teach otherwise than I have taught you — neither I nor they must be believed, but be accursed. Again, put the case that an angel from heaven should come and preach otherwise than Paul

preached to the Galatians — who must be believed? Paul or the angel? The answer is: not the angel, but Paul, and the angel must be accursed. And the reason is because Paul in preaching and writing did represent the authority of God, and God puts his own authority into the word which he uttered, and he was assisted by the extraordinary, immediate, and infallible assistance of God's spirit. From this supposition sundry things may be learned. The first: that the word preached and written by Paul is as certain as if it had been written by God himself immediately. It may be objected that Paul says, 1 Corinthians 7:12, "To the remnant I speak, not the Lord." I answer: Paul says I, not the Lord — not because he was deceived in his advice, for he spoke by the spirit of God (chapter 7, verse 40) — but because he gave counsel in a case of marriage whereof the Lord had made no express law. The meaning then is this: I speak by collection from the law of God, and not the Lord by any particular and express law.

Secondly it appears hence, that the articles of faith, or the doctrine of the Gospel, is in excellence and authority, above all men and angels. And hence it follows, that the Church and Councils, cannot authorize the word of God, in the mind and conscience of any man. For the inferior, and dependent authority, adds nothing to that which is the principal, and superior authority. Therefore, the opinion of the Papist is false, that we cannot know the scripture to be the word of God, but by the testimony of the Church: as though the letter of a Prince, could not be known to be so, without the testimony of the subjects. The principal authority is sufficient in itself, to authorize itself, without external testimony.

Thirdly, since the days of the Apostles, sundry doctrines have been received and believed, touching intercession of Saints, prayer to the dead, and for the dead, Purgatory, and such like: and these doctrines have been confirmed by sundry revelations. And here we learn, what to judge both of the doctrines, and of the revelations; namely, that they are accursed: because the doctrines are beside the written word, and the revelations tend to ratify and confirm them.

Lastly, hence we learn, what to think of the writings of Papists, and Schoolmen, whereof some are called, Seraphical, cherubical, or Angelical doctors. They broach, and maintain sundry things, beside that which the Apostles preached, and wrote; as justification by works, and a mixture of the law and the Gospel: they give too little to grace, and too much to man's will. In this regard, Paul has given the sentence, that they are accursed. For this cause, students of divinity, are warily to read them with prayer, that they be not led into temptation, and they are to use them only in the last place. And they are greatly to be blamed, that prefer them almost above all writers: they show that they have little love of the Gospel in their hearts.

9 As we said before, so say I now again: if any man preach to you otherwise than you have received, let him be accursed.

In these words Paul repeats again that which he said before: and the repetition is not in vain, but for three weighty causes; the first is, to signify that he had spoken not rashly, but advisedly, whatever he had said before: the second is, that the point delivered, is an infallible truth of God: the third is, to put the Galatians and us in mind, that we are to observe and remember that which he has said, as the foundation of our religion, namely, that the doc-

trine of the Apostles is the only infallible truth of God, against which we may not listen to Fathers, Councils, or to the very Angels of God. If this had been remembered and observed, the Gospel had continued in its purity after the days of the Apostles.

In this verse one thing is to be observed. Before Paul said, they are accursed which teach otherwise than he had taught: here he says, they are accursed which teach otherwise than the Galatians had received. Whereby it appears, that as Paul preached the Gospel of Christ, so the Galatians received it. And they received it, first in that they had care to know it, secondly in that they gave the assent of faith to it, as to a truth: against which the very Angels could take no exception. And for this also are the Thessalonians commended that the Gospel was to them in power and much assurance. The great fault of our times is, that whereas the Gospel is preached, it is not accordingly received. Many have no care to know it: and they which know it, give not to it the assent of faith, but only hold it in opinion. And this is the cause that there is so small fruit of the Gospel. This sin will at length have its punishment. The places that are not seasoned by the waters of the Sanctuary, are turned to saltpits (Ezekiel 47:11).

10 For now whether preach I men or God? or seek I to please men? for if I should yet please men I were not the servant of Christ.

The interrogations in this place, do I preach? and, do I please? are in place of earnest negations: I do not preach, I do not please. And when he says, do I now preach men, or God? his meaning is this: Heretofore I have preached the Traditions of men, but now being an Apostle, I preach not the doctrine of men, but of God. And when he says, do I seek to please men? his meaning is this; I

do not make this the scope of my ministry, to frame, and temper my doctrine so, as it may be suitable and pleasing to the affections of men. For otherwise we are to please men in that which is good, and for their good (1 Corinthians 10:33; Romans 15:2).

This verse contains a double reason of his former speech, and of the repetition thereof. The first is this; Though heretofore I taught the Traditions of men; yet now I teach the word not of men, but of God: and therefore I accuse them that teach otherwise. The second is framed thus: If I should yet please men, I were not the servant of God: but I am the servant of God: therefore I seek not to please men, but, if need shall be, I will denounce curses against them.

Here first we see the proper matter of the Ministry, which is not the word or doctrine of man, but of God. By this the Ministers of the Gospel are taught to handle their doctrine with modesty, and humility, without ostentation, with reverence, and with a consideration of the majesty of God whose the doctrine is which they utter, that God may be glorified (1 Peter 4:11).

Secondly, the hearers in hearing are to know that they have to deal with God: and that they are to receive the doctrine taught not as the word of man, but as the very word of God, as the Thessalonians did (1 Thessalonians 2:13). The want of this consideration, is the cause that some condemn the ministry of the word, and others are not touched and moved in hearing.

Again, here is set down the right manner of dispensing the word, which must not be for the pleasing of men, but of God. Hence it appears, that Ministers of the Gospel, must not be men-pleasers, nor apply, and fashion their doctrine to the affections,

humors, and dispositions of men, but keep a good conscience, and do their office. The Lord tells Jeremiah he must not turn to the people, but the people must turn to him (Jeremiah 15:19). Thus God shall be with them, and they shall bring forth much fruit.

And the people must know it to be a good thing for them, not to be pleased always by their Ministers. The ministry of the word must be as a sacrificing knife, to kill and mortify the old Adam in us, that we may live to God. A sick man must not always have his mind, but he must often be crossed, and restrained of his desire: and so must we that are sick in our souls in respect of our sins. It is a fault therefore of men that desire to be pleased, and to have matters smoothed over by their teachers. This is David's balm, which he wishes may never be wanting to his head (Psalm 141:5).

The end of this verse sets down a memorable sentence, That if we seek to please men, we cannot be the servants of God. Hence I gather, that our nature is full of rebellion, and enmity against God; because they which please men, cannot please God. Again, here is set down what is the hurt that comes by pride, and ambition. It keeps men that they cannot be the servants of Christ. You believe not (says Christ) because you seek glory one of another (John 5:44). Ambition so fills the mind with vanity, and the heart with worldly desires, that it cannot think, or desire to please God. Therefore he that would be a faithful Minister of the Gospel, must deny the pride of his heart, and be emptied of ambition, and set himself wholly to seek the glory of God in his calling. And generally, he that would be a faithful servant of Christ, must set God before him as a judge, and consider that he has to deal with God: and

he must turn his mind, and senses from the world, and all things therein, to God: and seek above all things to approve his thoughts, desires, affections, and all his doings to him.

Lastly, the profession of the servant of God, is here to be observed in the example of Paul, who says, Do I now preach men? And, do I yet please men? As if he had said, I have done thus and thus, I have preached the Traditions of man heretofore, and I have pleased man in [reconstructed: persecuting] the Church of God: but I do not so still, neither will I. And he that can say the like with good conscience, I have sinned thus and thus heretofore, but now I do not, neither will I sin as I have done, is indeed the servant of God.

v. 11. Now I certify you, brethren, that the Gospel which was preached by me, was not after man.

The meaning is this: that it may the better appear that I have justly accursed them which teach any other Gospel, and justly re-proved you for receiving it: I give you to understand, that the Gospel which I preached was not after man, that is, not devised by man, or preached by me by man's authority, but it was from God, and preached by the authority of God. And this sense appears by v. 10, and 12.

In these words is laid down the reason of the conclusion, or the assumption of the principal argument, which was on this manner: If I be called to teach, and that immediately of God, and my doctrine be true, then you ought not to have revolted from the Gospel which I preached: but I was called to teach immediately of God,

and my doctrine is true. The first part of this assumption is here set down, and handled to the end of the second chapter: and the conclusion (as we have heard) was set down in the premises.

Hence two main points of doctrine that are of great consequence, may be gathered. The first is this: It is a thing most necessary, that men should be assured and certified that the doctrine of the Gospel, and the Scripture, is not of man, but of God. This is the first thing which Paul stands upon in this Epistle. It may be demanded, how this assurance may be obtained. I answer thus. For the settling of our consciences, that Scripture is the word of God, there be two testimonies. One is the evidence of God's spirit, imprinted and expressed in the Scriptures: and this is an excellency of the word of God above all words, and writings of men, and Angels: and contains 13 points. The first, is the purity of the law of Moses, whereas the laws of men, have their imperfections. The second [reconstructed: is] that the Scripture sets down the true cause of all misery, namely sin, and the perfect remedy, namely the death of Christ. The third is, the antiquity of Scripture, in that it [reconstructed: sets down] a history from the beginning of the world. The fourth is, prophecies of things in sundry books of Scripture, which none could possibly foretell but God. The fifth is, the confirmation of the doctrine of the Prophets and Apostles by miracles, that is, works done above, and contrary to the strength of nature, which none can do but God. The sixth is, the consent of all the Scripture with themselves, whereas the writings of men, are often at odds with themselves. The seventh is, the confession of enemies; as namely, of heretics, who in opposing the Scriptures, allege Scriptures, and thereby confess the truth thereof. The eighth is, an unspeakable detestation, that Satan and all wicked men bear to the

doctrine of Scripture. The ninth is, the protection and preservation of it, from the beginning to this hour, by a special providence of God. The tenth is, the constant confession of martyrs, that have shed their blood for the Gospel of Christ. The eleventh is, that fearful punishments and judgments have befallen them, that have opposed the word of God. The twelfth is, holiness of them that profess the Gospel. The last is, the effect and operation of the word: for it is an instrument of God, in the right use whereof, we receive the testimony of the spirit, of our adoption, and are converted to God. And yet nevertheless, the word which converts, is contrary to the wicked nature of man.

The second testimonie is, from the Prophets and Apostles, who were Embassadors of God, extraordinarily to represent his authoritie to his Church, and the pen-men of the holy Ghost, to set downe the true and proper word of God. And the Apostles above the rest, were eie-witnesses, and eare-witnesses, of the sayings, and doings of Christ: and in that they were guided by the infallible assistance of the spirit, both in preaching, and writing: their Testimonie touching the things which they wrote: must needs be authentically. If it be said, that counterfeit writings, may be published to the world, under the name of the Apostles. I answer, if they were in the daies of the Apostles, they, by their authoritie cut them off: and therefore Paul says, If any teach otherwise, let him be accursed. And they provided, that no counterfeits should be foisted under their names, after their departure. And hereupon John, the last of the Apostles, concludes the new Testament with this clause, If any man shall adde to these things, God shall adde to him the plagues that are written in this booke, Reu. 22. 18. If any demand, of what value is the testimonie of the Church. I answer,

consider the Church distinct; from the Apostles, and then the testimonie thereof, is farre inferiour to the Apostolicall testification, concerning the word of God. For the Church is to be ruled, by the testimonie of the Apostles, in the written word: and the sentence of the Church, is not alwaies, and altogether certen, nor ioyned with that euidence of the spirit, wherewith euery testimonie Apostolicall is accompanied.

Furthermore, that we may be capable of these two testimonies, and take the benefit thereof, we our selues for our parts, must yeilde subiection, and obedience to the word of God. In this our obedience, shall we be assured, that it is indeed of God, as our Sauour Christ says, Ioh. 7. v. 17.

This doctrine touching the certentie of the word, is of great use. For when the minde and conscience, by meanes of the double testimonie before mentioned, plainly apprehends it, there is foundation laid of the feare of God, and of justifying faith: & before we be assured that the scripture is the word of God, it is not possible, that we should conceiue, and hold a faith in the promises of God. And the want of this certentie in many, is an open gappe to heresie, apostacie, Atheisme, and all iniquitie. Secondly, by this it appeares, that the Church of Rome errs grossely, in teaching that we cannot knowe the scripture to be the word of God, without the testimonie of the Church, in these latter times, and that without it, we could have no certentie of religion; whereas the testimonie of the spirit, or the euidence thereof in scripture, with the testimonie of the Apostles, will doe the deede sufficiently, though the Church should be silent.

The second maine point is, That it is necessarie, that men should be assured in their consciences, that the calling, and authoritie of their teachers, is of God. It may be demanded, howe we in these daies should be assured hereof. I answer thus: a divers consideration must be had, of the first Ministers of the Gospel, and of their successors. Touching the first Ministers and planters of the Gospel, within these 80. yeares. We must consider, that a calling is of two sorts: Ordinarie, and Extraordinarie. Ordinarie is, when God calls by the voices, and consent of men, following the laws of his word. Extraordinarie is, when God calls otherwise. And this he does 3. waies, first, by immediate voice. Thus God called Abraham and Moses, and thus were the Apostles called. The second is, by the message of a creature. Thus Aaron and the tribe of Leui was called by Moses: Elizeus, by Elias: Philip was called by an angel to baptize the Eunuch, Act 8:26. The third is, by instinct. Thus Philip a deacon preached in Samaria, Act 8:14. Thus the men of Cyprus, and Cyrene preached among the Gentiles, and the hand of God was with them, though otherwise they were but priuate persons, Act 11:19, 20. Of this kind was the calling of the first preachers of the Gospel. It may be obiected, that they did not confirme their callings and doctrine by miracles, which they should have done, if their callings had been extraordinarie. I answer: they preached no new doctrine, but the old & auntient doctrine of the Prophets and Apostles, which they had heretofore confirmed by miracles. Now old doctrine needes no newe miracles, but new doctrine, such as are the Popes decrees & decretals. Againe, it may be alleadged, that men may falsly pretend extraordinarie calling. I answer, if three rules be obserued they cannot. The first is, that extraordinarie neuer takes place, but when there is no roome for ordinarie. The

second, that they which plead a calling extraordinarily, must be tried by the word, both for doctrine and life: for this is an infallible way to discover false teachers, Math. 7. 22. Deut 13:1. 5. Iohns authoritie is said to be from heauen, because his baptisme, that is, his doctrine, was so. Luk 20:2. The third is, that extraordinarie teachers in these last daies, after they have brought men to receive the Gospel, are to be ordained as other ordinarie ministers after the laws of gods word. For they are not extraordinarie in respect of their doctrine, which is the doctrine of the word, nor in respect of their office or function, in which regard they are Pastors & teachers, and not Apostles or Euangelists: but their callings are extraordinarie, in respect of the common abuse of the office of teaching, and in respect of the common corruption of doctrine. These 3. rules, as caueats obserued, we may easily perceiue who are called extraordinarily, who not: and they are all fully verified in the first preachers of the Gospell.

Thirdly, it is objected, that they which are lawfully called, are ordained by them, whose auncetours have been successiueley ordained by the Apostles. I answer: Succession is threefold. The first is, of persons and doctrine joyntly together: and this was in the Primitiue Church. The second is, of persons alone, and this may be among infidels, and heretikes. The third is, of doctrine alone. And thus our Ministers succcede the Apostles. And this is sufficient. For this Rule must be remembred, that the Power of the keyes, that is, of order and iurisdiction, is tied by God and annexed in the new Testament to doctrine. If in Turkie, or America, or els where, the Gospel should be received of men, by the counsell and perswasion of priuate persons, they shall not neede to send into Europe

for consecrated Ministers, but they have power to choose their own Ministers from within themselves: because where God gives the word, he gives the power also.

Touching the successors of the first preachers, their calling was altogether ordinary, and they were ordained of their predecessors. It is objected, that their callings are corrupt. I answer thus. All actions ecclesiastical, that tend to binding or loosing, appertain properly to the person of Christ, and men are but ministers, and instruments thereof. And therefore to call men to the ministry and dispensation of the Gospel, belongs to Christ, who alone gives the power, the will, the deed. And the Church can do no more but testify, publish, and declare whom God calls, by examination of parties for life and doctrine, by election, and by ordination. This is for substance all that the Church can do: and all this is allowed, and prescribed by the laws of this Church, and land. And therefore our callings for their substance are divine, whatever defects there be otherwise.

This assurance that our callings are of God, is of great use. It makes the Minister to make a conscience of his duty: it is his comfort in trouble (Isaiah 49:2; 2 Corinthians 2:15). And to the hearers it is a means of great reverence, and obedience.

12 For neither received I it of man, neither was I taught it, but by the revelation of Jesus Christ.

The meaning is this. Paul here says, he received not the Gospel of man: because he received not the office to teach and preach the Gospel from any mere man. For here he speaks of himself as he was an Apostle: and then an Apostle properly is said to receive the Gospel, when he receives not only to know and believe it, but also

to preach it. And he adds further, that he was not taught it, that is, that he learned the Gospel not by the teaching of any man, as formerly he learned the law at the feet of Gamaliel. The last words [but by the revelation of Jesus Christ] carry this sense; but I learned and received it of Christ, who taught me by revelation. Further, revelation is twofold, one ordinary, the other extraordinary. Ordinary is, when Christ teaches men by the word preached, and by his Spirit. In this sense the Holy Spirit is called the spirit of revelation (Ephesians 1:17). Extraordinary is, with the word preached, and that four ways. First, by voice. Thus God taught Adam and the Patriarchs. The second, by dreams, when things revealed were represented to the mind in sleep. The third is vision, when things revealed are represented to the outward senses of men being awake. The fourth is instinct, when God teaches by inward motion and inspiration. Thus did God usually teach the Prophets (2 Peter 1:21). Now the revelation which Paul had, was not ordinary, but extraordinary, and that partly by vision, partly by voice, and partly by instinct (Acts 9 and 22). It may here be demanded, where Christ was, whether on earth or in heaven, because Paul heard his voice, and saw him visibly. I answer, he was not on earth, but in heaven: and that Paul both saw, and heard him, it was by miracle; whereas Stephen in like manner saw Christ, he saw him not on earth, but standing at the right hand of God in heaven: for otherwise the opening of the heavens had been a needless thing.

These words then are a confirmation of the former verse, on this manner. The authority whereby I teach, and the doctrine which I teach, I first received and learned it, not of man, but im-

mediately of Christ: therefore the Gospel which I preach is not human, but divine, and preached not by human, but by divine authority.

In the scope and sense of the words, many points of doctrine are contained. The first, that Christ is the great Prophet and Doctor of the Church (Matthew 17:6). Hear him, and (Matthew 23:8): One is your Doctor, namely Christ. And he is called the great shepherd of the sheep (Hebrews 13:20). His office is in three things. The first is, to manifest and reveal the will of the Father touching the redemption of mankind (John 1:18 and 8:26). This he has done from the beginning of the world (the Father never speaking and appearing immediately but in the baptism and transfiguration of Christ) and this he does to Paul in this place. The second is, to institute the ministry of the word, and to call and send ministers. As my Father sent me, so send I you (John 20:21). He it is that gives some to be Pastors, some to be teachers (Ephesians 4:11). And thus appoints Paul to be an Apostle. The third is, to teach the heart within, by illuminating the mind, and by working a faith of the doctrine which is taught. He opens the understandings of his disciples that they may understand the Scriptures (Luke 24:45). Thus here he enlightens and teaches Paul.

Furthermore, it must be observed, that this office of teaching, is inseparably annexed to the person of Christ, and is by him accordingly [reconstructed: executed] even after his ascension, as appears in the conversion of Paul. And therefore Isaiah says, they shall be all taught of God (Isaiah 54:13). As for the Ministers of the Gospel, they in teaching are no more but instruments of Christ to utter and pronounce the word to the ear: this is all they can do. Therefore Paul says, he that plants or waters is not anything, but

God that gives the increase. The teacher then properly in the ministry of the New Testament to the very end of the world, is Christ himself. This must teach us reverence in hearing God's word, and care with diligence in keeping of it (Hebrews 2:1-3 etc.). Secondly this teaches us, that they which embrace not the Gospel among us, are contemners of Christ, and shall endure eternal condemnation (John 3:18; Hebrews 12:25). Thirdly, if we lack understanding, we must pray to Christ for it; and because we have so excellent a teacher, we must pray to him that he would give to us hearing ears, that is, hearts tractable, and obedient to his word, that we may be fit disciples for so worthy a master.

The second is, that there be two ways whereby Christ teaches those that are to be teachers. One is immediate revelation; the other, is ordinary instruction in schools by the means and ministry of man. The like says Amos, I was neither Prophet, nor son of a Prophet, but the Lord sent me to prophesy to Israel (Amos 7:14).

The third point is that they which are to be teachers must first be taught, and they must teach that which they have first learned themselves. "Abide in the things which you have learned" (2 Timothy 3:14). Christ taught that which he heard of the Father; the apostles that which they heard of Christ; ordinary ministers that which they have learned of the apostles. This is the right tradition, and if it be observed without addition or detraction the Gospel shall remain in its integrity. Here our ancestors are greatly to be blamed, who have not contented themselves with that which they have learned of the apostles but have delivered things of their own which they were never taught. Hence sprang unwritten traditions and the corruption of religion. Again, such are here to be blamed that take upon them to be teachers of the Gospel and were never

taught by revelation or by any ordinary way. Thirdly, private persons are much more to be blamed that broach and deliver such doctrines and opinions as they themselves never learned by any ministry. For teachers themselves must first learn and then teach.

The fourth point is that they which are to be teachers are first to be taught, and that by men where revelation is wanting. This kind of teaching is the foundation of the school of the prophets, and it has been from the beginning. The patriarchs till Moses were prophets in their families, and they taught not only their families in general but also their firstborn, that they might succeed as prophets after them. There were 48 cities of the Levites dispersed through all the tribes, where not only the people were taught but also schools erected that they might be taught who were to be priests and Levites (Numbers 37). One city among the rest is called Cireath Sephar (Joshua 15:15) — that is, the city of books, or as we say, the university. Samuel, a young man, was sent to the tabernacle in Shiloh to be taught and trained up by Eli the priest. Samuel, when he was judge of Israel, erected colleges of prophets and ruled them himself (1 Samuel 10). In the decayed estate of the ten tribes, Elijah and Elisha set up schools of the prophets in Bethel, Carmel, etc., and the young students were called the sons of the prophets (2 Kings 2:3). Christ himself, beside the sermons made to the people, trained up and taught himself his 12 apostles and his 70 disciples. Paul commands Timothy to teach that which he had learned to such as shall be fit to teach others (2 Timothy 2:2). Furthermore, this teaching is of great use, for it serves to maintain the true interpretation of scripture and the purity of doctrine, and it is a means to continue the ministry to the end of the world. The meanest art or trade that is, is not learned without great teaching — then much

more teaching is required in divinity, which is the art of all arts. The true interpretation of scripture and the right dividing of the word is a matter of great difficulty and a matter (whatever men think) of the greatest learning in the world. Therefore it is necessary that teachers should first be taught and learn aright the Gospel of Christ. Eleven hundred years after Christ, men began to lay aside Moses and the prophets and the writings of the New Testament, and to expound the writings of men, as the Sentences of Peter Lombard. Hence ignorance, superstition, and idolatry came headlong into the world. Seeing then the teaching of them that are to be teachers is of such antiquity and use, all men are to be exhorted to put to their helping hands that this thing may go forward. Princes are to maintain it by their bountifulness and authority, as they have done and do still, and that which they do they must do it more. Parents must dedicate the fittest of their children to the service of God in the ministry, and not use it in the last place for a shift, as they do. For commonly the eldest must be the heir, the next the lawyer, the youngest the divine. Students must love and prize this calling above all other (1 Corinthians 14:1). Lastly, all men must make prayer that God would prosper and bless all schools of learning where this kind of teaching is in use.

Here again it appears that Christ is God and more than a mere man, because he is opposed to man, and that Paul received authority and the keys of the kingdom of heaven immediately of Christ, as well as Peter.

13 For you have heard of my conduct in time past, how that I persecuted the Church of God extremely and wasted it. 14 And profited in the Jewish religion above many of my companions of

my own nation, and was much more zealous of the traditions of my fathers.

In the former verse the Apostle set down that he learned the Gospel not of man but of Jesus Christ immediately. This in the next place he goes about to prove at large. His reason is framed thus: if I learned the Gospel of any man, I learned it either before or after my conversion; but I learned it neither before nor after my conversion of any man. The first part of his reason is here confirmed thus: before my calling and conversion I professed Judaism and I lived accordingly, persecuting the Church and suppressing the Gospel of Christ and profiting in my religion above many others; therefore I was not then fit to hear and learn the Gospel of Christ of any man. This argument he further confirms by the testimony of the Galatians thus: that this was my conduct in Judaism, you are witnesses, for you have heretofore heard as much.

In the example of Paul, two points are generally to be considered. The first, that the distinction of man and man, arises not of the will, or naturall disposition of man, but of the grace and mercie of God. For Paul an Elect vessell for nature and disposition, before his conversion, is as wicked as any other. And he says, Rom 9:11. that the difference between man and man before God, is not in him that wills, nor in him that runs, but in God that shews mercie. Therefore it is a Pelagian error, to thinke that men, doing that which they can, doe by nature occasion God to give them supernatural grace. The second point is, that Paul here makes an open, and ingenious confession of his wicked life past. And hence I gather that this Apostle, and consequently the rest, writ the scriptures of the new Testament by the instinct of Gods spirit, and not by humane pollicie, which (no doubt) would have mooved them to have

couered and concealed their own faults, and not to have blazed their own shame to the world. And therefore the bookes of scripture, are not bookes of pollicie (as Atheists suppose) to keepe men in awe, but they are the very word of God. Againe, the end of this plaine confessiō is, that Paul might thereby cōfirme, and justifie, his own calling, to the office of an Apostle. This serues to give a checke to such persons, as use to sit and rehearse their wicked liues past, in boasting and reioycing manner.

In Pauls example there be two things to be considered, his profession before his calling, and his conuersation. His profession was Iudaisme: and this hindred him from imbracing the gospell. It may here be demanded, what Iudaisme, or the Iewish religion is? Answer. In the daies of Christ, and the Apostles, there were three speciall sects among the Apostles, Esseis, Sadduceis, and Pharises. And the Pharises were the principall, and their doctrine was commonly imbraced of the Iewes. And therefore by Iudaisme (as I take it) Phariseisme is here meant. Nowe the principall doctrines of the Pharises were these. I. They held, that there was one God, and that this God was the father, without any distinction of persons: for when Christ mentioned the distinction of the father, and the sonne, they would not acknowledge it, John 8. 19. II. They acknowledged in the Messias but one nature: for when it was asked thē, howe Christ being the sonne of Daud, should neuerthelesse be his Lord; they could not answer. Math. 22. III. They held, that the kingdome of the Messias, was an earthly kingdome: and with this opinion, the Disciples of Christ were tain [•]ed. IV. They held, that the keeping of the morall lawe, stood in externall obedience, as appeares by the speeches of Christ, reforming their errours, Math. 5. 6. 7. chap. v. They maintained a naturall freedome of the

will, in the obseruing of the law, Luk. 18. Lord I thanke you (says the Pharisie) I doe thus & thus. VI. They held a justification by the workes of the lawe, without the obedience of the Messias. Rom 9:3. VII. Beside the written word and law of Moses, they had many vn-written traditions, which they obserued precisely: and the obseruation of them was accounted the worship of God, Math. 15. 3. 9. Other points they held, but these are the principall. It may further be demaunded, how the Iewes could hold such hereticall, & damnable opinions, and yet be the people of God? Answer. They had for their parts forsaken God: but God had not forsaken them, because the Temple was yet standing, and the sacrifices with the outward worship, yet remained among them. In this regard, they were still a reputed people of God. Againe, they are called a people of God, not of the bigger, but of the better part: and the better part was a small remnant of them, that truely feared God, and believed in the Messias. Of which sort, were Ioseph, Marie, Zacharie, Elizabs, Simeon, Anna, Ioseph of Arimathia, Nicodemus. Againe, it may be demanded, howe the Iewes being such a people of God, should fall away to so dānable a religion. Answer. They neither loued, nor obeyed the doctrine of Moses, and the Prophets: and therefore God in iudgment left them to the blindenesse of their own mindes, and the hardnesse of their own hearts. Isai. 6. The like may be our case. If we loue and obey not the Gospel, more then we have done, our religion may ende in ignorance, superstition, and prophanenesse, as theirs has done.

The second thing in Pauls example, is his conuersation, whereby he liued and conuersed according to his religion. The like should be in vs. For the profession of the faith, and godly conuersation are to goe together. Phil 1:27. Faith in the hart is a light, and

workes are the shining of this light. Math. 5. 16. Christ has redeemed them that believe from their vaine conuersation. 1. Pet 1:18. Heere many of vs doe amisse, disioyning faith, and good life. And this fault is the greater, because it is an occasion to our aduersaries to mislike, and reiect our religion.

Pauls conuersation has two partes, his persecution of the church, and his profiting in his religion.

Persecution properly is the afflicting of the people of god for their faith and religion. In this we are not to follow Paul, but to doe the contrary, that is, by all meanes to seeke the good of the church. After Gods glory immediatly, we are to seeke the comming, and aduancement of the kingdome of God. Now this kingdome, is a certen estate and condition of men, whereby they stand subiect to the word and spirit of God. And this subiection to God, and Christ, is the propertie of them that be members of the church of God. All, both rich, and poore, conferred something (according to their abilitie) to the building of the Temple, which figured the church of God. The fault of our times is, that we build our selues, and our worldly estates, and little respect the common good of the church.

In the persecution of the church by Paul, two points are to be considered, the manner, and measure, or accomplishment. The manner is, that he persecuted the church extremely or above measure. That which Paul did in his religion, we must do in ours. The good things, that we are to do, we must do them with all our might (Ecclesiastes 9:10). Our duty is to keep our hearts in the fear of God, and we must do it with all diligence (Proverbs 4:24). It is our duty to seek God's kingdom, and we must take it with violence. To enter into life is our duty, and we must strive to enter. To pray is our duty, and we must wrestle in prayer (Romans 15:30). Josias

turns to God with all his heart. The law requires, that we should love God, with all the powers of body and soul, and with all the strength of all the powers. In earthly things we must moderate our thoughts and cares, but spiritual duties must be performed with all our might.

The accomplishment of persecution, is, that Paul wasted the church, and made havoc of it. Here I consider two points, what is wasted, and who is the waster? For the first, it is the church. Here two questions may be demanded; the first is, how the church can be wasted? Answer: In respect of the inward estate thereof, which stands in election, faith, justification, glorification, it cannot be wasted. In respect of its outward estate, it may be wasted, that is in respect of men's bodies, and in regard of the public assemblies, and the exercises of religion. The second question is, why God suffers his enemies to waste his own church? Answer: Judgment begins in God's house, and his judgments sometimes are very sharp, whether they be inflicted for trial or correction of sins past, or for the preventing of sins to come. As in the body, sometime there is no hope of life, except arms and legs be cut off — even so is it in the church. Hence it appears that there shall be a last judgment, and that there is a life everlasting in heaven, because the wicked man flourishes in this world, and the godly are often oppressed.

The waster of the church is Paul. By whom we learn that sin, where it takes place, gives a man no rest till it has brought him to a height of wickedness. Hatred having entered into Cain's heart, leaves him not, till it has caused him to stain his hands in his brother's blood. Covetousness makes Judas at length to betray his

master, and hang himself. Blind zeal makes Paul not only to persecute, but also to waste the church. Therefore it is good to avoid the first beginnings, indeed the very occasion of sin.

The second part, and point in Paul's conversion, is, that he profits in his religion. Thus should we profit in the gospel of Christ. It is God's commandment: be you perfect as your heavenly Father is perfect — that is, endeavor to come to perfection. All the faith we have or can obtain is little enough in the time of temptation. Job, that said in his affliction, "Though the Lord kill me I will still trust in him" (Job 13:15, verse 26), says also that God wrote bitter things against him and made him to possess the sins of his youth. It is a token that a man is dead in his sins, when he does not grow, or increase in good things (1 Peter 2:2). In this regard great is the fault of our days, for many are weary of the gospel, many stand at a standstill without profiting, and many go backward. The cause is this: commonly men live as it were without the law, and think it sufficient, if they do not grossly offend — not considering that the law of God, is a law to our thoughts, and affections, and all the circumstances of our actions. That we may hereafter make good progress in our religion, we must remember three caveats. One, that we must endeavor to see, and feel in ourselves the smallness of our faith, repentance, fear of God, etc., and the great mass of corruptions that is in us. Thus, like the beggar, we shall be always piecing and mending our garment. The second, that as travelers, we must forget things past, and go on to do more good (Psalm 3:14). The third, that we must set before us the crown of eternal glory and seek to apprehend it (1 Timothy 6:11) — thus did Moses (Hebrews 11).

In Paul's profiting, two things must be considered, the measure, and the thing in which he profited. The measure in that he profited above many others. Hence we learn that in matters of religion there should be a holy emulation, and contention, among us — and our fault is that we contend who shall have the most riches, and honor, or go in the finest apparel, and strive not to go one beyond another in good things. Again, Paul's modesty must here be observed. He does not say that he profited more than all, but more than many, and he says not more than his superiors, but more than his equals in time, and he says not more than all the world, but more than they of his own nation. This modesty of his must be learned by us, for it is the ornament of our faith, and therefore must be joined with our faith.

The matter, or the thing in which Paul profited, is that he was abundantly zealous for the traditions of the fathers. Here I consider three points. 1. What zeal is? Answer: It is a certain fervency of spirit, arising of a mixture of love, and anger, causing men earnestly to maintain the worship of God, and all things pertaining thereto, and moving them to grief, and anger, when God is any way dishonored. 2. For what is Paul zealous? Answer: For the outward observation of the law, and withal, for Pharisaical unwritten traditions — which therefore he calls the traditions of his fathers. 3. What is the fault of his zeal (for he condemns it in himself)? Answer: He had the zeal of God, but not according to knowledge. For his zeal was against the word, in that it tended to maintain unwritten traditions, and justification by the works of the law, out of Christ (Romans 10:2).

Hence we learn sundry things (For that which Paul did in his religion, are we to do in the profession of the Gospel.) First, we are to addict and set ourselves earnestly, to maintain the truth, and the practice of the Gospel. Christ was even consumed with the zeal of God's house (John 2). The angel of the Church of Laodicea is blamed, because he is neither hot, nor cold (Revelation 3). He is accursed of God, that does the work of God negligently (Jeremiah 48). Secondly, we are to be angry in ourselves, and grieved, when God is dishonored, and his word disobeyed. When the Israelites worshipped the golden calf, Moses in holy anger, burst the tables of stone. David wept, and Paul was humbled for the sins of other men (Psalm 119:136; 2 Corinthians 12:21). Thirdly, we are here taught, not to give liberty to the best of our natural affections, as to zeal; but to mortify them, and to rule them by the word (Numbers 15:39); otherwise they will cause us to run out of order, like wild beasts, as here we see in Paul. Lastly, let it be observed, that Paul here condemns zeal, for the maintenance of unwritten traditions. And let the Papists consider this.

15. But when it pleased God (which had separated me from my mother's womb, and called me by his grace.) 16. To reveal his Son in me (or to me) that I should preach him among the Gentiles, immediately I communicated not with flesh and blood. 17. Neither came I to Jerusalem, to them which were Apostles before me, but I went into Arabia, and turned again to Damascus.

Paul before proved, that he learned not the Gospel of any man before his conversion: here he further proves, that he learned it of no man after his conversion. And the substance of his reason, is this, because immediately upon his conversion, he conferred with no man; but went, and preached in Arabia, and Damascus.

In the words I consider four things. First, the causes of Paul's conversion. And here he sets down three degrees of causes, depending one upon another. The first is, the good pleasure of God, whereby he does whatever he will, in heaven, and earth, in these words [when it pleased.] The second, is, his separation from the womb: which is an act of God's counsel, whereby he sets men apart to be members of Christ, and to be his servants, in this, or that office. This separation is said to be from the womb; not because it began then, for it was appointed by God before all times, even from eternity, as all his counsels are. But the Holy Spirit hereby signifies, that all our goodness, and all our dexterity, to this, or that office, is merely from God: because we are sanctified, dedicated, and set apart in the counsel of God, from all eternity, and therefore from the womb, or from our first conception, and beginning. The third cause is, vocation by grace; the accomplishment of both the former, in the time which God has appointed. The second thing is, the manner or form of Paul's vocation, in these words [to reveal his Son to me.] The third is, the end of his vocation, to preach Christ among the Gentiles. The last is, his obedience to the calling of God: in the 16 and 17 verses.

To begin with the efficient causes of Paul's conversion: here we see the order and dependence of causes, in the conversion, and salvation of every sinner. The beginning of our salvation, is, in the good pleasure of God: then follows separation, or election to eternal life: then vocation by the word and Spirit: then obedience to the calling of God, and after obedience, everlasting life. This order Paul here sets down, and the consideration of it, is of great use. Hence it appears to be an erroneous doctrine, which begins our salvation, in the prevision of man's faith, and good works. For in

Paul's order, works have the last place. And it must be God's pleasure, that man shall do a good work, before he can do it. And if separation to eternal life, should be according to faith, or works, then we should make separation of ourselves, as well as God. And vocation is not for works, but that we might do good works (Ephesians 1:4). Secondly, by this order it appears, that the salvation of them that believe, is more sure, than the whole frame of heaven, and earth: because it is founded in the vocation of God, which is without repentance, in the counsel of separation, and in the pleasure of God. Thirdly, by observing well this order, we may attain to the assurance of our election. For if you have been called, and have in truth answered to the calling of God, by obedience, you may assure yourself, of your separation from the womb, to everlasting life, because this order is (as it were) a golden chain, in which, all the links are inseparably united. Lastly the consideration of this order, serves to mortify the pride, and arrogance of our hearts, in that it ascribes all to God: and nothing to man, in the cause of salvation. Read Ezekiel 16:63.

Again by the consideration of these three causes, we gather that God has determined what he will do with every man, and that he has in his eternal counsel assigned every man his office and condition of life. For there is in God a pleasure whereby he may do with every man what he will. And by his eternal counsel, he separates every man from the very womb to one calling, or other: and accordingly he calls them in time by giving gifts, and will, to do that, for which they were appointed. And this I understand of all lawful callings, in the family, church, or commonwealth. Thus Christ was called from the womb, and set apart to be a mediator (Isaiah 47:1; John 6:27). Jeremiah to be a prophet (Jeremiah 1:5).

Christ is said to give Apostles, Prophets, Pastors, teachers (Ephesians 4:11). God sent Joseph to Egypt to be the governor thereof, and a reliever of Jacob's family (Genesis 45). In this regard the Medes and Persians are said to be the sanctified ones of God (Isaiah 13:3), and the men of his counsel (Isaiah 46:11).

The use: hence we are all taught, to walk in our callings with diligence, and good conscience, because they are assigned to us of God. Hence we are taught to yield obedience to our rulers and teachers: because they that are our rulers and teachers, were separated from the womb to be so, and that by God himself, without the will of man. Hence we may gather assurance of God's protection, and assistance in our callings: for in that he has appointed us our callings, he will also defend us in them (2 Corinthians 3:46; Isaiah 49:2). Hence we may learn patience, and contentment in all the miseries, and troubles of our callings, for in whatever calling you are, you were ordained to it by God from your mother's womb. Think on this: hence we learn thankfulness to God, because our callings, gifts, and the execution of our callings, is wholly of God: and this Paul signifies, when he says that our separation to our offices, and callings, was from our first conception. Hence we learn to depend on God's providence for the time to come: for if he provided our callings, when we were not, he will much more aid, and bless us in them now while we have a being (read Psalm 22:8-9). Poor parents that cannot leave lands, and livings to their children after their decease, let them comfort themselves in this; that their children are from their mother's womb, separated to some good office, and condition of life, by the wisdom of God: and that a good office, or calling is better than land and living.

Thirdly, it appears hence that the time of all events, is determined in the counsel of God. For God determines with himself the time in which he will call, and convert Paul. By this we are taught, in our prayers not to limit God to any time for the accomplishment of our requests: for the disposition of time is his, and that is to be left to his wisdom. Again in our afflictions and temptations we may not make haste, for help and deliverance before the time, but wait the leisure of God, who has decreed the time of deliverance. He that believes makes no haste (Isaiah 28:16). Habakkuk must wait because the vision is for a time appointed (Habakkuk 2:1). David's eyes and strength failed in waiting on God (Psalm 69:3). Daniel waits on God 70 years, and then prays for deliverance out of captivity, the time being expired. This serves to discover the wickedness of them, that being in any kind of misery, cannot stay the leisure of God till he deliver them by good means, but they will have present remedy, though it be from the devil: and if help cannot be had when they desire, they presently make away themselves.

The second point is, the form of the calling, or conversion of Paul in these words — "to reveal his Son in me" — that is, to teach me the doctrine of the redemption of mankind by the Son Jesus Christ. Here I consider, to whom revelation is made, and how?

For the first, revelation of the Son is made to cruel, and persecuting Paul, a desperate sinner. Hence every man can gather, that God has mercy for great, and notorious offenders, as for Paul, and such like: and the conclusion is sound, for God is great in sparing (Isaiah 55:7). And yet here it must be remembered, that all desperate offenders shall not find mercy; unless they be great in their repentance as God is great in mercy. For God's mercy has a double

effect in us: one is, remission of sin, by the imputation of the merit of Christ: the other, the mortification of original sin, by his efficacy. And these two are inseparable, as we see in Paul, on whom God showed great mercy, whose repentance also was notable. As the woman (John 7) had many sins forgiven her, so she loved much (verse 47). By this we see the great, and common abuse of the mercy of God: men everywhere presume upon the greatness of God's mercy, and they make Christ a packhorse, lading him with their burdens, and there is little or no amendment of life.

The manner that God used in revealing the Son to Paul, stands in two things: Preparation and Instruction.

Preparation is a work of God, whereby he humbled Paul, subdued the pride, and stubbornness of his heart, and made him tractable, and teachable. This humiliation is outward, or inward. The outward, was partly by lightning from heaven, that cast him to the earth, and made him blind: and partly by a voice reproving him: "Saul, Saul, why do you persecute me?" The inward humiliation, was in a sight, and horror for his sins. The sins that God revealed to him are these: the first was, a height of wickedness, that in persecuting the Church, he made war even against God himself. Secondly, God made manifest to him the meaning of the tenth commandment, and that secret lust without consent of will, was sin (Romans 7:7). And thus the law killed him, that was alive, in his own opinion, when he was a Pharisee.

The instruction whereby God taught the same to Paul has two parts. The first is the call of God whereby he invites Paul to become a member of the son of God. And this he did, first by propounding to him the commandment of the Gospel, which is to repent and believe in Christ; secondly by offering to him the promise of remis-

sion of sins and life everlasting when he believed. The second part of instruction is a real and lively teaching, when God made Paul in his heart to answer the calling, according to that in Psalm 27:5: "When you said, 'Seek my face,' my heart answered, 'I will seek your face, O Lord.'" And in Zechariah 13:9: "He shall say, 'It is my people,' and they shall say, 'The Lord is our God.'" This is a spiritual echo that is made in the heart. The sound of God's word goes through the world, and the hearts of men which be as rocks and stones make answer. And this work of God that makes man yield to the calling of God is in scripture a kind of divine teaching — thus the Father is said to teach the son by drawing (John 6:44), and God is said to teach us his ways when he guides us by his spirit in the land of righteousness (Psalm 143). That this real and heavenly kind of teaching may take place, God by his grace puts a kind of softness into the heart whereby it is made subject and obedient to the word. And it has two parts: one is an acknowledgment by faith that the son is our redeemer; the second is regeneration, which is the putting off the old man and the putting on of the new — which to do by the virtue of Christ is to learn Christ (Ephesians 4:20-23). Thus then God reveals the son to Paul by preparing him and making him teachable, by propounding the doctrine of salvation to him, and by causing him inwardly to believe it and to obey it. And thus we see the manner of the calling and conversion of Paul.

For the better clearing of this doctrine, five questions are to be answered. The first is: what was the preventing grace in the conversion of Paul? Answer: Schoolmen and Papists generally teach that it was the inspiration of good motions and desires into the heart of Paul. But it is false which they teach, for the heart is incapable of any good desire or purpose till it be regenerate. The truth

is this: that the preventing grace in the first conversion is the grace of regeneration, and secondly the inspiration of good desires and motions. When Christ prevents Lazarus that he may revive again, he first puts a soul into him and then he calls to him and says, "Come forth, Lazarus" — because he was dead. In like manner we are dead in sin, and therefore regeneration (which is the soul of our souls) must be put into us before any inspiration of heavenly motions can take place. Yet after we are once born anew, good motions and desires put into our hearts may be the preventing grace for the doing of sundry good works.

The second question is whether the will of Paul were an agent or cause in the effecting of his first conversion. Answer: no. Scripture makes two sorts of conversion: one passive, when man is converted by God — in this, man is but a subject to receive the impression of grace and no agent at all, for in the creating, setting, or imprinting of righteousness and holiness in the heart, will can do nothing. The second conversion is active, whereby man being converted by God does further turn and convert himself to God in all his thoughts, words, and deeds. This conversion is not only of grace, nor only of will, but partly of grace and partly of will — yet so as grace is the principal agent and will but the instrument of grace. For being first turned by grace, we then can move and turn ourselves. And thus there is a cooperation of man's will with God's grace. And Augustine said truly: "He that made you without you does not save you without you."

The third question is whether God did offer any violence to Paul's mind and will in his conversion. Answer: there is a double violence or coercion. One which does abolish all consent of will — and this he used not. The other draws out a consent from the will

by causing it, of an unwilling will, to become willing. This coaction or violence God offered to Paul, and in this sense they which come to Christ are said to be drawn (John 6:45).

The fourth question is wherein stands the efficacy of the preventing grace whereby Paul was effectually converted. Answer: the Council of Trent and sundry Papists incline to this opinion, to think that it stands in the event — in that the will of man applies itself to the grace which God offers. But then the efficacy of grace must be from man's will, and then man has something whereof to boast and he is to thank himself for the grace of God. Other Papists place the efficacy of grace in the congruity or aptness of motions or heavenly persuasions presented to the mind of the man that is to be converted. But this opinion also is devoid of truth. For there is no efficacy in any motions or persuasions till there be a change and new creation of the will. The true answer is this: outward means are effectual because they are joined with the inward operation of the spirit. Inward grace is effectual because God adds to the first grace the second grace. For having given the power to believe and repent, he gives also the will and the deed, and then faith and repentance must needs follow. And herein stands the efficacy of the first grace, that God adds to it and works the will and the deed (Philippians 2:13).

The last question is, whether it was in the power of Paul's will, to resist the calling, or the grace of God? Answer: The will for his condition is apt to resist grace: nevertheless, if we consider the efficacy of God's grace, and the will of God, he could not resist the calling of God. Every one that has heard and learned of the father, comes to Christ (John 6:45). God's will determines and limits the will of man: and man's will is an instrument to effect the will of

God. It may be here demanded; how the efficacy of grace, may stand with the liberty of man's will; if it have not liberty, to accept or refuse the grace of God? Answer: Liberty and freedom of will in God, is perfect liberty: now God cannot will either good or evil, but only that which is good. And man's will, the nearer it comes to this will of God, the greater liberty it has. Therefore to will that only which is good, so it be freely without compulsion, is true liberty; to be able to will that which is evil, and to resist the calling of God, is not liberty, but impotence. And he that can only will that which is good, does more freely will good, and has more liberty, than he that can will either good or evil.

The use: Ministers of the Gospel must learn Christ as Paul learned him. They may not content themselves with that teaching which they find in schools, but they must proceed further to a real learning of Christ: and that is to believe in the Son of God, to die to their sins by the virtue of his death, and to live to God by the virtue of his life. This is a real and lively learning of Christ. They that must convert others, it is meet they should be effectually converted. John must first eat the book and then prophesy (Revelation 10:9). And they that would be first Ministers of the Gospel, must first themselves eat the book of God. And this book is indeed eaten, when they are not only in their minds enlightened, but their hearts are mortified and brought in subjection to the word of Christ. Unless Christ be thus learned spiritually and really, divines shall speak of the word of God, as men speak of riddles, and as Priests in former time said their mattins, when they hardly knew what they said. Again students in every faculty, are with Paul to learn Christ, and that as he learned him. Such persons desire and love good learning: now this is the best learning of all, to learn to

know and to acknowledge Christ. The knowledge of Christ crucified is Paul's learning. The knowledge of the remission of our sins is the learning of David that great prophet. For this title he gives to the 32nd Psalm, The Understanding of David. Lastly all men are on this real manner with Paul to learn the same. For he is an example to all that shall believe in him to life everlasting (1 Timothy 1:12). Paul bids us do the good things which we have seen in him (Philippians 4:9). Hoc vrge.

The third point is the end of Paul's conversion in these words [that he might preach him among the Gentiles]. Here I consider what he must preach, namely the Son Christ: and to whom, namely among the nations. Again of the preaching of Christ, I consider two things: the first is, why Christ must be preached rather than Moses? Answer, there be two causes. One is, because Christ is the substance or subject matter of the whole Bible. For the sum of the Scriptures may be thus gathered together: The Son of God made man, and working our redemption, is the savior of mankind: but Jesus the Son of Mary is the Son of God made man, working our redemption: therefore Jesus the Son of Mary is the savior of mankind. The major is the sum of the Old Testament: the minor is the sum of the New: and the conclusion is the scope of both. The second cause is: The law is the ministry of death: and the Gospel (which is the doctrine of salvation by the Son) is the instrument of God to begin and to confirm all graces of God in us that are necessary to our salvation. Therefore the doctrine principally to be preached is the Gospel, and not the law.

Secondly it may be demanded, what it is to preach Christ? Answer: it is a great work, and it contains 4 ministerial actions. The first, generally to teach the doctrine of the incarnation of

Christ and of his three offices, his kingly office, his prophetic office, and his priesthood with the execution thereof. The second, to teach that faith is an instrument ordained of God to apprehend and to apply Christ with his benefits. The third is to certify and to reveal to every hearer, that it is the will of God to save him by Christ in particular, so be it he will receive Christ. For when the Gospel is preached, God thereby signifies to us, that his will is to give us life everlasting (1 John 5:11). The last is to certify and to reveal to every particular hearer, that he is to apply Christ with his benefits to himself in particular, and that effectually by his faith, that a change and conversion may follow both in heart and life (1 John 3:23). And thus when these things are rightly performed, Christ is preached. Hence it appears that to learn Christ, is not only to know him generally, but also effectually to apply him to ourselves by our faith, that there may be a change and renovation of the whole man. They which learn Christ, must thus learn him, else can they not be saved.

The second point is, that Paul must preach to the Gentiles. There be two causes of it: one, that the prophecies of the calling of the Gentiles might be fulfilled (Psalm 2 and 110; Isaiah 2). The second, because at the death of Christ the division which was between the Jews and Gentiles was quite abolished (Ephesians 2:13). Here I observe the difference between Apostles, and ordinary Ministers. Their charge is a set, and particular congregation; whereas the charge of an Apostle is the whole world.

The fourth and last point is the obedience of Paul to the calling of God, in that he went and preached the Gospel. Here a question may be demanded: whether Paul performed his obedience, by virtue of the grace which he had formerly received without the help

of new and special grace, or not? Answer: No. His obedience proceeds from the first grace, helped or excited, by special grace. In the regenerate, that have power to do good, God works the will, and the deed, in every good work (Philippians 2:13). And it is a certain truth: we do not that which we are able to do, unless God make us do it, as he made us able to do it. Therefore to the doing of every new act, there is new, and special grace required.

In Paul's obedience, I consider three points. 1. When he obeyed? Immediately. 2. How? Without deliberation or consultation. 3. When? In Arabia and Damascus.

For the first, in that he obeyed God in going to preach immediately, we learn how we are to answer and obey the calling of God, that calls to amendment, and newness of life — namely in all haste, without deferring of time. "Today if you will hear his voice, harden not your hearts" (Hebrews 3:8), and verse 13: "Exhort one another while it is called today." "I made haste and did not delay to keep your commandments" (Psalm 119:60). And there be good reasons, why we should no longer defer our conversion to God. The end of our life is uncertain, and look as death leaves us, so shall the last judgment find us. Secondly, when we delay our repentance, we add sin to sin, and so treasure up wrath against the day of wrath (Romans 2). Thirdly, when we defer to obey and turn to God, we grow to perfection in sin, and sin being perfected brings forth death (James 1:14). Lastly, late repentance is seldom, or never, true repentance. For when men are dying, their sins forsake them, and they do not commonly forsake their sins. God has called us in England more than 40 years together, and yet many of us have not

listened to the call of God but deferred to obey — let us now presently amend, and turn to God, lest if we still defer the time of our repentance, God's judgments come forth in haste upon us.

The manner of his obedience is, that Paul did not communicate with men — that is, confer, and consult with them, touching his doctrine, and calling. And this he amplifies by a comparison thus: he did not consult with any man, not even the Apostles of Jerusalem. And he adds a reason of his doing: because they were but flesh and blood, in respect of God — and indeed it is unfit to consult with men, touching the matters of God.

Hence I gather, that God's word, whether preached or written, does not depend on the authority of any man, not even on the authority of the Apostles themselves; it is sufficient to authorize itself. Christ receives not the testimony of man (John 5:34). And it is an error, to think that the Church does authorize the word, and religion, in the consciences of men. For the Church itself is founded on the word. The Church cannot consist without faith, nor faith without the word.

Secondly, hence I gather, that there is no consultation, or deliberation, to be used at any time, touching the holding, or not holding of our religion. He that will follow Christ, may not put his hand to the plow, and then look back again to his friends, to see what they will say (Luke 9:61). He that would be wise, must deny his own wisdom, and become a fool (1 Corinthians 3:18). The three children would not consult, touching the worshipping of the image, but said: "Be it known to you, O king, that we will not worship your gods" (Daniel 3). When the judge gave Cyprian the martyr leave to deliberate a while, whether he would deny his religion, he answered, that in divine matters deliberation is not to be used. By

this I gather, that the Schoolmen have done evil, which have turned all divinity into questions, and have made of the articles of our faith, a questionnaire divinity. Secondly, by this we are taught, that in the day of trial, we may not consult of the change of religion, but we must be resolute, and tread underfoot the persuasions of flesh and blood.

Thirdly our obedience to God must be without consultation. We must first try what is the will of God, and then absolutely put it in execution, leaving the issue to God. Abram is called of God to forsake his country and kindred (Genesis 12); he directly then gives attendance to the commandment, and goes as it were blind-fold — he knows not where. God promised him a child in his old age; he believes God without any reasoning, or disputing the case with himself, to or fro (Romans 4:20). But the common manner is, though we know the will of God, to dispute the case, and to consult with our friends, and to practice according to carnal counsel. Eve listens to the counsel of Satan, and neglects God's commandment. Saul being forbidden to offer sacrifice in Gilgal, till Samuel came to do it, consults with himself, whether he may do it or not, and follows his own reason, against God's commandment, and lost his kingdom for it. And this kind of deliberation, whereby men consult what is to be done, is the cause of the manifold rebellions of men, in the world.

In that man is termed here, flesh and blood, we are taught, not to put confidence in man. We are taught to humble ourselves before God. We are taught, every day, to prepare ourselves against the day of death, and the day of judgment — indeed to account every new day, as the day of death, because we are but flesh and blood.

The third point is, where Paul first preached — namely, in Arabia and Damascus. Arabia is a region of the world, where Mount Sinai stands, and where the children of Israel wandered 40 years. The inhabitants thereof, were of two sorts: some more civil, and some barbarous. Civil, as the Israelites, Amalekites, Midianites, etc. (yet were they professed enemies of the people of God). Barbarous, as the eastern part of Arabia, toward Babylon. For the inhabitants dwelt in tents, and lived like wild and savage men, by robbing, and stealing, and consequently by killing (Isaiah 13:20; Jeremiah 3:2).

Here we see Pauls estate and condition, when he first begins the exequution of his Apostolicall function. God then laies upon him a sharpe and waightie triall. For he goes alone into Arabia, and he must become a teacher to his own professed enemies, indeed to a sauage generation of whose conuersion he had no hope, in mans reason. And this has bin an vsuall dealing of God, with his own seruants. When Moses was called to deliver the Israelites, and was in the way, the Lord, for a defect in his family, comes against him; to destroy him, Exod 4:24. Da uid is annointed king of Israel: and withall Saul is raised vp, to persecute him, and to hunt him, as men hunt Partridges in the mountaines. Ionas is called to preach to Niniue, and withall God forsakes him, and leaues him to himselfe, so, as he is cast into the sea, and deuoured of a fish: and after this, being delivered, he must goe preach at Niniue. When Christ was in his baptisme (as it were inaugurated the Doctor of the Church) presently after, before he begun to preach, he is carried into the wilderness, to be with wild beasts, and to be tempted of the deuill, Mar. 1. v. 12. And the reasons of this dealing of God, are manifest: by this meanes sinnefull men, are made fit for the office

of teaching. For the saying is true, Reading, prayer; and temptation, make a divine. Againe, by this meanes they are caused to depend on the prouidence, and protection of God, and they are made fit for the assistance, and presence of Gods spirit, who dwels onely with them that are of humble, and contrite hearts. Nowe then, let not them, that in any notable change of their liues, finde notable temptations, be discouraged; for this is a condition that befalls them, by a wise and speciall prouidence of God. For it was the spirit of God, that led Christ into the wilderness, to be tempted, after his baptisme.

Againe, here we are taught, to acknowledge three things in God. His power, in that he sets vp his kingdome, where it is most oppugned, and raignes in the midst of his own enemies; namely, the wicked and sauage Arabians, according to that in the Psalme, 110. v. 2. His goodnes, in that he sends Paul to preach repentance, to the people, that are in the snare of the deuill, at his will. 2. Tim 2:26. His trus, in that he nowe fulfils things foretold by Daud. Psal 72:10. The kings of Sheba & Saba shall bring gifts: that is, Ethiopians and Arabians.

18. Then after three yeares, I came againe to Jerusalem, to visit Peter, and abode with him fifteene daies.

Paul hauing proved before, that he learned not the Gospel of any man, no not of the Apostles at Hierusalem: goes about nowe to answer exceptions, that might be made against his reason. And first of all, it might have been objected, that he was seene at Hierusalem sundrie times: and therefore in all likelyhood, went there to be instructed. To this he answers three things: that he went there three yeares after his conuersion, and not before: that he went to visit Peter: that he abode there fifteene daies. For the

first, where he says, he preached 3. yeares in Arabia and Damascus, and then after went to Hierusalem, and abode there fifteene daies (for some speciall causes:) we see Paul is readie, and able to make a good account of the spending of his time, both for daies and yeares. And good reason: for time is pretious, and great care ought to be had of the expending of it. After Pauls example, we must so liue, that we may be able to give a good account of the spending of our daies. That this may be done, we must learne to number our daies, and, to redeeme the time. To number our daies, is to consider the shortnesse of our liues, and that we are euery day subiect to death: and withall seriously to bethinke our selues, of the causer of this our condition; namely, our sinnes, both originall, and actuall. When this twofold consideration takes place, we then beginne to number our daies. The numbring of our time, and the parts thereof, brings vs to the redeeming of it. To redeemeour time, is to take time, while time serues, specially for spirituall uses, and for the amendement of our liues. When time is thus numbred and redeemed, then shall the good account be made before God and men. Therefore miserable is the case of them, that spend their daies in idlenes, in riot, and sporting, in chambering, and wantonnesse. For they neither number time, nor redeeme it: and therefore they are farre from any good account.

The second point is, that Paul goes vp to Hierusalem to visit Peter, that is, to see him, to be acquainted with him, to talke, and conferre with him. Hence it appeares, that there is a lawefull kind of peregrination, or pilgrimage: in that Paul iourneies frō Arabia to Jerusalem, to see Peter. Thus the Queene of Saba, went vp to Jerusalem, to heare the wisdom of Salomon. The lawe of God, was, that all the males in Israel, should thrise in the yeare, goe vp

to the place which god had appointed, Deut. 16. This law was practised by Elkana & Anna, 1. Sam. 1. by Ioseph and Marie, by the Steward of Candaces queene of Ethiopia. Act. 8. Neuerthesse, Popish pilgrimage is vtterly to be condemned, for two causes. One is, because it is made a part of Gods worship, whereas nowe in the newe testament, all religious distinction of places is abolished, 1. Tim 2:8. Lift vp pure hands in euery place to God. Some alleadge, that vows, which were not commanded, were neuerthesse parts of Gods worship, among the Iewes. I answer: though men were not commāded to vowe, yet the matter and forme of vowes was commanded. And in that God commanded the manner of vowing, he allowed the acte of vowe-making: let the Papists shew the like allowance for their pilgrimage. The second reason is, because popish pilgrimage, is not to liuing men, but to the Reliques and images of dead men: which kind of peregrination, was neuer used in the world, till after the Apostles daies. For pilgrimage to reliques, came in, 300. yeares after Christ, and pilgrimage to Images, after 600. yeares.

In that Paul goes about to visit Peter, the Papists gather the Primacie of Peter, ouer all the Apostles, but falsely. For this visitation argues reuerence: and reuerence is given, not onely to superiours, but also to equalls. Againe, primacie is twofold: Primacie of order, and Primacie of power. Primacie of order, was due to Peter, in that he was first called to be an Apostle, and he was in the faith before Paul. And in this regard, he was reuerēced of him.

The third point is, that Paul abides with Peter at Jerusalem, and that fifteen days. His abode with Peter, was in token of mutual consent and fellowship. Like should be the consent of the Ministers of the Gospel. For their office is to publish and persuade

peace between God and men, to which they are unfit, that cannot maintain peace among themselves. And all believers should be of one mind, speaking and thinking the same things: and this cannot be, unless there be a consent of them that are guides. This consent therefore is to be maintained, and greatly to be prayed for. And when there cannot be consent of judgment, by reason of human frailty, yet so long as the foundation is maintained, there must be consent in affection. And injuries offered, may not dissolve this bond. Though the Church of Jerusalem suspected Paul, and would not at the first acknowledge him for a Disciple (Acts 9:26), yet did he for his part, accept of their love, and fellowship.

Whereas he adds, that his abode with Peter was but for 15 days: hereby he signifies that he learned not the Gospel of him: for it could not be learned in so short a space: neither could Paul by the teaching of any man become an Apostle in so little time.

19 And none other of the Apostles saw I, save James the Lord's brother.

It might perhaps be objected against the former verse, that Paul might be taught of some other Apostle beside Peter, and that at Jerusalem: to this he answers two things. One, that there was none of the Apostles at Jerusalem but James: (beside Peter before named:) the second, that he did but see James.

Here I gather that if there be any mother church in the world, it is rather Jerusalem than Rome, because the Gospel was first preached there and went from there into the whole world: and Jerusalem was for a time guided by two of the chief Apostles, James, and Peter.

In that James is called our Lord's brother three things may be demanded. One, which James this was? Answer: It was James the son of Alphaeus: for he lived 14 years after this (Galatians 2:9), whereas James the son of Zebedee lived not so long, because he was put to death by Herod. The second thing is, how James should be the Lord's brother? Answer: In Scripture, children of the same womb, are brethren: men of the same blood, are brethren; as Abram and Lot (Genesis 13:8). Men of the same country are brethren, thus Saul's countrymen are called his brethren (1 Chronicles 12:2). And James is called our Lord's brother, not because he was of the same womb, but because he was of the same blood or kindred: for Eli had two daughters, Mary espoused to Joseph, and Mary Cleophas, who afterward was married to Alphaeus of whom came James here mentioned. James therefore was the cousin-german of Christ. Therefore Helvideus failed when he went about to infringe the perpetual virginity of the virgin Mary out of this place, as if she had more sons beside Christ. The third thing is, what benefit James had by being the Lord's brother? Answer: He is here called the Lord's brother only, for distinction's sake in respect of the other James the son of Zebedee: and this brotherhood does not make him the better Apostle, or the better man. Outward things do not commend us to God. And it is the spiritual kindred, by means of faith, and our new birth, that brings us into favor with God (Matthew 12:49).

20 Now the things which I write, I speak before God, I lie not.

Before, Paul has affirmed sundry things of himself: that he preached in Arabia, and Damascus: that he went from there to Jerusalem: that he did not learn the Gospel there of Peter, James, or any other Apostle. Now some men might perhaps say, that these

sayings of his are but false and fabulous avouchments: therefore in this verse Paul defends himself, and justifies his own sayings, by a divine testimony.

The words contain 2 parts. An answer to an objection concealed, on this manner; I may be thought to lie, but indeed I lie not. The second is, a confirmation by oath, Before God I speak it. Touching the first part, there be two points to be handled: what is a lie? And whether it be a sin or no?

A lie is when we speak the contrary to that we think with an intention to deceive. More plainly, in a lie there be 4 things: the first is, to avouch and affirm that which is false. The second is to speak with a double heart (Psalm 12:2), that is to speak against knowledge, and conscience, as when a man says that is true which he knows to be false, or that is false, which he knows to be true. This makes a lie, to be a lie, and this distinguishes an untruth, from a lie. For here it must be observed, that a man may speak that which is false, and not lie: namely if he speak that which is false, thinking it to be true. For then though he errs and is deceived, yet he speaks not against conscience, and consequently he speaks no lie. Again, a man may speak that which is true, and yet lie: for if he speak that which is true indeed, and speak it as a truth, and yet think it to be false, he lies indeed: because he speaks the truth, against his conscience. The third thing in a lie, is, a mind or intention to deceive, or hurt. For in the ninth commandment that is a false testimony that is against our neighbor. The 4th point is, that he which speaks that which is false, upon a vanity of mind without reasonable cause, is a liar. Thus boasters, and flatterers, are liars. And these are the things which concur in the making of a lie.

For the better conceiving of the nature of a lie, we must put difference between it and sundry other things incident to speech. First, we must put difference between a lie and a Parable or figure. In a parable indeed there is something supposed or feigned; as for example, when the trees are brought in conferring, and consulting about their king (Judges 9:8). Nevertheless a parable is far from falsehood, or lying: for by things feigned, it signifies and declares an unfeigned truth.

Again, difference must be put between a lie and the concealment of a thing, for it is one thing to speak against our knowledge, and another to speak that which we know. And concealments, if there be a reasonable cause, and if it be not necessary for us to reveal the thing concealed, are not unlawful. Thus Abram speaks the truth in part, calling Sarah his sister, and conceals it in part, not confessing her to be his wife (Genesis 12:10). Thus Samuel by God's appointment reveals that he came to Gilgal to offer sacrifice, and conceals the anointing of David, that he might save his life (1 Samuel 16:5). Jonah preaches that Nineveh shall be destroyed within 40 days, and he conceals the condition of repentance. The like did Isaiah to Hezekiah (Isaiah 38:1).

Thirdly, a difference must be made between lying and feigning: which some call simulation: not dissembling, but rather sembling (if I may so term it). And that is, when something is spoken not contrary, but beside, or different to that which we think. And this kind of feigning, if it be not to the prejudice of truth, against the glory of God, and the good of our neighbor, and have some convenient and reasonable cause, is not unlawful. It was not the will and counsel of God to destroy the Israelites for their idolatry. And he does not speak to Moses anything contrary to his will, but some-

thing that is beside, or different to it, when he says: let me alone, that my wrath [reconstructed: may wax hot] and I may destroy them (Exodus 32:10). And this he spoke, that he might stir up Moses to fervency in prayer for the Israelites, and the Israelites to unfeigned repentance. Joshua having besieged Ai meant not to flee, yet does he feign a flight, that he might draw his enemies out of the city and destroy them (Joshua 8:5). There is a kind of deceit called *dolus bonus*, that is, a good deceit, and of this kind was the act of Joshua. Thus Physicians for their good, use to deceive the senses of their impotent patients. Thus parents insinuate to their children, terrible things, of the bear, and bull-beggar, that they may keep them from places of hurt and danger. And this may be done without fault, for it is one thing to contrary the truth, and another to speak or do something diverse to it without contrariety.

The second point is, whether to lie, be a sin, or no? The answer is, yes. For even in this place, Paul puts lying from himself, and that with an oath. The devil is said to be the author of all lies (John 8). And it is God's commandment, that we should put away lying (Ephesians 4:25). It is objected, that the sporting, and officious lie, is not against charity, to the hurt of any, but for the good of men. I answer, first, though it be not to the hurt of our neighbor, yet is it to the hurt and prejudice of truth. Secondly, they are deceived to whom these lies are told. Thirdly, he hurts himself that tells a lie, though it be for the good of men: for when he speaks the truth indeed, he is less believed. Lastly, though these kind of lies, seem to be good in respect of their end, yet are they not good in respect of their nature, and constitution. For in speaking, there should be a conformity, and consent, between the tongue, and the mind; which is not, when any lie is uttered. Secondly, it is objected, that the

Egyptian Midwives, saved the male children of the Israelites: and Rahab the spies, by lying (Exodus 1:19; Joshua 2:5), and that they are commended for this. I answer, we must distinguish the work done, from the execution of the work. The work in saving the children, and the spies, was a fruit of faith, and the fear of God, and it is commended: but the manner of putting these works in execution, by lying, is not approved. If it be said, that faith, and the fear of God, cannot stand with a manifest sin: I say again, that faith, and the fear of God, are imperfect in this life, and therefore they are joined with many frailties; and actions of faith, are mixed with sundry defects, and sins.

Now then, we are to be exhorted, to make a conscience of lying, and to speak the truth from our hearts. And there be many reasons to induce us to the practice of this duty. First, it is God's commandment (James 3:14). Secondly, lying is a conformity to the devil, and by truth we are made conformable to God, who is truth itself. Thirdly, we are sanctified by the word of truth (John 17:17), and guided by the spirit of truth: and therefore we are to detest lying, and deceit. Fourthly, truth is a fruit of God's spirit (Galatians 5), and a mark of God's child (Psalm 32:2): he has the pardon of his sins in whose spirit there is no guile. And (Psalm 15:2) he shall rest in the mountain of God, who speaks the truth from his heart. Lastly, destruction is the liar's reward (Psalm 5:6): God will destroy them that speak lies: and they must have their portion in the lake that burns with fire and brimstone (Revelation 22:15).

Thus much of the answer to the objection: now follows the confirmation by oath [before God]. Here it may be demanded, how these words can be a form of swearing? Answer: In an oath there be four things. The first is, an Asseveration of the truth. The sec-

ond is Confession, whereby the party that is to swear, acknowledges the power, presence, and wisdom of God, in searching the heart, and that he is both witness, and judge of all our doings. The third is, Invocation of God, that he would be a witness with us, and to us, that we speak the truth. The last is, Imprecation, that God would be a judge to take revenge upon us, if we lie. Now then, the form of an oath is a certain form of words, in which not all, but some of the principal parts of an oath are expressed, and the rest concealed, and yet to be understood. In (Jeremiah 4:2) there is the form of an oath, The Lord lives, and here only confession is expressed. The form of swearing, I call God to witness to (or upon) my soul (2 Corinthians 1:23), expresses the third part, namely invocation. The words (Ruth 2:17): The Lord do thus and thus to me, is an Imprecation. The common form, The Lord help you through Jesus Christ, is partly prayer, and partly imprecation. And the form in this place is directly a confession, that God is present, to witness and judge the truth. Thus commonly in all forms of oaths one part is expressed, and the rest are enfolded.

Here first we learn, that the form of an oath, is to be plain, and direct in the name of God, and not indirect, or oblique, in the name of the creatures, God's name concealed. And it is the flat commandment of God (Matthew 5:34). It is alleged, that Paul (1 Corinthians 15:31) swears by his rejoicing in Christ. I answer; the words of Paul, by my rejoicing, are not an oath, but an obtestation: for the meaning of his words is this, that his sorrows and afflictions which he endured for Christ, would testify (if they could speak) that he died daily. Thus Moses called heaven and earth to witness, without swearing: for in an oath the thing by which he swears, is made not only witness, but also judge. Nevertheless, it is

not unlawful to name the creatures in the form of an oath, if they be considered as pledges, presented to God, that he should punish us in them, if we lie. Thus Paul swears, I call God to witness to (or upon) my soul. Here they are to be blamed, whose common swearing, is by the creatures, as by their faith, by their troth, by the Mass, Mary, by this bread, by this drink, etc.

Secondly, here we learn to use an oath, only in the case of extremity, namely, when a necessary truth is to be confirmed, and when this cannot be done by any reason, or proof to be found among men upon earth, then may we fly to heaven for proof, and make God our witness. Thus Paul confirms his own calling, when all other proofs failed. And it must further be observed, that in extremities he uses an oath but seldom. This seems to condemn their wickedness, that cry at every word in their common talk, before God, before God.

Thirdly, before we swear, we are to use great meditation, consideration, and preparation: and therefore Paul in swearing uses a word of attention, and says, Behold, I speak it before God. This condemns the rash, and customary swearing of men in their common talk: who also in that they commonly and rashly swear, commonly forswear themselves.

In that Paul confirms his writings by oath, it appears that they are of God. For if he had sworn falsely, God would have taken revenge upon him, and his writings, before this: which he has not done.

Whereas Paul says, Before God I speak it: he teaches us after his own example to bring ourselves into the presence of God, to walk before him as Enoch did (Genesis 5:22), and as Abraham was

commanded (Genesis 17:1), and to do whatever we do as in the sight and presence of God: and to be afraid to sin, because of his presence. This is the true fear of God, and this is the right practice of religion.

21 After that I went into the coasts of Syria and Cilicia: and I was unknown by face to the Churches of Judea which were in Christ. 22 But they had heard only some say, He which persecuted us in times past, now preaches the faith which before he destroyed. 23 And they glorified God in me.

Here Paul answers another objection, which may be framed thus: Though Paul learned not the Gospel of the Apostles at Jerusalem, yet might he perhaps learn it of them in other Churches of Judea. To this Paul answers three things. The first is, that he went from Jerusalem into Syria, and Cilicia. The second, that he was not known in person to the Churches of Judea, but only by hearsay: and he sets down the report that went of him. The third is, that the Churches of Judea did not disgrace and slander him, but they glorified God for him. Of these in order. For the first, that Paul went from Jerusalem straight into Syria, and Cilicia, the regions of the Gentiles, there be two causes. One, because Paul was ordained specially to be the Apostle of the Gentiles (Acts 9:15; Romans 15:16). The second, because Cilicia was his own country: for he was born in Tarsus a town in Cilicia: and his love to his country, no doubt, was great. For in the like case, he could have wished himself to be accursed for his countrymen the Jews. From this first answer, I gather two things. First, if any Apostle above the rest, be the Pastor and universal Bishop of the Church over the whole world, it is Paul, and not Peter: because he specially was ordained to teach and convert the nations. The second is, that Paul's

often and dangerous journeys, must teach us to attend on our callings with care and diligence, and not to be dismayed with the troubles that shall befall us.

The second answer, that Paul was known to the Christian Jews, not by face, but by hearsay: this may seem strange, considering Paul was at Jerusalem, and traveled through Judea, into Syria, and Cilicia: but it is the truth: and the reason of it is plain. The office of an Apostle, is not to build upon the foundation of another, or to succeed any man in his labors, but to plant and found the Church of the New Testament, where Christ had not been preached or named (Romans 15:20). In this the Apostles differ from all the Ministers of the New Testament whatever. And this is the cause why Paul was not known to the Churches of Judea. And here we see, that Succession (which the Papists magnify) is not always a note of the true Church, and the true Ministry. For the ministry of the Apostles, and the Apostolical Churches wanted it. And this is for the greater commendation of them.

Again, it is said, that Paul was not known to the Churches of Judea, which were in Christ. Where let it be observed, that 4 years after the ascension of Christ, the Apostles had gathered, and planted sundry Christian Churches in Judea. This greatly commends the efficacy, and power of the Gospel. For hardness of heart had overspread the nation of the Jews, and they had rejected and crucified the Lord of life. And thus, that is verified which Christ says, that his Disciples believing in him, should do greater things, than he had done (John 14:12), for he by preaching did not convert multitudes of the Jews, and range them into Churches, as the Apostles did. Here again, we see that the Gospel, by means of the corruption of man, is an occasion of divisions. For after the gospel

was preached by the Apostles, there arose a division of Churches among the Jews. Some were Churches in Christ, and some out of Christ; namely the Synagogues which refused Christ. We may not therefore nowadays take offense, if schisms and dissensions follow, where the Gospel is preached; it is not the fault of the Gospel, it is the fault of men.

That Paul might the better shewe, that he was known to the Churches of the Iewes, onely by heare-say, he expresses the report that went of him. Hence I gather, it is not vnlawfull to tell and heare reports, or newes, so be it, they be not to the preiudice of the trus, of the glory of God, and the good name of men. in fact it is commendable to report, and heare newes, that concernes the increase of Gods kingdome, and the conuersion of wicked men.

In the report, two things arē set downe, what Paul did? He once persecuted vs, and destroyed the faith: what he now does? He preaches the Gospel. By this we see that verified, which Isai foretold, that the lyon, the wolfe, the lambe, &c. should peaceably liue together. Againe, here we see, that all things upon earth, are subiect to change and alteration: so as it may be said, heretefore it was thus, and thus, but nowe it is otherwise. Therefore in miseries, we may not be ouer-much grieved, for they are changeable: and in earthly things, we may not reioyce ouer much, because they are mutable, and subiect to daily alterations. Our speciall care must be, to auoide eternall and vnchangeable euils; as death, and the cause of death, namely, sinne; and to purchase to our selues, the good things which are euerlasting; namely, the favor of God, and euerlasting life.

Furthermore, the thing which Paul aimed at, in persecuting the Church, is to be considered, and that was, that he might destroy the faith. By faith, we are to vnderstand the doctrine of the Gospel, and with all, the vertue, or gift of faith, whereby it is believed: for the deuill & his instruments, seeke the ouerthrow of both. Christ says, Satan desired to sift his Disciples, that is, to sift all their faith out of their hearts, and to leaue nothing in thē, but chaffe, Luk 22:32. Here then, it may be demanded, whether faith may be lost, specially in the children of God, in the time of temptation, and persecution? I answer thus. There be three degrees of faith. The first consists in two things, knowledge of the Gospel, and Assent to the trus of it. This faith the deuils have, and it may be lost; and believers by this faith, may quite fall away. The second kind of faith, containes knowledge, assent, a taste, or ioy in the goodnesse of God, a zeale to the word of God, and apparent fruits of holinesse. This faith also (being better then the former) may be lost in the daies of persecution: and believers by this faith, may fall quite away. Luk 8:13. The third faith, (called the faith of the Elect) containes three parts, knowledge of the Gospel, assent to the trus of it, and apprehension, whereby we doe receive, and apply Christ with his benefits to our selues, or the promise of remission of sinnes, and life euerlasting. This faith may be greatly wasted, for things appertaining to it, may be lost, as boldnesse to come to God, the sense or feeling of spiritual ioy, and such like. Againe, it may be buried for a time in the heart, and not shew it selfe, either by fruits, or any profession: and in respect of the measure of it, it may be lessened and maimed: and if we respect the nature of it, it is as apt to be lost, as any other grace of God: for there is nothing by nature vnchangeable, but God. Neuerthelesse, where this faith is in trus, it

is neuer by affliction and temptation put out or exstingnished: because God in mercie confirms it, by newe grace. Christ says to Peter, I have prayed for you, that your faith faile not, Luk 22:32. And this priuiledge have all the godly, for God promiss that they shall not be tempted above their strength, 1. Cor 10:13. Indeede, persecutors are said to destroy the faith: because this is their intent, and they indeauour to doe what they can, but God preuents their desires, by establishing true faith, that it may not vtterly faile.

It may be objected to the contrarie, on this manner. The child of God may fa[•]ll into persecution, and denie Christ: by this fall, he is guiltie of a grieuous offence: being guiltie, he has not pardon of his offence: and being without pardon, he is without faith. Touching guiltinesse, I answer thus. The child of God, when he falls, is indeed guiltie: but howe? Guiltie in respect of himselfe, or as much as in him lies: because he has done that which is worthy of death, and he has done all he can to make himselfe guiltie. But he is not guiltie to condemnation, because God on his part, dos not breake off the purpose of adoption, and adiudge him to wrath.

Secondly, touching the pardon of his offence, I answer thus. In pardon there be foure degrees: the degree of pardon before all worlds: the promise of pardon in the beginning of the worde, The seed of the woman, &c. The procurement of pardon upon the crosse: and the donation, or the giving of the pardon. This donation is an action of God, whereby he gives and communicates Christ to vs, and applies to our consciences the remission of our sinnes. In this donation, there is required a hand to give, and a hand to receive. The hand of God, whereby he gives, is the word preached, and the sacraments: the hand to receive, is our faith. The giving of pardon is necessarie: for though sinnes be pardoned,

in the decree of God, by his promise in the word, and by procurement upon the crosse: yet pardon, is no pardon to vs, till it be given to vs by God. Furthermore, this giving is not altogether at one instant, but it beginnes in the conuersion of a sinner, and is often iterated in the use of the word, and sacraments, to the death. Paul wils the Corinthians reconciled to God, still to be reconciled, 2. Cor 5:21. And we are taught, euery day to pray to God, to give vs the pardon of our sinnes. This giving is twofold; conditionall, and absolute. Conditionall, when God gives the pardon of sinne, upon condition. Thus in baptisme, and in the first conuersion of a sinner, all sinnes without exception, are pardoned; indeed future sinnes: yet not simply, whether a man repent, or no, but upon condition of future repentance. The absolute donation is, when a man repents, or renews his repentance: for then the pardon of sinne, is simply, and fully without condition, applied and reuealed to the conscience. When Dauid confessed his sin, Nathan, in the name of the Lord says, Your sinne is forgiuen you, 2. Sam. 12.

Now then, to come to the point, the child of God has pardon of his fall, in respect of the decree to pardon, in respect of the general promise of pardon, in respect of the procurement of pardon, in respect of the conditional donation of pardon, which is made in baptism: and he may be said to want pardon, in that the pardon of his offense is not fully and absolutely given him till he recover himself, and renew his repentance. If it be here demanded, what the child of God asks, when he prays for pardon day by day? I answer, he prays for two things. First, that God would continue to show his favor, and to impute the merits of Christ to him, whereas he for his

part by his offense deserves to be deprived of all favor. Secondly, he asks the giving of the pardon, that is, that God would certify his conscience thereof.

The use: Seeing the intent of the Devil and wicked men, is to destroy the faith (as it appears in this place, and in the first temptation wherewith Satan assaulted Christ (Matthew 4)), we must have a special care of our faith. And first we must look that our faith be a true faith, lest we be deceived, as the foolish virgins. Secondly, we must keep and lock up our faith in some safe and sure place, namely in the storehouse or treasury of a good conscience (1 Timothy 1:19). Thirdly, our care must be to increase in faith, that our hearts may be rooted and grounded in the love of God. And for this cause we are to make continual experiences, and observations of the love of God toward us, and to lay them all together, and to build a joyful conclusion thereupon.

The third answer of Paul is, And they glorified God for me: that is, the churches of Judea when they heard of my calling, and conversion, they considered therein the power, the goodness, and the mercy of God, and with joy they gave him thanks for it. In this practice of the church, we learn that our duty is to sanctify and glorify the name of God, in every work of his. And this sanctification has 2 parts. The first is, the consideration of the divine virtues that show themselves in every work of God, as his wisdom, power, justice, mercy, providence, presence, etc. The second is, praise and thanksgiving to God for the same. And this practice must be enlarged to all his works without exception, to his judgments, as well as to his works of mercy. Therefore we are commanded in persecution to sanctify God in our hearts (1 Peter 3:17). And Moses, because he failed in the doing of this duty, was barred the land of

Canaan (Numbers 20:12). In England God has wrought his wondrous works among us. He has given us peace and protection against our enemies, with the Gospel for the space of 40 years and more. And our duty is to glorify God in these works of his: but alas, we do it not. For the Gospel of salvation is little regarded of the most, and little obedience is yielded to it. This neglect of ours, in glorifying and praising of God is a great sin: and it concerns us to repent of it in time, lest God take away his word from us, and leave us to strange illusions, to believe lies.

Again, here we see what is the right manner of honoring of the Saints, and that is to glorify God in them and for them. As for religious worship of adoration and invocation, it is proper to God: and the Saints desire it not (Revelation 22:9).

CHAPTER 2



1 Then 14 years after I went up again to Jerusalem with Barnabas, and took with me Titus also. 2 And I went by revelation, and communicated with them of the Gospel, which I preach among the Gentiles, but privately with them that were the chief, lest by any means I should run, or had run in vain.

In this chapter, Paul proceeds to justify and defend, his immediate, and extraordinary calling. And this whole chapter seems to depend on the last words of the former chapter, against which the adversaries of Paul might happily object on this manner: though the churches of Judea glorify God for you, yet will not the Apostles do it; because you teach otherwise than they teach. To this objection, Paul makes a double answer, in this chapter. The effect and sum of the first, is this: I went up to Jerusalem: I conferred with the Apostles there: I had their consent, and approbation. And the answer contains three parts: the first, of Paul's journey to Jerusalem, in the first verse; the second, of his conference with the Apostles, in the second verse; the third, of the approbation which they gave him, from the third verse to the eleventh.

In his journey, I consider four things. The first is, the manner of his journeying, in these words, "I went up, or, ascended to Jerusalem." And this he speaks, because Jerusalem was placed, and seated upon a mountain, and compassed with mountains (Psalm 125), or again, in respect of the dignity and excellence of the place: as we in England are said to go up to London, from all the parts of the land, because it is the chief city.

The second thing to be considered in the journey is, the time when, in these words, "then after fourteen years." Here two questions are to be demanded. The first is, of which of his journeys must this be understood? (for he made five journeys to Jerusalem.) The first, from Arabia: the second, when he and Barnabas were sent by the church of the Gentiles to carry alms to Jerusalem: the third, when he went to the council at Jerusalem: the fourth, when he went up for the keeping of his vow: the last, is mentioned Acts 19:21. Answer: these words are not spoken of the first, for that was but three years after his conversion: neither can they well be understood of the second, because Paul then was sent by the church, and therefore he went not by revelation. And they cannot well be understood of the third: for then Paul would here have mentioned the council of Jerusalem, whereof he was a principal member, especially seeing he has occasion so to do, and it served much for his purpose. The fourth and fifth journeys were after a longer time than fourteen years. It is likely therefore, that this journey here mentioned, and described by Paul, is none of the five mentioned by Luke, but some other. The second question is, when these fourteen years must begin? Answer: it is uncertain; some think, they must begin at his conversion; some three years after, when Paul went first to Jerusalem: and either may be a

truth. None must here take offense, for though circumstances of time, and place, being things of less moment, cannot always be certainly gathered, yet histories for their substance and doctrines pertaining to salvation are plainly set down. And here we are put in mind, to be content to be ignorant in some things, because the Spirit of God has more darkly expressed them, or again because we cannot, by reason of our blindness, gather them.

The third point is, concerning the companions of Paul in this journey, namely Barnabas, and Titus. And Paul takes them with him, that they might be witnesses to the Jews of the doctrine he taught among the Gentiles: and again, to the Gentiles of the consent that was between him, and the rest of the Apostles. For the law of God is, that every matter shall be established by the testimony of two, or three witnesses. Hence we learn, that if a question arise of the doctrine which is delivered in the public ministry, then the hearers that are able to judge, must be witnesses, and the trial is to be made by them. Thus says Christ in the like case, "Why do you ask me? ask them that heard me" (John 18:21). Therefore great care, and circumspection is to be had of things publicly delivered. Again, whereas Paul makes Barnabas a Jew, and Titus a Gentile, his companions, we are taught, to embrace with a brotherly love, not only the men of our own country, but also such as be of other nations, especially if they believe. For then they are all children of one father, and pertain all to one family: and there is no difference of nations now. It is a fault therefore, that men of one nation carry in their hearts, a general dislike, and hatred oftentimes of them with whom they deal and converse, and that because they are of such, or such countries.

The fourth point is, the cause of his journey, in these words, "and I went by revelation." Here we are taught, that for the journeys we make, we are to have some good and sufficient warrant: though not a revelation, yet a commandment, or that which counteravails a commandment: as when we travel by virtue of our callings. When Noah had made the ark, he enters into it at God's commandment: he abides in it: and when the earth was in part dried, he presumes not to go out, till the Lord told him. Here, three sorts of men are to be blamed. Pilgrims, that travel to Jerusalem, or other countries in way of merit, or religion, for they have no warrant. Secondly, travelers, that go from country to country, and out of the precincts of the church, upon vain curiosity, to see fashions — such when they travel from their own countries, yet they travel not from their vices, but rather go deeper into them, and come home again, with many bad and corrupt fashions. The last, are beggars, and rogues, that pass from place to place, that they may live in idleness, and upon the sweat of other men's brows.

Thus much of the iourney: now followes the Conference, in these words; and I communicated, &c. Here generally I gather, that Conferences both priuate, and publike, are laudible, and to be maintained; specially, when they tend to the maintenance of vni[•]ie, and consent in doctrine. The Papists blame vs Protestants, for condemning Conferences (as they say) and Councells. But they doe vs wrong. Indeede the Councell of Trent we reiect, and condemne. For in it, against all equitie, the Pope was both partie, and judge. In it there was no libertie to make triall of truth. For nothing was propounded but by the liking and consent of the Pope. Againe, the whole Councell consisted of such as were of the Italian faction, whose faith was pinned on the Popes sleeue. Neuerthelesse, we al-

low all Christian Councells, lawfully gathered: and we desire there might be a Generall Councell, for the triall of truth, and for the staying of vnsetled minds: these three caueats being remembred. One, that the Councell be gathered by Christian Princes, to whom the right of calling a Councell belongs. The other, that the Pope be no judge, but a partie. The third, that Christ in his word be the judge, and that the Delegates in the Councell be but as witnesses, determining all things by the written word.

In this conference, we are first to consider the manner of conferring, which was used. Paul says, he communicated with them, that is, he laid downe to them, and expounded the Gospel which he preached; and this he did priuatly, that is, with the Apostles, one by one, in plaine and familiar manner, as one friend does with an other. Therefore for the maintaining of this conference, there was no assembly made, neither was there any disputation held. Onely Paul declares his doctrine, and they give assent. Hence it appeares, that Paul does not submit the truth of his doctrine to triall. For he was resolu'd of it, and he accursed him that taught otherwise: but his intent was to seeke the approbation of the Apostles, that he might stop the mouth of his aduersaries.

The second point is, the matter of the conference, and that is the Gospel which Paul preached. Here the Papist gathers, that the Church is the judge, in all questions pertaining to religion, and the word: because it is here the thing that is judged. I answer, first, that they gather amisse. For Paul dos not here submit the Gospel which he preached, to the judgment of the Church of Jerusalem. And it is false, which they teach: for the soueraigne judge of all questions, and controuersies in religion, is Christ alone. The power to determine and resolu'e in cases concerning faith, and good life,

is inseperably annexed to his person; and in it are we to rest. The principall voice of the judge, and the definitiue sentence, is the written word. And the office of the Church, is no more but to gather, declare, testifie, and pronounce this sentence. It is objected, that when a question is propounded, the scripture cannot speake, nor Christ in the Scripture, but the Church onely: I answer againe, that God ascribes to the written word, a voice, or speech, Rom 3:19. and the scripture speakes sufficiently, to the resolving of any mans, conscience, in all matters pertayning to salvation. Again, they alleadge, that the Church is before the scripture; and therfore it being most auncient, must be the judge. I answer, that the Church was before the writing of the word, but not before the word which is written. For the church presuppos faith, and faith presuppos a word of God. upon this our doctrine, they further vp-braid vs, that we wil be tried by nothing, but by the scriptures, euen as the malefactour, that will not be tried by the Quest, but by the euidence. I answer, for the satisfying of our aduersaries, we submit our selues to the triall of the Church and Councels, so be it, the three cautions before remēbred, be duly obserued: specially, that all things be judged, and tried by the written word, and by reasons gathered from there.

Againe, the Papists hence gather, that the scriptures are to be approoued by the Church. Ans. Thus much we graunt: yet so, as we hold, that the principal approbatiō of the word, (wherby we are mooued to believe and obey,) is in the word, & frō the word, and not from the church. For the scripture has his euidence within it-selfe, which is sufficient to make vs believe the word to be the word, though the Church should say nothing.

The third point is, concerning the persons, with whome Paul conferred: namely, with them that were the cheife, that is, with them that were in price and account, as Peter, James, &c. Here we see, what is the honor and worshippe that is due to excellent men, namely, a pretious and reuerend estimation. Thus the name of Dauid was in price in Israel for his vertues. 1. Sam. 18. last, And thus with the Papists, are we content to honor the Saints. Again, here the Papists gather, that they are hereticks, that after Pauls example, will not go vp to Rome, to Peter, and his successour, to have their doctrine and religion tried and examined. I answer, first, we are content to be tried by the writings of Peter, James, John, Paul, &c. And this is the commandement of God, in doubtfull cases: To the Law and the testimonie. Isai, 8. Secondly, I answer, that we have a commandement, not to goe vp to Rome at this day, to have our religion tried. Reuel. 18. Come out of Babylon my people. Thirdly, I answer, that the Bishop of Rome is Peters successour, not in teaching, but in denying Christ. And the learned Papists confesse, that for this succession, they have but a humane faith, grounded upon humane historie.

The fourth point is, the Ende of the conference, Least I should runne, that is, least I should preach, or had preached in vaine. These words of Paul, are not simply to be taken. For the Ministerie of man, and euery sermon, brings forth the fruite which God has appointed. And whether it be to the hearers, the savor of life, or the savor of death, it is alwaies a sweet savor to God. The words therefore carrie this meaning: Least my preaching should be of lesse use, and profit: or againe, least I should preach in vaine, in respect of that good which is looked for at the hands of an Apostle. And this Paul speakes, because a rumor went abroad, that his doc-

trine in many things, was contrarie to the other Apostles. And by this meanes, many were kept from receiving the Gospell, and the faith of weake believers was quenched. Now then, the ende of the conference was, to stay this false report, that the Ministerie of Paul, might have passage, and that with greater profit.

Hence the Papists gather, that the doctrine of Paul was vncerten, and vnprofitable, till it was approoued by Peter. I answer, that Paul sought the approbation of his doctrine, at the hands of Peter, and the rest: not because it was vncerten, and vnprofitable; but because it was slaundered: and the slaunder was, that he taught otherwise then Peter did. Nowe to cut off this slander, he vss meanes to manifest his consent with Peter, and therefore seekes approbation at his hand.

Againe, when Paul says, Least I should runne in vaine, he gives vs to vnderstand, that the Ministerie of the word, is not a worke of ease, or pleasure, but a labor: in fact a continued labor, like to the running in a race. It were therefore to be wished, that ministers of the Gospel, would so labor, and walke in this calling, that they might be able to say with Paul, I have fought a good fight, I have finished my course. &c. 2. Tim. 4.

Thirdly, hence it appeares, that all believers should have a certain knowledge of their faith and religion. The procuring of this, was the thing that Paul aimed at, in this conference with the Apostles at Jerusalem. We must not be as children, carried away with euery winde of doctrine, Eph 4:14. Gods word requires faith in vs: and faith presupposs certain knowledge. The first, and second commandements require, that we knowe God, and his will, distinguish him from false gods, and his worshippe, from false worshippe. Here comes the fault of our times to be considered:

most men among vs, doe not knowe their religion, neither can they distinguish it from errour, and false religion. A foule negligence. We take paines to learne trades, and occupations, that we may have wherewith to preserue this temporall life: what a shame then is it, that we learne not better to know the doctrine of true religion, whereby our soules are to be saved?

Lastly, here we learne, that the office of the Minister is, not onely to teach and preach, but also to studie, and take care, howe by preaching he may doe the most good.

3. But neither yet Titus, which was with me, though he were a Grecian, was compelled to be circumcised.

After the Conference, followes the Approbation, which was given to Paul. It stands in foure things. The first, that the Apostles did not compell Titus to be circumcised, v. 3. The second, that they added nothing to his doctrine, v. 6. The third, that they gaue him the hands of fellowship, v. 7. The laste, that at his departure, they required of him nothing, but the giving of Almes, v. 16.

For the first; the words, And Titus was not compelled to be circumcised, carrie this sense: I, for my part was readie to circumcise Titus, if there had been a meete occasion: false brethren would have imposed a necessitie upon vs: then I and Titus refused: and the Apostles did not vrge me to circumcise him.

Here it may be demanded, howe this text can well stand with Act. 16. v. 3. for there Paul circumciss Timothie, a Grecian: and here he refuss to circumcise Titus, though he were a Grecian. I answer thus. Circumcision was at this time, a thing indifferent. From the first institution, to the comming, and specially to the death of Christ, it was a thing commanded, a Sacrament, and a part of Gods

worship. Againe, after the planting of the Church of the newe testament, it was vtterly abolished, and a thing in respect of use, vtterly vnlawfull. In the middle time, that is, while the Gospel was in publishing to the world, and the Church of the newe Testament was yet in founding, it was a ceremonie free, or indifferent. It may be objected, that the whole Ceremoniall law was abolished in the death of Christ: I answer, it was so: and circumcision was abolished, in respect of faith, and conscience: yet so, as the use therof was left to the libertie of the people of God for a while. Circumcision at this time was as a corps that is dead, yet vnburied, and onely laid out; and so it must remaine for a time, that it may be buried with honor. It may againe be objected, that baptisme was come in the roome of circumcision: and that therefore circumcision was but an idle and emptie ceremonie. I answer, it was not used as a Sacrament at this time, or as a part of Gods worship, or as a matter of necessitie, but onely as a free ceremonie, and that onely then, when it tended to the edification of men.

being then a thing indifferent, it might as occasion serued be used, or not used. Therefore Paul condescending to the weaknes of the believing Iewes, circumcised Timothie: and that he might not offend the godly, and hinder Christian libertie, he refused to circumcise Titus.

Here a great question is answered, whether we may use things indifferent, as oft as we will, and howe we will? The answer is, No. Things are not called indifferent, because we may use them indifferently, or not use them when we will, and how we will: but because in themselues, or in their own nature, they are neither good nor euill, and we may use them well, or ill, & we may againe not use them well, or euill. Furthermore, there be two things which re-

straine the use of things indifferent: the lawe of charitie, and the lawes of men. The lawe of charitie is this, Things indifferent in the case of scandall, cease to be indifferent, and are as things morall, that is, either forbidden, or commanded. Paul says, if to eate flesh, be to the offence of his brother, he will eate no flesh while the world stands, 1. Cor 8:13. And though he circumcised Timothie, yet would he not circumcise Titus, least he should offend the godly, and by his example, hurt Christian libertie.

Likewise, the good lawes of men, whether ciuill or Ecclesiasticall, tending to the common good, and seruing for edification, restraints the use of things indifferent, so that they which shall doe otherwise, then these lawes command, with a contemptuous, or disloyall minde, are guiltie before God; yet here two cautions must be remembred. One, that the lawes of men doe not chaunge the nature of things indifferent: for it is the propertie of God, by willing this or that, to make it good, or euill. Neither doe they take away the use of things indifferent. For libertie graunted by a soueraigne power, cannot be reuersed by an inferiour power. Therefore humane lawes doe no more, but temper, and moderate, the ouer common use of things indifferent. The second caution is, That when the ende of a law ceass, when there is no contempt of the authoritie that made the law, when no offence is given: a thing indifferent remaines in his free use without sinne, or breach of conscience.

Againe, here we learne, that a thing indifferent, when it is made necessarie to salvation, (as Circumcision was) is not to be used. This conclusion serues to ouerthrow the Popish religion. For it stands in the obseruation of things indifferent, as meates, drinkes, apparell, times, &c. And the using, or the not using of

them is made necessarie euen in regard of mans salvation. For the abstinence from things that are by nature indifferent, is made a part of Gods worship, and meritorious of eternall life. For example: to marrie, or not to marrie, is for nature a thing indifferent: and therefore when abstinence from marriage is made necessarie (as it is in divers orders of men and women) the nature of the thing is changed, which God has left free, and it is a doctrine of deuills, which is taught.

Here againe we learne, to make difference of persons. Some are weake, some are obstinate. Weake ones are such, as hauing turned to God, and carrying in their hearts a purpose in all things to please God, neuerthelesse doe sundrie things amisse, upon simple ignorance, or badde custome, till they be better informed. Of these Paul says, that he became all to all, that he might save some, 1. Cor 9:22. and for their sakes he condescended to circumcise Timothie. And if we that have scarce a drop of mercie in vs, must thus beare with them that are weake, much more will God doe it, who is mercie it selfe. The good shepheard brings home the stray sheepe upon his shoulders: he carries his lambs in his bosome. Isa 40:11. He will not quench the smoaking flaxe, Isa. 42. he spares them that feare him, as a father spares his child. Malach. 3. 17. This being alwaies remembred, that weake ones truly turne to God, and carrie in their hearts an honest purpose not to sinne against his lawes at any time wittingly, and willingly. Obstinate persons, are such as professe the faith, and yet hold and practise bad things, of wilfull ignorance, and of malice. These persons are not to be borne with, nor to be respected: and in respect of them, Paul would not circumcise Titus.

Lastly, in that Titus was not compelled to be circumcised, it may be demanded, whether Recusants may be compelled to the exercises of religion? I answer, indeed: for exercises of religion are not things indifferent, as Circumcision was. Iosias made a couenant with the Lord, and he caused all his subiects to stand to it, 2. Chron. 34. 32. The king at the marriage feast of his sonne says of the guests, Compell them to enter in, Luk 14:23. It is objected, that men may not be compelled to believe. I answer: it is the commandement of God, prove the spirits, 1. Ioh. 4. 1. and this commandement pertaines to all persons. Therefore though men may not be compelled to believe: yet may they be compelled to come to the congregation, to heare our sermons, and therein the reasons and grounds of our doctrine, that they may trie what is the truth, and cleave to it. For this is their dutie.

4 For all the false brethren, that crept in: who came in priuily to spie out our liberite which we have in Christ Jesus, that they might bring vs into bondage: 5 To whome we gaue not place by subiection, for an houre that the truth of the Gospel might continue with you.

Paul had said before, that Titus was not compelled to be circumcised: now he addes, For all the false brethren, that is, though the false brethren did what they could to the contrarie. Here then Paul sets downe, who were the cause that Titus was not circumcised, namely, certaine persons at Jerusalem, and them he sets forth by two properties, they are false brethren, and they crept into the Church. Touching the first, by it we learne, that the Church of God upon earth, euen when it is at the best, has wicked men, and hypocrites in it. In Adams family, there is Cain: in the Arke, there is Cham: in Christs family, or schoole, there is Iudas. In the

Church of Jerusalem, planted and gouerned by the chiefe Apostles, there be false brethren. The true sheepe be often without, and wolues within. Therefore we may not so much as dreame of a perfection of the Church of God upon earth; so long as wicked men be mixed with true believers.

Againe, these aduersaries of Paul, are called false brethren, because they ioyned Circumcision with Christ, as a necessarie cause of justification, and salvation. Hence it followes, that the Church of Rome, is a false Church: because it ioynes workes with Christ, in the case of our justification, and that as meritorious causes.

Their second propertie is, that they crept into the Church, which I conceiue on this manner. The Church of God is as a sheepefold, or house, Ioh. 10. 1. Christ is the onely dore. Now Pastours, that teach Christ aright, are saide to enter in by this dore: they which teach any other way of salvation, are said toclime in an other way: and they which teach Christ, ioyning some other thing with him in the cause of salvation, are said to Creepe in: because in appearance, they maintaine Christ; and yet, because they adde something to Christ, they neither enter nor continue in the true Church, with any good warrant from God. In this, they are like the serpent. Liuing creatures were all placed in Eden: and Man was placed in the garden of Eden called Paradise, and so were not beasts. How then comes the serpent in? why, in all likelihood, it crept in. And so doe false brethren into the Church. Hence I gather that false brethren, are not true, and liuely members of the visible Church: though they be members in appearance. For if they were in their right place, they should not be said to creepe in. The true members of the Church creepe not into the mysticall bodie, but are built and set upon the foundation by God. It may be alleadged, that they are

baptised, and thereby made members of the Church. I answer: that faith makes vs members of Christ, and consequently of the true Church: and baptisme does but seale our insition into Christ, and serues as a meanes of Admission into the outward societie of the congregation: and the outward washing does not make any man a member of Christ. Againe, it followes hence, that false brethren are not members of the Catholike church. For the visible church is part of the Catholike: and therefore they which are not reall members of the true visible church, are not members of the Catholike.

Againe, in that false brethren creepe into the congregation, hence it appeares, that no man can set downe the precise time, when errorrs had their beginning. For the authors thereof enter in secretly, not obserued of men. The enuious man sowes his tares, when men be asleepe, Math. 13. It suffices therefore, if we can shew them to be errorrs by the word, though we cannot designe the set time when they began. The time when a shippe sinks, we often obserue: but the time when it first drew water, we doe not. Let the Papists thinke upon this.

Paul, hauing thus declared who were the causes that Titus was not circumcised; goes on, and shewes, how they were causes. The effect, and summe of his declaration, is this: They vrged the obseruation of the Ceremoniall law, as necessarie: and hereupon we resused to circumcise Titus. First therefore, Paul sets downe how they vrged circumcision, and that by three degrees. First, they come in priuily. Secondly, they spie out their libertie. Thirdly, they labor to bring them into bondage. Againe, Paul sets downe the manner of their refusall, in three things. We gaue not place for an houre. We gaue not place by subiection. We gaue no place, that the truth of the Gospel might continue with you.

The first degree or steppe in their vrging of circumcision, was, that They came in priuily: that is, they ioyned themselues in fellowship with the Apostles, & in shew pretended the furtherance of the Gospel: & yet indeed meant nothing lesse: though their fraud, & wickednes was not perceiued. Here then the fōundation they lay of all their naughtie dealing, is their dissēbling, which Paul here notes & condemns. On the contrarie, our dutie is, to be indeed that which we professe our selues to be: & to professe no more outwardly, then we are inwardly: and to approue our hearts to god, for that which we professe before mē.

The second steppe or degree is, that they spie out the libertie vvhich Paul, and the rest had by Christ: that is, they conferre with the Apostles, and inquire of them what libertie they have by Christ, in respect of the Ceremoniall lawe of God: and this they doe, not of a minde desirous to learne, but for aduantage sake. There be two kinds of spying: one lawefull, the other vnlawefull. Lawefull, as when in just and lawefull warre, we inquire into the counsells and doings of our enemtes. Numb. 13. 1. Vnlawefull, when men prie into any thing, or matter, to finde a fault. Thus hypocrites spie faults in the persons and liues of men; that they may have somewhat whereby to disgrace them, Math. 7. 4. Thus Atheists prie into the scriptures, that they may confute them. Thus sundrie hearers, come to sermōs, that they may carpe. Thus our enemies, inquire into our religion, that they may finde (as they suppose) exceptions, vntruthes, and contradictions. And in the Church of Jerusalem, false brethren inquire, how farre Christian liberty extends, that they may ouerthrow it. This kind of spying, is a common fault; we must take heede of it, and apply the eie of our minde to a better use. First, we are to be spies, in respect of our own

sinnes, and corruptions, to spie them out. Lam 3:40. Let us search our waies, and inquire, and turne againe to the Lord. Again, we are to plaie the spies, in respect of our spirituall enemies, that we may finde out the temptations of the flesh, the world, and the deuill. Thirdly, we must be as spies, in searching of the Scriptures. Ioh. 5. 39. that we may vnderstand the words of the lawe of God, and find comfort to our soules.

The third and last degree of vrging, is, that the false brethren seeke to bring the Apostles in bondage, that is, to binde them to a necessarie obseruation of the ceremoniall lawe. Here let vs marke the practise, and pollicie of the deuill. Libertie from sinne, death, and the ceremoniall lawe, is the treasure of the Church: and therefore the deuill seekes to ouerthrow it, by holding men in bondage under abolished ceremonies. Thus at this day, they of the popish Church, are in bondage under an heape of humane traditions, being indeede, a yoake farre heauier, then that of the ceremoniall-lawe. Again, when men professe the name of Christ, the deuill is content with it: and he indeauours with all his might, euery where to hold them under the bondage of sinne, and to hold them in his snare at his will. Thus under the name of Christianitie, there be swarmes of Atheists, Epicures, Libertines, worldlings, and prophane persons. At this time, according to auncient custome, we celebrate the memoriall of the birth of Christ: and yet no time so full of disorder as this. For the most that professe Christ, take and challenge to themselues, a licentious libertie, to liue and doe as they list: and this kind of libertie, is flat bondage. But they that are seruants of Christ indeed, should take heede of this bondag[•]: For being free from sinne, they should be seruants of nothing but righteousness, Rom 6:18. They that be of a corporation, stand for

their liberties: what a shame then is it, that men should loue bondage, and neglect the spirituall libertie, which they haue by Christ.

Thus, we see, howe the false brethren vrged circumcision: now let vs come to Pauls refusall. The first point is, that they would not give place for an houre. It seemes they were requested to use circumcision but once; but they would not yeeld, so much as once: because their acte would have tended to the preiudice of Christian liberty, in all places. Here we learne, that we may not use the least ceremonie that is, in the case of confession; before our aduersaries, that is, when they seeke to oppresse the trus, by face, or by fraud, and make ceremonies, signes, and tokens, of the confession of any vntrus. Iulian the Emperour sitting in a chaire of estate, gaue gold to his souldiers, one by one, withal cōmāding to cast of frākincense, so much as a graine into the fire, that lay upon an heathenish altar, before him. Nowe Christ in souldiers refuse to do it: and they which had not refused, afterward recalled their acte, and willingly suffered death.

Againe, here we learne, that we are not to yeeld from the least part of the trus of the Gospel, that God has reuealed to vs. This truth is more pretious, then the whole world beside: and heauen and earth shall rather passe, then the least tittle of it shall not be accomplished. The commission of the Apostles, was to teach them, to doe all things, which God had commanded. Therefore the vnion or mixture of our religion with the popish religion, is but a dreame of vnwise Politickes: for in this mixture, we must yeeld, and they must yeeld something: but we may not yeeld a iot of the truth reuealed to vs. There is no fellowship of light with darkenesse. 1. Cor. 6. Colacinthus a naughtie pot hearbe, marred a whole pot of

pottage. 2. King. 4. 40. Christ says in the like case of the Pharisies; Let them alone: they are the blinde leaders of the blind, Math. 15. 14. We may yeeld in things indifferent, but not in points of religion. In matters of this world, we may be indifferent, and of neither side: but in matters of God, we may not. There is no halting betweene two religions.

The second point is, they gaue not place by way of subiection. The reason is, the Apostles were of highest authoritie, simply to be believed in their doctrine. And they had extraordinarie authoritie, to punish them that rebelliously withstood them. Act 5:5. & 10. & Act 13:20. 2. Cor 10:6. For this cause, they were not to stand subiect to the judgment, and censure of any man. They willingly suffered their doctrine to be tried; yet were they not bound to subiection, as other ministers of the new testament are, 1. Cor 14:32. 1. Ioh. 4. 1. It may be said, if they would not give place by subiection, howe then gaue they place? Answer. There is two kinds of yeelding: one by tolleration without approbation, the other by subiection, which is the greatest approbation that can be. By the first, it may be, Paul was content to give place, but not by the second. Here we see, howe we are to yeeld, to the corruptions of the times, in which we liue, whether they be in manners, or in doctrine. We are to give place by meeke and patient bearing of that which we cannot mende, but we are not to give place by subiection.

The third point is, the ende of Pauls refusall, That the truth of the Gospell might continue: that is, that the Gospel might be preserved in puritie, and integritie in all things. And by this Paul gives vs to vnderstand, that if circumcision be made a necessarie cause of justification, and salvation, the truth of the Gospel dos not continue. Here let vs obserue, that when justification, or salvation is

ascribed to workes, or Sacraments, the truth of the Gospell gives place, and falshood comes in the roome. Therefore the religion of the Church of Rome, is a meere deprauation of the Gospel, for it makes workes to be the meritorious causes of justification, & salvation. in fact, which is more, it teaches men to worship a peece of bread, and to invoke dead men, and to kneele downe to stockes, and stones.

6 And of them that seemed to be great —:(what they were in times past, it makes no matter to me: God accepts no mans person:) for they that are the cheife, did not communicate any thing to me.

Here Paul laies downe the second signe of his approbation, namely, that in conference, he learned nothing of the cheife Apostles. And this he expresss in the first words: in which, the concealement which he vss, is to be obserued. For hauing begun a sentence, he breakes it off in the middle, and conceales the latter part, and leaues it to be supplied by the reader thus, Of them that seemed to be great, I was not taught, or, I learned nothing. The like forme of speaking, is used 1. Chron. 4. 10. Where Iabez says, If the Lord blesse me and be with me; concealing the end of his sentence, I will be thankfull, thus, and thus.

In the roome of this concealement, Paul puts an answer to an obiection. For some man might take exception, against his former speech, thus: You callest the Apostles Great, but you speakest fainedly: for you knowest, they were but poore fishermen. To this he makes answer thus: What they were once, it makes no matter to me. Then he renders a reason of his answer: God accepts no mans person. This done, he proceeds, and renders a reason of his first

speech: he learned nothing of the cheefe Apostles: because, they did not communicate any thing to him, either in doctrine or counsell.

The use. This verse serues to expound other places in S. John. Where Christ promiss to give his spirit to his Disciples, to teach them all things, Ioh. 14. 26. and to led them into all truth, Ioh. 16. 13. Now these promises directly, and properly, concerne the Apostles: and they are here verified in Paul. Who was so farre forth taught by God, and lead into all truth, that the cheife Apostles could not teach, or communicate, any thing to him. For all this, though Paul and the rest, were led into all truth, that they could not erre, yet were they not led into all holinesse of life, that they could not sinne. Paul says, to will is present with me, but he addes, that he cannot doe the good he would. Christ says to all the Apostles, He that is washed and is all cleane, must still have his feete washed, Ioh. 13. 10. Therefore they are to be rebuked, that thinke there must be no want at all in them that are Preachers of the Gospel: and hereupon take occasion to despise their Ministerie, if they can spie any thing amisse in their doings. upon the same ground, they might reiect the Ministerie of the Apostles. For though they could not erre in preaching, and writing, and though they had no neede to be taught of any man, yet were they not free from sinne in their liues; and the chiefe of them sundrie times fayled.

Againe, here we learne, that there is a good, and lawfull kind of boasting: and that is, when a man is disgraced, and his disgrace is the dishonour of God, and the disgrace of the Gospel. This makes Paul here to say, that he learned nothing of the chiefe Apostles. For if he had said otherwise, he should have bin reputed to be no more

but an ordinarie disciple: and the doctrine, which he taught before this conference, should have bin called in question. For this cause, he stands upon it, that they did not communicate any thing to him. upon the like occasion he professs that he will boast, 2. Cor 11:16. Here the saying of Salomon may be objected, Let an other mans mouth praise you, and not your own, Prou. 27. 2. I answer, it suffics for the truth of sundrie prouerbs, if they be commonly, ordinarily, and vsually true, though they be not generally true. Thus ordinarily, men are not to praise themselues: yet in a speciall and extraordinarie case, it may be otherwise, And the manner which Paul vss in commending of himselfe, is to be obserued. First, he does it in great modestie: because in speaking of himselfe, he conceals that part of the sentence, which should have serued to expresse his praise. Secondly, in praising of himselfe, he is not carried with enuie, but his care is, to maintaine the good name of the rest of the Apostles; when he says, What they have bin, it is no matter to me. Here then we see, that the Atheists doe Paul wrong, who challenge him for pride, and presumption, as though he could not brooke an equall, and withall skorned to learne of any. Againe, by Pauls example we are to take notice of a common sinne. Mens hearts are so possessed with selfe-loue, and they are so addicted to their own praise, that it is grieve to them, to heare any praised beside thēselues: whereas loue binds vs as well to take care for the good name of others, as of our own.

When Paul says, What they were in times past, it matters not to me: we learne, that we are to esteeme of men, not as they have bin, but as they are. Peter, James, and John, though they had bin fishermen, yet are they honoured of Paul, as Apostles. Therefore when men have repented, we may not vpbraid thē with their liues past.

Neither may we take occasion to contemne them that be in authoritie; because we have knowne what they have bin heretofore: but euery man is to be esteemed according to his calling, and according to the grace of God given him. Like is Gods mercifull dealing toward vs. For he accepts men, not as they have bin, but as they are when they repent. Therefore if Sathan shall at any time object your life past: say to him thus: Tell me not what I have bin: but tellme what I am, and what I will be. This suffices when we repent.

God accepts the person of no man] By person is meant, not the substance of a man, or the man himselfe, but the outward qualitie, or condition of man, as countrey, sexe, birth, condition of life, riches, pouertie, nobilitie, wisdom, learning, &c. And God is saide, not to accept the person, because he does call men, bestow his gifts, and give judgment, according to his own wise and just pleasure, and not according to the outward appearance, and condition of the person. Read Iob. 34. 19. It may be objected, that God deales not equally with them that are equall: because all men are equall in Adam, and of them he chooss some to eternall life, and refuss others. I answer: he is said to accept persons, that deales vnequally with men, being bound to deale equally: now God is not thus bound: because he is a soueraigne, and absolute Lord ouer all his creatures, and may doe with his own what he will, Math. 20. 16. Secondly, it may be objected, that God had respect to Abel, and his sacrifice, Gen 4:4. Ans. The condition of man is twofold, outward, inward. Outward, standes in worldly, and ciuill respects. Inward, standes in a pure heart, good conscience, and faith unfained. For this onely was Abel respected, Hebr. 11. 4. Though God accept not the outward person, yet in euery nation he that fears God, is accepted of him, Act 10:34. Thirdly, it may be objected, that God

iudgs euery man according to his workes. Ans. Though workes appeare outwardly, yet the roote and ground of them, is in the heart. And the judgment of God is according to them, as they are fruits of the faith of the heart.

The use. All men are in this to be like to God their heauenly father: not accepting persons in their dealings. As Magistrates in the exequution of justice, Deut 1:17. Ministers in teaching, and in the reproouing of sinne, Mark 12:14. and all believers, who are not to have religion in acceptation of persons, Iam. 12. 1. This acceptation is the ruine of societies. And it is the common fault. For vsually elections are made, offices bestowed, and justice exequuted with partialitie, and with blind respects to countrey, kinred, friendship, money.

Secondly, we are all taught, to feare the judgment of God, and to prepare our selues with all diligence, that we may be found wor-thie to stand before God, in that great day. For we must come naked before him, and he will have no respect to our birth, our riches, our learning. Therefore it is good for vs now to put on Christ, that in him we may be accepted. For with him the father is well pleased.

Thirdly, we may not set our hearts upon the outward things of this world: because God does not respect vs for them. But we are earnestly to seeke after the things that make vs accepted with God; as true faith, righteousnes, and good conscience. Rom 14:17.

Againe, superiours must be admonished to deale moderately with their inferiours, Coloss. 2. 11. Againe, inferiours are to comfort themselues, if they be oppressed: in that God the judge of all, accepts no persons.

Lastly, here we learne, that when we shall have immediate fellowship with God in heauen, all outward respect of persons shall cease. God himselfe, and the lamb Christ Jesus, shall be all in all to the Elect.

In the end of the verse, Paul adds: for they communicated nothing to me. But to the contrary (Romans 1:12) may be objected, where Paul desires to come to Rome, that he might be comforted by their mutual faith both his, and theirs. Answer: Though the Apostles did communicate nothing to Paul in respect of doctrine, or judgment; yet might they, or the meanest believers, confer something to him, in respect of comfort, or the confirmation of his faith: and thus much he signifies to the Romans. Here is a good item for them, that come to no sermons, because they can learn nothing. Put the case they were as learned as the Apostles, yet might they profit in hearing in respect of comfort, of faith, and good affection.

7 But on the contrary, when they saw that the Gospel over the uncircumcision was committed to me, as the Gospel over the circumcision was to Peter: 8 (For he that was mighty by Peter in the Apostleship over the circumcision, was also mighty by me toward the Gentiles.) 9 And when James, and Cephas, and John, knew the grace of God that was given to me, which are accounted pillars, they gave to me, and to Barnabas, the right hand of fellowship, that we should preach to the Gentiles, and they to the Circumcision.

The words of more difficulty, are thus to be explained. Contrariwise] that is, they did communicate nothing to me in way of correction, but on the contrary they gave me the hand of fellowship. Again, the words [Circumcision, and uncircumcision] signify the nation of the Jews, and the Gentiles, the one circumcised, the

other uncircumcised. And when Paul says, that the grace of God was given to him, he means specially, the gift of an Apostle (Romans 1:5). Lastly, to give the right hand of fellowship to Paul, is to esteem and acknowledge him, for their colleague, or fellow Apostle, by giving the right hand in token thereof.

The contents of the words are these. Here Paul sets down the third sign of his approbation, namely, that the chief Apostles acknowledged him for their fellow Apostle (verse 9). Secondly, he sets down the manner, how the chief Apostles acknowledged this fellowship: and that was, by making a covenant with Paul, that he should preach to the Gentiles, and Peter to the Jews. Thirdly, he sets down the impulsive cause, that moved the Apostles to receive Paul to their fellowship: and that was the decree of God, whereby he ordained, that Paul should be the chief Apostle to the Gentiles, and Peter the chief Apostle among the Jews (verse 7). Lastly, he sets down the signs, whereby the Apostles knew, that Paul was ordained the Apostle of the Gentiles: and they are two, the grace of God given him, and the power of his Ministry, among the Gentiles (verse 8 and 9). Furthermore, the things here contained, are in a syllogism disposed, thus: When the Apostles saw that I was ordained the chief Apostle of the Gentiles, and Peter of the Jews, they acknowledged me for their fellow Apostle, and made a covenant with me, that I should preach to the Gentiles, and Peter to the Jews. But when I was with them at Jerusalem, they saw that I was ordained the chief Apostle of the Gentiles, and Peter of the Jews.

This minor is omitted, yet the proof thereof, is set down thus. For they saw the efficacy of my ministry among the Gentiles, and the grace of God that was with me. Therefore they acknowledged

me for their fellow Apostle, etc.

The use: This text makes notably against the primacy of Peter. First therefore, let us observe the ordinance of God here plainly expressed, that Paul should be the chief Apostle of the Gentiles, and Peter the chief Apostle of the Jews. And this may elsewhere be gathered. For the commission of the twelve Apostles ran thus, that they must first preach to Jerusalem and Judea, then to Samaria: and in the last place; to the uttermost part of the earth (Acts 1:8). And Paul's commission was, that he should first preach to the Gentiles, and in the second place to the people of Israel (Acts 9:16). It may be objected, that the commission of all the Apostles, was to go into all the world, and to preach to all men without exception (Mark 16:15). Answer: This power and liberty, Christ gave to all the Apostles, and he did not take it away afterward: nevertheless, he ordered it by a second decree, that Paul should specially have care of the Gentiles, and Peter of the Jews. And this the Lord did in great wisdom, that confusion and discord might be avoided, and a regard had of all provinces through the world.

Hence it follows, that the primacy of Peter, over Jews and Gentiles, is a supposed thing. For the ordinance of God, is, that Peter shall be chief over the Jews, and not over the Gentiles, which were almost all the world beside. And thus the supremacy of the Pope goes to the ground, for if he holds of Peter, and succeeds him in authority, and office, (as he pretends) he must challenge a superiority over the Jews, and he has nothing to do with us. For Paul was chief over the Gentiles, and not Peter.

Secondly, this ordinance of God gives us to understand, that the place (Matthew 16:18), You are Peter, and upon this rock will I build my Church, etc., and I will give you the keys of the kingdom

of heaven: does not contain a promise made to Peter, of a primacy over all the Apostles, and over the Catholic church. If Christ had meant any such thing, in these words, he would not have assigned the Jews to Peter, and all the nations of the world beside, to Paul. Thus we see, how this text, for many hundreds of years, has been abused, and is still, at this day.

Thirdly, it is false which the Papists teach, that the place in Saint John, Feed my lambs, and, feed my sheep, gives a primacy to Peter, over the whole world. For by the ordinance of God, this feeding of lambs, and sheep, is limited to the nation of the Jews.

Lastly, whereas Eusebius says in his Chronicle, that Peter was Bishop of Rome, and sat there 25 years, it has no likelihood of truth: for then Peter lived in the breach of an express commandment of God, for a long time: because the Jews were his special charge.

Again, it is to be observed in this text, that James, Peter, John, are made equal, all being pillars; and James is first named: and that not without cause. For not Peter, but James was the President of the council of Jerusalem: because he spoke the last, and concluded all (Acts 15:13). Therefore the first naming of Peter, in other places of Scripture, is no sufficient proof of his supremacy.

Thirdly, Peter here is said to make a covenant with Paul, that he shall be the Apostle of the Gentiles, and Peter of the Jews. But if Peter had been head of the Church for 14 years together; and had but known the primacy, which the Papists give to him, he would not have consented to this order. It is alleged, that Paul was the chief Apostle over the Gentiles, in respect of pains and labor, and not in respect of jurisdiction. I answer, this distinction has no

ground in the word of God. Again, Paul was an Apostle, and used his Apostolical authority over the Gentiles: and there is no Ecclesiastical person that is, or can be above an Apostle. For he was simply to be believed in preaching and writing, and had extraordinary power given him by God, to punish them that rebelled.

Again, Paul here says, that the Gospel was committed to him and Peter, that is, that they were put in trust with it. Hence we learn 3 things. The first, that the Gospel is not ours, but God's; and that men are but the keepers of it. For this we are to praise God. The second is, that the ministers of the word, are to keep, and maintain the truth of it, with all faithfulness and good conscience: and further, to apply it to the best use, and to the greatest good of men. For this charge lies upon them that are put in trust. The third is, that the Gospel is a special treasure. For this, we in England are to give to God all thankfulness, specially, by bringing forth the fruits of the Gospel. In this duty the most of us come short: and therefore we may justly fear, lest God take from us the gospel of life, and give it to a nation, that will bring forth the fruit of it.

Moreover, in that Paul says, that God was mighty by him, and Peter, to the Jews and Gentiles, we are to consider the efficacy of the Ministry. Of it three cautions are to be observed. The first, that grace or power to regenerate, is not included in the word preached, as virtue to heal, in a medicine: Paul says, He that plants, and he that waters is not anything (1 Corinthians 3:7). To regenerate, is the proper work of God, not agreeing to angels, no not to the flesh of Christ, exalted above men and angels. For the virtue to renew or regenerate, is not in it, as in a subject, but in the godhead of the Son. The second caution is, that grace is not inseparably annexed, and tied, to the word preached, for to some it is the savor of death,

to death. The third is, that the preaching of the word is an external instrument of faith, and regeneration: and the proper effect of it, is to declare, or signify. And it is an instrument: because, when the ministers of the word, do by it signify and declare, what is to be done, and what is the will of God, the spirit of God inwardly enlightens the mind, and inclines the heart to believe, and obey. Hence we learn that it is a magical fiction, to suppose that five words, For this is my body, should transubstantiate the bread, into the body of Christ. Secondly, we learn, that the Sacraments do not confer grace, *ex opere operato*, by the work done. For the word and Sacraments, are both of one nature (Sacraments being a visible word.) Now the word, and the preaching of it, does not confer grace, but only declare what God will confer. Thirdly, by this it appears, that charms or spells, have not force in them to cure diseases, and to work wonders, but by Satanic operation. For the best word of all, even the word preached, has it not. Lastly, we are here to be put in mind, that we lose no time in hearing of the word; for it is a means whereby we are cleansed and renewed. Every branch that brings forth fruit, God purges it by his word and other means, that it may bring forth more fruit (John 15).

It is a thing to be observed, that the Apostles at Jerusalem, acknowledged Paul to be an Apostle: because he had the gift of an Apostle, and because his ministry was powerful among the Gentiles. Therefore, they which have the gift of teaching, by whom also God is powerful in the conversion of sinners, are Ministers certainly called of God. Let them think on this, that utterly condemn the ministry of the Church of England. For many teachers among us, can show both the gift of teaching, and the power, or efficacy of their ministry.

It is worth the marking also, that the Apostles are called Pillars. Here we see, what is the charge of the ministers of the word, namely, to sustain and to uphold the Church, by doctrine, prayer, counsel, good life. Elisha is called of Joash, The chariots and horsemen of Israel (2 Kings 13:4). And the Church of God upon earth, is called the Pillar and ground of truth, in respect of the Ministry of the word (1 Timothy 3:15).

Again, in that all ministers in their places (according to the measure of gifts received) are pillars, they are admonished hereby to be constant in the truth, against all enemies whatever. It is the praise of John the Baptist, that he was not as a reed shaken of the wind (Matthew 11:7). All believers are to stand fast in temptation, against their spiritual enemies (Ephesians 6:13), and this they shall the better do, if they be directed by the good example of their teachers.

Thirdly, in that Ministers are pillars, we are taught to cleave to them, and their ministry, at all times, in life and death. For we are living stones in the temple of God, Christ is our foundation, and they be pillars to hold us up: and therefore not to be forsaken (Deuteronomy 12:19).

Furthermore, Paul at this time was not accounted a pillar: for he says thus, James, Cephas, John, are accounted pillars; as who should say, I am accounted none. Thus Paul goes through good report, and evil report, and is content to be despised.

Lastly, the example of concord among the Apostles is to be observed: in that they give the right hands of fellowship one to another.

10 Warning only that we should remember the poor: which thing also I was diligent to do.

In these words, Paul sets down the fourth and last sign of his approbation at Jerusalem, on this manner. At my departing the Apostles warned me to remember the poor, and of no other thing did they give me warning: therefore there was a full and perfect consent between us.

In the words, two things are set down, the apostolic warning, and the practice of it by Paul. The warning in these words: "Warning only that we should remember the poor." In them three points are to be considered. The first, that the church of Jerusalem is in extreme poverty. And the causes of it may be two. The first, because the poorer sort received the Gospel: thus it was in Corinth (1 Corinthians 1:26), "not many wise according to the flesh, not many mighty, not many noble." The like we see in experience at this day: the poorer sort among us do more heartily receive it than they of the richer sort. By this we are taught, that we may not fix our love, and our confidence upon riches: and they that buy, must be as though they bought not, and they that possess, as though they possessed not, because riches steal away the heart. The second cause of their poverty was, that they were deprived of their riches for the profession of the name of Christ (1 Thessalonians 2:14; Hebrews 10:34). Here we are taught to sit down, and to reckon what the profession of Christ will cost us to the utmost: and we must put this in our account, that we must be ready, and willing to part with the dearest things in the world, for the name of Christ. And this reckoning and resolution must we daily carry about with us.

The second point is, why the church of Jerusalem must be relieved by the Gentiles, considering by God's law (Deuteronomy 15:11) every place must relieve its own poor. Answer: we are first of all, debtors to our own poor, and they must first be relieved: this done (in the case of extreme necessity) we are debtors to the poor a thousand miles off. And in this case, did the Apostles crave relief of the Gentiles, for them of Jerusalem.

The third point is, that the Apostles themselves are careful for the gathering of relief. Hence we learn, that it is the office of pastors and teachers, not only to preach and dispense the word, but also to have care of the poor: and this care is to be showed in exhortation, counsel, oversight. As for the administration and execution of matters belonging to the poor, it belongs to others. If the Apostles at any time gathered, carried, and dispensed relief, it was because the church was not yet founded, and planted, and therefore there was no other to do it.

Now I come to the practice of Paul, in these words: "Which thing also I was diligent to do it." Here first let us mark, that Paul who had spoiled and made havoc of the church of Jerusalem, now gathers relief, and (as we say) begs for it: and, no doubt, the rather that he may make some recompense for the wrong he had done. By his example we are taught to make satisfaction for all injuries and hurts done to others, and that to the utmost. He that steals, according to the quality of his theft, must restore either twofold, or fourfold (Exodus 22:7); he that maims a man must pay for his healing, and for his resting, that is, for the loss of his labor (Exodus 21:19). Daniel says to Nebuchadnezzar, "O King, break off your sins with acts of charity" (Daniel 4:24), that is, whereas you have been given to cruelty, and oppression, cease to do so any more,

and make some recompense by giving of alms. David says, it is the property of a wicked man, to borrow, and not to repay (Psalm 37:21). Satisfaction, recompense, and restitution, is the way to life by the appointment of God (Ezekiel 18:7 and 33:15). "If you restore the pledge, and repay that which you have robbed, you shall live, and not die." The Lord says, "Are the treasures of wickedness yet in the house of the wicked?" and he adds, that he will not justify the false balance (Micah 6:10-11). Zacchaeus, in his conversion for known wrongs, restores fourfold: and for his unknown wrongs he gives half his goods to the poor (Luke 19:7).

Let usurers, engrossers, and all that oppress, or deal deceitfully, remember this; and begin to make conscience of this duty of satisfaction, or restitution. And that it may the better be practiced, I will further set down five points.

The first is, who must satisfy and restore? Answer: he that is the cause of any wrong, or loss to others: and all they that are accessories. Men may be accessories many ways, by commandment, by counsel, by consent, by partnership, by receiving, by silence when a man ought to speak, by not hindering when he ought to hinder, by not manifesting that which we ought to manifest.

The second is, to whom must restitution be made? Answer: to him that is wronged, and bears the loss, (if the party be known and alive:) if he be dead, to his heirs: if all be dead, to the poor. If the person wronged be not known to us (as often it falls out) then restitution is to be made to the church, or commonwealth, and restitution is to be turned into alms for the poor (Daniel 4:24). Moreover, if both the giving and the receiving of a thing be unlaw-

ful, as in bribes, and simoniacal gifts; restitution is not to be made to the giver, but, as before, it is to be applied to common use, especially to relief.

The third point is, what must be restored? Answer: the things which are of us unjustly received, or detained, either known to us, or unknown. If they be known, they are in their own kind to be restored, or in value (Exodus 21:19). If the party, who is to restore, be in extreme poverty, and has not wherewith to make recompense, he must do that which he can, that is, he must show a ready and willing mind: and this is done by confession, and by craving of pardon. If goods to be restored, be for their value and quantity unknown, then restitution must be made according to the judgment, and discretion of them that are wise.

The fourth point is, touching the time when? Answer: in respect of preparation of mind, we must presently satisfy: yet not in respect of execution. For the act of restitution may be deferred, if there be ignorance of the right, or ignorance of the fact, if the restorer be in extreme need: if upon present restitution, life, goods, or good name, be endangered.

The last point is, in what order and manner, Restitution is to be made? Ans. Things certain must first be restored, and things uncertain after. Among things certain, that is, which certainly belongs to an other, things bought and not delivered, are to be restored, and Deposita, things committed to our trust. If things to be restored for their value and quality be uncertain, the order is this; Restitution must be made (according to the discretion of wise men) in some part: and for the rest, pardon to be craved. Again, in restitution wariness is to be used, least by supplying the losses of other men, we make to our selves the loss of good name.

Againe, in Pauls practise we see an earnest care and diligence to prouide for the poore. And his diligence is further expressed Rō. 15. 25, 28. where it is said, that he ministred to the Saints at Jerusalem, and withall that he gaue himselfe no rest in this dutie, till he had sealed this fruit to them, that is, till he saw it done according to his desire. His example must be followed of vs. It is not enough for vs to give good words, and to wish well, but we must in our places and callings, doe our endeauour that releefe may euen be sealed to our poore. And there be many reasons to mooue vs. First, let vs consider that the charge was very great, to maintaine the altar of the Lord in the old Testament with sheepe, and oxen, and offerings of all kinds: and now in the new Testament the poore come in the roome of the Altar. Secondly, the poore represent the person of Christ; and in them he comes to vs, and says, J am hungrie, I am sicke, I am naked, I am harbourlesse: therfore, looke what we would doe to Christ, the same must we doe to them. Thirdly the poore have title, and interest, to part of our goods: for God is the Lord of them, and we are but stewards to dispose and use them, according to his appointment. And his will is, that part of our goods be given for the releefe of the poore. If this be not done, we are theeues in respect of the goods we possesse. Lastly, mercie or the bowels of compassion in vs, is a pledge, or an impression of the mercie that is in God, towards vs: and by it we may knowe, or feelee in our selues, that mercie belongs to vs. Thus we see, what is our dutie: nowe let vs consider what is our fault. Not to blame any person or persons, it is our common fault, that we are backward and slacke in this dutie. And the cause is, that we doe not heartily give our selues to Christ: and this makes vs to be so slacke in giving our goods to the poore, 2. Cor 9:5. Againe, we com-

monly liue (as it were) without a law. We doe not with Daud, set the laws of God before vs, Psal. 119. v. 168. Neither doe we apply our hearts to his statutes, v. 112. For then would we with Daud, make haste to keepe the commandements of God, v. 60. Specially this great commandement of releefe: and the rather, because the obseruing of it, is the inriching of vs all.

Lastly, let vs marke, that Paul being warned of the Apostles, was diligent to doe that, whereof he was warned. The like must we doe. It is not sufficient to heare, but beside this, there must be in vs a care and diligence to doe and practise that which we heare. For this is to build upon the rocke. And it is a common fault, to heare much, and doe little. Ezech. 33. 24.

v. 11. And when Peter was come to Antioch, I withstood him to his face: for he was to be blamed.

In these words Paul propounds the second answer, which he makes to the obiection, mentioned in the beginning of the chap. to this effect. Though the church glorifie God for you: yet wil not the Apostles do it: because you are contrary to thē. Here Paul answers, that there was indeed a dissention between him and Peter, when he withstood Peter to his face at Antioch: but the fault was not his, but Peters, who was wholly to be blamed.

For the better vnderstanding of these words, three points are to be handled. The first is, who was resisted? The answer is, Peter the Apostle. For the intent of this chapter is, to shewe what agreement there was betweene Paul, and the rest of the Apostles. And there was no Apostle of this name but one. Therefore, they among the Auncient, are greatly deceiued, who thinke, that the Apostle Peter was not reprobued, but some other of that name. The second

point is, who resisted? Answer. Paul: and that not for shewe and fashion, but in truth, and good earnest. And this appeares, because in the words following, he sets downe a waightie and vrgent cause of his reproofe. Therefore Ierom and others are deceiued, who thinke that Paul reprooued Peter in shewe and appearance, and not in good earnest. The third point is, what was Pauls minde and meaning, in resisting of Peter? Answer. To doe his office. The kingdom of God, and all things pertaining thereto, must have free passage without resistance. The second petition is, Your kingdome come. John the baptist preached thus, Prepare the wayof the Lord, and make his paths straight, Mar. 1. Saint Paul says, Praie that the word of God may have free passage, and be glorified, 2. Thess 3:1. Contrariwise, such things as hinder the kingdom of God, must be withstood. Therefore Peter says, Resist your aduersarie the deuell, strong in faith. 1. Pet 5:9. And thus men that are instruments of euill, are to be withstood. And here Paul, by an holy reproofe, withstands Peter for his bad example.

In Paul, here first we may behold an example of true virtue, in that he resists evil, to the uttermost of his power, following his own rule, Abhor that which is evil, and cleave to that which is good (Romans 12:9). Have no fellowship with the unfruitful works of darkness, but rather reprove them (Ephesians 5:11). In like manner must every one of us resist evil; first, in himself, and then in them that appertain to him. Therefore Paul says to all, Put on the armor of God, that you may resist (Ephesians 6:13). Here 2 things may be demanded: first, what must we resist? Paul answers again, principalities, and powers, and spiritual wickednesses: that is, the devil, and all his angels. It may be said, we have no dealing with them, for they are not accustomed to appear to us. Answer: That

the devil comes not to us visibly, but in the persons of evil men, and in the bad examples of all men. This made Christ say to Peter (Matthew 16:23), Come behind me, Satan, for you are an offense to me, when Peter would have dissuaded him from going to Jerusalem. Again, it may be said, in what things must we resist them? Paul answers, In heavenly things, verse 12, that is, in things which pertain to God's kingdom, and concern either the salvation of our souls, or the worship of God. For the devil seeks by all manner of evils, to hinder these good things. Moreover, this duty of resisting evil is so necessary, that we must resist sin, if need be, to the very shedding of our blood (Hebrews 12:4).

Again, we have in Paul an example of boldness and liberty in reproving of sin. This was a thing commanded to the prophets and apostles (Isaiah 58:1): Cry and spare not, lift up your voice like a trumpet, show my people their transgression. (Jeremiah 1:17): Truss up your loins, arise and speak to them all that I command you: be not afraid of their faces, lest I destroy you before them. Like liberty may the ministers of the word use, observing Paul's rule (2 Timothy 1:7): God has not given us the spirit of fear, but of power, and of love, and of a sound mind. Where he sets down three caveats. First, that this liberty in reproving, is not the fruit of a bold and rash disposition, but it is a fruit of God's spirit, and so to be acknowledged. Read Micah 3:8. The second, that the use of this liberty is to be ordered by a sound mind, whereby we are able to give a good account of our reproofs, both for the matter, and manner of them. The third is, that all our admonitions must be seasoned and tempered with love: that they tend to the good and salvation of them that are reproofed. These caveats observed, liberty in reproving shall never want its blessing (Isaiah 50:7).

Thirdly, here is an example in Paul, of an ingenious and honest mind. When he sees Peter do amiss, he reproves him to his face. Contrary to this, is the common practice in backbiting, whispering, and tale-bearing, whereby it comes to pass, that when a man is in fault, every man knows it, save he which is in fault. This vice the law of God expressly forbids (Leviticus 19:16). And it is the property of a good man, not to take up a false report (Psalm 15). And David reproves [reconstructed: Saul] because he did but lend the ear to tale-bearers saying, why do you give ear to men's words that say, behold, David seeks evil against you? (1 Samuel 24:10).

In Peter, who when he was reproved made no reply, we see an example of patience and humility, whereby he humbled himself before the reprover, when he was convicted of an offense. The like was in David when he said, let the righteous smite me (Psalm 141:5).

Whereas Paul says, that Peter was to be blamed, or condemned, not in respect of his person, but of his example: we see that excellent men even the chief Apostles are subject to err, and be deceived. It may be said, how then may we trust them in their writings. I answer, while they were in delivering any thing to the Church, whether it were by sermon, or writing, they were guided by the infallible assistance of the spirit, and could not err. Otherwise they might err, when they were out of this work, in mind, will, affection, or action. Thus Jonah, when he saw that Nineveh was not destroyed, was impotent in his anger. Nathan was deceived in giving advice to David, touching the building of the temple (2 Samuel 7). The Apostles at the ascension of Christ, still dreamed of an earthly kingdom, saying, When will you restore the

kingdom to Israel? (Acts 1). And Peter being bidden to arise, and eat of things forbidden by the ceremonial law, said, Not so Lord (Acts 10:14).

Thus then, if Peter was subject to error, the pretended successors of Peter, namely, the bishops of Rome, cannot be free from error. It is alleged, that Peter erred in life; and not in doctrine. I answer, it was so indeed: yet did his bad example tend to the ruin of doctrine, if it had not been prevented. Therefore, the error that was in act, if we respect the event, was in doctrine. Again, I answer, that an error in action, presupposes an error in mind, or at the least, some ignorance: because the mind is the beginning of the thing done. Thus all sinners, are called ignorant persons (Hebrews 5:2). And it seems that the error of Peter was, that of two evils, it was the best to choose the less: that is, to choose rather to offend the Gentiles, than the Jews, to whom he was an Apostle specially appointed.

Here again we miserable wretches are taught to watch and pray, that God would not lead us into temptation: considering most excellent men are subject to falling. And men must be warned not to abuse Peter's example in bolstering themselves in their naughty ways: by saying, we are all sinners, that the best man alive is a sinner, that the just man falls seven times a day. For the place in the Proverbs 14:16 is spoken of affliction and not of sin: the just man falls seven times, that is, he falls into manifold perils. And further, we should not only consider the faults of just men, but also their conversion and repentance. And again to sin and to commit sin are two diverse things. Though the godly sin yet do they not keep a course in sinning and go on from sin to sin.

v. 12. For before certen came from James, he ate with the gentiles: but when they were come, he withdrew himselfe, fearing them that were of the circumcision. 13. And other Iewes dissembled likewise with him: in so much that Barnabas was brought into their dissimulation also.

The Apostle has propounded his second answer in the former verse: now he proceedes to make a declaration of it. And first, he sets downe the cause why Peter was reprov'd, and the manner of reprove. The cause is the 12 and 13. verses, namely Peters sinne. And this sinne is set forth by foure things. By the name of the sinne, the matter of the sinne, the cause of the sinne, the effects of the sinne.

The name of the sinne is noted, when Paul says, And other Iewes dissembled likewise with him. v. 13. where I gather that Peters sinne was Simulation. Simulation of it selfe is a thing indifferent, and according to circumstances is either good, or euill. Lawfull simulation is, when men conceit that which they may lawfully conceit, and signifie something either by word or deede, that is onely beside the truth, and not contrarie to it. This was the Simulation of Ioseph, who carried himselfe as a stranger to his brethren in Egypt, after he had examined them, and knew who they were. Gen. 42. This was the Simulation of Christ, who when he was come to Emaus, made as though he would have gone further, Luk 24:28. Thus Paul among the Iewes, plaid the Iewe, 1. Cor 9:20. Vnlawfull Simulation is that, when something is signified, or fained against the truth, or to the preiudice of any. Of this kind was the simulation of Peter, which tended to the preiudice of the Gospel, and to the offence of the Gentiles.

The second point is, the matter of the sinne, or the sinne it selfe, which was on this manner. First, among the Gentiles at Antioch, he vs Christian libertie, in eating things forbidden by the ceremoniall law: yet after the comming of certen Iewes from Ierus[•]lem, he seperates himselfe from the Gentiles, and plaies the Iewe among the Iewes. Like to this, was the halting of the Israelites betweene God and Baal. 1. King. 18. 21. and the practise of sundrie men, who are Protestants with vs, and yet in other countries goe to Masse: and the practise of our people▪ who change their religion with the times.

Here we see the great weaknesse of Peter, in that upon a very little occasion, and that presently, falls away from his profession to his old course. In him we may behold our own weakenesse, and consider what we are like to doe in like case. We nowe professe the Gospell of Christ: yet if any occasion were offe[•]ed, it is to be feared, that many of vs would be easily mooued to returne to our old prophanenesse, and to the superstition of poperie. But for the staying and the better establishing of our mindes, let vs alwaies remember, that they shall perish, who withdraw themselues from their faith, profession, and obedience, which they owe to God, Heb 10:38. Psal 73:27.

Againe, here it must be obserued, that Paul in describing the sinne, expresss two actions, his eating with the Gentiles, and his seperation from them, the first good, and the latter euill. The beginning of his action was good, but the end of it was naught. The reason is this: the man regenerate is partly flesh, and partly spirit: and hereupon it is, that when we will that which is good, we cannot accomplish it, and euill is present with vs. The child of God is like a lame man, that goes the right way, but yet halts at euery step.

Abrahā & Sara desire ishue, that is from the spirit: but they desire ishue, by Agar their handmaid, that is, from the flesh. Rebecca seekes the blessing for Jacob: that is a worke of the spirit: but shee seekes it by lying, that is from the flesh: Peter eates with the Gentiles, that is from Christian libertie: he after seperates himselfe, that is from corruption. Thus we see that the best workes are imperfect, & mixed with corruption: and that for the best workes we must humble our selues, and seeke pardon; not in respect of the goodnesse of the worke, but in respect of the defect thereof.

It may be demanded, how the acte of Peter should be a sin, considering he did onely abstaine from certaine meates, that he might auoide the offence of certen Iewes? Answer. The fact of Peter considered by it selfe, is not a sinne: for Paul did the like in playing the Iewe: but the circumstances make it a sinne. For first of all, Peter does not onely abstaine from meates forbidden by the ceremoniall lawe, but also he withdrawes himselfe from the companie of the Gentiles, and keepe company apart with the Iewes. Secondly, he abstaines not among the Iewes at Jerusalem, but at •[•]n[•••]ch among the Gentiles, where a little before, he had openly done the contrarie, in using his Christian libertie. Thirdly, he used this abstinence, when certen Iewes c[•]m: from Jerusalem, to search out the libertie of the Gentiles. Fourthly, while Peter seekes to auoid the small offence of some Iewes, he incurres a greater offence of all the Gentiles. Lastly, this acte of Peter, did tend to the ouerthrowing of Pauls Ministerie, and the suppressing of the truth of the Gospel. Thus then the act of Peter becomes vn-lawfull, that was otherwise lawefull, being simply considered by it selfe. Here it may be demanded, what Peter should have done? Ans. He shoul have openly withstood the Iewes, that came from

Jerusalem: as Paul withstood them that vrged the circumcision of Titus: Or againe, before he had plaid the Iew, he should have aduertised the Gentiles, that for a time he was to yeeld to the infirmitie of some Iewes.

In Peters example, we are taught, that we must not offend God, though all the world be offended. Lesse offences must give place, when the great offence is at hand: that is, when god is dishonoured, and the very least part of his trus is suppressed.

The third point to be considered, is, the cause of the sin of Peter: and that was the fear of the offense of the Jews. Here two questions are to be handled. The first, how Peter's fear should be a sin? Answer: There is a natural fear created by God, and placed in the heart of man. This fear of itself is good. Nevertheless by the corruption of nature it becomes evil. And it is made evil two ways. One is, when men fear without cause, as when the disciples fear Christ walking upon the sea, and fear drowning when Christ was in the ship with them. The other is, when there is no measure in fear. As when men so fear the creature, that they neglect their duty to God. This was Peter's fear, and it was a sin in him. For God is to be feared, simply because he is Lord of body and soul, and can destroy both: and he is to be feared for himself, whereas every creature is to be feared in part only, and for God (Romans 13:3-4). By this we are taught, daily to accustom ourselves in our hearts to fear God above all things.

The second question is, how Peter could have the fear of God, considering he feared men more than God, at the least in this one action? Answer: There are three kinds of fear. One is, without all sin: this was in Adam, and in Christ. The second is, altogether sinful, in the wicked and ungodly, because it is severed from faith,

and obedience: as when there is a fear of men, without the fear of God. The third is, a mixed fear, in them that are regenerate, in whom the fear of God is joined with the corrupt fear of man. And in this mixture sometimes the one prevails, sometimes the other. And this fear was in Peter: in whom at this time the carnal fear of man, prevailed against the true fear of God.

Paul notes fear to be the cause of Peter's sin, that he may thereby signify to us, what kind of sin it was, namely, a sin not of malice, but of infirmity. A sin of infirmity is, when there is a purpose in the heart not to sin: and yet for all this, the sin is committed, by reason the will is overcarried by temptation, or by violence of affection, as by fear, anger, lust. Thus Peter sinned. And let it be remembered, that to sin of infirmity is properly incident to such as be regenerate, as Peter was. Every wicked man makes his sin his infirmity: fornication is the infirmity of the fornicator, drunkenness the infirmity of the drunkard, etc.: but it is false which they say. For they sin with all their hearts when they sin.

The fourth, and last point is, the effect of Peter's sin, in drawing the Jews, and Barnabas, to the like dissimulation. Here we see the contagion of evil example. And hence we learn, that ministers of the word must of necessity join with good doctrine, the example of good life. For first of all, it is the express commandment of God (1 Peter 5:3): Be patterns of the flock. (1 Timothy 4:12): Be an example in word, conduct, love, spirit, faith, purity. (Philippians 4:8): What you have seen in me, that do. (Matthew 5:16): Let your light so shine before men, that they may see your good works. Secondly, practice in the minister is a part of his teaching. For the multitude do not make so much of what men say, as what men do. Herod did many things, not because John the Baptist was a good

minister, but because he was a good man (Mark 6:20). Thirdly, ministers have not the presence and protection of God, unless their lives be virtuous and godly. If you turn, you shall stand before me (Jeremiah 15:19). God reveals his secrets to the prophets his servants (Amos 3:7). Lastly, fearful judgments of God belong to ministers of wicked lives. Destruction befalls the sons of Eli and their families, because they by lewd example made the people of God to sin (1 Samuel 2:24). The like befell the sons of Aaron for their presumption.

Again, all superiors are warned to go before their inferiors by good example. When Moses went into Egypt to be the guide of the Israelites, the Lord would have destroyed him, by reason of the bad example in his own family, namely, the uncircumcision of his child. David, for his evil example, whereby he caused the enemies of God to blaspheme, is punished, and that after his repentance, that men might see in him an example of God's judgment against sin (2 Samuel 12:14).

Here again we see that the consent of many together, is not a note of truth. Peter, Barnabas, and the Jews, all together are deceived, and Paul alone has the truth. Panormitane says, that a layman bringing Scripture, is to be preferred before a whole Council. Paphnutius alone had the truth, and the whole Council of Nicaea inclined to error.

14 But when I saw that they went not with a right foot to the truth of the Gospel, I said to Peter before all men: If you being a Jew live as the Gentiles, and not like the Jews, why do you constrain the Gentiles to do like the Jews?

In these words, Paul sets down the reproof of Peter, and the whole manner of it. In it, many points are to be considered. The first is, the time of this reproof: and that was so soon as Paul saw the offense of Peter. Here we learn, that we must resist, and cut off the first beginnings of temptation, of sin, and of superstition, because we are prone to evil: and therefore if it once set footing in us, it will take place.

The second point is, the foundation of the reproof in these words [when I saw,] and that is a certain knowledge of Peter's offense. Here we are to take notice of the common fault, and that is, that we are used to censure, and condemn men specially public persons, upon suspicions, and conjectures, and hearsay. Whereas we should not open our mouths to reprove, till we have certain knowledge of the fault. Moreover, public persons, as magistrates and ministers, have their privilege, that an accusation is not to be received against them, without there be a proof by two or three witnesses (1 Timothy 5:20).

The third point is, the fault reproved, which is here expressed by another name, not to walk with a right foot to the truth of the Gospel: that is, not to converse with men, and to carry himself so, as he may be suitable to the sincerity of the Gospel, both in word, and deed.

Here is a notable dutie set downe for all men, To walke with an euen foote according to the truth of the Gospel: and this is done, when in word and deede, and euery way, we ascribe all the good we have, or can doe, to grace, to mercie, and to Christ: when againe, in word, and deede, and euery way, we give all thanks to God, for grace and mercie by Christ. Here two sorts of men are to be condemned, as haulters in respect of the truth of the Gospel.

The first, are Papists, who ioyne Christ and workes in the cause of our justification, and salvation. The second, are carnall Protestants, and all other sorts of men, that professe the name of Christ, and withall challenge to themselues a libertie to liue as they list. For they walke contrarie to the Gospel, disioyning justification, and sanctification, faith, and good life, remission of sinne, and mortification. This is the rife and common sinne of our daies. We are light in the Lord, but we walke not as children of light. We are content to come to the marriage of the kings sonne, but we come not with the marriage garment. It is to be feared, this very sinne will banish the Gospel, and bring all the iudgements of God upon vs. Let vs therefore, repent of our vneuen and hauling liues: and preuent the Lords anger, by walking worthie the Gospel of Christ.

It will besaid, how must we performe this dutie? Ans. Two rules must be remembred. The first is, that we must have and carrie in vs a right heart. For the want of this was Simon Magus condemned, Act 8:21. A right heart is an humble and an honest heart. The humble heart is, when in the estimation of our own hearts, we abase our selues under all creatures upon earth, and that for our offences: when againe, in the affection of our hearts, we exalt the death, and blood of Christ, above all riches, above all honours, above all pleasures, above all ioyes, and above all that heart can thinke, or tongue can speake. The honest heart is, when we carrie, and cherish in our hearts the settled purpose of not sinning: so as if we sinne at any time, we may in the testimonie of a good conscience say, that we sinned against our purpose. The second rule is, that we must make straight steppes to our feete, Hebr. 12. 13. And that is done, when we endeauour to obey God, according to all

his commandements, Psal 119:6. and also, according to all the powers of the inward man, that is, not onely in action, but also in will, affection, and thought. Let vs also applie our hearts to the doing of this, least if we come to the marriage of the kings sonne without the garment of a right heart and life, we heare the sentence, Binde them hand and foote, and cast them into vtter darknes, there shall be weeping and gnashing of tes.

The fourth point is, the place of reproofe: [before all men:] for they that sinne openly to the offence of many, are openly to be reprooued. 1. Tim 5:20.

The fifth point is, concerning the reasons which Paul vss for the restraining of the sinne of Peter. The first is set downe in the 16. verse, If you being a Iew, &c. Here the meaning of some words are to be opened. To Iudaize, or to liue as a Iew, is to obserue (and that necessarily,) a difference of meates, and times, according to the ceremoniall law of Moses. To Gentilize, or to liue as a Gentile is to use meats, and drinks, and times, freely without difference. Peter is said, to compell the Gentiles to Iudaize, not by teaching of any doctrine, (for the Apostles neuer erred, in teaching and deliuering any thing to the church of God: this is a principle:) therefore he constrained them by the authoritie of his example: whereby he caused them to thinke that the obseruation of the Ceremoniall law was necessarie.

The first reason then is framed thus: If you being a Iew, vvest to liue as the Gentiles, you maist not by your example compell the Gentiles to Iudaize in the necessarie obseruation of ceremonies: but you being a Iew, vvest to liue as the Gentiles: therefore you maist not compell the Gentiles to liue as Iewes.

Here first, let vs obserue the force of euill example: it compells men to be euill. Therefore let all superiours, Magistrates, Ministers, and all gouernours of families, looke to their examples. For if they be euill, they constraine others also to be euill.

Here againe, we see what wonderfull subiection the ancient believers yeelded to the ministerie of the word. For if the actions of the Apostles compelled men to do this or that, what then did their doctrines, and heauenly exhortations do? When John the Baptist preached, the kingdome of heauen suffered violence, and the violent tooke it to themselues. When the disciples preached in Iewrie, they saw Satan falling downe from heauenlike lightning. The weapons of Paul were spirituall, to cast downe holds, and to bring euery thought in subiection to God. Here, the fault of our time is to be considered. We have the forme of godlines, in hearing and in outward profession, but we want the power of it. For we doe not in heart yeeld subiection by suffering our selues to be vrged, and compelled to obedience by the authoritie of the ministerie.

Thirdly, here we see wherein stood Peters sinne: namely, in that he constrained men to a necessarie obseruation of the Ceremoniall law: by his example binding the Gentiles to the doing of that which the Gospel has made free. Therefore great is the wickednes of the Romane religion: in that it placeth a necessitie in many things, in the use whereof. Christ has procured vs an holy, and Christian libertie. In this respect the vowes of perpetuall continencie of pouertie, and regular obedience, are falsly teared states of perfection: and are indeede estates of abomination.

15 We which are Iewes by nature, and not sinners of the Gentiles: 16 Know that a man is not justified by the workes of the law, but by the faith of Jesus Christ: which (I say) have believed in

Jesus Christ, that we might be justified, by the faith of Jesus Christ, and not by the works of the law: because by the workes of the law, no flesh shall be justified.

Here Paul laies downe the second reason of his reproofe; it is framed thus. That, which we defend, both in judgment, and practise, that must we vrge, and not the contrarie: but justification by faith without workes we defend both in judgment, and practise: therefore we must vrge it, and not the contrarie, namely, the necessarie obseruation of the law.

The major is wanting: the minor is expressed in verse 16, and it is amplified by an argument of things diverse, thus: Though we be Jews, to whom the law was given: yet we forsake the law, and look to be justified by the faith of Christ. Secondly, the minor is confirmed by a testimony of the Psalm: verse 16, by the works of the law, no flesh shall be justified.

Here two points are to be handled. One, of the distinction of the Jews and Gentiles: the other, of justification.

Touching the distinction of Jews, and Gentiles, sundry points are to be handled. The first — what is the cause of this distinction. Answer: The good will and pleasure of God. Moses says, God chose the Israelites above all nations (Deuteronomy 7:6); he loved them (Deuteronomy 10:15); when he [reconstructed: divided] the nations, Jacob was his portion (Deuteronomy 32:8). He knew them above all nations, says Amos (Amos 3:1). And he chose them, because he loved their fathers (Deuteronomy 4:37). Hence we gather, the free election of God: and that they are deceived, who think, that there was no difference of Jews and Gentiles in respect of God, but in respect of themselves: because the one embraced

Christ, the other refused Christ. But there cannot be a refusal, where the Messiah was not known: and among the Gentiles he was not so much as named (Romans 15:20).

The second point is, wherein stands the difference of Jews and Gentiles. Answer: Here the Jews are opposed to sinners of the Gentiles: and therefore by the Jews, are meant a holy, and peculiar people. The distinction therefore lies in this, that the one was holy, the other profane: the one in the covenant, the other out of the covenant (Romans 9:4-5; Psalm 147:20). Here two errors must be avoided. One, that the difference lay in earthly things: which is not true. For the law was given to the Israelites: and it was a school-master to Christ (Galatians 3), and, an introduction to a better hope (Hebrews 7:19). The second error is, that they differed only in this, that Christ was more plentifully and fully revealed to the Jews: more darkly, and sparingly to the Gentiles. But it was otherwise. For the Gentiles were without God, and Christ (Ephesians 2:12); and they were left to themselves, to walk in their own ways (Acts 14:16).

The third point is, how long this difference endured? Answer: Till the death of Christ. For the disciples were forbidden to go into the way of the Gentiles (Matthew 10:5). And Christ says, that he was not sent, but to the lost sheep of the house of Israel (Matthew 15:22). It may be objected, that here we see the difference of Jews, and Gentiles, is standing, long after the ascension of Christ. Answer: Christ in his death did fully merit the abolishment of this difference (Ephesians 2); nevertheless the execution of this abolishment was by degrees: and it was at this time begun by the ministry of the Apostles, yet not accomplished.

The last point is, that the Jews are a holy people by nature: not because holiness is conveyed to them by generation, but because even from their beginning, and birth, by virtue of the covenant, they are holy. If the root be holy, the branches are holy (Romans 11:16). If either of their parents believe, their children are holy (1 Corinthians 7:14). In a civil contract, the father and his heir make but one person, and the father covenants for himself, and his posterity: even so, in the covenant of grace, he believes for himself, and withal makes his posterity partaker of the said covenant: and thus the posterity becomes holy. It may be objected, that whatever is born of flesh is flesh. Answer: The parent sustains a double person. First, he is to be considered as a child of Adam, and thus he brings forth a child, having with Adam's nature, Adam's corruption. Again, he is to be considered as a believer: and thus albeit he does not propagate his faith and holiness to his child, yet by means of his faith, his child is in the covenant, and consequently is to be accounted holy in the judgment of charity, till God manifest the contrary. Again, it may be objected, that if the children of believing parents be born holy, they want original sin. Answer: The children also sustain two persons. First, they are to be considered as children of the first Adam: and thus they are conceived and born in sin, and are children of wrath. Again, they are to be considered as children of believing parents: and thus by means of the covenant, they are children of God; and original sin which is in them is covered from their first beginning, and not imputed to them.

The use: There was no absolute necessity of circumcision. For they which died before the eighth day, were born holy, and consequently, in the covenant: and therefore might be saved. And thus baptism was not of absolute necessity: for the children of believers

are born holy and Christian: and therefore dying in the want of baptism, may for all that be saved. The seal of the covenant is not of like necessity, with the covenant itself.

Secondly, here we learn, that it is not the act of baptism to confer the first grace: but only to confirm, and seal it to us. Adoption, and life begins not in baptism, but before. If the root be holy, the branches springing from there are holy. We are born Christians, if our parents believe, and not made so in baptism.

Lastly, if we be born holy: it is our shame that we have made no more progress in holiness, than we have done: the most remain ignorant, and unreformed; and they of the better sort, either stand at a stay, or go backward.

The second point is, concerning justification in verse 16, of which sundry things are there propounded. And first, I will begin with the name. The word, Justify, is borrowed from courts of judgment, and signifies a judicial act. Sometimes it is put for the action of the judge, and then it signifies to absolve, or to pronounce innocent. Thus Paul says (Acts 13:39): That we are justified from all things, from which we could not be justified by the law of Moses, that is, absolved, or cleared. Again, he opposes justification to accusation, and condemnation (Romans 8:33). Now the contrary to condemnation, is absolution. Sometimes again, the word justify, signifies the act of the party judged, or of the witnesses: and then it imports as much, as to give testimony, or to declare and approve. Thus James says, Abraham was justified by works (James 2:22): that is, declared, and approved to be a just man by works. In the former signification is the word used, where the Holy Spirit delivers the doctrine of justification, as in this place.

The use. Here we see how to distinguish between justification, regeneration, and renouation. Regeneration is vsually in scripture, the change of the inward man, whereby we are borne anew. Renouation is, the change both of the inward and outward man, that is, both of heart and life. justification, is neither, but a certaine action in God applied to vs, or a certaine respect or relation, whereby we are acquit of our sinnes; and accepted to life euerlasting. Secondly, we must here note, that the Teachers of the Church of Rome, mistake the word, justification. For by it, they vnderstand nothing els, but a physicall transmutation of the qualitie, and disposition of our hearts from euill, to good. And by this mistaking, they have made a mixture or rather confusion, of law and Gospel. Thirdly, here we see, what is to be the disposition of the partie justified: (for by the consequent we may learne the antecedent.) A man therfore that would be justified, must come before the judgment seat of God, and there must he plead guiltie, and be his own aduersa[•]ie, condemning himselfe: and being pressed with the terrours of the law, he must flie and make his appeale to the throne of grace for pardon in Christ: and then he shall be acquit, or justified from all sinner. Thus much does the word, [〈...〉]stifie, import. Thus came the Publican before God, Luk. 18, when he said, Lord be mercifull to me a sinner; and departed justified. Thus in the sift petition, we are taught to come euery day into the presence of God, and to acknowledge our debts, and to use the plea of mercie, saying, Forgiue vs our debts.

The second thing to be considered, is the subiect of justification, or the person to be justified, and that is man generally, signifying that a Man is justified. The holy Ghost speaks thus generally, for two causes. The first is; because all men without exception have

need of justification, euen they which are regenerate, Rom 3:23. And in this place Paul says, that he, and Peter, and the rest, have believed in Christ, that they might be iustified by faith. Here we are to take notice of the miserable condition of prophane, and secure Epicures, who neuer so much as dreame of any justification. The second reason is; because God communicates the benefit of justification, generally to all sorts of men: and this he does in the Ministerie of the word, in which he beseeches men to be reconciled to God. 2. Corinth. 5. v. 21. This must be an inducement to vs, to come to Christ, humbling, and judging our selues, that we may be justified. God himselfe from heauen vss reasons to vs daily, to mooue vs to the practise of this dutie. What meane these gracious, and continuall preservations, of Prince, and people, Church and land? By them we see, it is the good pleasure of God, to give vs a time to seeke his kingdome and righteousness: therefore let vs not neglect the day of visitation, but take the time, while it serues, that we may turne to God, and be accepted of him, and escape the woe pronounced upon Corazin, and Bethsaida.

The third thing to be considered, concernes things excluded from justification, as false causes: namely, the works of the Law. Here it may be demanded, what works are meant. I answer, first, not onely workes of the Ceremoniall, but also of the morall law. For all men know, that ceremoniall actions are of no use, unlesse they be ioyned with morall duties of loue, and mercie. And if Paul meant onely Ceremoniall workes, he needed not to have made so long a discourse against justification, by workes: for he might have ended the whole matter in a word or twaine, by shewing that the ceremoniall law, was abrogated by Christ. Secondly, I answer, that not onely workes done before faith, are excluded, but also workes

that follow faith, and are done in the estate of grace. For Paul here reasons thus: If no flesh be justified by workes, then not we believers: but no flesh at all is justified: therefore not we believers. Daud, Psal. 143. reasons on the same manner: No flesh shall be justified in your fight: therefore I cannot, though otherwise I be your seruant, in keeping your commandements. When Abraham was the father of all the faithfull, and was come to the highest degree of faith, and abounded in good workes, yet was he not then justified by workes, Rom 4:1, 2. Paul kept a good conscience before God and men, Act. 23. and yet was he not justified thereby, 1. Cor 4:4. And he says, that we are not saved by the workes which God has ordained that we should walke in, Eph 2:9, 10. And the workes that God has ordained for vs to walke in, are the best workes of all, euen workes of grace. Againe, he says, that we are not saved by workes of mercie, Tit 2:5. It may be objected, that there is a Cooperation of works and faith, I am. 2. 21. I answer, that this Cooperation is not in the act of justification, nor in the worke of our salvation, but in the manifestation of the truth, and sinceritie of our faith, without hypocrisie. And for the declaration and approbation of this, faith and workes ioyntly concur. Here then we see it is a pestilent and damnable doctrine of the Papists, when they teach justification by the workes of the law. Let vs here be warned to take heede of it.

The fourth point is, the Meritorious cause of our justification: and that is Christ. Here it may be demanded, what is that thing in Christ, by and for which, we are justified. I answer, the Obedience of Christ, Rom 5:19. And it stands in two things, his Passion in life and death, and his Fulfilling of the law ioynd therewith. For by faith the law is established, Rom 3:31. Christ was sent in the simili-

tude of sinnefull flesh, that the rigour of the law might be fulfilled in vs, Rom 8:4. and Christ is the perfection of the law for righteousness to all that believe, Rom 10:4. He that does not fulfill all things contained in the Law, is accursed, Gal 3:10. Seeing therefore we cannot performe the things contained therein, by our selues, we must performe them in the person of our Mediatour: who has satisfied for the threatnings of the law by his passion; and has fulfilled the precepts of the law by his obedience, in all duties of loue to God, and man. We owe to God a double debt. One is, that we are to fulfill the law euery moment, from our first beginning, both in regard of puritie of nature and puritie of action. And this debt was laid upon vs in the creation, and is exacted of vs in the law of God. The second debt is, a satisfaction for the breach of the law. For this double debt, Christ is become our Suretie; and God accepts his obedience for vs, it being a full satisfaction, according to the tenour of the law.

For the better conceiuing of this obedience, foure questions may be demanded. The first is, when this obedience beginnes and ends? Ans. Satisfactorie obedience performed by Christ, beginnes in his incarnation, & ends in his death. Christ says, Ioh. 4. 34. It is my meate, to doe my fathers will, and to finish his worke. But when was it indeede finished? A little before his passion he said, Ioh. 17. 4. I have finished the worke which you gauest me to doe. Againe, in the surrendring of his soule. he says, It is finished, Ioh. 19. 30. S. Paul says, Christ was obedient to the death of the crosse, Phil 2:8. The triumph of Christ beganne upon the crosse, Col 2:15. and he could not triumph before he had made a full, and perfect satisfaction for vs. When Christ had procured deliverance from hell, and Right to life euerlasting, he there made a perfect satisfaction for vs,

to the justice of God. And this he did in his death upon the crosse. For by the death of the Mediatour, we receive the promise of euerlasting inheritance, Heb 9:15. and with one oblation upon the crosse he perfected them that are sanctified, Heb 10:14. and they cannot be perfected, without the perfect obedience of Christ. Christ rose from death, and ascended into heauen in our roome, and stead: and this he could neuer have done, unlesse he had made a perfect satisfaction in death. Here it may be asked, If satisfactorie obedience end in the death of Christ, to what use serue the resurrection, and ascension of Christ, and his fitting at the right hand of the father? Ans. They serue also for our justification, but after an other sort. For they serue to applie & communicate to vs, and to put vs in possession of the benefits, which Christ has procured for vs, and purchased by his death. S. Paul says, He as[••]nded to give gifts [〈◇〉], and to fill all things. Eph 4:8. 10. And Christ says, When I am exalted, I will draw all men to me. Ioh. 12. 32. And he liues for euer to make intercession[•] for vs. Heb 5:27.

The second question is, how Christ could obey being God; and satisfie for vs being man? Ans. Christ must be considered; not meere as God, or as man, but as God-man, or Man god. For the Godhead does not redeeme vs without the manhood, nor the manhood without the Godhead. Neuerthelesse, Christ as God and man, may both obey, and satisfie. For, as there are in Christ, two natures, so there are two distinct operations of the said natures. And as the said natures vnited make one Christ; so the operations of the natures concurring and being vnited in one, make the compound worke of a Mediatour. Therefore the Obedience of Christ, being the worke of a Mediatour, has in it the operations of both na-

tures. The practise, exercise, or exequution of obedience, is from the manhood: therefore it is said, that Christ bare our sinnes in his bodie upon the crosse. 1. Pet 2:24. that he suffered in the flesh. 1. Pet 4:1. that he made a liuing way by the vaile of his flesh. Heb 10:20. that we are reconciled in the bodie of his flesh. Coloss. 1. 22. Obedience, i[•], properly a subiection of the will in reasonable creatures to the will of God: now the will of the Godhead of Christ, admits no subiection to the will of God: because the the will of the Godhead (or of God,) is one and the same in all the persons. Christ therefore yeeldes subiection onely in respect of the will of the manhoode: in which he performes obedience. Moreouer, the operation of the Godhead is to make the saide Obedience meritorious and satisfactorie for all that shall believe. In this respect Paul says, God was in Christ reconciling the world to himselfe, 2. Cor 5:18. and that God sheddehis blood. Act 20:28. namely, in that nature which the sonne of God assumed. Hence ariss the value, price, and dignitie of the obedience of Christ.

The third question is, how the Obedience of Christ should be made ours? Ans. By the freedonation of God. For Christ is really given to vs in the word, and sacraments; and consequently the obedience of Christ is made ours: euen as when a peece of ground is made ours, the commoditie thereof is ours also.

The fourth question is, how the obedience of Christ should be our justice? Ans. It is not our justice in naturall manner: for then it should be in vs: but by a divine and supernaturall manner, namely, by Gods Acceptation in that he accounts it ours euen as truly, as if it were in vs. And because God accepts it for ours, it is ours indeede: for his willing and approouing of any thing, is the doing of it: and he calls the things that are not, as if they were.

Thus we see what the obedience of Christ is. And here two errors must be avoided. The one is of some Protestants, less dangerous, yet an untruth — namely, that we are justified, only by the Passion of Christ. But if this were so, we should be justified without fulfilling the law — for (as I have said) we owe to God a double debt: one by creation, namely, the fulfilling of the law in all things, from our first beginning; the second, since the Fall of Adam, namely, a satisfaction for the breach of the law. Now the Passion of Christ, is a payment of the second debt, but not of the first — whereas both must be answered. For cursed is he that does not continue in all things written in the law, to do them. The Passion of Christ procures deliverance from hell, but alone by itself considered, it does not purchase a right to eternal life.

Objection 1: Christ fulfilled the law for himself — therefore his Passion alone serves for our justification. Answer: Christ as man fulfilled the law for himself, that he might be in both natures a holy high Priest, and so continue. Nevertheless as Mediator, God and man, he became subject to the law — in this regard he did not fulfill the law for himself, neither was he bound so to do.

Objection 2: That which Christ did, we are not bound to do — but Christ (say some) fulfilled the law for us — therefore we are not bound to fulfill the law. Answer: That which Christ did, we are not bound to do, for the same end, and in the same manner. Now he fulfilled the law in way of redemption, and satisfaction for us — and so do not we fulfill the law, but only in way of thankfulness, for our redemption.

Objection 3: The law does exact both obedience, and the penalty also. Answer: In the estate of innocence the law threatened the penalty, and it only exacted obedience. Since the fall, it exacts both

obedience, and the punishment. The threatening of the law exacts the punishment; the precepts exact obedience. Objection 4: "By the blood of Christ we have entrance into the Holy place" (Hebrews 10:19). Answer: By the blood of Christ, we are to understand the Passion — and the Passion may not be severed from active, and voluntary obedience. For Christ in suffering obeyed, and in obeying, suffered. And (as Chrysostom says) the Passion is a kind of action. Christ in the oblation of himself did not only offer to God his Passion, but also prayers, which are no passions (Hebrews 5:7).

The second error is of the Papists, who teach, that the thing by which, and for which, a sinner is formally justified, is remission of sins, with inherent justice infused by the Holy Ghost. But this cannot be. For inherent justice, and justification, are made distinct gifts of God. Paul says, Christ is made to us of God, wisdom, justice, sanctification (1 Corinthians 1:3). Again, "But you are washed, you are justified, and sanctified" (1 Corinthians 6:11). Secondly, the justice whereby a sinner is justified, is revealed without the law (Romans 3:21). Now inherent justice, or the habit of charity, is revealed by the law — and the obedience of Christ, is the only justice revealed without the law. For it is a justice imputed that the law never knew — and in this obedience, Christ performed the law, and more too. For he died for his enemies, and so loved his neighbor more than himself. Thirdly, God is not only a justifier, but also just in justifying (Romans 3:26), because he justifies none but such as bring to him a true and perfect justice, either in themselves, or in their Mediator (Proverbs 17:15). Now this inward, and inherent justice is not such. For it is imperfect, because it is increased (as they teach) by a second justification, and it is in this life mixed

with the corruption of the flesh. Fourthly, the righteousness of a good conscience is an excellent grace, and gift of God — but by it we are not justified (1 Corinthians 4:4). Lastly, a close error is to be noted in this Popish doctrine of justification. For in Popish learning remission of sins, is not only an abolishing of the guilt, and the punishment, but also of the corruption of sin — so as the party pardoned, and justified, has nothing in him, that (as they say) God may justly hate. And yet Paul, justified, and regenerate, says otherwise of himself — that sin dwells in him, and that the law of sin rebels in him against the law of his mind, and leads him captive to sin (Romans 7).

The use of the doctrine: first, in that we are justified, by an obedience out of ourselves, we are taught, utterly to deny ourselves, and to go out of ourselves, as having nothing in us whereby we may be saved. Here is the foundation of the denial of ourselves. Secondly, the obedience of Christ must be to us the foundation of our obedience — for he performed all righteousness for us, that we might be servants not of sin, but servants of righteousness in all duties of obedience. And in his obedience we must not only respect the merit thereof, but also his holy example in love, mercy, meekness, patience, etc., and after it, are we to fashion our lives. Thirdly, the obedience of Christ must be the foundation of our comfort. In all dangers, and temptations, we that believe are to oppose the obedience of Christ against the fierce wrath of God, against hell, death, and condemnation. Certain beasts, when they are pursued, flee the nearest way to their dens, where they hold themselves even to death. Christ in respect of his obedience, is our hiding place (Romans 3:26); he is set forth to the world as a propitiatory. For as the propitiatory covered the Ark, and the Decalogue,

so he covers our sins, and he hides our bodies and souls, from the furious indignation, and vengeance of God. Let us therefore by our faith, flee to this our hiding place in the storm and tempest of God's wrath — and let us there live and die. Fourthly, this obedience is the foundation of our happiness. For true happiness is, to be eased of our sins (Psalm 32:1), and this ease we have from Christ (Matthew 11:28). Lastly, the consideration of this obedience, is the foundation of our thankfulness to God. For if we believe that Christ suffered, and fulfilled the law for us, we are worse than beasts, if we do not every way show ourselves thankful for this mercy.

The fifth point to be considered, is the means of justification, namely; the faith of Christ. Of which I consider 3 things. The first, what faith is. The Papists define justifying faith to be a gift of God, whereby we believe the articles of faith to be true, and the whole word of God. But this faith, [reconstructed: the devils have]. Here they allege, that Abraham was the father of all the faithful, and that his faith was nothing else but a persuasion, that he was able to give him a child in his old age. Answer: First, the object of Abraham's faith was double: one less-principal, that he should have issue in his old age: the second, more principal, that the Messiah his Redeemer should descend of his loins. And this was the thing which his faith in the promise of God specially aimed at. I answer again, that Abraham believed not only the power of God (Romans 4:21), but also his will, which he had revealed in the promise, In your seed all the nations of the earth, shall be blessed. Secondly, it is alleged, that Christ in the curing of certain blind men, required no more, but that they should believe his power (Matthew 9:28). I answer, that the end of the miracles of Christ,

was to confirm the certainty of doctrine, specially touching his natures, and offices. And therefore a general faith touching the divine power, or Godhead of Christ was sufficient, for the obtaining of a miraculous cure. Thirdly, they object, that salvation is promised to general faith (Romans 10:9): If you shall confess with your mouth the Lord Jesus, and believe that God raised him from the dead, you shall be saved. That Peter's faith was general (Matthew 16:16): You are Jesus Christ, the son of the living God. That the eunuch's faith was of the same kind (Acts 8:37): I believe that Jesus Christ is the son of God. Answer: It is a common rule in Scripture, that words signifying knowledge, signify also the motions and good affections of the heart. (Psalm 1): The Lord knows the way of the righteous, that is, knows, and approves it. (2 Timothy 2:19): The Lord knows who are his, that is, he knows and chooses them. (John 17:2): This is eternal life to know you the only God, that is, to know and acknowledge you for our God. If this be true in words of knowledge, then much more words of believing signify the good motions, and the trust of the heart. Thus to believe Christ to be the son of God, in the places before named, is to believe that he is God, and withal to fix our trust on him: otherwise the devils believe thus much. When Thomas had put his finger in the side of Christ, he said, My Lord, and my God (John 20:28). And to this speech of his Christ says, You have seen, and believed. This then is true faith not only to believe that Christ is God, but also that he is our God.

Justifying faith in true manner is defined thus: It is a gift, whereby we apprehend Christ, and his benefits. (John 1:12): to believe in Christ, and to receive Christ, are put both for one. (John 6): faith is the mouth of the soul, whereby we eat the flesh of Christ, and drink his blood. (John 17:8): To receive the word of

Christ, to acknowledge it, and to believe it, are put all for one. Paul says, that the Gentiles did apprehend the justice which is by faith (Romans 9:30). Again, that we receive the promise of the spirit by faith (Galatians 3:14).

This apprehension stands in two things. The first is, to know Christ, as he propounds himself in the word, and sacraments. The second is, to apply him and his benefits to ourselves. This application is made by a supernatural act of the understanding, when we believe that Christ with his benefits is really ours. It may be objected, that faith is a certain confidence whereby we believe in Christ: and so it is described even in this text. Answer: 1. Faith, and confidence, properly are distinct gifts of God: and confidence is the effect, or fruit of faith. For Paul says, that we have entrance to God with confidence by faith (Ephesians 3:12). And reason declares as much, for a man cannot put his confidence in Christ, till he be assured that Christ with his benefits are his. We do not rest on his goodness, of whose love we doubt. Secondly, I answer that confidence, being a most notable effect of faith, is often in Scripture, put for faith, and faith is described by it (as it is in this place) and yet for nature they are not one, but must be distinguished.

Furthermore, the grounds of apprehension must be considered. For special faith, must have a special, and infallible ground. The grounds are three. The first is this: in the Gospel God has propounded general promises of remission of sins, and life everlasting by Christ, and withal he has given a commandment to apply the said promises to ourselves (1 John 3:23). This is the commandment of God, that you believe in the name of his Son Jesus Christ — and we cannot believe in Christ, till we believe Christ to be our

Christ. Now then, a general promise, with a commandment to apply the same to ourselves, is in effect as much as a special promise. The second ground is this (Romans 8:16): the Spirit of God testifies together with our spirit that we are the sons of God. In this testimony, four things must be observed. The first, that it is sufficient to certify and assure us of our salvation. For if the testimony of two or three witnesses establish a truth among men, then much more the testimony of God. The second is, that this testimony may be certainly known, else it is no testimony to us. The third is, that this testimony is found and perceived in the use of the word, prayer, sacraments. The last [illegible], that it is especially given and felt in the time of great danger and affliction. For when by reason of misery and trouble, we know not to pray as we ought, then the Spirit makes request for us with groans that cannot be uttered (Romans 8:26). And in afflictions, Paul says, the love of God is shed abroad in our hearts. Now then, if God gives to them that turn to him a testimony that they are the children of God, they for their parts, are by special faith to believe it. The third ground is this: a special faith may be gathered, partly upon things generally revealed in the word of God, and partly upon sense, observation, and experience — the same things being revealed generally in the word, and particularly by experience. Upon this ground may we truly conclude the forgiveness of our sins, and the salvation of our souls, in this manner: he which believes, has the forgiveness of his sins — but I believe in Christ (says he which believes) — therefore my sins are forgiven me. The major or first part, is expressed in the Word; the minor or second part is found true by experience, and by the testimony of the conscience, which is a certain testimony. For Paul says, "This is my rejoicing, the testimony of my conscience" (2

Corinthians 1:12). And the conclusion, is the conclusion of special faith. If this be not a good and sufficient ground, there is almost no special faith in the world.

Lastly, we are to consider the degrees of apprehension, and they are two: there is a weak apprehension, and there is a strong apprehension — that is, there is a weak and a strong faith. The weak faith, and apprehension is, when we endeavor to apprehend. This endeavor is, when we bewail our unbelief, strive against our manifold doubtings, will to believe with an honest heart, desire to be reconciled to God, and constantly use the good means to believe. For God accepts the will to believe for faith itself, and the will to repent for repentance. The reason hereof is plain: every supernatural act presupposes a supernatural power, or gift — and therefore the will to believe and repent, presupposes the power and gift of faith, and repentance in the heart. It may be objected, that in the minds of them that believe in this manner, doubtings of God's mercy abound. Answer: Though doubtings abound never so, yet are they not of the nature of faith, but are contrary to it. Secondly, we must put difference between true apprehension and strong apprehension. If we truly apprehend, though not strongly, it suffices. The palsied hand is able to receive a gift, though not so strongly as another. The man in the Gospel said, "Lord, I believe; help my unbelief" (Mark 9:24) — that is, help my faith which by reason of the smallness thereof may rather be called unbelief, than faith. This is the common faith of true believers. For in this world, we rather live by hungering and thirsting, than by full apprehending of Christ — and our comfort stands rather in this, that we are known of God, than that we know God.

The highest degree of faith is, a full persuasion of God's mercy. Thus says the Holy Ghost, that Abraham was not weak through unbelief, but strong in faith (Romans 4:20). But wherein was this strength? In that he was fully persuaded, that God, which had promised would also perform it. This measure of faith is not incident to all believers, but to the Prophets, Apostles, martyrs, and such as have been long exercised in the school of Christ. And this appears by the order, whereby we attain to this degree of faith. First, there must be a knowledge of Christ; then follows a general persuasion of the possibility of pardon, and mercy, whereby we believe that our sins are pardonable. An example whereof we have in the prodigal child (Luke 14:18). After this, the Holy Ghost works a will and desire to believe, and stirs up the heart to make humble and serious invocation for pardon. After prayer instantly made, follows a settling and quieting of the conscience, according to the promise (Matthew 7:7): "Knock, it shall be opened; seek, you shall find; ask, you shall receive." After all this, follows an experience in manifold observations of the mercies of God, and love in Christ — and after experience, follows a full persuasion. Abraham had not this full persuasion, till God had sundry times spoken to him. David, upon much trial of the mercy, and favor of God, grows to resolution, and says (Psalm 23:6): "Doubtless kindness and mercy shall follow me all the days of my life."

This distinction of the degrees of faith, must the rather be observed, because the Papists suppose that we teach, that every faith is a full persuasion, and that every one among us has this persuasion. Which is otherwise. For certainty we ascribe to all faith, but not fullness of certainty. Neither do we teach, that all men must have a full persuasion, at the first.

The use: if that be the right faith, which apprehends and applies Christ to us, then is it a poor and miserable faith of the Papist, to be baptized, and withal to believe as the church does, when it is not known what the Church believes.

Of the same kind is the faith of the multitude among us, whose faith is their good meaning, that is, their fidelity, and truth in their dealings.

Lastly, if that be faith which truly apprehends Christ, there is little true faith in these last days. For though the merit of Christ be apprehended by faith, yet is not the efficacy of his death: and that appears by the bad and unreformed lives of them that profess the Gospel. Indeed, many say they have and ever had, a strong persuasion of God's mercy: but in the most of them it is but a strong imagination: for their faith was conceived without the word, prayer, sacraments: and it is severed from good life. We are then all of us carefully to seek for this true and lively faith. And the rather, because faith and repentance, are possible to all that by grace do will it. Indeed, they which will to believe and repent, have begun to believe and repent: God accepting the will for the deed (Luke 11:13). And having attained to a measure of true faith, we must go on and seek to justify ourselves: but yet (as Saint James teaches, chapter 2) justify our faith by good works: and then shall our faith be a means to justify us, in life and death.

The second point to be considered concerning faith, is the manner how it justifies. The Papists teach, that it justifies, because it stirs up good motions and good affections in the heart, whereby it prepares and disposes man, that he may be fit to receive his justification: again, because it being an excellent virtue merits that God should justify. But this is false which they say. For if faith jus-

tifies by disposing the heart, then there must be a space of time between justification and justifying faith: but there is no space of time between them. For so soon as a man believes, he is presently justified. For every believer has the promise of remission of sins and life everlasting. Again, in the case of justification, Paul opposes believing and doing: faith, and works of the law: faith therefore does not justify as a work, or as an excellent virtue, bringing forth many divine and gracious operations in us. In fact the proper action of faith, which is apprehension, does not justify of itself: for it is imperfect, and is to be increased to the end of our days.

Faith therefore justifies, because it is an instrument to apprehend, and apply that which justifies, namely, Christ and his obedience. As the Israelites stung of fiery serpents were cured, so are we saved (John 3:16); the Israelites did nothing at all, but only look upon the brazen serpent; so are we to do nothing for our justification and salvation, but to fix the eye of our faith on Christ. The bankrupt pays his debt by accepting the payment made by his surety. It is the property of true religion to depress nature, and to exalt grace: and this is done when we make God, the only worker of our salvation, and make ourselves to be no more but receivers of the mercy and grace of God by faith, and receivers not by nature, but by grace, reaching out the beggar's hand, namely our faith in Christ, to receive the gift or alms of mercy.

The last point is, that faith alone justifies. For here Paul says, that we are justified by faith, without the works of the law: and that is as much as if he had said, by faith alone. Some Papists to help themselves translate the words of Paul thus, Knowing that a man is not justified by the works of the law, [Greek text] if not by faith, that is, except faith go withal: then if faith be joined with

works, (say they) works justify. I answer, that this manner of translation corrupts the text. For [Greek text] must here be translated, but: as appears by the words following, We have believed in Christ, that we might be justified by faith in Christ without the works of the law. We cannot do more in the curing of our spiritual diseases, than in the curing of the diseases of our body: of which Christ says, Only believe (Mark 5:36). When Abraham abounded both in faith and works (Romans 4), it is said, that he was justified by faith without works.

This doctrine is of great use. First, we learn hence, that a man is justified by the mere mercy of God: and that there is excluded from justification, all merit of congruity, all meritorious works of preparation, wrought by us, all cooperation of man's will with God's grace, in the effecting of our justification.

Secondly, we learn, that a man is justified by the mere merit of Christ: that is, by the meritorious obedience, which he wrought in himself, and not by any thing wrought by him in us. Here then our merits, and satisfactions, and all inward justice, is excluded from the justification of a sinner. To this end Paul says, that we are justified freely by the redemption that is in Christ (Romans 3:24); that we are made the justice of God in him (and not in us) (2 Corinthians 5:21); that he gave himself to deliver us (Galatians 1:4); that he has purged our sins by himself (Hebrews 1:3), and not by any thing in us. Hence it appears, that the Papists err, and are deceived, when they teach that Christ did merit, that we might merit, and satisfy for ourselves: for then we should not be justified by our faith alone.

Thirdly, hence we learn, that a sinner is justified by mere faith: that is, that nothing within us concurs as a cause of our justification, but faith; and that nothing apprehends Christ's obedience for our justification, but faith. This will more easily appear, if we compare faith, hope, and love. Faith is like a hand, that opens itself to receive a gift, and so is neither love, nor hope. Love is also a hand, but yet a hand that gives out, communicates, and distributes. For as faith receives Christ into our hearts: so love opens the heart, and pours out praise and thanks to God, and all manner of goodness to men. Hope is no hand, but an eye that earnestly looks, and waits for the good things, which faith believes. Therefore it is the only property of faith to clasp and lay hold of Christ, and his benefits.

It is objected, that true faith is never alone. I answer thus. Faith is never alone in the person justified, nor in godly conduct: but is joined with all other virtues. Yet in the act, and office of justification, it is alone. The eye in the body is not alone: being joined with all other parts, hand, foot, etc.; nevertheless, the eye in seeing is alone. For no part of the body sees, but the eye.

Secondly, it may be objected, that being justified by faith alone, we are saved by faith alone: and so may live as we please. I answer, faith must be considered as an instrument, or as a way. If it be considered as an instrument to apprehend Christ to our salvation, we are only saved by faith, on this manner. Yet if faith be considered as a way, we are not only saved by faith. For all other virtues and works are the way to life as well as faith, though they be not causes of salvation.

Thirdly, it is objected, that not only faith, but also the sacraments serve to apply Christ: I answer, they are said to apply, in that they serve to confirm faith, whose office is to apply. And here let us take notice of the error of the Papists, who teach that our satisfactions, serve to apply the satisfaction of Christ, and the sacrifice of the Mass, to apply the sacrifice of Christ upon the cross: whereas nothing indeed applies but faith.

In the sixth place, we are to consider the kinds of justification. The Papists make two: one, when a man of an evil man is made a good man: the second, when a good man is made better: and this, they say, is by works. But it is false which they teach. For the Jews which were born a holy and peculiar people to God, by means of the covenant, were justified (as Paul here says) by faith, without works. Again, he says, that the very end of our believing is, that we may be justified by faith without works. Therefore there is one only justification, and no more: and that by faith without works.

The seventh point is, the ground of this doctrine of justification by faith without works. And it is laid down in the end of verse 16: No flesh shall be justified by the works of the law. And this ground is taken, as I suppose, from Psalm 143:2. It may be alleged, that David says thus, No flesh shall be justified in your sight, and that the other words, [by the works of the law,] are not expressed. I answer, that the Apostles, and Christ in citing places of the Old Testament, apply them, and expound them, and hereupon sometimes add words without adding to the sense. Moses says, Him shall you serve (Deuteronomy 6:16). Christ alleging the same words, says, Him only shall you serve (Matthew 4:10). David says, Sacrifice and burnt offering you would not, but my ears have you pierced (Psalm 40:7); the author to the Hebrews citing this text,

says, Sacrifice and burnt offering you would not, but a body have you fitted me (Hebrews 10:5). And thus the piercing of the ear is explained. For indeed it signifies to be made obedient: and to this end was a body given to Christ, that he might obey his Father's will.

The eighth, and last point is, the practice of them that are justified, and that is to believe, or put their trust in Christ. Trust in the Lord (says the Prophet) and you shall be assured (2 Chronicles 20:20). And Solomon says, Roll your care on the Lord (Proverbs 16:3). By means of this faith the heart of the righteous is fixed and established (Psalm 112:7-8). For the better practice of this duty, two rules must be remembered. The one is, that faith and the practice thereof, must reign in the heart, and have all at command. We must not go by sense, feeling, reason, but we must shut our eyes, and let faith keep our hearts close to the promise of God. Indeed faith must overrule nature, and command nature, and the strongest affections thereof. Thus Abraham believed against hope, and by faith was content to offer his natural and only begotten son (Hebrews 11). If faith overrule nature, then much more must it have all the lusts and corruptions of nature at command. The second rule is, that when we know not what to do, by reason of the greatness of our distress, we must then fix our hearts on Christ without separation. He that climbs up a ladder, or some steep place, the higher he goes, the faster he holds (2 Chronicles 20:12; Job 13:12). Hence is true comfort (Psalm 27:13).

17 And if while we seek to be made righteous by Christ, we ourselves are found sinners, is Christ the minister of sin? God forbid.

For the better understanding of the latter part of this chapter, it must be observed, that Paul directs his speech not only to Peter, but also to the Jews that stood by, being maintainers of justification by the law.

Some think, that in this verse Paul makes an objection in the person of the false Apostles, on this manner. If we be justified by Christ alone, without the observation of the law, then there is no difference between us Jews and the Gentiles; but we are as deep sinners as they: and if this be so, then Christ is the minister of sin. And then they say, to this Paul answers, God forbid. But I somewhat doubt, whether this be the sense of the words, because Paul does not make a direct confutation of this objection in the words following.

Therefore I rather suppose, that Paul continues his former speech, even to the end of the chapter: and that in these words he uses a third reason, to dissuade Peter from halting, between the Jews and Gentiles. And the reason will the better appear, if we search the meaning of the words. If, while we be justified by Christ, that is, by faith in Christ, without the works of the law. We are found sinners, that is, found in our sins, not fully justified, but are further to be justified by the works of the law. Is Christ the minister of sin? That is, does it not hence follow, that Christ ministered to us occasion of sin, in that he has caused us to renounce the justice of the law? God forbid, that is, you do all hold it with me as a blasphemy, that Christ should be the minister of sin.

The argument then is framed thus. If being justified by Christ, we remain sinners, and are further to be justified by the law, then Christ is the minister of sin: but Christ is no minister of sin: there-

fore they which are justified, need not further to be justified by the law.

The use. First, we learne hence, that it is a blasphemie to make Christ the minister of sinne, who is the minister of righteousness, indeed justice it selfe. Isa 53:11. Dan 9:25. He brings euerlasting righteousness. Ioh. 1. He is the lambe of God that takes away the sinnes of the world. Of this all the Prophets give testimonie. Act 10:43. Therefore Atheists are no better then deuills, that reckon him among the false Prophets of the world. And many of them that professe Christ are greatly to be blamed, that make Christ the greatest sinner in the world: because Christ died for them: therefore they perfume of mercie, and take libertie to liue as they list.

Againe, Paul here teaches, that they which are justified by Christ, are perfectly to be justified; and neede not further to be justified by any thing out of Christ; as by the workes of the law. It may be objected, that they which are justified feeles themselues to be sinners. Rom 7:14. Ans. The corruption of original sinne, is in them that are justified: yet is it not imputed to them by God, and withall, it has received his deadly wound by the death of Christ. Therefore they which are justified, are not reputed sinners before God. Againe, it may be objected, that they which are justified, must confesse themselues to be sinners to the very death. Ans. Confession of sinne is not a cause, but a way for the obtaining of pardon. Prou. 28. 14. 1. Ioh. 1. 9. The vncovering of our sinnes is the way to couer them, before God. The sinnes therefore of men justified, upon their humble and serious confession, are not sinnes imputed, but couered.

upon this doctrine it followes, that there is not a second justification, by workes, as the Papists teach. For he that is justified by Christ, is fully justified, and neede not further be justified by any thing out of Christ, as by the law. Againe, the same persons teach, that our sinnes are done away by the death of Christ, and we justified in our baptisme: and that if we fall, and sinne after baptisme, we must doe workes of penance that we may satisfie Gods justice, and be further justified by our works and sufferings. But then, by their leaues, after we are justified by Christ, we are found sinners, and we are further to be justified, by our own workes. Now this is the point, which Paul here confuts.

Againe, by this doctrine we learne, that Christ alone is by himselfe sufficient, for our justification. In him (says Paul) arewe complete, Col 2:14. He is a well of grace and life neuer dried vp. Ioh. 4. 14. Thirdly, we must content our selues with him alone, and with his obedience for our justification, despising (in respect of him) all merits, and satisfactions done by man.

Lastly, here we see what must be the care of men in this world, namely, to seeke to be justified by the faith of Christ. It was Pauls principall desire to be found in Christ, hauing not his own righteousness, but the righteousness which is by the faith of Christ. Phil 3:10. The like desire should be in vs all.

18 For if I build againe the things, which I have destroyed, I make my selfe a transgressour.

By things destroyed, Paul meanes the workes, or the justice of the law, as appeares by the next verse following, where rendering a reason of this he says, by the law I am dead to the law.

These words, depend on the former thus. Paul had said before, that Christ was not a minister of sinne to vs: and here he proves it thus. He that builds, the justice of the law which he has destroyed, is a minister of sinne, or makes himselfe a sinner: but the Iewes, and Peter by his example build the justice of the law, which they have destroyed, and so does not Christ: therefore the Iewes, and Peter, make themselues sinners, and Christ does not make vs sinners.

Here let vs obserue the modestie and meeknes of Paul. The things which he speakes, concerne Peter, and the Iewes: yet least he offend them, he applies them to himselfe. This care, not to offend, was in Christ: who was rather willing to depart frō his right, then to offend. Matth. 17. 27. And Paul biddes vs please all men in that which is good.

Here againe it is Pauls doctrine, that we make our selues offenders, when we build that which we have lawfully destroyed. Thus Teachers are great offenders, when good doctrine is ioyned with bad conuersation. For good doctrine destroies the kingdome of darknes, and bad conuersation builds it vp againe. Thus rulers are great offenders when good counsell, and bad example goe together. For good counsell beats downe wickednes, and bad example sets it vp againe. Thus believers in Christ are great offenders, when reformed religion, and vnreformed life are ioyned together, as often they are. For then vnreformed life builds the kingdome of sinne, which Christ has destroyed.

Further, we are here taught to be constant in that which is good, Tit 1:9. and to hold fast the Gospel which we professe. We have put under foote the Popish religion for this many yeares: our

dutie is to be constant herein, and no way to build either in word, or deede, that which we have to the vttermost of our power destroyed.

19 For I through the law, am dead to the law, that I may liue to God.

In these words, Paul sets downe a second reason, to prove Christ to be no minister of sinne, in abolishing the iustice of the law. And the reason is framed thus: We Iewes, justified by Christ, are dead to the law, not to liue as we list, but to liue to the honor of God. Therefore Christ in taking away the iustice of the law, is not the minister of sinne.

Here three points are propounded: the first is, that the person justified, is dead to the law: the second, that he is dead to the law by the law: the third, that he is dead that he may liue to God.

For the better vnderstanding of the first point, we must seach what is meant by dying to the law. Here the law is compared to an hard and cruell master: and we to slaues, or bondmen: who so long as they are aliue, they are under the dominion, and at the command of their masters: yet when they are dead, they are free from that bondage, and their masters have no more to doe with them. Here then, to be dead to the law, is to be free from the dominion of the law. And we are free, in foure respects. First, in respect of the accusing, and damnatorie sentence of the law. Rom 8:1. Secondly, in respect of the power of the law, whereby as an occasion it prouoks and stirrs vp the corruption of the heart in the vnregenerate. Rom 7:8. Thirdly, in respect of the Rigour of the law, whereby it exacts most perfect obedience for our justification. Thus Paul here says, that he is dead to the law. Lastly, in respect of the obli-

gation of the conscience, to the obseruation of Ceremonies. Col 2:20. Thus are all persons justified by the faith of Christ free from the law.

Hence we learne, that the Papists erre, and are deceiued, when they teach, that the Law and the Gospel are one for substance of doctrine. For then they which are justified by Christ, should not onely be dead to the law, but also to the Gospel. Now the Scripture says not, that persons justified are dead to the Gospel.

They erre againe, in that they teach, that persons justified by the merit of the death of Christ, are further to be justified by the workes of the law. For he that is justified by Christ, is dead to the law: but if we be justified by workes, then are we by Christ made aliue to the law.

Thirdly, here we see how long the dominion of the law continues, and when it ends. The law raignes ouer all men without exception, till they be justified. When they once beginne to believe in Christ, and to amend their liues, then the dominion of the law ceass, and they then are no more under the law, but under grace. Here all such persons as liue in the securitie and hardnes of their hearts, are to be admonished to repent of their sinnes, and to beginne to turne to God. For they must know, that they liue under a most hard and cruell master, that will doe nothing but accuse, terrifie, & condemne them, and cause them to runne headlong to vtter desperation. And if they die being under the law, they must looke for nothing but death and destruction without mercie. For the law is mer[•]iless. This consideration serus notably to awake them that are dead in their sinnes. Againe, all such as with true and honest hearts have begunne to repent and believe, let them be of good comfort. For they are not under the dominion of the law,

but they are dead to the law, and under grace, hauing a Lord, who is also their mercifull Sauour, who will give them protection against the terrours of the law, and spare them as a father spares his child that serues him, and not breake them though they be but as weake and bruised reedes, and as smoaking flaxe.

The second point is, touching the meanes of our death to the law, and that is, the Law. Here some by the law, vnderstand the law of faith, that is, the Gospel. Rom 3:27. And they make this to be the meaning of the words, By the law of Christ, that is, by the Gospel, I am dead to the Law of Moses. But this sense, though it be a truth, yet will it not stand in this place. For it is the question, whether by the gospel we be freed from the law? Now Paul, a learned disputer, would not bring the question to prove it selfe. Therefore, I take the true meaning of the words to be this: By the law of Moses, I am dead to the law of Moses. It may be demanded, how this can be, considering the law is the cause of no good thing in vs? For it is the ministerie of death and condemnation. 2. Cor 8:7. 9. Againe, that which the law cannot reueale, it cannot worke: but the law neither can, nor does reueale faith in Christ, the death to the law, nor repentance, &c. therefore the law is no cause to worke them. It may peraduenture be said, that the law workes repentance, and sorrow for sinne. I answer, there is a double Repentance. One Legall, the other Euangelicall. Legall is, when men have a sight of their sinnes, and withall are grieved for the punishment thereof. This repentance is wrought by the ministerie of the law: it was in Iudas: and it is no grace of God; but of it selfe it is the way to hell. Euangelicall Repentance is, when being turned by grace, we turne our selues to God. This repentance is a gift of grace, and is not wrought by the law, but by the ministerie of the

Gospel. Again, there is a Legall sorrow, which is a sorrow for sinne, in respect of the punishment: this is no grace, and it is wrought by the law. Euangelicall sorrow, is sorrow for sinne, because it is sinne. This indeede is a grace of God; but it is not wrought by the law, but by the preaching of mercy and reconciliation: and it followes in vs upon the apprehension of Gods mercie by faith. The law then being the cause of no good thing in vs, it may be demanded (I say) how we should be dead to the law, by the law? Ans. Though the law be not a cause of this death to the law, and so to sinne: yet it is an occasion thereof. For it accuss, and terrifis, and condemns vs: and therby it occasions, or vrgs vs to flie to Christ, who is the cause that we die to the law. As the needle goes before, and drawes in the third, which sowes the cloth; so the law goes before, and makes a way that grace may follow after, and take place in the heart. Thus must this place be vnderstood, and all other places that speake of the law in this manner: as Rom 7:8. &c.

The third point is, touching the end of our death to the law: and that is, that we may live to God. It may be demanded, what life this is, whereby we live to God? Answer: There is a natural life and a spiritual life. Natural life is that, which we receive from Adam by generation: and it is the function of natural faculties, in living, moving, use of senses, and reason. Spiritual life, is that which we receive from Christ by regeneration: and it is the action, motion, or operation of the spirit in us. This life is called by Paul, the life of God (Ephesians 4:18). And this is the life which he speaks of in this place. And it is described by many things. First, by the end, and use of it. For it serves to make us to live to God, that is, to the

honor and glory of God. And we live to God by living wisely, godly, justly (Titus 3:12). Wisely, in respect of ourselves: godly, in respect of God: justly, in respect of men.

That we may live wisely, we must observe two rules. The first: we must labor with all diligence, and with all speed, that we may be worthy to stand before the Son of Man at his coming. And therefore we must labor to be in Christ, having true faith and good conscience (Ephesians 5:15; Luke 21:36). Consider also the example of Paul (Acts 24:16). It is true wisdom to be wise for our souls, and for everlasting happiness: and it was the folly of the foolish virgins, that they did not furnish themselves with the oil of grace in time convenient. The second rule: we must in this world come as near heaven and the happiness of life everlasting, as may be (Psalm 3:14). And for this cause we must join ourselves to the assemblies where the word is preached, prayer made, and sacraments administered: for there is the gate of heaven. Consider the practice of Moses (Hebrews 11:25-26), and of David (Psalm 84:10). Again, being absent from heaven both in body and soul, yet we must have our conduct there, by the thought of our minds, and by the affections of our hearts (Philippians 3:21).

That we may live godly, seven rules must be remembered. The first: we must bring ourselves into the presence of the invisible God: yes, we must set our thoughts, wills, affections, and all we do in his sight and presence: and we must evermore remember whatever we do, that we have to deal with God himself. In this regard Enoch is said to walk with God (Genesis 5:24). Abraham and Isaac before God (Genesis 17:1; Genesis 48:15). And David (Psalm 116:9; Psalm 139 throughout). And Cornelius (Acts 10:33). And Paul (2 Corinthians 7:17).

The second: we must take knowledge of the will of God in all things, whether it be revealed in the word, or by any event. It is not enough to know God's will, but when time and place serves, we must acknowledge it (Romans 12:2; Colossians 1:10).

The third: we must bring ourselves in subjection to the known will of God, and captivate all our senses to it: and suffer God to set up his kingdom in us (Romans 12:1).

The fourth: when we have offended God, we must instantly humble ourselves before his majesty, confessing our offenses, and making earnest deprecation for mercy. Thus did Ezra (Ezra chapter 9), and Daniel (Daniel chapter 9), and David (Psalm 32:3).

The fifth: in all our miseries and adversities, we must be silent in our hearts, by quieting our wills in the good will of God (Psalm 4:4). Examine yourselves, and be still. (Psalm 37:7): be silent to Jehovah. Consider the example of Aaron (Leviticus 10:3), of David (Psalm 39:9), of the Jews (Acts 11:18).

The sixth: in all things we do or suffer, we must depend on the goodness, providence, and mercy of God, for the success of our labors, and for ease or deliverance out of misery. This is to live by faith: and, as Peter says (1 Peter 3:17), to sanctify God in our hearts.

The last: in all things we must give praise and thanks to God: and that for our miseries, and afflictions (Job 1:22); for in them, God mingles his justice, with mercy, whereas he might utterly condemn us.

That we may live justly in respect of men, two rules must be observed. The first: we must make God in Christ, our treasure and our portion, and his favor and blessing, our riches. Then shall not

the vile sins of avarice, and ambition, bear sway in us: and then shall we learn with Paul to be content in any estate (Philippians 4:11); because however the world go, we have our portion and treasure. The second, we must love God in loving of man: and serve him in doing service to men by the offices and duties of our callings. They which labor in their callings for this end to get riches, honors, and to set up themselves in this world, profane their callings, and practice injustice. For not self-love, but love to God, in duties of love to men, must bear sway in all our actions.

Thus we see what it is to live to God. Now we are all to be exhorted, to order our lives in this manner. For first of all, we are God's: and therefore we must glorify God both in our bodies and souls (2 Corinthians 6:20). Secondly, the end of our justification and redemption is, that we may live to God. And it is great wickedness to pervert the order of God, by living to ourselves and the lusts of our hearts. Thirdly, there be three degrees of life: one is in this life, a spiritual and a renewed life: the second in death, when the body goes to the earth, and the soul to heaven: the third, in the last judgment, when body and soul reunited, enter into the presence of God. Therefore that we may be saved, we must live to God in this life: for we can never come to the second degree of life, but by the first. And we must not imagine, that we can step immediately out of a lewd and wicked life, into everlasting happiness in heaven. Lastly, the grace of God in the ministry of the Gospel has appeared, and long taught us, and called upon us, to live to God. Therefore unless we be ashamed and confounded for our sins, and begin with all speed to live to God, it will be worse with us, than with Sodom and Gomorrah, and many other nations.

20 I am crucified with Christ: Thus I liue, yet not I any more, but Christ liues in me. And in that I now liue in the flesh, I liue by the faith of the sonne of God, who has loued me, and given himselfe for me.

Whereas Paul said before, I am dead to the law, here he declares the reason of it, when he says, I am crucified with Christ. Againe, here Paul sets downe the true preparation to spirituall life. For God first kills, and then he makes aliue. And the measure of spirituall life, is according to the decay of originall sinne. This preparation, stands in two things: the first is, fellowship with Christ in his crosse, and Passion, in these words, I am crucified with Christ. The second, is Ab[•]egation, or Annihilation (as some call it) in these words, Not I any more.

I am crucified with Christ.

For the better vnderstanding of these words, we must obserue, first, that Paul speakes not this of himselfe particularly, but he speakes in the person of the Christian Iewes, before whome he now reasons with Peter: in fact in the person of all believers. For all that believe are buried into his death. Rom 6:4. Secondly, it must be obserued, that Paul speakes this of himselfe not as he is a man consisting of bodie and soule, but as he is a sinner carrying about him the bodie of sinne. Rom. 6. v. 6. Further, it may be demanded, upon what ground he should say, I am crucified with Christ? Ans. There be two reasons of this speech. One is, that Christ upon the crosse, stood not as a priuate person, but as a publicke person, in the roome, place, and stead of all the Elect: and therefore when he was crucified, all believers were crucified in him; as in the Parliament, when the Burgesse gives his voice, the whole corporation is said to consent by him, and in him. The second reason is

this. In the conuersion of a sinner, there is a reall donation of Christ, and all his benefits to vs: and there is a reall vnion, whereby euery beleeuer is made one with Christ. And by vertue of this vnion, the crosse and passion of Christ, is as verily made ours, as if we had been crucified in our own persons. Hereupon Paul says in the time present, I am crucified with Christ; There are like phrases in Paul, We are dead with Christ: we are risen with him: we sit with him in heauenly places. Eph 2:6. Col 3:1. and they are in the same manner to be expounded. Moreouer, the benefits that arise of this communion with Christ in his passion, are two. One is, justification from all our sinnes, Rom 6:7. The second, is Mortification of sinne by the vertue of the death of Christ, after we are ingrafted into him. Thus much of the meaning.

The use. Superstitious persons take occasion by the passion of Christ, to stirre vp themselues to sorrow, compassion, and teares, by considering the pitifull handling of Christ, the sorrow that pearced the heart of the virgin Marie, and the crueltie of the Iewes. But this is a humane use, that may be made of euery historie.

The right use is this: we are in minde and meditation to consider Christ crucified: and first, we are to believe, that he was crucified for vs. This being done, we must goe yet further, and as it were spread our selues on the crosse of Christ, believing and with-all beholding our selues crucified with him. You wilt say, this is a hard matter, I cannot doe it. I say againe, this is the right practise of faith: striue therefore to be settled in this, that the bodie of your sinne is crucified with Christ. Pray instantly by asking, seeking, knocking, that you maist thus believe. This faith, and perswasion, is of endles use. First, it is the foundation of your comfort. If you believe your selfe to be crucified with Christ: you shalt see your

selfe freed from the dominion of the law and sinne, from hell, death, and condemnation; and to your great comfort shall see your selfe to triumph ouer all your spirituall enemies. For this Christ does, Col 2:14. and you dost the same, if you be settled in this, that you are crucified with him. Secondly, upon this perswasion, you shalt feele the vertue of the death of Christ to kill sinne in you, and to raise your dead soule to spirituall life. When the Sunamites child was dead, Elisha went and lay upon him applying face to face, hand to hand, and foote to foote: and then his flesh waxed warme, and reuiued, 1. King. 4. 34. euen so applie your selfe to Christ crucified, hand to hand, foote to foote, heart to heart; and you shalt feele in your selfe a death of sinne, and the heat of spirituall life to warme and inflame your dead heart. Thirdly, if you believe your selfe to be crucified with Christ, you shalt see the lēgth, the breadth, the height, the depth of the loue of god in Christ. For your sinnes are the swords, and the speares that crucified Christ: and yet you have all the benefit of his passion. Lastly, if you canst believe that you are crucified with Christ, you shalt further be assured, that he is partner with you in all your miseries and afflictions, to ease you, and to make you to beare them. 1. Pet 4:13. Col 1:24.

The duties hence to be learned, are these. First, if you be crucified with Christ, then must you applie your heart to crucifie the bodie of corruption in you, by prayer, fasting, by auoiding the occasions, by abstaining frō the practise of sinne, and by all good meanes. Behold a man hanged upon a gybbet. You seest he has satisfied the law: and there is no further iudiciall proceeding against him: and withall you seest how he ceass from his thefts, murders, blasphemies: euen so if you canst behold your selfe spread upon the

crosse of Christ, and crucified with him, there will be in you a new minde and disposition, and you wilt cease from your old offences. Againe, being crucified with Christ, you must be conformable to Christ in your sufferings. He suffered in loue; and the more his passion increased, the more he shewed his loue: euen so in your afflictions and sufferings, your loue to God & man must be increased, though man be the cause of your afflictions. Secondly, Christ suffered in obedience: Not my will, butthy will be done: euen so in all your sufferings, you must resigne your selfe to God, and quiet your selfe in his will. Thirdly, Christ suffered in all humilitie, humbling himselfe to the death of the crosse: euen so we, in, and upon our afflictions, are to humble our selues under the mightie hand of God, confessing our sinnes, and intreating for pardon. Fourthly, he suffered in faith as man depending on his fathers goodnes, euen in the midst of his passion: euen so are we to doe. Fifthly, he went on constantly in his sufferings to the very death: euen so are we to suffer in the resisting of sinne euen to the shedding of our blood. Lastly, the principall care of Christ was, to see the fruit of his sufferings: so when we are distressed, our care must rather be to see the fruit of our distresse, then to seeke deliverance. This conformitie with Christ in his passion, is an infallible worke and token of the child of God, and a signe that we are crucified with Christ.

Againe, here we are to take notice of the false faith of many men. They can be content to believe that Christ was crucified for them: but there they make a pause: for they doe not believe that they are crucified with Christ. Their faith therefore is but halfe a faith: and their profession is according. For they have the forme of godlines without the power thereof. They thinke that they believe

the Articles of faith aright: but they are deceiued. For to believe in Christ crucified, is not onely to believe that he was crucified, but also to believe that I am crucified with him. And this is to know Christ crucified.

Lastly, here we are to consider the abomination of the Church of Rome. For it most abuss that, which is the greatest treasure in the world, namely, Christ crucified. For they make a very Idol of him, in that they worship him in, at, and before painted, and carued Crucifixes. For there is no such Christ in heauen or in earth, that wil be present when we pray, and heare vs at Crucifixes. Againe, they give Latria, diuine honor, to deuised and framed crucifixes: and thus they robbe Christ of his honor.

Thus much of our Communion with Christ in his passion: now followes the second part of preparation, namely, Abnegation. J liue, yet not I any more: that is, I liue a spirituall life, yet not as I as a naturall man. For in that regard, I carrie my selfe as a man crucified, or after the manner of a dead man, suffering nothing that is in me by nature, to raigne in me, that Christ alone may liue and raigne in me. Here is a notable dutie to be learned: we being crucified with Christ, must carrie our selues as men crucified: and that in three respects. First, in respect of corruption of sinnefull nature. For in regard of our sinnes, we are to esteeme our selues vnworthie of meat, drinke, sleepe, breathing: indeed we are to esteeme ourselues to be as vile as any of the creatures upon earth: and we are to denie vngodlines, and worldly lusts, not suffering any of them to raigne ouer vs. Secondly, we must carrie our selues as dead men, in respect of the good things that belong to nature, as honours, riches, pleasures, friends: all which in respect of preparation of minde, we must daily forsake for Christs sake, not suffering

any of them to take place in our hearts. Lastly, we must be as dead men in respect of our own reason and will, and we must tread them under foote, making Gods will, our wisdom, and will; and giving it lordship and dominion ouer vs, our own wills in the meane season lying dead in vs. Thus are we to carrie our selues as dead men: and we are to be carefull of it: that God may have pleasure in vs we must forget our own people, and our fathers house. Psal 45:10. That we may buy the pearle, we must sell all we have, our wills, our affections, and the dearest things in the world. He that would liue when he is dead, must die while he is aliue: and we must now lay out our selues as dead persons. Corruption of nature, reason, and will, must be dead in vs, that Christ alone may liue and raigne in vs.

The third point concerning spiritual life is, touching the original and wellspring thereof, in these words, that Christ may reign in me. For the better conceiving whereof, three points are to be observed. The first, that Christ is not only the Author, with the Father and the Holy Ghost, but also the Root of life, having life in himself that he may convey it to all that believe in him. He is the true vine, and we are the branches (John 15:1). He is an appointed head to his Church (Ephesians 1:22). He is the prince of life (Acts 3:15). He is a quickening spirit (1 Corinthians 15:45). And in this regard is he said to live in us, namely, as a root in the branch, or as the head in the members. The second point is, that there must be a union with Christ, before we can receive life from him, and he live in us. "If you abide in me, and I in you, you shall bring forth much fruit" (John 15:4). We must be grafted with him, before we can be conformable to his death and resurrection (Romans 6:5). And again, we must be taken out of the wild olive, and set in the true olive

(Romans 11:24). Thus much Paul signifies, when he says, Christ lives in me. Of this conjunction, two things must be noted. The first, that it is a substantial union, in that the person of him that believes, is united to the person of Christ. For we must eat the flesh of Christ, and drink his blood, before we can have life abiding in us (John 6:53), and our bodies are members of Christ (1 Corinthians 6:15). Again, this union is spiritual, because it is made by the bond of one spirit (1 Corinthians 12:13): by one spirit we are baptized into one body. And no man is to marvel, that we on earth should be joined to Christ in heaven. By civil contract man and wife are one flesh, though distant many miles asunder — why then may not we be joined to Christ by virtue of the covenant of grace? Considering no distance of place can hinder the being of the spirit of Christ in us. The third point is, that after this union with Christ, he must further communicate himself to us, before we can live by him, and he in us. To this purpose Saint John says, that God has given us life, that this life is in the Son, that he which has the Son has life (1 John 5:12). For the conceiving of this truth, two questions may be demanded. One, in what order Christ gives himself to us? Answer: Christ first of all, gives his flesh and blood, that is, himself — and then secondly, his gifts, namely the efficacy, and merit of his death. The institution of the Lord's Supper shows plainly, that we are not partakers of the benefits of Christ, unless first of all Christ himself be given to us. The second question is, how Christ can be said to live in us? Answer: He is not in us in respect of local presence, but by the supernatural, and special operation of his Spirit (1 Corinthians 6:17). The operation of the Spirit is threefold. The first is, when God imputes the righteousness of Christ to them that believe, and withal gives the right of eternal

life, and the earnest of this right, namely, the first fruits of the Spirit — whereupon justification is called the justification of life (Romans 5). The second is, vivification by the virtue of the resurrection of Christ (Philippians 3:10) — and this virtue is the power of the Godhead of Christ, or the power of the Spirit, raising us to newness of life, as it raised Christ from the death of sin — and by this power, Christ is said to live in them that believe. The third is, the resurrection of the dead body to everlasting glory, in the day of judgment (Romans 8:11).

Thus then the meaning of the words is evident: that Christ as a root, or head, lives in them that are united to him, and that by the operation of his Spirit, causing them to die to their sins, and to live to God. And again, it must be remembered, that Paul speaks this not privately of himself, but generally in the name of all believers. For he says (2 Corinthians 13:5): "Do you not know that Christ is in you, except you be reprobates?"

The use: hence it follows, that they which are true believers, cannot make a practice of sin — and again, that they sin not with the full consent, or swing of their wills. Because, Christ lives in them, and restrains the will in part. When they sin therefore, they sin not of malice, but of ignorance, or infirmity.

Secondly, the true believer, cannot wholly fall away from grace, because the life of Christ cannot be abolished. As Christ died but once, and for ever after lives to God — so they that are in Christ, die once to sin, and live eternally to God (Romans 6:10). The virtue, and power of God, that was shown in raising Christ to life, is likewise shown in quickening them that do believe (Ephesians 1:19). He therefore that is made alive to God, dies no more, but remains alive as Christ does.

Thirdly, they which are true believers, are a free and voluntary people obeying God, as if there were no law to compel them. For they have Christ to live in them. Read (Psalm 110:2). The spirit of life that is in Christ is also in them — and that is their law (Romans 8:2). It is the property of the child of God to obey God, as it is the nature, and quality of the fire to burn when matter is put to it.

It may here be demanded, how we may know that Christ liues in vs? Ans. By the spirit of God. 1. Ioh. 3. 24. And the spirit is knowne by the motions, and operations thereof. The first whereof, is a Purpose to obey God, according to all his commandements that concerne vs, with an inclination of our hearts to the said commandements. Paul says, he was sold under sinne: and yet withall he addes, that he delighted in the law of God according to the inward man. Rom 7:23. He that loues God, and keepes his commandements has the father and the sonne dwelling in him. Ioh. 14. 23. Let this be obserued. Pharaoh, when Gods hand was upon him, confessed he was a sinner and his people, and requested Moses, and Aaron, to let the people goe. But after God had withdrawne his hand, he returned to his old course. The like doe sicke men: they make promise to amend their liues, and they request their friends to pray for them: but when they are recouered, they forget all their faire promises. The reason is this. There is conscience in them; and by it they know themselues to be miserable sinners: but they want this purpose to obey God, and the inclination to his laws: and therefore indeede they hate not their sinnes, but rather the commandement of God. The second operation, and signe of the spirit, is a mind and disposition, like to the mind and disposition of Christ: which is to doe the will of God, to seeke his glorie, and to applie himselfe to the good of men in all duties of

loue. The third and last (to omit many) is to loue Christ for himselfe, and to loue them that loue Christ, and that because they loue Christ. This is a true signe, that we have passed from death to life. 1. Ioh. 3. 14. It may here be said, how can Christ be said to liue in vs, considering we are laden with afflictions and miseries? Where Christ liues, there is no miserie. Ans. In the midst of all miseries, the life of Christ does most appeare. Where naturall life decaies, there spirituall life takes place. 2. Cor 4:10. I beare in my bodie the mortification of our Lord Jesus, that the life of Jesus may be made manifest in me. Gods power is made manifest in weaknes. 2. Cor. 12. Againe, it may be said, if Christ liued in vs, we should not feelee so many corruptions as we doe. Ans. The life of Christ is conueyed to vs, by little and little. God hauing wounded and slaine vs, first bindes vs vp, then he revives vs, and the third day he raiss vs vp. Hos 6:1. Againe, nature feeles not nature, nor corruption feeles corruption, but grace: therefore it is the life of Christ in vs that makes vs feelee the masse, and bodie of corruption.

Furthermore, here we are to take notice of the common sinne of our daies. Men will not suffer Christ to liue in them, and to rule ouer them. It is reputed a small matter; but it is a grieuous offence. The Gentiles say, Let vs breake their bands and cast their cords from vs. Psal 2:2. And it is was the sinne of the Iewes to say, We will not have this man to raigne ouer vs, Luc. 19. 14. And therefore Christ says, bring them here, and slay them before me.

Lastly, here we learne our dutie: and that is so to liue, that we may be able to say with good conscience, that Christ liues in vs: we must seeke his kingdome above all things, and take his yoke on vs. It will be said, what must we doe that Christ may liue in vs? Ans. We must use the meanes appointed, meditation of the word,

prayer, sacraments: and withall we must spirituallie eate the flesh of Christ, and drinke his blood. Ioh. 6. 57. And that we may eate him, we must have a stomacke in our soules like the stomacke of our bodies, and we must hunger and thirst after Christ: and therefore we must feelee our own sinnes, and our spirituall pouertie, and have an earnest lust and appetite after Christ, as after meat and drinke. When Sisera was pursued by the armie of the Israelites, he cried to Iael and said, give me drinke, I die for thirst. Iudg. 4. 19. euen so we being pursued by the sentence of the law, by the terrors of hell, death, and condemnation; must flie to the throne of grace, and crie out, saying, give me of the tree of life, give me of the water of life: I perish for thirst. Then shall our wretched soules be quickned, and reuiued to euerlasting life. Math. 5. 6. Rev 21:6.

In the fourth place, here is set downe the Meanes of spirituall life, in these words, And in that I now liue in the flesh, I liue by the faith of the sonne of God, who has loued me, and given himselfe for me. And that the doctrine may the better appeare, I will stand a while to shew the meaning of them. By flesh, is ment the mortall bodie, or the fraile condition of this temporall life. Heb 5:7. and 1. Pet 4:2. And therefore to liue in the flesh, is to liue a naturall life by eating, drinking, sleeping. Further, Paul says that liuing in the flesh, he liued by faith: and for the better conceiuing of this, two questions may be demanded. The first is, Why a beleeuer is said to liue by faith? Ans. There be two causes. First, faith is an Instrument to vnite vs to Christ: and by meanes of this vnion, we receive life from Christ: for Christ dwells in our hearts by faith. Eph 3:17. Secondly, faith is a Guide, to order and gouerne tempo-

rall life, in all good manner according to the will of God. And this faith does, by a divine kind of reasoning framed in the mind, whereby it vrgs, and perswads to good duties. Rom 6:11.

The second question is, How men liue by faith? Ans. The child of God liues a double life in this world: a spirituall, and a temporall. The spirituall stands specially in three things; Reconciliation with God: renouation of life: and good workes. Now in our Reconciliation with God, we liue in this world onely by faith. For we have, and enioy pardon of sinnes, imputation of justice, and acceptance to life eternall, onely by meanes of our faith. Rom 4:4. & 5. 1.

Againe, in the renouation and change of our liues, we liue by faith. For our faith in Christ purifis our hearts, Act 15:9. partly, by deriuing holines and puritie from Christ to vs, who is our sanctification: and partly, by moouing and perswading of vs to holines and newnes of life. 1. Ioh. 3. 3.

Lastly, in the doing of euery good worke, we must liue by our faith. For first there must be a generall faith that the worke in his kind pleass God. Rom 14:25. Secondly, justifying faith must give a beginning to the worke. I believed, therefore I spoke. Psal 116:12. Thirdly, after the worke is done, faith must couer the defects thereof, that it may be acceptable to God. Heb 11:5.

Temporall life, stands in cares, or miseries: and miseries, are outward afflictions, or inward temptations. And in all our worldly cares, we are to liue by faith. For our care must be to doe our office, and the labor of our calling, with all diligence. This being done, we must there make a pause: and for the successe of all our prayers, and labors, we must cast our care on God. 1. Pet 5:7.

Likewise, in our afflictions we are to liue by faith. For our faith is to assure vs, that God according to his promise will give a good issue. 1. Cor 10:12. And though all temporall things faile vs, it makes vs retaine the hope of mercie and of eternall life. Thirdly, it makes vs waite Gods leisure for our deliverance. Isa 16:28.

Lastly, in our Temptations we are not to liue by feeling, but by faith: indeed against feeling, to rest on the bare promise of God; when we feele and apprehend nothing but the wrath of God. And thus we see how the beleeuers liues by his faith in this world.

It may be said, What is the faith we liue by? Answer is here made: It is the faith of the sonne of God. And saving faith is so called; because Christ is not onely the Author of it, and the object, or matter of it, but also the Reuealer of it. For there was a certaine faith in God, which was put into the heart of man in the creation, which also the morall law requirs: but this faith in the Messias, was not knowne till after the fall; and then it was reuealed to the world by the sonne of God.

Againe, it may be saide, What is this faith of the Sonne of God? Answer is here made: A faith whereby. I believe that Christ has loued me, and given himselfe for me.

These words then thus explained, are an answer to an obiection, which may be framed thus: Why shouldest thou say, that thou liuest not, but that Christ liues in you; considering you liuest in the flesh, as other men doe? Answer is made, Though I liue in the flesh, yet I liue by the faith of the sonne of God.

The use. Here first of all they are to be blamed, that liue by sense, like beasts: believing no more then they see, and trusting God no further then they see him. For, if a man whome we see and

know, make a promise to vs, we are comforted: yet if God, who is inuisible make in his word farre better promises (as he does,) we are not in like sort comforted. Againe, we put too much confidence in meanes. If we have good callings, house, land, liuing, we can then trust in God: but when meanes of comfort faile, we are confounded in our selues, as if there were no God. We are like the vsurer, who will not trust the man, but his pawne: euen so we trust not God upon his bare word, without a pawne. If he come to vs with a full hand, and with the pawne of his good gifts, and blessings, we trust him; els not.

Againe, they are to be blamed, that liue onely by the guidance of reason. For many dispute thus: I deale truly and iustly with all men, and liue peaceably with my neighbours: therefore God will have me excused. But there must be a better guide to euerlasting life; namely, faith in Christ: els shall we misse of our marke.

Thirdly, they deceiue themselues, that thinke they may liue as they list: and call upon God when they are dying, and so die by faith. It is well if they can die by faith: but that they may so die, they must liue by faith.

Lastly, they are to be blamed, that spend their daies in worldly cares, so as no good thing can take place. This is the life of infidels. And where true faith raignes, it cuts off the multitude of cares, and makes vs cast them on God.

Moreouer, here we see what we are to doe in perilous times, as in the time of plague, famine, sword, when present death is before our eyes: we must then liue by faith. When Noeh heard of the flood, he prepared such meanes as faith would affoord for the saving of himselfe, and his familie. Abraham, Isaac, Jacob, by faith li-

ued as pilgrimes in a strange land, and were content. Moses left Pharaos court, and feared not the wrath of the king: because by faith he saw him that was inuisible, Hebr. 11. 27. Daud in the feare of present death, comforted himselfe in the Lord his God, 1. Sam 30:6. When Iehosaphat knew not what in the world to doe, he lift vp the eyes of his faith to the Lord. 2. Chron. 20. 12. Christ in his agonie and passion of the crosse, by faith commended his soule into the hands of his father. Of the Saints of the New Testament, some were racked, some were stoned to death, and that by faith. Heb 11:36. We must therefore all of vs, learne to liue by faith: and for this cause we must acquaint our selues with the word, and promises of God; and mingle them with our faith: els shall the life of a man in the world be worse, then the life of a beast.

Againe, in these words [who has loued me, and given himselfe for me] the nature and propertie of justifying faith is set down, which is to Applie the loue of God, and the merit of the passion of Christ, to our selues. And therefore the Papists are deceiued, who say, that hope applis, and not faith. It may be alleadged, that Paul speakes these words priuately of himselfe. Ans. He speakes them in the name of all believers, Iewes and Gentiles. For (as we may see in the former verses) that which concerned Peter, and the rest of Christian Iewes, he applies to himselfe, least his speech should seeme odious.

Againe, it may be objected, that all believers cannot say thus, Christ has loued me, and given himselfe for me. Ans. If the minde be fixed on Christ: and there be also a will and indeauour to believe and apprehend Christ; there is faith indeede. For God accepts the true and earnest will to believe, for faith. We are not saved for the perfection of our faith, but for the perfection of the obedience

of Christ, which faith apprehends. The Israelites which looked upon the brasen serpent with one eye, or with a squint-eye, with halfe an eye, or dimme sight, were healed, not for the goodnes of their sight, but for the promise of God. The poore in spirit, are blessed. Now they are poore in spirit, who finde themselues emptie of all goodnes, emptie of true faith, full of vnbeleefe, and unfainedly desire to believe. So then if we greeue, because we cannot believe as we should, and earnestly desire to believe, God accepts vs for believers.

Againe, in these words [who has loued me, and given himselfe for me] S. Paul sets downe the reason or argument, which faith vss in the minde regenerate, to mooue men to liue to God. And the reason is framed thus: Christ lous you, and has given himselfe for you: therefore see you liue to God. Read the like, Rom 12:1. and 2. 4. and Psal 116:12.

By this we are to take occasion, to consider and to bewaile the hardnes of our hearts, who doe not relent from our euill waies, and turne to God upon the consideration of his loue in Christ. The waters of the Sanctuarie have long flowed to vs: but they have not sweetned vs, and made vs sauerie: therefore it is to be feared least our habitations be at length turned to places of nettles and saltpits. Eze. 7. 11.

21 I doe not abrogate the grace of God: for if righteousness be by the law, then Christ died without cause.

The meaning, Grace in Scriptures signifis two things: the free favor of God; and the gifts of God in vs. And where the holy Ghost intreates of justification, grace in the first sense, signifies the good will, and favor of God, pardoning sinnes, and accepting vs to life

everlasting, for the merit of Christ. 2. Tim 1:9. Eph 2:8. And in this sense is the word used in this place. And when Paul says, I doe not abrogate the grace of God; his meaning is, I doe not make void, or frustrate the grace of God in respect of my selfe, or in respect of other believers, by teaching the justification of a sinner by says alone. He addes, If righteousness be by the law; that is, if a sinner be justified by his own obedience, in performing the law, then Christ died without cause. The word [〈 in non-Latin alphabet 〉], freely, translated without cause, has a double signification. One is, when it signifies as much as without price, or merit. Math. 10. 8. You have received freely, give freely. The second is, when it signifies rashly, without just, or sufficient cause: as Psal 69:4. Mine enemies hate me freely, (as the Seuentie translate) that is, wrongfully, or without just cause. Thus here is Christ said to die freely, that is, in vaine, or without cause: because if we be justified by obedience to the law, then Christ died in vaine, to make any satisfaction to the law for vs.

These words are an answer to an obiection. The obiection is this: If you teach that a sinner is justified onely by his faith in Christ, then you abolishest the grace of God. The answer is negatiue. I doe not by this doctrine abrogate the grace of God. And there is a reason also of this answer: If we be justified by our own fulfilling of the law, then Christ died in vaine to fulfill the law for vs.

The use. First, let vs marke that Paul says, he does not abrogate the grace of God: and why? because he will suffer nothing in the cause of our justification to be ioyned with the obedience of the death of Christ. And hence we learne, what is the nature of grace. It must stand wholly, and intirely in it selfe. Gods grace cannot

stand with mans merit. Grace is no grace, unlesse it be freely given euery way. Rom 4:4. To him that worketh the wages is given, not of grace, but of desert. Rom 11:6. If election be of grace, then not of workes, els is grace no grace. Grace, and works of grace in the causing of justification, can no more stand together, then fire and water. By this we are admonished to be nothing in our selues, and to ascribe all that we are, or can doe, to the grace of God.

Againe, here we see our dutie, and that is to be carefull not to abrogate the grace of God to our selues. But how is that done? Ans. We must strippe and emptie our selues of all righteousnesse, and goodnesse of our own, euen to the death, and withall hunger and thirst after Christ and his righteousness. Math. 5. 6. Luk 1:35.

Thirdly, Paul here sets downe a notable ground of true religion; That the death of Christ is made voide, if any thing be ioyned with it in the worke of our justification, as a meanes to satisfie Gods justice, and to merit the favor of God. Therefore the doctrine of justification by workes, is a manifest errour. For if we be justified by the workes of the law, then the judgment of the holy Ghost is, that Christ died without cause. Againe, the doctrine of humane satisfactions is a deuice of mans braine. For if we satisfie for our selues, then did Christ by death satisfie in vaine. Thirdly, it is a false and wicked, (though a colourable inuention) to say, that Christ by his death merited, that we should merit by our workes. For if we merit by workes, Christ died in vaine to merit by his own death. This is the sentence of God, who cannot erre. Lastly, here we see the Church of Rome errs in the foundation of true religion: because it ioyns the merit of mans workes, and the merit of the death of Christ, in the justification of a sinner. And therefore, we may not so much as dreame of any reconciliation to be made with that reli-

gion; for light and darknes cannot be reconciled, nor fire and water. Here the Papists answer, that Paul in this text speakes against them, that looked to be justified by the naturall obseruation of the law, without the death of Christ. But it is false which they say. For Paul here speakes against Christian Iewes, who ioyned the law and the Gospel: and looked to be justified both by Christ, and by the works of the law: and not by workes of the law, done by strength of nature, but by works of grace.

CHAPTER 3



1 O foolish Galatians, who has bewitched you, that you should not obey the truth: to whom Jesus Christ before was described in your sight, and among you crucified.

That we may see how this chapter depends on the former, we must repeat the principal argument of the Epistle: If I was called of God, and my doctrine be true, then you should not have revolted to another Gospel: but I was called of God, and my doctrine is true: therefore you should not have revolted to another Gospel.

The first part of the minor, that Paul was called of God, was handled in the first and second chapters. The second part: that his doctrine is true, is handled in the third, fourth, and fifth: and is propounded in this verse. Moreover, the conclusion of the argument set down (Chapter 1, verse 6) is here again repeated, namely, that the Galatians should not have revolted to another Gospel. And withal Paul here notes the causes of their revolt: and they are two. One, is folly, O foolish Galatians. The other is, the deceit of false teachers, who has bewitched you?

Whereas Paul says, O foolish Galatians, that we mistake not his example; three questions may be demanded. The first is, In what respect he gives this hard judgment against them? Answer: Three

things are subjected to judgment, the doctrines of men, the lives of men, and the persons of men. Doctrines are to be judged by the word, and the lives of men: yet ordinarily, the persons of men are not to be judged. For the saying is true, that three things are not subject to judgment: the counsels of God, the Scriptures, and the persons of men. And in this place Paul gives judgment, not against the Galatians themselves, or against their persons, but against their new conceived doctrine, and against their practice in revolting.

The second question is, whether this judgment be righteous and true judgment? Answer: It is: because it is upon good ground. For first of all, Paul gives this censure, by virtue of his calling: because his office was to reprove and correct vice (Titus 1:9 and 2:15). Secondly, it was in truth. For indeed they overturned the passion of Christ: and therefore he could not call them less than fools. Thirdly, this judgment was given in love. For Paul intended, and desired nothing in this speech, but their good and amendment. Upon like grounds Isaiah calls the Israelites, people of Sodom and Gomorrah (Isaiah 1). Christ calls the two disciples, foolish, and slow of heart to believe (Luke 24:25). Paul calls the Cretans liars and slow bellies (Titus 1:12). But (Matthew 5:22) may be objected, where he is said to be in danger of a council, that says, You fool. Answer: The place is to be understood of them that charge men with folly, with a mind to reproach them, and in way of revenge: which, Paul in this place does not.

The third question is, whether we may use like judgment against men? Answer: Upon like grounds we may, if we have a warrant, and calling from God so to do. For all judgment is God's (Romans 14:10): if this judgment be in truth: if it be in charity, for

the amendment of the parties, and for the good of others. Otherwise, if these grounds fail us, we may not give judgment against any man, but must follow the judgment of charity which thinks no evil, hopes the best, and construes all things in the best part (1 Corinthians 13).

To come to the second cause, Paul says, Who has bewitched you? that is, who has deceived you, as if you were bewitched by some enchantments. Here Paul takes it for a confessed truth, that there is witchcraft, and witches. And that we may the better conceive his meaning, two questions are to be propounded. The first is, what is the witchcraft here meant? Answer: It is a Satanic operation, whereby the senses of men are deluded. For the devil can by certain means, delude and corrupt the fantasy, or the imagination; and cause men to think that of themselves, which is otherwise. There is a disease called Lycanthropia, in which, the brain being distempered, men think themselves to be wolves, and carry themselves as wolves. And in this disease the devil has a great stroke. Again, the devil can delude the outward senses, as the hearing, and the sight. Thus Jannes and Jambres turned their rods into serpents, before Pharaoh, and brought frogs, by deceiving the eye, and not in truth (Exodus 7 and 8). Thus the witch of Endor made a counterfeit of Samuel to rise out of the earth (1 Samuel 28).

The second question is, if this witchcraft be an operation of Satan, how men should be said to do it? For Paul says, who, or what man has bewitched you? Answer: Men do it by league, and confederacy with the devil. The enchanter charms by joining societies (Psalm 58:5). The devil seeks whom he may devour: and therefore, where he finds a fit person to work upon, he insinuates and offers himself. And after men be in league with him, he has a

word and sacraments for them, as God has: and he requires faith, as God does. And look as thieves, some lie in the way, some in the wood: and they in the way (when a booty comes) give a watchword to the rest, and then all are at hand together: Even so when men in league with the devil use charms, imprecations, curses, praises, superstitious invocations, according to his appointment, and other Satanic ceremonies, a watchword is likewise given to him, and he is straight at hand to do the intended feat. Thus, and no otherwise, are men said to bewitch, or delude the eye.

That which Paul says to the Galatians, if he were now living among us, he would likewise say to us, O foolish nation, who has bewitched you? We are wise in matters of the world: but in matters concerning the kingdom of heaven, the most of us are fools, besotted, and bewitched with worldly [reconstructed: cares] and pleasures, without sense in matters of religion, like a piece of wax without all form: fit to take the form and print of any religion. And we must take heed, lest this our foolishness, and intoxication of our senses, lead us headlong to perdition. And therefore we must learn the way of life in humility (Psalm 25:9). We must obey it, and in obedience we shall learn it (John 7:17). We must as heartily love the word of God, as in mind we conceive it; lest by not loving of it we be given up to strong illusions to believe lies (2 Thessalonians 2:10). Lastly, we must pray to God to be taught and guided by his word and spirit, in things pertaining to everlasting life.

To proceed further, the delusion or bewitching of the Galatians, is set forth by two arguments. The first is, the end, in these words, that you should not obey the truth. Before I come to the consideration of these words, a doubt must be resolved. For some man may say, that this Epistle is corrupted, because these

words are wanting in sundry translations, and editions of the Bible, and Jerome says, that they were not found in the copies of the Bible in his days. Answer: In the editions and translations of the Bible, there are sundry differences, and diversities of readings — and these differences are not the fault of the Scripture, but of the men which used to write out the Bible, for the Bible heretofore was spread abroad, not by printing, but by writing. Again, though in the books of the Bible there be sundry varieties of reading, yet the providence of God has so watched over the Bible, that the sense thereof remains entire, sound, and incorrupt, especially in the grounds of religion. And not the words principally, but the sense is the Scripture. And that which I say appears in this text — for whether these words be left in, or put out, the sense of the verse, is one and the same.

These words, that you should not obey the truth, are meant of the obedience of faith (Romans 1:5, and 16:28). And the obedience of faith is propounded to us without adding, detracting, or changing. And this the Galatians did not — for they added justification by works, to the doctrine of Paul, touching justification by faith alone — by which addition they depraved the truth, and showed that indeed they believed not the truth. Here let us observe the scope of all the malice of the devil, and that is, to hinder, or overthrow our faith. The first thing the devil aimed at in our first parents, was to overthrow their faith, and to cause them to doubt of the truth of God's word. The first temptation wherewith our Savior Christ was assaulted, was against his faith, as he was man: "If you be the Son of God you can cause these stones in your hunger to be made bread — but you cannot cause these stones to be made bread — therefore you are not the child of God." The devil desired to sift

out all the faith of the Apostles, and to leave in them nothing but the chaff of unbelief (Luke 22). The devil blinds the eyes of men that the light of the Gospel of Jesus Christ may not shine to them (2 Corinthians 4:4). This must teach us, that we must not only hold and know the true religion for the time, but also build ourselves upon our faith (Jude verse 20), and be rooted and established upon our faith and religion (Colossians 1:23) — and the rather, because it has been the manner of this nation, wickedly to change religion with the times. And that we may indeed be rooted upon our religion, we must not boast of the greatness and strength of our faith, but rather labor to see in ourselves a sea of unbelief — heartily to bewail it, and to strive to believe, and so to go on from faith, to faith.

The truth here mentioned, is the heavenly doctrine of the Gospel — so called for two causes. First, because it is an absolute truth without error. It is a principle not to be called in question, that the Apostles and Prophets, in writing and preaching, could not err. It may be said, they were men, as we are — and therefore subject to err, and be deceived in judgment. Answer: Judgment is twofold. One, conceived by the discourse of natural reason; the other, conceived by the apprehension of things revealed by God. In the first, the Apostles and Prophets might err, and be deceived — as Nathan and Peter were. In the second, they could not, because it was framed in them, by the inspiration, and instinct of the Holy Ghost. And therefore, they never erred, either in preaching or writing. The second cause why the Gospel is called the truth, is, because it is a most worthy truth, namely, the truth which is according to godliness (Titus 1). It may be said, what is the truth, and how shall we know it, considering there be so many dissensions?

Answer: First, make yourself fit to know, and then shall you know the truth. And you shall be fitted to know the truth, if you first of all give yourself to obey it. Read the golden text (John 7:17): obey, and you shall know.

The second thing, whereby the delusion of the Galatians is expressed, is the sign thereof, in these words, to whom Jesus Christ was described, etc. — that is, to whom I have preached the doctrine of salvation by Christ, in lively and evident manner, even as if Christ had been painted before your eyes, and had been crucified, in, or among you. And this is a manifest token that the Galatians were deluded, because they could not acknowledge the truth, when it was set forth to them (as it were) in vivid colors. And where Paul says, that Christ was before described, I refer it to the time before their revolt.

Here first, we are to observe, the properties of the ministry of the word. The first, that it must be plain, perspicuous, and evident, as if the doctrine were pictured, and painted out before the eyes of men. Therefore the Church of Rome deals wickedly, in keeping the Scriptures in an unknown tongue. For this is to cover from the people, what is to be painted before the eyes of their minds. Again, that kind of preaching is to be blamed, in which there is used, a mixed kind of variety of languages, before the unlearned. For this is a sign to unbelievers (1 Corinthians 14:22). And in this kind of preaching we do not paint Christ, but we paint out our own selves. It is a byword among us: it was a very plain sermon. And I say again, the plainer, the better.

The second property of the Ministry of the word, is, that it must be powerful and lively in operation, and as it were crucifying Christ within us, and causing us to feel the virtue of his passion.

The word preached must pierce into the heart, like a two edged sword (Hebrews 4:12). True prophecy judges men, discovers the things of the heart, and causes men to say, The Lord is within you (1 Corinthians 14:25). The scepter of Christ whereby he smites the nations, is in his mouth (Isaiah 11:4): that is, in the Ministry of the word (Jeremiah 15:19). And it is the same Ministry, which shakes heaven and earth (Haggai 2:5). By this it appears, that to take a text, and to make a discourse upon something in the said text, showing much invention of wit, and much reading, and human learning, is not to preach Christ in a lively manner. It will be said: what then? I answer with Paul, who is sufficient either for the speaking or doing of these things? Yet something may be shown. Know therefore that the effectual and powerful preaching of the word, stands in three things. The first is, true and proper interpretation of the Scripture, and that by itself: for Scripture, is both the gloss, and the text. The second is, savory and wholesome doctrine, gathered out of the Scriptures truly expounded. The third is, the application of the said doctrine, either to the information of the judgment, or to the reformation of the life. This is the preaching that is of power. Let all the sons of the Prophets think upon these things, and study to be doers of them.

Furthermore, two questions are here resolved. The first is, whether images be necessary in the congregations of the people of God? Answer: There are Christian images, and pictures, and they are very necessary. And these images, are sermons of Christ, and the right administration of the sacraments. For in them Christ is described and painted out to us. As for the painted and carved images of the Papists, we utterly detest them, as idols. They allege, that they are laymen's books: but Habakkuk says, they are doctors

of lies (Habakkuk 2:18). And where the lively preaching of the word is, there is no need of them. And therefore images were not established in churches in these West parts, till after 700 years. As long as the church had golden teachers, there were no wooden images: but when golden teachers did degenerate, and become wooden teachers, then came both golden and wooden images. It is further said, why may not we paint Christ in our churches with colors, as with words in sermons? Answer: The one, the Lord allows, namely, the description of Christ in speech. But the carving or painting of images in churches, and that for religious use, he condemns (Exodus 20:6).

The second question is, whether there be now in the church of God, any sacrifice or oblation of Christ? Answer: There is after a sort. For there is a lively representation of the passion of Christ, in the preaching of the word, and in the administration of the Lord's supper, as if Christ were yet in crucifying, and as though his blood were now distilling from his hands, and sides. As for the sacrifice of the Mass, it is an abomination, and a mere mockery. For there the Priest, when he says, Accept these gifts, etc., is become a mediator, between Christ and God: and the body and blood of Christ is offered in an unbloody manner; that is, blood is offered without blood: and the Priest, when he has offered Christ, eats up all that he has offered. Yet for this damnable oblation many stand: and the reason is; because they are bewitched, and enchanted with pretended shows of Fathers, councils, antiquity, succession, etc.

Lastly, here we learn, what is the duty of all believers; namely, to behold Christ crucified (Song of Solomon 3:11). O daughters of Zion, behold your king. But where must we behold him? Not in Roods, and crucifixes, after the Popish manner; but we must look

on him, as he propounds himself to us in the word, and sacraments. For thus is he the true object of our faith. And how must we behold him? By the eye of faith, which makes us both see him, and feel him, (as it were) crucified in us. Here note, that implicit faith, (which is to believe as the Church believes,) is a blind faith: for by it we cannot contemplate and behold Christ. And the common fault is here to be noted, whereby men neglect and pass by this contemplation of Christ. There is among us the evil eye that devours all it sees: there is the adulterous eye: but where is the eye of faith to behold Christ — where is the force of this eye to be seen which makes the thing which it beholds to be ours, and us like to it? We love to trick and paint our bodies, and some to set fine complexions on their faces (and therefore complexions at this day are made a kind of merchandise) but away with such vanities. If you love to be painted: I will tell you what you shall do. The office of the ministers is to describe, and paint out Christ to us: let them paint Christ crucified in the heart, and set up his image there, and then you shall have a favorable complexion in the eye both of God, and man.

That this contemplation of Christ by faith, may take more place, and be the better practiced, consider the use of it. First, by beholding Christ crucified, we see our misery and wickedness. For our sins are the swords, and spears which have crucified him (Zechariah 12:10). Secondly, this sight brings us true and lively comfort: for beholding Christ crucified, we see Paradise as it were in the midst of hell: we see the handwriting against us, canceled (Colossians 2:14): we see the remission of our sins, written with the heart blood of Christ, and sealed with the same. Thirdly, this sight of Christ makes a universal change of us. The Chameleon

takes to it the colors of the things which it sees, and are near to it: and the believing heart takes to it the disposition, and mind that was in Christ crucified, by viewing, and beholding of Christ. This sight makes us mourn and bleed in our hearts for our offenses, when we consider, that Christ was crucified for them: and it makes us love Christ, when we consider the love of God in Christ crucified.

Lastly, this thing must be a terrour to all the ungodly. For they have no care to behold Christ, but by their leud liues they crucifie him: and for this cause in the day of judgment, they shall see with heauie hearts, Christ to be their judge whome they have pearced. Reuel. 1. 7. Better therefore it is, now in the day of grace to behold him with the eye of faith to our comfort, then now to despise him, and then to behold him to our euerlasting shame, with the eye of confusion.

2 This onely would I learne of you, received you the Spirit by the workes of the law, or by the hearing of faith? 3 Are you so foolish, that after you have begunne in the spirit, you would now be made perfect by the flesh.

The sense of the words. When Paul says, this would I learne of you, he meets with the conceit of the Galatians, who thought themselves wise: and the effect of his speech is this: I have called you fooles: but it may be, that you thinke your selues wise, and me foolish: well, let it be so: then with all your wisdom teach me, and let me learne but one thing: and that is, by what meanes you received the Spirit. Touching the phrase, received you the Spirit, three things must be obserued. The first, that the Spirit sometimes signifies the essentiall spirit of the Father and the Sonne, as 1. Cor 12:4. There is a diuersitie of gifts, but one spirit. Sometimes

again, it signifies the effects, operations, or gifts of the spirit, as namely when flesh and spirit are opposed; as in this text. And further, when it signifies gifts, yet then the presence of the spirit is not excluded, but included. The second is, that here the Spirit signifies the spirit of adoption. Eph 1:13. Rom 8:16. The third is, that to receive the spirit, is not barely to receive the gifts of the spirit, (as we are said to have the sunne in the house, when we receive the beames of the bodie of the sunne being in heauen:) but in this receiving, there are two things. One is, that the spirit is present in vs; the other, that the same spirit testifies his presence, by his special operation, and gifts of grace. Paul says, Eph 4:30. Greeue not the spirit. Which is not meant of gifts, but of the very person of the spirit. And it must be remembred, that the effects and gifts of the spirit, presuppose the presence of the spirit. By workes of the Law, we are to vnderstand, the doctrine of justification by the workes of the law. By the hearing of faith, is meant the doctrine of the Gospel: hearing being put for the thing heard, namely, preaching: and faith, for the doctrine of justification by faith in Christ crucified. For faith signifies not onely the gift whereby we believe, but also that which is believed.

In the third verse, spirit signifies the operation of the spirit, whereby the inward man is renewed, and made like to God; or againe, the Exercises of the inward man: and flesh signifies outward things, or actions, that properly pertaine to the outward man, as circumcision, and such like. Thus 2. Cor 5:17. flesh, and the new creature are opposed. And Paul says, Rom 9:29. He is a Iew, that is a Iew within, in the spirit, hauing the circumcision of the heart. To begunne in the spirit, is to beginne in godlines and religion, inwardly in the exercises of the renewed heart.

The Resolution. In these words, is contained the first argument, whereby Paul proves the truth of his doctrine. It is framed thus: If you received the spirit by my doctrine, my doctrine is true and you foolish that adde to it, justification by the workes of the law: but you received the spirit by my doctrine: therefore it is true, and you deale foolishly that have added to it justification by workes.

The maior or first proposition, is not expressed, but the proof thereof in the third verse, thus: it is a point of extreame follie when you have begun in the spirit, to end in the flesh: therefore it is folly in you hauing received the spirit by my doctrine, to adde any thing to it of your own.

The use. When Paul says, Let me learne one thing of you, he notes the fault of the Galatians, and of sundrie others, who when they have attained to a certaine measure of knowledge in Gods word, are presently puffed vp with pride, and often thinke themselves wiser then their teachers. This was the fault of the Corinthians, 1. Cor 8:10. and of sundrie in our daies, who separate wholly from all our congregations, presuming to know that which they neuer learned of their teachers. That this ouerweening pride may not take place, we must ioyne the knowledge of our selues, with the knowledge of Gods word, and mixe our knowledge with loue. For loue edesies, and bare knowledge swells the heart.

Againe, here when it is said, received you the spirit? that is, you did not receive the spirit by the workes of the law, but by the hearing of faith. Here, I say, we see the difference betweene the law, and the Gospel. The law does not minister the spirit to vs: for it onely shewes our disease, and gives vs no remedie. The Gospel

ministrs the spirit. For it shewes what we are to doe: and withall the spirit is given, to make vs doe that which we are inioyned in the Gospel.

Here also we learne, that the preaching of the Gospel, is necessarie for all men, because it is the Instrument of God to conferre the spirit. Whole Peter was yet speaking, the spirit of God fell upon the Gentiles, Act 10:44. Paul says, his ministerie is the ministerie of the spirit, 2. Cor 4:5. saving the ministers and others. 1. Tim 4:16. And the most learned have neede of this ordinance of God. For suppose they have knowledge sufficient, yet have they neede of the spirit of God to guide, and gouverne them.

Further, let it be obserued, what is the scope of all our hearing, and teaching: namely, that we may receive the spirit of God: without which spirit, we can doe nothing.

Moreouer, Paul here sets downe an infallible argument, whereby we may be assured that the Scripture is the word of God. For the scriptures in their right use (which is in reading, hearing, meditation) have the divine and supernaturall operation of the spirit ioyned with them, to comfort in all distresses, and in the very pang of death, and to conuert the heart of man, making him in respect of righteousness, and holines like to God. This priuiledge have the Scriptures, Isa 59:21. and no word els.

Lastly, let us here observe the certain mark of true religion: and that is, that the preaching thereof confers the spirit of adoption. This does not the pretended Catholic religion of the Papists: it does not confer to men the spirit to assure them that they are the children of God; because it teaches that we are to be in suspense of our salvation. Again, by teaching human satisfactions, and merits,

it ministers the spirit of pride and presumption, as also the spirit of cruelty, and not of meekness: for they of that religion, commonly delight in blood: and there have been no wars, or seditions, or rebellions in Europe, for many ages, but they of the Romish religion, have been at one end of them.

When Paul says, verse 3, Began you in the spirit, etc., he teaches a divine instruction, that true godliness and religion stands in the spirit, that is, the grace of the heart, or in the exercises of the inner man, whether we respect the beginning, the middle, or the accomplishment thereof. The king's daughter is all glorious within (Psalm 45:13). True worshippers worship God in the spirit (John 4:25; Romans 1:12). He is a Jew, that is a Jew not without, but within in the spirit, in the circumcision of the heart (Romans 2:29). God's service and kingdom, stands in justice, peace of conscience, and joy in the Holy Ghost (Romans 14:17). He that is in Christ must not know him in any carnal respects, but be a new creature (2 Corinthians 5:17; Galatians 6:17). Baptism is not the washing of the spots of the flesh, but the promise that a good conscience makes to God. By this doctrine we see the fault of the world, which for the most part places religion in ceremonial performance of some outward duties. The Jew used to come to God with sacrifices, and to draw near to him with his lip, his heart being far from God. The Papist has turned the Apostolic, and Catholic religion, into a mass of ceremonies, borrowed partly from the Jews, and partly from the Gentiles. And the multitude among us, place their religion, in coming to the church, in outward hearing, in receiving the sacrament, in some kind of formal praying. These things may not be condemned, but the power and life of religion lies not in these things. Therefore we must not stand upon

outward and painted shows: but look what you are between God, and yourself; that only are you in religion. You pray in the church: but you may deceive the world in this. Tell me, do you pray at home? Do you pray in your own heart to God, by the spirit of prayer? Then you pray indeed. If you can approve your heart to God for any act of religion, then is it done indeed, else not. Remember this.

Furthermore, Paul here teaches that our after proceedings in religion, must be answerable to our first beginnings in the spirit. And hence we may be advertised of many things. First, here we must take notice of the folly of Popish religion. For it begins in God's mercy, and the merit of Christ: and it ends in our merits and satisfactions. Secondly, we must take notice of the common sin of our times. For in the practice of our religion we are deceived. We are not now that which we have been twenty or thirty years ago. For now we see the world abounds with atheists, Epicureans, libertines, worldlings, neuters, that are of no religion: and sundry that have heretofore shown some forwardness, begin to falter, and stagger, and to look another way. This is not to begin and end in the spirit: but to end in the flesh. We are in good time to amend this fault, lest if our former zeal be turned to present lukewarmness, God in his anger spit us out.

Young men must here be advertised as they grow in years and stature, so to grow up in good things, that both the first beginning, and the after proceedings may be in the spirit. Thus did Christ increase in grace, as he increased in stature.

Lastly, aged persons that have begun in the spirit, must look that they grow up in the graces of the spirit more than others, that they may end in the spirit. It is said of the angel of Thyatira, that

his love, service, and works, were more at the last, than at the first (Revelation 2:19): the same should be said of all aged persons. They which are planted in the house of God, bring forth fruit in their old age (Psalm 91:16). It is the commendation of the old man, that by reason of his manifold experience, he knows the father more than others (1 John 2:14). It is the praise of Anna, that she continually served God in fasting and prayer being 80 years old. When the outward man decays, the inward man should be renewed. I speak all this the rather, because aged persons are much wanting in this duty. For none commonly are so ignorant in the things of God as they: they begin in the spirit, but the affections of their hearts usually end in the love of this present world. But they must be warned, that as they go before others in age, so must they also exceed in the graces of the spirit. We use to say of children, God make them good old men: and it is well said. An old man is to be regarded: but specially, a good old man, who is more to be respected than twenty of younger years. Now aged persons when they grow in age, and not in the spirit, they lose their honor, for age is a crown of glory when it is found in the way of righteousness (Proverbs 16:31). Let them therefore pray with David, Forsake me not, O Lord, in mine old age (Psalm 71:9).

4. Have you suffered so many things in vain? if so be it be even in vain.

The interrogation, have you? is as much as, you have. Because the question in this place countervails a speech affirmative. And the words carry this sense: You have professed the Gospel, and you have suffered many afflictions for the same: but now have you revolted from the Gospel, and therefore all your former sufferings are void, or in vain.

The words [if they be in vain] are a limitation or qualification of that which was said before: and they carry this sense: Whereas I have said that your sufferings are in vain, I speak it not simply, but with some hope of your repentance: which if it be: then that which would be in vain, shall not be in vain.

In this verse, Paul sets down a second reason, to prove the proposition of his first argument, on this manner: If you received the spirit by my doctrine, then is my doctrine true, and you fools in revolting from it. For by this means the things which you suffered well, you now suffer in vain.

The use. When Paul says, Have you suffered, etc., he signifies to us the estate and condition of all believers in this life, that they must be bearers and sufferers. The reason. To this are we called (1 Peter 2:21): for we are called to resign all revenge to God, and therefore of ourselves to be bearers and sufferers (Matthew 5:39). Resist not evil. And we are called to imitate the passion of Christ, who suffered being innocent, and being reviled, reviled not again. Moreover, it is for our good that we should bear and suffer (1 Peter 1:6; Psalm 119:71). It may be demanded, What if my cause be good, must I then suffer? Answer: Indeed. The better your cause is, the better are your sufferings: they are blessed that suffer for righteousness. Paul commends himself by the multitude of his sufferings (2 Corinthians 11:13). Again, it may be demanded, how long we must suffer? Answer: Even to the shedding of our blood, if it be for the resisting of sin (Hebrews 12:4). Lastly, it may be said, how shall we be able to do this? Answer: God is faithful, and will not lay on us more than we shall be able to bear (1 Corinthians 10:3). By this we are admonished, not to make a reckoning in this world, of pleasure, and delight, as though the Gospel were a Gospel of ease,

and as we use to say, a gospel made of velvet; but every one of us must take up his own cross (Luke 9:23). If you will be my disciple, deny yourself, take up your cross: that is, the particular affliction, and misery, which God lays on you. Again, if in this world we must be sufferers by condition, then in dissensions, and differences, we may neither give nor take the challenge, but must be content to bear and put up wrongs, and abuses. Lastly, in these days of our peace, we must look for days of trial, and affliction. For as yet we have suffered little for the name of Christ. The harvest of the Lord has been among us, more than forty years: therefore (no doubt) the time of threshing, fanning, and grinding comes on, that as the martyr said, we may be good bread to the Lord. And that we may be able to suffer for the name of God, we must pray for this gift at God's hand. For power to suffer is the gift of God (Philippians 1:29): and we must observe the commandment of God, not to fear the terrors of men (Revelation 2:10; 1 Peter 3:14). And for this cause, we must (as Peter says) sanctify God in our hearts: being assured by our faith of the presence, protection, and providence of God.

When Paul says, Have you suffered so many things? he shows that we must endure manifold miseries in this life. Jacob said to Pharaoh, his days were few and evil. Many are the afflictions of the righteous (Psalm 34:20). Christ says, Take up your cross every day (Luke 9:23): and thereby he signifies, that every new day that comes over our heads, we must look for a new cross. And for this cause, it is not enough to be patient for a fit, but we must show all patience, and long suffering, and that with joyfulness (Colossians 1:11).

When Paul says, Have you suffered so many things in vain? he signifies, that our sufferings are of great use, unless our sins be the hindrance. It may then be demanded, what is the use of our sufferings? The Papists answer, that in our baptism or first conversion, Christ's sufferings do all, and abolish the whole fault and punishment: but if we sin after our conversion, then they say, Christ's sufferings abolish the fault, and the eternal punishment, and our own sufferings, abolish the temporal punishment. But this doctrine lessens, and obscures the mercy of God: and it must be observed, that Paul holds all their sufferings to be in vain, that seek remission of sins, or justification, in anything, outside of Christ.

Now we for our parts, make five other uses of our sufferings. First, they serve for trial of men, that it may appear what is hidden in their hearts (Deuteronomy 8:2). Secondly, they serve for the correction of things amiss in us (1 Corinthians 11:23). Thirdly, they serve as documents, and warnings to others, specially in public persons: thus David suffers many things after repentance, for his murder and adultery. Fourthly, they are marks of adoption, if we be content to obey God in them (Hebrews 12:7). Lastly, they are the trodden and beaten way to the kingdom of heaven (Acts 14:23).

When Paul says, If they be in vain, we are to observe his moderation. He reproves and terrifies the Galatians, yet so as he is careful to preserve the hope of mercy in them, and the hope of their amendment in himself. The like has been the practice of the prophets. Jonah preaches, yet forty days and Nineveh shall be destroyed: but withal he adds, It may be the Lord will repent, and turn from his fierce wrath (Jonah 3:9). Peter says to Simon Magus, You are in the gall of bitterness: but withal he adds, Pray God that

the thought of your heart may be forgiven you (Acts 8:21). See the like (Joel 2:14; Amos 5:15). And thus are ministers of the Gospel to temper and qualify their reproofs, and censures.

5 He therefore that ministers to you the spirit, and works miracles among you, does he do it by the works of the law, or by the hearing of faith?

These words are a repetition of the second verse, from where the exposition must be fetched. The words [and works miracles among you] are added: and they carry this meaning; That God gave to the Galatians, not only the spirit of adoption, but also other extraordinary gifts of the spirit, as to speak with strange tongues, to cure diseases, and such like.

Repetitions in Scripture are not idle, but of great use, and signify to us the necessity of the thing repeated, and the infallible certainty of it. The substance therefore of this verse must carefully be remembered, and that is this. You received the spirit by my doctrine: therefore it is true, and of God. The argument is of great use. For by it we come to an infallible assurance of the certainty of the Scriptures, and of true religion derived from there.

The Galatians are now revolted from Paul's doctrine, and they err in the foundation: and yet Paul says in the time present, He that ministers the spirit to you. Hence it appears, that falls of infirmity in the child of God, do not utterly extinguish the spirit, but only grieve, or make sad the spirit.

Again, Paul here teaches, that God is the only and proper author of miracles. For he that ministers the spirit, works miracles, namely God. A miracle is, a work above the strength of nature; therefore it can be effected of none but the author of nature. It may

be objected, the Apostles, Prophets, and others, had a gift to work miracles. Joshua commanded the sun to stand (Joshua 10:12): and Elijah commanded fire to come down from heaven (2 Kings 1). Answer: God never gave to any man power to work and effect a miracle, either mediately or immediately. The gift was the faith of miracles. The faith was grounded upon revelation: and the revelation was, that God himself would work such or such a miracle, when they prayed, commanded, or imposed hands. Men therefore properly, are but the mouth of God, and messengers to signify what he will do. Again, it may be objected, that the devil can work miracles. Answer: He can work a wonder, or things extraordinary, in respect of the ordinary course of nature. Thus he caused fire to fall from heaven: and he caused ulcers to arise in the body of Job, and that true ulcers. And this he did by the force of nature, better known to him, than all the world. But as for a true miracle, that exceeds the strength of nature, he cannot possibly do it: no not Christ himself, as man, though he be exalted above all men and angels. By this we see that they are deceived, who think that the devil can make rain, thunder, and lightning. Indeed when the matter of rain and thunder is prepared by God, he can hasten it, and make it more terrible: but rain, and thunder he cannot make: for that is indeed as much as any miracle. Again, it is a falsehood to think, that alchemists are able to turn baser metals, into gold. For it is a work of creation to turn a creature of one kind into a creature of another kind. It is also as foolish to imagine that witches, by the power of the devil, are able to turn themselves, into cats and other creatures. None can do this, but God that made the creature.

Here again we see the use of miracles, that is, to confirm doctrine in the Apostolic churches. That their use is further to confirm doctrine even at this day, it cannot be proved.

Lastly, here in the Galatians we see what an easy thing it is to fall from God, from our faith, and allegiance to him. They were taught by Paul: they had received the spirit of adoption: they were enabled to work miracles: and yet for all this, they fall away to another Gospel. They must be a looking glass to us. In peace we are now constant: but if trial shall come, our frailty shall appear. That our frailty and weakness may not be hurtful to us, we must remember two rules. One is, not to have a conceit of anything in us: but to hold our faith and religion in fear, as in the presence of God (Romans 11:20). The second, to take heed that there be not in us an evil, corrupt, and dissembling heart. For if our heart be naught, our faith cannot be good (Hebrews 4:12).

6 As Abraham believed God, and it was imputed to him for righteousness: 7 Know you therefore, that they which are of faith, are the children of Abraham.

The words, Even as Abraham, etc., have reference to that which went before, on this manner. You Galatians received the spirit by my doctrine: and my doctrine was the preaching of justification of faith without works: which doctrine is like and suitable to the example of Abraham, who believed God, and it was imputed for justice.

Here Paul sets down the second argument, whereby he proves the truth of his doctrine. And it is framed thus: As Abraham was justified, so are the children of Abraham. Abraham was justified by justice imputed, and apprehended by faith (verse 6). Therefore the

children of Abraham are thus justified. This conclusion is the principal question: it is not here expressed, but in the room thereof a declaration is made, who are the true children of God, namely, they that are of Abraham, in respect of faith.

That which is said here of Abraham, is a main ground concerning the justification of a sinner, in the books of the old and new Testament: therefore I will more carefully search the true interpretation of it.

Some expound the words thus: Abraham believed God, and the world reputed him for a good, and virtuous man. But if this be the right sense, then Paul is deceived, who brings this text to prove the justification of Abraham, not only before men, but also before God. Now virtue and goodness, which is in estimation among men, is not sufficient, to acquit and justify us, before God.

The second exposition is of the Papists, who by faith here understand, a general faith, whereby the articles of faith are believed. And by imputation, they understand reputation, whereby a thing is esteemed as it is indeed. And they teach that faith is reputed for righteousness; because (say they) faith formed with charity, is indeed the justice whereby a sinner is justified before God. But this exposition has its defects, and errors. For first of all, charity is not the form, or life of faith, but the fruit and effect of it (1 Timothy 1:5). The end of teaching is love out of a pure heart, good conscience, and faith unfeigned. It is objected, that as the body is dead without the soul, so is faith without works (James 2:26): and therefore that works are the life of faith. Answer: Saint James by faith, understands a pretended faith, or the profession of faith, as

appears by the words, verse 14: though a man say he has faith: and verse 18: show me your faith. Now of this profession of faith, works are the life.

Secondly, this exposition makes faith; or the act of believing, to be our whole and entire justice before God: whereas indeed if it be justice, it is but one part thereof. And in the act of believing, love cannot be included.

Thirdly, faith joined with charity, is not the justice whereby a sinner is justified. For our faith and love are both imperfect: and faith is imputed for righteousness without works (Romans 4:6): and therefore without charity. For this is charity to keep the commandments of God (John 15:10). Paul says, that the righteousness whereby we are justified, is by, or through faith (Philippians 3:9): and therefore our justice, and our faith, are two distinct things.

The third exposition is also from the Papists, that faith is reputed for righteousness: because it is reputed to be a sufficient means to prepare men to their justification: but this cannot be the sense of this place. For this was spoken of Abraham after he was justified, and therefore needed no preparation to justification.

Let us now come to the true sense of the words. In them I consider two things, Abraham's faith, in these words, Abraham believed God: and the fruit of his faith, in these words, and it was imputed to him for righteousness. Touching his faith, I consider three things. The first is, the occasion, which was on this manner. After the conquest of the heathen kings, Abraham was still in some fear: in this regard the Lord comforts him (Genesis 15:1). I am your buckler, and your exceeding great reward. But to this Abraham replies, I want issue: and the Lord answers, I will make your seed,

as the stars of heaven (Genesis 15:5). Now then look as God renews and enlarges his promise to Abraham, so Abraham renews his faith: and hereupon Moses, and Paul, say, Abraham believed God. God does not now enlarge his promises to us as to Abraham: nevertheless, the promises recorded in the Bible, are renewed to us partly by preaching, and partly by the use of the sacraments: and we accordingly are to renew our faith: especially in the time of fear, and danger.

The second thing is the object, or matter of his faith, and that is, the multiplication of his posterity. It may be said, how could Abraham be justified by such a faith? Answer: The promise of the multiplication of his seed, was a dependent of a more principal promise, I am your God all-sufficient (Genesis 17:1): and, I am your exceeding great reward (Genesis 15:1). In this carnal seed, Abraham specially respected (by the eye of faith,) the blessed seed of the woman. He therefore believed the promise of a seed, as it was a pledge to him of a thing more principal; namely, the favor of God, and as it was a means to effect the incarnation of the Son of God. In his example we are taught how we are to respect, and use earthly things: we are to respect them as pledges of God's favor: and to use them as means to further us to Christ, and to the attainment of our salvation.

The third point is, the property of Abraham's faith, which was a faith against hope. For he believed the promise of a seed, when his body was half dead, and Sarai was barren. In like sort we keeping true religion, and good conscience, must in all our temptations, crosses, miseries, infirmities, against reason, sense, and feeling, believe the promise of remission of sins, and life everlasting.

In the effect and fruit of Abraham's faith, three things must be considered. The first is, what is meant by imputation. To impute properly, is a speech borrowed from merchants: and it signifies to reckon, or to keep a reckoning of expenses, and receipts. Thus Paul says (Philemon 18): If he has done you any wrong, impute it to me: that is, set it on my reckoning. And this word is here applied, to the judgment of God. Because he is our sovereign Lord, and we are his debtors: and he does adjudge to men for their sins, either pardon, or punishment.

Imputation in God, is twofold: one, legal: the other, evangelical. Legal is, when God wills and adjudges the reward to him that fulfills the law. Thus Paul says (Romans 4:5): that the wages is imputed to him that works, and that of debt. Evangelical imputation is, when God accepts the satisfaction of Christ, our surety, as a payment for our sins. In this sense is the word, impute, taken ten times in the 4th chapter to the Romans, and in the same, is it used in this place.

The second point is, what is imputed? And it was imputed, that is, faith. Faith here must be considered two ways; first, as a quality in itself: and thus it is imperfect, and consequently cannot be imputed to us for our justification. Again, faith must be considered as an instrument, or hand holding and receiving Christ: and in this regard believing is put for the thing believed. And thus must this text be understood. It was imputed to him, that is, the thing which his faith believed was imputed to him by God: for the act of believing is not our justice, as I have shown.

The third point is, what is meant by righteousness? Answer: That which is called in Scripture, the justice of God, which is sufficient to acquit a sinner at the bar of God's judgment. Thus then the

sense is manifest: Abraham believed the promise of God, specially touching the blessed seed: and that which he believed, namely, the obedience of the Mediator (the blessed seed,) was accepted of God as his obedience, for his justification.

It is objected, that the obedience of Christ is to be imputed to none, but to Christ, who was the doer of it. Answer: It is to be imputed, that is, ascribed to him as to the author thereof: and withal because he did perform it in our room, and stead, and that for us, it is to be imputed to us.

Secondly, it is objected, that works are also imputed, as well as faith (Psalm 106:31). Phinehas executed judgment, and it was imputed to him for righteousness. Answer: There is justice of the person, and justice of the act. Justice of the person is that, which makes the person of man just. Justice of the act, is that which makes the act of the person just, and not the person itself. Now the Psalm speaks only of the justice of Phinehas's action: and the meaning of the words is this, that God reputed his action as a just action, whereas men might perhaps condemn it. This place therefore proves not that works are imputed for the justification of any man.

Thirdly, it is objected, that imputed justice was neuer known in the Church till 1500 yeares after Christ. Ans. It is false. Bernard says expressly, Death is put to flight by the death of Christ, and the justice of Christ is imputed to vs: and againe, the satisfaction of Christ is imputed to vs. Againe, sundrie of the Fathers, as Augustine, Hierome, Chrysostome, Theodoret, Anselme, entreating upon the text of Paul, 2. Cor 5:21. auouch, that the justice

whereby we are justified, is not in vs, but in Christ. And it is a received doctrine with them, that a sinner is justified by faith alone: now faith alone, presupposse an imputation of justice.

The use. Hence it followes, that there is no merit of mans works, either in the beginning, or in the accomplishment of our justification. For faith is imputed for justice to him that beleeveth and works not. Rom 4:5.

Againe, by this we see there is but one justification; and that the second, by workes, whereby a man, of a good man, is made better, is a meere fiction. For just Abraham is not justified by his good workes wherewith he abounded, but after his first justification, faith still is imputed to him for righteousness.

Thirdly, here we see what is that very thing, whereby we are to appeare just before God, and to be saved, and that is the Obedience of Christ, imputed to vs of God, and apprehended by our faith.

Lastly, here we see our dutie. God sits as a judge over vs: he takes a reckoning of vs, for all our doings: the law is an handwriting against vs: to some he imputes their sinnes, to some he remits them. We therefore must come into the presence of God, plead guiltie, and acknowledge our selues to be as bankrupts, and intreat him to graunt pardon to vs, and to accept the satisfaction of Christ for vs: then will God not impute our sinnes, but the obedience of Christ for our justification: and accept him as our suretie in life and death.

The declaration of the conclusion followes in the 9. verse, and it shewes who are the true children of Abraham. The meaning of the words must first be considered. To be of faith, is to be of

Abrahams faith, Rom 4:16. And to be of Abrahams faith, is to believe, and applie the promise of righteousnes and life euerlasting by Christ, as Abraham did: and to rest in it for our justification and salvation. v. 10. they are said to be of works, who doe the works of the law, and looke to be justified thereby: therefore they are of faith, who believe in Christ, & looke to be saved and justified thereby.

And they which thus believe with Abraham, are said to be his children. It may be demanded, how? Ans. Children of Abraham, are of two sorts: some by nature, some by grace. By nature are they which are of Abraham by the flesh, or naturall generation, as Ismael was. By grace, all believers are children of Abraham: and that three waies. First, by Imitation, in that Abraham is set forth to vs as a patterne, in the steppes of whose faith all true believers walke. Rom 4:12. Secondly, believers are children of Abraham, by succession, in that they succede him in the inheritance of the same blessing. Thirdly, they are children to him by a kind of spirituall generation. For Abraham by believing the promise of a seede did after a sort beget them. Indeede properly the promise and Election of God, makes them children: and Abraham by his faith believing the foresaid promise, receives them of God as his children. In this regard believers are called, children of the promise, Rom 9:8. and the seede, that is, of the faith of Abraham. Rom 4:16. Now then the meaning of the text is, that believers, though vncircumcised, are the children of Abraham. It may be said, what priuiledge is this? Ans. Great: for the children of Abraham are children of the couenant, Act 3:25. and children of God. Rom 9:8.

The use. In this verse Paul sets downe one thing, namely, the true marke of the child of Abraham, and that is, to be of the faith of Abrahā. Here then marke, first of all the Iewes, though descending of Isaac, are no children of Abraham, because they follow not the faith of Abraham. Secondly, the Turks are no children, though they plead descent from Agar sometimes, and sometime from Sara, tearming themselues Agarens, and Saracens. For they tread under foote the faith of Abraham. Thirdly, the Papist will nothing helpe himselfe by the plea of Antiquitie, Succession, and universall consent, except he can shew some good euidence that he is of the faith of Abraham, which he cannot. For this faith he has corrupted, as I have shewed. Lastly our profession of Abrahams faith, partly in teaching, and partly in hearing and in the use of the sacraments; is not sufficient to prove vs the children of Abraham. For not eueryone that says Lord, Lord, shall enter into the kingdome of heauen. Math. 7. 22.

Therefore we must labor to be indeede and in truth of the faith of Abraham, and to walke in the steppes of his faith. And to this end, we must do three things. First, we must have knowledge of the maine and principall promise, touching the blessing of God in Christ, and of all other promises depending on the principall: and we must know the scope and tenour of them, that we be not de-ceiued. Secondly, we must with Abraham believe the power, and truth of God, in the accomplishing of the said promises, or in the working of our vocation, justification, sanctification, glorification. Rom 4:21. Thirdly, we must by faith obey God in all things; shutting our eyes, and suffering our selues (as it were) to be led blind-fold, by the word of God. Thus did Abraham in all things, euen in actions against nature. Hebr. 11. 8. But this practise is rare among

vs. For there are three things which preuaile much among vs, the loue of worldly honor, the loue of pleasures, and the loue of riches: and where these beare a sway, there faith takes no place. It will be said, that faith is much professed. Ans. Faith was neuer more professed, yet there was neuer lesse true faith. For the common faith of men, is a false faith. For in some, it is conceiued without the meanes of the word, prayer, sacraments: and in others, it is seuered from the Purpose of not sinning. Now faith conceiued without the true meanes, and faith ioyned with the purpose to liue as we list, is nothing but presumption. And surely, this is the faith, though not of all, yet of the most.

Moreouer, that which Paul has said of the children of Abraham, he proves by the testimonie of the Galatians, in these words, Know you therefore, or you know: that is, upon the saying of Moses in the former verse, you your selues know this to be a truth, which I said. Marke here, Paul requires such a measure of knowledge in believers, that they must be able to judge of the gathering of this or that doctrine, out of this or that place of Scripture. This shewes the contempt of knowledge in these our daies to be great: for most men reiect the preaching of the Gospel, and content themselues with the teaching, and schooling of nature.

8 For the Scripture foreseeing that God would justifie the Gentiles through faith, preached before the Gospel to Abraham, saying, In you shall all the Gentiles be blessed. 9 So then, they which are of faith, are blessed with faithfull Abraham.

Against the argument in the two former verses, a doubt, or exception might be mooued, on this manner. We graunt, that they which are of the faith of Abraham, are justified as he was, so they be Iewes, and not Gentiles. Now this doubt, exception, or obiection

tion, Paul remooues in these verses, thus. Whē God said to Abraham, In you shall all the Gentiles be blessed; he signified, the justification euen of the Gentiles by faith: therefore all that are of faith, euen the Gentiles, are blessed of God, as Abraham was.

In the 8. verse, I consider three things; the occasion of the speach of God to Abraham, namely, Gods foreknowledge: the manner of his speach, the preaching of the Gospel to Abraham: and the testimonie it selfe, In you, &c.

Touching the occasion; first, it may be demanded, whether this foreknowledge in God, be a bare foreknowledge, seuered from the will of God, or no? Ans. No: Gods foreknowledge, is in all things ioyned with his decree, or will. If God should foresee things to come, and in no sort will or nill them, there should be an idle prouidence. Christ was delivered by the will and foreknowledge of God, Act 2:23. and the Iewes for their parts did nothing in the crucifying of Christ, but that which the hand, and counsell of God had determined to be done. Act 4:28. Neither is God by this doctrine made the author of sinne. For sinne comes to passe, not from the will of God, but according to his will: in that he foresees euill, and withall wills not to hinder the being of it: and euill not hindred, comes to passe.

Againe, it may be demanded, In what order the foreknowledge of God stands to his will. Ans. The foreknowledge of things that may possibly come to passe, goes before his will: the foreknowledge of things that shall certainly come to passe, followes the will, and decree of God. For things come not to passe, because they are foreseene; but because they are to come to passe, according to the will of God; therefore they are foreseene. Now then because fore-

knowledge in God, is ioyned with his will, and is alwaies a consequent of it, it is often put for the counsell, will, and decree of God; as in this place.

In this text, two things are to be considered of Gods foreknowledge. The first is, who, or what foresees? Answer is here made, The Scripture foresees: that is, God foresees, and the Scripture records things foreseene by him. Hence it appeares, that the writings of Moses are the word of God. For they foretell things to come 2000 yeares after, as the calling and benediction of the Gentiles in the seede of Abraham. In the same regard the writings of Paul are the word of God. For there he reueales and sets down in writing, more then 2000 yeares after, what was the intention of God, when he said to Abraham, In you shall all the Gentiles be blessed.

The second point is, what is foreseene? Answer is made, that God justifies the Gentiles, that is, God will as certēly justifie them in time to come, as if he had then done it, when he spoke the words. Some teach that the Predestination of God, is his decree, in which he purposs to redeeme, and justifie all men, of all ages, and times, so be it; they will believe. But I finde no such decree in the word. Here we see Gods decree, is onely to justifie all the Gentiles in the last age of the world. And thus the text of Paul must be vnderstood, God would have all men to be saved, 1. Tim. 2. namely, all men, or all the Gentiles in the last age of the world, and not all the Gentiles, of all ages, and times.

In the next place, the manner of the speech and testimonie of God must be considered, in that he is said to preach the Gospel to Abraham. Here marke the Antiquitie of the Gospel: and the markes of true religion, which for his substance was known not onely to the Apostles, but also to the Prophets, and Patriarks. So

ancient is the true way of life, and the doctrine of justification by faith without workes. Papists plead antiquitie for their religion: but in vaine: for the proper points and heads of their religion, were taken vp since the daies of Christ, some, 200 yeares after: some, 400. some, 600. some, 800. some, a thousand: and some, 1400 yeares after.

The third point, is the speach, or testimonie it selfe: In you shall all the Gentiles be blessed. In you, that is, in your seede, Christ, Gen 22:18. who is in your loynes: into whome the Gentiles are ingrafted by faith, and consequently into you. For they are the seede of Christ, Isa 53:10. who is the seede of Abraham. Againe, here it is said, All the Gentilis. but Gen 17:4. Abraham is called the father, not of all, but of many nations. Ans: He is the father of many, in respect of his fleshs and he is a father of all the Gentiles, in regard of his faith. Againe, it is vsuall in scripture, to put the word, All: for many Rom 5:15. 18. And the benediction here mentioned, comprehends all the spirituall graces of God, as vocation, justification, glorification, Eph. 1. v. 3.

The use. In that the Lord says, All the nations shall be blessed in Abraham, hence I gather, that the nation of the Iewes shal be called, and conuerted, to the participation of this blessing: when, and how, God knowes: but that it shall be done before the ende of the world, we know. For if all nations shall be called, then the Iewes.

Again, that which was foretold to Abraham, is verified in our eyes. For this our English nation, and many other nations are at this day blessed in this seed of Abraham. Upon the consideration of this, we are admonished of many things. First, we are to give to God great thanks and praise, that we are born in these days. For

many Prophets, and great Kings, desired to see that which we see, and could not obtain it. Secondly, we must every one of us in our hearts amend and turn to God, and unfeignedly believe in Christ, that we may now in the acceptable day be partakers of the promised blessing. The Lord said (Genesis 22:18), In your seed all the nations of the earth shall be blessed, or, bless themselves: because they shall use all good means, that they may be filled with the blessings of God. Thirdly, we must bless all, do good to all, and hurt none: for, we are heirs of blessings (1 Peter 3:8). Lastly, we must here mark our comfort: if we truly turn to God, and believe in the holy seed of Abraham, all things shall go well with us: God shall bless them that bless us, and curse them that curse us (Genesis 12:3).

The ninth verse, is the conclusion of Paul's answer: and it is in effect and substance one and the same with verse 7, and it signifies that all men that be of Abraham's faith, (though otherwise foreigners and Gentiles to Abraham,) shall be partakers of the same blessing of God with him. It may be said: How shall we have the same blessing, when we have not the like faith? Answer: God respects not the greatness of our faith so much, as the truth of it. And if faith errs not in its object: that is, if we make Christ crucified our Redeemer, and join nothing to him: if there be further, a will to believe, and to apprehend Christ, with care and constancy to increase in faith, and a purpose not to sin, God will accept this true and honest will, for the deed.

10 For as many as be of the works of the law, are under the curse. For it is written, Cursed is every one that continues not in all things written in the Law, to do them.

In these words, Paul sets down a second reason, whereby he proves that not only the Jews, but also the Gentiles, are blessed as Abraham was, by faith. And the reason is drawn from the contraries, thus. They that are of works, that is, that look to be justified by works, are under the curse. Therefore, they that are of faith, are blessed, or justified, with Abraham. Moreover, Paul adds the proof of this second reason, in the next words, and it is framed thus: They which fulfill not the law, are cursed: they which are of works, fulfill not the law: therefore, they are accursed.

Whereas Paul says, that they are under the curse, that will be of works, we see the whole world almost, walks in the way of perdition: it is a conclusion of nature, that we must be saved, and justified, by our works. The young Prince in the Gospel, said, Good master, what must I do, to be saved? The Jews would not be subject to the justice of God, but they established their own righteousness of the law (Romans 10:3). Our common people, and they that should be wise, say, they look to be saved by faith: but indeed, they turn their faith, to works. For what is their faith? Surely nothing else (as they say) but their good meaning, or their good dealing, or their good serving of God.

Hence again it follows, that the Papacy, or Popish religion, is the way to perdition, in that it prescribes, and teaches, justification, by works. On the contrary, our religion is the safest, and surest from danger, because it teaches the free justification of a sinner, by the blood of Christ. And this makes the Papists, in the day of death, to renounce justification by their works. Stephen Gardiner a bloody persecutor, being on his death bed told, of free justification by the blood of Christ, said; You may tell this to me,

but do not open this gap to the people. One of late in a public execution of justice, said, he would die a Catholic, and with that he added, that he looked to be saved only by the passion of Christ.

In the proof of the reason, three things are to be considered: What the curse is? Who are cursed? And when?

The curse is eternal woe and misery: and it is either in this life, in the end of this life, or in the life to come.

The curse in this life, is either within man, or without him. The curse within man, is manifold. In the mind there is ignorance of God, of ourselves, of true happiness, and of the means to attain to it. Again, there is a great difficulty with much pain to learn, and retain things, to be learned, and retained. And this is a curse of God upon our minds. In the conscience, there are manifold accusations; terrors, and fears, arising upon every occasion, and they are flashings (as it were) of the fire of hell, unless they be quenched in this life, by the blood of Christ. In the will, there is an inclination to all manner of sins, without exception. Again, there is hardness of heart, whereby the will of man is unpliant to that which is good, unless it be renewed. In the body there are more diseases, than the Physicians' books can express: and as many diseases as there be in us, so many fruits of sin there are (John 5:14).

The curse without us, is threefold. The first is, a spiritual bondage under the power of the devil: who by reason of sin, works in the hearts of unbelievers (Ephesians 2:2), and has the power of death (Hebrews 2:14).

The second, is an enmity of all the creatures with man, since the fall. And this appears, because when God receives us to be his people, he makes a covenant with all creatures, in our behalf

(Hosea 2:18).

The third contains, all losses, calamities, miseries, in goods, friends, good name. Read Deuteronomy 28.

The curse in the end of this life, is death, which is the separation of body and soul (Romans 5:13), and death in its own nature, is a fearful curse, and the very downfall to the pit of hell.

The curse after this life, is the second death: which is separation of bodie and soule from God, with a full apprehension of the wrath of God. And if the paine of one tooth, or finger, be oftentimes so great, that men rather desire to die; then liue? how great then shall the paine be, when all the parts of bodie and soule shall be tormented? And the eternitie of this death increass mans miserie. If a man might suffer so many yeares, as there are drops in the sea, and then have an end, it were some comfort: but when that time is expired, man is as farre from the end of his woe, as euer he was.

This in summe and substance is the curse here mentioned: and it were to be wished, that men would more thinke & speak of it, then they doe: then would there be more conscience of sinne.

The next point is, who are cursed. Ans. They which doe not all things written in the law. Here, is an Item for them, that will keepe some commandements, but not all. Herod would doe some things, at the motion of John Baptist, but he would not leaue his incestuous marriage, with his brothers wife. Mark 6:20. There be at this day that are very forward in good things: yet some of them will not leaue their swearing, some their lying, some their vncleannes, some their vsurie. But God will not part stakes with man: he will have all, or none. He that breakes one commandement, is guiltie of

all. Iam. 2. And there is good reason, that he which obaies, should obey in all. For where God renewes, he sanctifies throughout, and fills them with the seede of all grace, that they may performe obedience, according to all the commandements of the law.

Againe, he is cursed, that does not all things which the law prescribes; or if he doe them, yet does not continue in all. So then he is cursed, that breakes the law but once, and that onely in one thought: for such an one does not continue in all things. Now then O sinnefull man, what wilt you doe, to auoid the curse? for you have in thought, word, and deede, broken the law. Doest you thinke to appease the wrath of God with gold and siluer? the whole world and all things therein are the Lords. And you maist not thinke to hide or withdraw your selfe from the presence of God: for all must come and appeare before his tribunall seat, in their own persons. Neither may we thinke to escape, because God is mercifull: for he is as just, as mercifull. What wilt you then doe to escape this horrible curse? when you have done all you canst doe, you canst no way helpe or releue your selfe.

The onely way of helpe is this. You must flie from this sentence of the law, to the throne of grace for mercie; instantly asking, seeking, knocking at the gate of mercie, for pardon of your sinnes. And that you maist be encouraged to this dutie. consider with me, that at your first Purpose to amend, and to turne to God, your sinnes are pardoned in heauen. Dauid says, Psal 32:5. I thought I will confesse my sinnes against my selfe, and you forgauest me. Marke the speech, I thought. The prodigall child, Luk. 15. upon his purpose to returne to his father, (before he had indeed humbled himselfe in word) was received to mercie. When Dauid said, I have sinned, Nathan in the name of God said, Your sinne is forgien

you. It may be, you wilt say, the curse is absolute. Ans. The threatenings of the law must be vnderstood with an exception, which the Gospel makes, on this manner: The Law says, cursed is the transgressour: and the Gospel says, Except he repent. Ionas preached, yet fourtie daies, and Niniuie shall be destroyed: yet withall he addes an exception: It may be the Lord will repent of his fierce wrath. Ion. 5. 9. Againe, you wilt say, my sinnes are very grievous therefore I feare I shall not escape the curfe. Ans. Forgiuenes is promised without any limitation, to any number or kinds of sinne: (onely the sinne against the H. Ghost excepted.) Therefore appeale with boldnes in your heart to the throne of grace, intreat for forgiuenes as for life and death, and you shalt escape the curse.

The third point is, when is a sinner accursed? Ans. In present, in the time of this life. For the Lord says not, he shall be accursed: but, he is accursed. There be among vs whome no sermons or exhortations will amend: and such persons thinke themselues without the reach of any danger. For they thinke the time is very long to the last judgment. But they are deceiued touching themselues. For God with his own mouth has given the sentence, that they are accursed; there remaines nothing but the exequution. The halter is alreadie about their neckes: and there remaines nothing but the turning of the ladder. in fact the exequution is alreadie, in blindnes of minde, and hardnes of heart. He that beleeuues not, is alreadie condemned. Ioh. 3.

Lastly, a memorable conclusion of Paul is here to be obserued. That it is impossible for any man, within himselfe, for the time of this life, to fulfill the law of God. For Paul here takes it for a confessed and graunted conclusion: otherwise his argument will not hold: which must be framed on this manner. He which fulfills not

the law, is cursed: he which is of workes, fulfills not the law: therefore he is accursed. I further prove it thus. If we could fulfill the law, we might be justified by the law: but no man can be justified by the law, or by workes: therefore, no man can fulfill the law. Againe, Paul says, Rom 7:14. that the law was spirituall, requiring inward and spirituall obedience, and that he was carnall, and therefore not conformable to the law: that he was sold under sinne: that when he would doe good, euil was present: that he carried about him the bodie of death. And all this he says of himselfe, about twentie yeares after his own conuersion. Such as our knowledge is, such is our loue, to God and man. Now we know God onely in part: therefore we loue in part; and consequently we doe not fulfill the law. Againe, the Scripture puts all men, euen the regenerate, under the name of sinners to the very death: Isa 64:4. All our righteousnes is as a defiled cloth. Prou. 20. 9. Who can say, my-heart is cleane? Iob cannot answer God for one of a thousand, Iob. 9. The righteous man shall pray for the pardon of his sinnes in a time when he may be heard, Psal 32:6. If we say we have no sinne, we deceiue our selues. 1. Ioh. 1. 9. The Papists say, that all these places are meant of veniall sinnes. Ans. There are no veniall sinnes, which in their own nature, are not against the law of God, but only beside it. The stipend of euery sinne is death. Rom 6:23. If we were perfectly sanctified, and consequently fulfillers of the law in this life, then Christ should not be a Sauour, but an Instrument of God, to make vs our own Sauours. And to say this, is blasphemie. Lastly, that which man could doe by creation, so much the law requires at our hand: but man by creation could loue God with all the powers of his soule, and with all the strength of all the pow-

ers: which now (since the fall,) no man can doe. It remaines then for an infallible conclusion, that it is impossible for any man in the time of this life, to fulfill the law.

The use. This point serues notably to condemne the follie of the world. The Israelites say at Mount Sinai, that they will doe all things which the Lord shall command them. Exod 19:8. The young Prince said, that he had kept all the commandements from his youth. Mark 10:20. Our common people say, that they can loue God with all their hearts, and their neighbours as thēselues.

Secondly, this doctrine serues to confute sundrie Errours of the Papists, who blasphemously teach, that a man after justification, may fulfill the law in this life: that a man may for a time be without all sinne: that works of the regenerate are perfect, and may be opposed to the judgment of God: that men may supererrogate, and doe more then the law requires. The groūd of all these conclusions is this: They say, there is a double degree of fulfilling the law. The first is, in this life, and that is, to loue God truly, above all creatures, and to loue our neighbour as our selues, in truth. The second is, to loue God with all the powers of the soule, and with all the strength, of all the powers: and this measure of fulfilling the law, is reserued to the life to come. I will briefly consider the reasons and the ground of this blasphemous doctrine.

Obiect. I. God promifs the Israelites, that he will circumcise their hearts, that they may loue him with all their hearts, withall their soules, and with all their strength. Deut 30:6. And thus Iosua turned to God with all his heart, with all his soule, and with all his strength according to all the law of Moses. 2. king. 23. 25. Ans. The phrase [with all your heart] is taken in a double signification. Sometime it is opposed to a double heart, and then it signifies, a

true and vpright heart, without guile or dissimulation. Thus they of Zebulon are saide, not to fight with a double heart, 1. Chron. 12. 33. but with a perfect heart, v. 38. Where, marke the opposition, of an whole or perfect heart, to a double heart. In this sense are the places before named, to be vnderstood. Neuerthelesse, the whole heart, soule, and strength, in the summe of the morall law, signifies all powers of the soule, and all the strength of all the powers. Thus does Paul, Rom. 7. expound the law, when he faith, the law, is spirituall; and by the prohibition of lust, gives the meaning of the whole law. For concupiscence, or lust, comprehends the first thoughts, or motions.

Obiect. II. Noah is saide to be just and perfect, Gen. 6. and God commands Abraham to walke before him, and to be perfect, Gen 17:1. Paul says, Let as many as be perfect, be thus minded, Phil 3:15. Answ. There is a double perfection; perfection of parts, and perfection of degrees. Perfection of parts is, when a man has in him, after he is regenerate, the beginnings of all vertnes, and the seedes of all graces: by which he endeauours, to obey God in all his lawes and commandements. Perfection of degrees, is, when the law is fulfilled both in matter, and manner, according to the rigour of the law. Now the former places speake onely of the perfection of parts: and that is such a perfection in which we are to acknowledge our imperfection, and it is no more but a true and generall indeauour to obey God. Isa 38:1.

Obiect. III. Sundrie holy men are saide to fulfill the law: Dauid turned from nothing that God commanded him all the daies of his life, save in the matter of Vriah. 1. king. 15. 5. Zacharie and Elizabs walked in all the commandements of God, and that withoutre-proofe before God. Luk 1:6. Ans. There are two kinds of fulfilling

the law: one Legall, the other Euangelicall. Legall is, when men doe all things required in the law, and that by themselves and in themselves. Thus none euer fulfilled the law, but Christ, and Adam before his fall. The Euangelicall manner of fulfilling the law, is to believe in Christ, who fulfilled the law for vs: and withall to indeauour in the whole man, to obey God in all his precepts. And this indeauour ioyned with the Purpose of not sinning, is called the righteousness of Good conscience; and though it be not really a fulfilling of the law, yet it is accepted of God as a fulfilling of the law in all thē that are in Christ. For God accepts the indeanour to obey, for perfect obedience. Thus Dauid, Zacharie, Elizabs, and others, are said to fulfill the law.

Obiect. IIII. We pray that we may fulfill the law, when we say, Let your will be done in earth, as it is in heauen. Ans. We pray not that we may fulfill the law in this, but that we may striue as much as may be, to attaine to the fulfilling of the law. That is the scope of the petition. We desire not to be equall to the Angels, and Saints; but onely to imitate them more and more, and to be like to them.

Obiect. v. Rom 7:18. To will is present with me: therefore (say they) in will the law may be kept, though the flesh relent. Ans. When Paul says, that to will was present, he does not signifie that he could perfectly will that which is good. For his will being partly renewed, and partly vnrenewed, the good which he willed, he partly nilled; and the euill which he nilled, he partly willed.

Obiect. UI. Christ tooke out flesh, that the righteousness of the law might be fulfilled in vs. Rom 8:4. Ans. The righteousness of the law is fulfilled in vs, not because we doe all things required in the law, but because we have faith in vs, and by that faith we apprehend the obedience of Christ in fulfilling of the law.

Obiect. VII. Rom 13:8. Loue is the fulfilling of the law: and the regenerate loue their neighbours. Ans. If we could loue our neighbour as our selues, perfectly, we should then fulfill the whole law. But our loue is imperfect.

Obiect. UIII. He that is borne of God sinnes not: 1. Ioh. 3. he that sinnes not, fulfills the law. Ans. He that is borne of God sinnesnot, that is, he does not commit sinne, or make a practise of sinne. He may fall of frailtie, yet then he recouers himselfe, and does not keepe a course in sinning. This is the meaning of S. John.

Obiect. IX. The commandements of God are not grieuous. 1. Ioh. 5. Ans. They are not grieuous three waies; first, in respect of remission: because they that believe in Christ, have the transgression of the law pardoned. Secondly, in respect of imputation: because Christs obedience in fulfilling the law, is imputed to euery beleueuer. Thirdly, in respect of inchoation. For they that believe receive the spirit of God, wherby they are inabled to indeauour themselves to obey God in all his commandements. Otherwise in respect of our own personall obedience, they are a yoke that no man can beare.

Obiect. X. The workes of God are perfect, Deut 32:4. Good workes, are workes of God: therefore they are perfect. Ans. Workes, that are meere workes of God, which he works by himselfe, and not by man, they are all perfect: and thus must the text in Moses be vnderstood. Now good works, are works of God in vs: and withall they are our workes, hauing their beginning in the minde, and will of man: and hence they are defiled. For when the first and second cause concur in a worke, the said worke takes to it the condition of the second cause. Water pure in the fountaine, is defiled, when it passes by the filthie channell.

Obiect. XI. If God have given vs an impossible law, he is more cruell then any tyrant. Ans. When God first gaue the law, he also gaue power to fulfill the law. If the law be impossible, it is not Gods fault, but mans, who by his own fault has lost this power of keeping the law.

The ground before named of the double fulfilling of the law, one for this life, the other for the life to come, is false. For there is onely one generall, and vnchangeable sentence of the law, Cursed is euery one that continues not in all things written in the law to doe them.

I now come to other uses of the former conclusion. If the law be impossible, then must we seeke for the fulfilling of it, forth of our selues, in Christ, who is the ende of the law for righteousness, to them that believe. Hence it followes necessarily, that our justification must be by the imputation, or application of Christs justice to vs.

Because we cannot fulfill the law, we must make it a glasse to see our impotencie, and what we cannot doe: and it must be our schoolemaster to driue vs to Christ. And by our impotencie we must take occasion to make prayer to God for his spirit to inable vs to obey the lawes of God. Thus come we to be doers of the law, and no otherwise.

Againe, it may be demanded, (considering we cannot fulfill the law,) how our works can please God? Ans. In euery good worke, there is something that is Gods, and something that is ours alone. The defect of the worke is ours alone, and that is pardoned to the

beleueer. That which is good in the worke, is from God, and that he approous as being his own. And thus euery good worke, is said to please God.

Lastly, after that we have begunne to please God in obedience to his lawes, considering we fulfill them not, all boasting of our goodnes must be laid aside, and we must humble our selues under the hand of God euen to the death. Read the practise of Daud, Psal 143:2. and Psal 130:3. Iob. 9. 1.

11 And that no man is justified by the law in the sight of God, it is manifest. For the just lius by faith. 12 And the law is not of faith: but he that shall doe these things, shall liue in them.

The meaning. By the law] that is, the law not only ceremonial, but also judicial and moral. Indeed the occasion of Paul's disputation in this place, is taken from Circumcision, pertaining to the ceremonial law: but he enlarges his disputation, from one part to the whole law. For they which thought ceremonies necessary to justification, would much more think moral duties necessary. And that Paul speaks here of the moral, it appears by the 10th verse, where he alleges a sentence that specially pertains to the moral law: Cursed is everyone, etc. Again, the law may be considered, two ways, in the justification of a sinner: first, as it justifies without Christ. Secondly, as it justifies with Christ: and both ways it is excluded from justification, and here specially in the second regard. For the intent of the Galatians was, to join Christ and the law, in the work of our justification.

Before God] that is, in the judgment of God, before whose judgment seat we must all appear, and be judged.

The just shall live by faith.] The scope of these words is this. The Jews were oppressed by the Babylonians, and it was further told them by the Prophet, that they should be led into captivity, by the said Babylonians. Now in this distress of theirs, the Lord sets down the duty of the faithful Jews, namely, that they must stay themselves by their faith in the Messiah, and consequently, that they shall have safety in this life in the midst of all dangers, and in the end have eternal life. And Paul applies this text to his purpose, thus. Eternal life comes by faith: and therefore true righteousness before God is by faith. For righteousness is the foundation of eternal life: and therefore it is called justification of life (Romans 5:17).

The law is not of faith] The meaning of these words must be gathered, by the opposition in the latter part of the verse: but he that does these things shall live in them. And the meaning is this. The law does not prescribe faith in the Messiah: neither does it promise life to him that believes in the Messiah, but to him that does the things contained in the law.

In these words, Paul adds a new argument to the former, thus. Justice is by faith: the law is not of faith: therefore the law is not our justice. Or again, thus. He that is justified, is justified by faith: the law justifies no man by faith: therefore the law does not justify. The conclusion is first, in the 11th verse. The proposition is expressed, and confirmed by the testimony of the Prophet Habakkuk. The assumption is in the 12th verse.

The use. When Paul says, No man is justified by the law in the sight of God: he makes a double justification: one, before God: the other, before men. Justification before God is, when God repute a man just, and that only for the merit, and obedience of Christ. Justification before men, is, when such as profess faith in Christ,

are reputed just of men. By this distinction, Paul who says, that a man is justified by faith without works (Romans 3:28), and James, who says, that Abraham was justified by faith, and works (James 2:24), are reconciled: for Paul speaks of justification before God, as he himself expressly testifies (Romans 4:2), and Saint James speaks of justification before men, which is not only by the profession of faith, but also by works.

In the same sort, there is a double election. One special, whereby God knows who are his. The other, is more general, whereby we repute all men to be elect, that profess faith in Christ, leaving secret judgments to God. Thus Paul writes to the Ephesians, Philippians, etc. as elect. And the ministers of the word, are to speak to their congregations, as to the elect people of God.

In the same manner, there is a double sanctification: one before God, in truth (Ephesians 4:28), the other before men, in the judgment of charity. Thus men are said, to tread underfoot the blood of Christ with which they were sanctified (Hebrews 10:29). Thus all that are of right to be baptized, are holy and regenerate: not in the judgment of certainty, which is God's; but in the judgment of charity, which is man's: secrets always reserved to God.

Again, when Paul says, in the sight of God, he gives us to understand, that there is a universal judgment of God, before whom we must all appear, and be judged. And when Paul says in the time present, that God justifies (though not by works) he signifies, that this judgment is already begun upon us, even in this life. This must teach us, to walk in godly and holy conduct, in the fear of God: and to watch and pray, that we may be found worthy, to stand before God. Malefactors, when they are going to judgment, and when they

see the judge set: lay aside scorning, and consider what to say, or do. Now we are these malefactors: and we know that God has already begun to give judgment of us: and therefore we must prepare ourselves to make a good reckoning.

In the testimony of the Prophet our duty is set down, and that is, that we must in this world live by faith. That we may live by faith, we must do two things. One is, to choose the true God for our God: the second is, in our hearts to cleave to him, and that according to his word. First therefore, we must cleave fast to his commandments, by entering into the way of his precepts, and by walking in them. For this cause we must have always about us the eye of knowledge, to direct our steps in the ways of God, that we ever keep ourselves in our callings, that is the duty we owe to God and man. Secondly, while we stand in the ways of God, we shall be assailed with many temptations on the right hand, and on the left: therefore we must further cleave to the promises of God: believing his presence, protection, and assistance, in all temptations and dangers. And this our faith must be as it were a hand to stay us. Here two caveats must be remembered. One, that we must not prescribe to God the manner of his assistance: but leave it, with other circumstances of time, and place, to God. The second is, when all earthly things fail us, we must rest upon the bare word of God, and believe the promise of remission of sins, and life everlasting. This is to live by faith. And this duty must be practiced, when we are in the field to fight for our country: when we lie on our deathbeds: and when we are in any danger.

Mark further, Paul says, the just man lives by faith: he therefore that is justified continues to be justified by his faith: and therefore the second justification, that is said to be by our works, is

a mere fiction. And in that none lives by faith, but he that is a just man, we see that true faith is always joined with the purpose of not sinning, or with the justice of good conscience: and where they are severed, there is no more but a mere pretense of faith.

When Paul says [the law is not of faith] he sets down the main difference between the law and the Gospel. The law promises life, to him that performs perfect obedience, and that for his works. The Gospel promises life, to him that does nothing in the cause of his salvation, but only believes in Christ: and it promises salvation to him that believes, yet not for his faith, or for any work else, but for the merit of Christ. The law then requires doing to salvation, and the Gospel believing, and nothing else.

Object 1. The Gospel requires repentance, and the practice of it. Answer. Indeed the law does not teach true repentance; neither is it any cause of it, but only an occasion. The Gospel only prescribes repentance, and the practice thereof: yet only as it is a fruit of our faith, and as it is the way to salvation in which we are to walk, and no otherwise.

Object 2. The law requires and commands faith. Answer. The law requires faith in God, which is to put our trust in him. But the Gospel requires faith in Christ, the Mediator, God-man: and this faith the law never knew.

Object 3. In the Gospel there are promises of life, upon condition of our obedience. (Romans 8:13) If by the spirit you mortify the deeds of the flesh, you shall live. (1 John 1:9) If we confess our sins, God is faithful to forgive them. Answer. The promises of the Gospel are not made to the work, but to the worker: and to the worker not for his work: but for Christ's sake, according to his

work. As for example: promise of life is made not to the work of mortification, but to him that mortifies his flesh, and that not for his mortification, but because he is in Christ, and his mortification is the token or evidence thereof. And therefore it must be remembered, that all promises of the Gospel that mention works, include in them reconciliation with God in Christ.

Object 4. Faith is a virtue, and to believe is a work: therefore one work is commanded in the Gospel, and is also necessary to salvation. Answer. The Gospel considers not faith as a virtue, or work, but as an instrument, or hand, to apprehend Christ. For faith does not cause, effect, or procure our justification and salvation, but as the beggar's hand, it receives them, being wholly wrought and given of God.

This distinction of the law and the Gospel, must be observed carefully. For by it we see that the Church of Rome has erroneously confounded the law and the Gospel, for this many hundred years. The law of Moses (say they) written in tables of stone, is the law: the same law of Moses, written in the hearts of men by the Holy Ghost, is the Gospel. But I say again, that the law written in our hearts, is still the law of Moses. And this oversight in mistaking the distinction of the law and the Gospel, is and has been, the ruin of the gospel.

We must here further observe, that believing, and doing, are opposed, in the article of our justification. In our good conversation they agree: faith goes before, and doing follows: but in the work of our justification, they are as fire and water. Hence I gather, that to the justification of a sinner, there is required a special and an applying faith, for general faith is numbered among the works of the law: and the devils have it. This kind of believing

therefore, and doing, are not opposite. Again, hence I gather, that works of faith and grace, are quite excluded from justification; because the opposition does not stand between believing, and the works of nature: but simply, between believing, and doing.

Lastly, it may be demanded, why the Lord says, He that does the things of the law shall live; considering no man since the fall, can do the things of the law? Answer. The Lord since man's fall, repeats the law in his old tenor, not to mock men, but for other weighty causes. The first is, to teach us that the law is of a constant, and unchangeable nature. The second is, to advise us, of our weakness, and to show us, what we cannot do. The third is, to put us in mind, that we must still humble ourselves under the hand of God, after we have begun by grace to obey the law; because even then we come far short in doing the things which the law requires at our hands.

13 Christ has redeemed us from the curse of the law, when he was made a curse for us: (for it is written, Cursed is everyone that hangs on the tree.) 14 That the blessing of Abraham might come to the Gentiles, through Christ Jesus, that we might receive the promise of the spirit by faith.

Paul having proved the truth of his doctrine by various arguments, in the former part of this chapter, he here answers an objection, the occasion whereof is from the 10th verse. It may be framed on this manner: If they be accused that continue not in all things written in the law to do them, then all men are accursed: and the Gentiles are not partakers of the blessing of Abraham (as you have said.) Answer is here made, that to them that believe there is full redemption, from the curse of the law. And Paul for the better enlightening of his answer, here makes a description of

our redemption by four arguments. The first is the author: Christ has redeemed us from the curse of the law. The second is the form or manner of our redemption, in these words, When he was made a curse for us. And this form is further declared by the sign, in these words: for it is written, Cursed is everyone that hangs on the tree. The third argument is in the end, in these words, that the blessing of Abraham might come on the Gentiles. The last is also another end, that we might receive the promise of the spirit.

Touching the Author, in these words, Christ has redeemed us from the curse of the law, sundry things may be learned. First of all, comparing these words with the 10th verse, or comparing the answer and the objection together, we see and are to observe that the threatenings of the law are to be understood with an exception from the Gospel. All are cursed, says the law, that do not continue to do all things written therein, Except they have pardon, and be redeemed by Christ, says the Gospel. And thus are all curses of the law to be conceived, with a limitation or qualification, from the Gospel.

Again, in that Christ has redeemed us from the curse of the law, here is our comfort, that neither hell, nor death, nor Satan, has any right or power over us, so be it we do unfeignedly believe in Christ. For we are bought with a price. And for this cause, we must be admonished, not to fear any evil overmuch, as the revilings, and curses of evil tongues, witchcraft, the plague, pestilence, famine, the sword, or death. For the curse which makes all these, and many other things hurtful to us, is removed from them that are in Christ. And therefore all immoderate fear should be restrained.

Thirdly, our duty is, to glorify God and Christ, who has redeemed us, and that both in body and soul. The redeemed must live according to the will of their Redeemer (1 Corinthians 6:20). This is all the thankfulness that we can show to our Redeemer for his mercy.

Lastly, here an objection made by some, may be answered. If (say they) we were redeemed by Christ, being captives to the devil, the price of our Redemption was paid to him, and not to God. Answer: We were captives properly to the justice of God in the law, to the order whereof we stand subject: and by this means we are captives to the curse of the law, and consequently to the devil, who is the minister of God, for the execution of the said curse. And being captives to the devil, no otherwise than as he is the minister of God, for the [reconstructed: inflicting] of punishment: the price must not be paid to him, but to God, who is the principal, and has a sovereignty over him and us.

I come now to the form of our Redemption, Who was made a curse for us. For the better understanding of these words, four points are to be handled. The first is, what is this curse? Answer: A double death: the first of the body, the second of the soul. The first is, the separation of the body and soul. The second is, the separation of the whole man from God: not in respect of his universal power and presence (for the very damned have their moving and being from him,) but in respect of his favor, and special love, whereby God ceases to be their God. And this is death indeed, whereof the first is but a shadow: and this is the curse of the law.

The second point is, How Christ was a curse, or accursed, who is the fountain of blessedness? Answer: He is not so by nature: for he is the natural son of God: nor by his own fault: for he is the

unspotted lamb of God: but by voluntary dispensation: and therefore Paul says, he was made a curse. And he was made a curse, first, because he was set apart in the eternal counsel of the Father, Son, and Holy Ghost, to be our redeemer, and consequently to be a curse. In this regard, the Father is said to have sealed him (John 6:27), and he is said again to be preordained before all worlds (1 Peter 1:20), and given according to the counsel and foreknowledge of God (Acts 3:22). Secondly, he was made a curse, in that he was in time consecrated to be our Mediator and so a curse. And this consecration was first in his baptism, in which he put upon him our guilt, as we put off the same in ours; and secondly on the cross and passion, in which he took to him the punishment of our sin. And thus was he made a curse. It may be objected, that he is the Son of God: and therefore no curse. Answer: Christ must be considered as the Son of God, and again as our pledge and surety (Hebrews 7:22). In the first respect he was not accursed, but in the second.

The third point is, In what nature was Christ accursed? Answer: Whole Christ, God-man, or Man-God, was accursed. For the Lord of life (says Paul) was crucified, and consequently accursed (1 Corinthians 2:8). Yet this limitation must be added, that the curse was not upon the Godhead of Christ, but only in his flesh, or manhood. For he suffered (says Peter) in the flesh (1 Peter 4:1). Moreover, the soul of Christ was the more principal seat of the curse, as it was the principal seat of sin. Therefore the Prophet says, he made his soul an offering for sin (Isaiah 53:10), and Christ said, My soul is heavy to the death.

The fourth point is, How farre forth Christ was accursed? Ans. In the first death there are two degrees, separation of the bodie and soule, and the putrifaction of the bodie separated. And Christ entred onely into the first, and not into the second. For his bodie being dead indured no corruption. Againe, in the second death there are two degrees. The first is, a separation from God in sense and feeling: and the second, is an absolute separation from God. Into this second degree of death, Christ entred not, because he saide in the midst of his passion, My God, my God. And this absolute separation could not be without the dissolution of the personall vnion. Into the first degree of the second death, he entred: namely, into the apprehension and feeling of the wrath and indignation of God due to mans sinne. And this appeares by his bloodie sweat of thicke and clotted blood, by his complaint that he was forsaken: by his feares and sorrowes in the time of death, in which he comes short of sundrie Martyrs, unlesse we acknowledge that he indured further paines of death then euer they did: by his condition, in that he takes upon him the condition of the first Adam, who upon his fall was to indure the first and second death. Here two questions are to be demanded: the first, How and in what manner Christ suffered the wrath of God? Ans. He indured it willingly of his own accord: he did not onely in minde see it before his eyes, but also he felt it: it was laid and imposed on him, and he incountred with it: but it had no dominion of lordship ouer him. Act 2:24. The second is, How much he suffered of the wrath of God? Ans. The punishment he suffered was in value and measure answerable to all the sinnes, of all the Elect past, present, and to come: the Godhead supporting the manhood, that it might be able to beare, and ouercome the whole burden of the wrath of God. If it

be saide, that a creature cannot have an infinite apprehension of the wrath of God: I answer, it suffices that God laid infinite wrath upon him, and that he apprehended it according to the condition of a creature. For in so doing, he incountred with the whole wrath of God. One man in a breach, or at a bridge, may stand against an whole armie, and beare the brunt of it: why may not then the manhood of Christ supported by the Godhead, beare the stresse of the whole wrath of God? Against this doctrine, sundrie things may be objected.

Obiect. I. The Scripture ascribes all to the blood of Christ, and therefore to the death of the bodie. Ans. By blood, is meant a bloodie death: by the bloodie death, the death of the crosse: by the death of the crosse, a death accursed, or the death of the bodie, ioyned with the malediction of the law.

Obiect. II. The suffering of the anger of God was not figured in Sacraments or sacrifices. Ans. The beast, whereof the burnt offering was made, was first tied to the hornes of the altar: his blood then was shedde: and lastly he was all burnt upon the al[•••] to God: and hereby was figured the fierie wrath of God.

Obiect. III. Temporall death, or the curse for halfe a day cannot counteruaile eternall death. Ans. Yes, in Christ. For if man could suffer and ouercome punishment in measure infinite, he should not suffer eternally: but this no man nor angel can doe: and therefore man must suffer punishment for measure finite, for time infinite: because the punishment must be answerable to God, whose maiestie is infinite. Now Christ being God and man, suffered punishment indeed infinite: and therefore it was not necessarie that he should indure it eternally. Againe, here the dignitie of the person helps: for in that the Sonne of God suffered the curse of the law for

halfe a day, it is more, then if all men had suffered eternall death. Therefore the death of Christ in respect of the measure of the punishment, as also in respect of the value, and dignitie thereof, counteruailes death euerlasting.

Obiect. IV. It is hard to say, that Christ suffered the paines of hell. Ans. The Latin translation (commonly received,) has as much, that he could not be holden of the sorrowes of hell, Act 2:24. And there is no offence to say, he suffered the paines of hell, so farre forth as this suffering may stand with the puritie of his manhood, and with the truth of the personall vnion.

The use. Friers teach, that if Christ had pricked his finger, and let fall but one droppe of blood, it had bin sufficient to redeeme all the world. But they dreame. For Paul says, he was made the curse of the law, to redeeme vs. This had bin a needles worke, if a pricke in the finger, or any punishment without death, would have done the deede.

That Christ became a curse for vs, it shewes, the greatnes and horriblenes of our sinnes, it shewes the grieuous hardnes of our hearts, that neuer almost mourne for them: it shewes the vnspeakable loue and mercie of God, for which we are to be thankfull for euer, and that all manner of waies.

In that the Sonne of God became a curse for our sinnes, we are put in minde, to see, acknowledge, and consider them, and withall to bewaile them, and to humble our selues for them: and to detest them more and more, to the very death. For what is more worthie of hatred, then that which causse the Sonne of God to be accursed. They which believe that Christ by being a curse has redeemed them from the curse of the law, doe in truth die to all their sinnes,

and liue to God. Many indeede professing Christ, make no change of life at all: and the reason is, because a secret Atheisme makes them say in their hearts, There is no Christ, there is no curse, that was indured by Christ. Clense your hearts of this hidden Atheisme, and looke that inwardly in your spirits, you die to your sinnes, and liue to God.

In that Christ was obedient to his Father in bearing the curse of the law, we are taught in all things to subiect our selues to the will of God. Our obedience must not onely be in doing this or that, but also in suffering the miseries [••]d on us to the death: this is the best obedience of all, and the truest marke of Gods child, to obey in our sufferings.

Moreover, that Christ was accursed, it is confirmed by the sentence and decree of God: Cursed is everyone that hangs on the tree (Deuteronomy 21:23). The ground of this sentence is the sin of the malefactor: for whom God curses, he curses for his offence. And here it may be demanded, why he that is stoned to death is not likewise accursed? Answer: He also is accursed: but there are special reasons why the man hanged on the tree is cursed. First, among the Jews, they which were hanged, were most grievous malefactors, as blasphemers, and idolaters: and their punishment was accordingly, most grievous. Secondly, hanging (as among all nations, so among the Jews) was a most odious, and infamous death. Thirdly, God did foresee that the Messiah should die on the cross, and therefore he accursed this kind of death. If it be said, that there was no fault or offence in Christ; and therefore he could not be accursed: I answer, that he became sin for us, in that our sin was applied and imputed to him. It may be further objected, that the thief which repented, was not accursed, though he were

hanged on the tree. Answer: As a thief, he was accursed; as he was a thief, and repented, the curse was removed. For the law in the curses thereof, gives place to the Gospel: judgment yields to mercy: and the Gospel puts an exception to the law.

The use. If the malefactor hanged, be accursed, and defile the earth: how vile and accursed is the living malefactor, the blasphemer, adulterer, murderer, etc. who has entered no degree of punishment? Let this be considered, to terrify offenders.

Again, let us consider the scope of this law. Because he that hangs on the tree, is accursed: therefore says the law of God, he must be taken down, and buried. Mark the equity of this law: and that is, that things evil and accursed, are to be removed from the eye and sense of man. This charge the Lord gives of lesser matters, namely, of sights indecent, and unseemly (Deuteronomy 23:15). Again, we are commanded not so much as to name fornication, uncleanness, covetousness, resting, foolish talking, etc. (Ephesians 5:3). Here we are to be put in mind, that the Plays (commonly in use) are to be banished out of all Christian societies. For they do nothing else but revive and represent the vile and wicked fashions of the world, and the misdemeanor of men, which are things accursed, and therefore to be buried, and not once to be spoken of. Again, all evil in our example, whether in word, or in deed, must be buried, as much as may be: for it defiles, and is accursed.

Here it may be demanded, how this law of God, (he is accursed: therefore let him be taken down, and buried) stands with the order used in this and other countries, in which men are hanged in chains for the terror of the world? Answer: Judicial laws, if they have in them moral equity, and serve directly to reinforce the precepts of the Decalogue, are perpetual, and bind all

men, else not. As for the judicial determinations of this or that manner of punishment, they concern us not, but God has left every nation free, though not in respect of punishment, yet in respect of the manner and order thereof.

The third point, whereby our redemption is described, is the end thereof, that the blessing of Abraham, that is, righteousness and life everlasting, may come upon the Gentiles. Here two things are to be considered. The first is, from where comes the benediction of Abraham? Answer: From the cursed death of Christ. For thus are the words, He was made a curse for us, that the benediction of Abraham might come on the Gentiles. Mark here how God works one contrary by the other. In the creation, he made something, not of something, but of nothing: he called light out of darkness: he kills, and then makes alive (Hosea 6): he sends men to heaven, by the gates of hell: he gave sight by a mixture of spittle and clay, a fit means to put out sight. In the work of our redemption he gives life, not by life but by death, and the blessing by the curse. This shows the wisdom, and power of God: and it teaches us in the work of our conversion and salvation, not to go by sense and feeling; because God can, and does work one contrary, in, and by the other.

The second point is, where this benediction of Abraham is to be found. Answer: The text says, It is extant in Christ Jesus, who is as it were the storehouse of God's blessing, and the dispenser of it to all nations. In him are hidden all treasures of wisdom, and knowledge (Colossians 2). God and the Lamb are all things to all the Elect in the kingdom of heaven (Revelation 21). Here we see the right way to become rich: and that is, above all things to seek to be true and lively members of Christ: for if he be ours, we can

want nothing (Romans 8:32; Matthew 6:33; Psalm 34:10). This is a most sure way to procure to us all good things that he sees to be necessary for us. For Christ is the storehouse of the benediction of Abraham. Again, this must teach them that believe in Christ, to be content in any estate, be it better or worse, for true riches is the blessing of God; and this blessing is in Christ. This is the truth, if we could discern of things that differ. Thirdly, in our poverty, and in the midst of all our wants and losses, we must comfort ourselves. For though we lose never so much, yet we retain the principal, and that is Christ, who is the benediction of Abraham.

The fourth point is, another end of our Redemption, That we might receive the promise of the spirit by faith. For the better understanding of this, four questions may be demanded. The first is, what is meant by the promise? Answer: The promise of God made in the Old Testament, that he would pour out his spirit upon all flesh (Isaiah 44:3) and (Joel 2:28). And [reconstructed: he said], that this promise is fulfilled to the nations, when they believe. Mark here how the promises of God lie as void, dead, and of none effect, till the particular time of their accomplishment. God promises Jacob that his posterity shall be a great nation after 430 years: for which time they remain in thrall and bondage; but the very night after the former time was expired, nothing, no not the raging sea could stop their deliverance (Exodus 12:41). God promised deliverance after 70 years captivity to the Israelites in Babylon. When this time was expired, Daniel prayed, and at the very beginning of his supplications, the decree of God for deliverance came forth (Daniel 9:23). The vision of God (says the Prophet) is for an appointed time (Habakkuk 2:1), and so is the promise. This must teach us to be content, if after much praying, we find not the fruit

of our prayers: because there is an appointed time for the accomplishing of them. In this respect David says, that his eyes failed, and he was hoarse in praying (Psalm 69:4).

The second question is, what is meant by the giving, or sending of the spirit? Answer: Without any alteration or change of place, it signifies two things. The first is, order between the persons, whereby the Father, and the Son work mediately by the Holy Ghost, and the Holy Ghost immediately from them. The second is, that the Spirit does manifest his presence by divine effects in us. In this respect he is said to be sent, or given of the Father, and the Son.

The third point is, In what order is the spirit given? For it seems, that we first of ourselves believe, and then receive the spirit? Answer: Men are said to receive the spirit, when they receive some new gift of the spirit, or the increase of some old gift (John 20:22). Again, to speak properly, faith and the receiving of the spirit, are for time both together. For first of all, we hear the promise of God: then we begin to meditate, and to apply the said promise to ourselves, to strive against doubting, and to desire to believe: and in doing of all this, we receive the spirit. To believe, is the first grace in us that concerns our salvation: and when we begin to believe, we begin to receive the spirit: and when we first receive God's spirit, we begin to believe. And thus by our faith we receive the spirit: and thus also the spirit dwells in us by faith (Ephesians 3:17). And we must not imagine, that we may, or can believe of ourselves, without the operation of the spirit.

The fourth point is, for what end we receive the spirit? Answer: For six. For illumination of our minds (1 John 2:27; 1 Corinthians 2:12); for regeneration, whereby the image of God is restored in us

(John 3); for the government of our counsels, wills, affections, actions (Isaiah 11:1; Romans 8:14); for the effecting of that union, whereby we are united to Christ our head (1 Corinthians 6:17); for consolation (Romans 8:16); lastly, for confirmation in our faith, and every good duty (2 Corinthians 1:22; Ephesians 1:13).

This receiving of the spirit, is one special end of our redemption: and therefore it is most necessary for us, to have the spirit of God dwelling in us. If we have not the spirit, we are not Christ's: and without it, we can do nothing.

We must for this cause do such things, whereby we may obtain and receive a plentiful measure of God's spirit. Repent (says Peter) and you shall receive the Holy Ghost.

Again, we must carefully retain and preserve the grace of the spirit in us; by meditation in the word of God; by earnest and frequent prayer; by avoiding all such acts, in word, or deed, that may make a breach in conscience: for whatever offends conscience, quenches the spirit. Lastly, by savoring the things of the spirit (Romans 8:5), that is, by thinking on things spiritual, by affecting of them, and delighting in them.

15 Brethren, I speak as men do: though it be but a man's covenant, when it is confirmed, no man does abrogate it, or add anything thereto. 16 Now to Abraham and his seed were the promises made. He says not, and to the seeds, as of many; but, and to your seed, as of one, which is Christ. 17 And this I say, that the law which was 430 years after, cannot disannul the covenant that was before confirmed of God in respect of Christ, that it should make the promise of none effect. 17 For if the inheritance be of the law, it is no more by promise, but God gave it to Abraham by promise.

In these words, Paul meets with a second exception, or objection, made against that which he here principally stands upon: namely, that the blessing of Abraham is conveyed to the Gentiles, and that by Christ. The objection may be framed thus: The promise made to Abraham, cannot now pertain to the Gentiles, because the law was added to it, and by the law it is abrogated: and therefore the Gentiles are to be justified, and saved, by the observation of the law. To this objection, Paul makes a double answer. One is, that the promise cannot be abrogated: the second, that if it might be abrogated, yet the law cannot do it. The first he confirms on this manner: The Testament of God confirmed, cannot be abrogated: The promises made to Abraham and his seed, which is Christ, are his Testament confirmed: Therefore they cannot be abrogated.

The proposition is expressed in the 17th verse, and is confirmed by comparison, thus. The testament of man after it is confirmed, may not be abrogated: much less the testament of God (verse 15). The minor is propounded in the 16th and 17th verses. Now I come to speak of the words as they lie.

Brethreu] Paul had before called them fooles; and that iustly, because they fell from the doctrine which he taught them, to an other Gospel. And yet here he calls them brethren. And hence let vs learne, that in division of judgment and opinion, there must be no division but vnitie of affection. It is, and has bin alwaies the plague of the Church, that division of heart and affection, there takes place, where any division is in judgment, though men erre of infirmitie. This cuill causse more to be condemned for heretikes, then indeede ought to be: it maks schismes where none should be: it maks dissensions to be incurable; which otherwise might be cut

off. And therefore if dissensions in judgment arise, we must remember to suppress, enuie, hatred, pride, selfe loue, and let Christian loue beare sway.

Againe, here we see it is lawfull, to speake in Sermons as men doe, so it be done after the example of Paul, with these cautions. First, it must be done sparingly, and soberly, without ostentation. Secondly, it must be done upon a just cause, as when the sayings of men serue to conuince the hearers, and that in their consciences. Thirdly, a difference must be made betweene the word of man, and the word of God; least in adding one to the other, the word of God loose his grace, and excellencie. Lastly, Gods word onely must be the foundation of the doctrine which is taught, and the word of man is to be added, in respect of our infirmitie to give light, or to conuince.

That which Paul speakes after the manner of men, is a principle of law, or a conclusion of the light of nature, namely, that a Couenant or testament confirmed, may not be abrogated. Paul says, it is the propertie of them that are of reprobate mindes to be truce-breakers. Rom 1:30. Hence sundrie questions may be resolved. The first is, whether Legacies given to the maintenance of the Masse, may be applied to the maintenance of the true worship of God? Ans. The testator in the giving of such Legacies, has a double intention: one is general, and that is to preserue the worship of God: the other is special, and that is to preserue the idolatrie of the Masse. In this he errs, and therefore his will may be changed. For testaments vnlawfully made, may be abrogated. In the generall he erred not: and therefore the goods may lawfully be applied to the maintenance of the true worship of God. But it may be saide, that the next heires may recall them when the Masse is abolished. I an-

swer, no. Because they may still be applied to the publike good of the Church. The affection of the dead was good in this case, though there judgment was naught: and therefore regard is to be had of their affection and intent.

The second question is, whether we are to keepe couenant with heretikes, and enemies? Ans. indeed: for the principle, A couenant confirmed, may not be abrogated, is the conclusion of nature, which binds all men without exception, at all times, if the couenant be lawfull.

The third question is, what if damages and losses follow upon the couenant made and confirmed, must it then be obserued? Ans. Of couenants some are single, that is, bare promises, not confirmed by oath; and some againe are with oath. Againe, some couenants are meere ciuill, being made of man to man; and some are more then ciuill, being made of man to God, as contracts of marriage. Now if couenants be single couenants, and meere ciuill, then may they be changed by the makers, or by their successors, if hurts and losses arise. Yet if couenants be confirmed by oath, and if they be made to God, they may not be changed, so long as they are lawfull, though great losses insue. Read the example of Iosua, Ios. 9. 18. A good man swears, and changs not, though he lose thereby. Psal 15:4.

The fourth question is, whether a contract may not be dissolved, when one of the parties has a disease contagious in deadly manner, and incurable? Ans. If such a disease follow the contract, the marriage not consummate, we may presume that God does dissolve the contract. And the couenant dissolved by God, we may without daunger hold to be abrogated.

The last question is, whether the Church of Rome has not dealt wickedly in altering the last testament of Christ, when it ministrs the Lords supper under one kind? Ans. They sinne against the light of nature, which teaches vs not to abrogate the testaments of men, much lesse the testament of God. It is alleadged, that we receive whole Christ under one kind. Ans. True indeede. But we must consider the end of the sacraments is to signifie and represent, perfect nourishment, in, and by Christ: now perfect nourishment is not in bread alone, but in bread and wine: and by them both ioyned together, is signified, that Christ is the bread and the water of life: now to abolish the cuppe, is to abolish the principall use of the sacrament, and to lessen our comfort.

In the 16. verse Paul says, the promises were made to Abraham, in the plurall number: because they were sometime made to Abraham, sometime to his seede, and sometime to both: and they were often repeated to Abraham, and therefore are called promises, though in substance they are but one. The seede of Abraham here mentioned, is the seede not of the flesh, but of the promise, Rom 9:7. and this seede is first Christ Jesus, and then all that believe in Christ. For all these are given to Abraham as children by the promise and Election of God. Moreouer, this seede is not many (as Paul obserus) but one: that is, one in number. It is obiected, that the word [seede] is a name collectiue, and signifies the whole posteritie of Abraham. Ans. It does sometime, but not alwaies: for Eue says of Ss, God has given me an other seede, Gen 4:25. that is, an other sonne.

Lastly, it is said, that this one particular seede of Abraham is Christ Jesus. Here by the name Christ, first and principally the Mediatour is meant, and then secondly all Iewes and Gentiles be-

lieving, that are set and grasted into Christ by their faith. For Paul says, Rom 9:8. that the children of God, or, the children of the promise, are the seede of Abraham: againe, Gal 3:29. They which are of Christ, are the seede of Abraham. And the name, Christ, signifies not onely the head or Mediatour, God and man, but also the Church gathered partly of Iewes, and partly of Gentiles. The bodie (says Paul) is one, but the members are many: euen so is Christ, 1. Cor 11:12. that is, the Church of Christ. Againe, I beare in my bodie the remainders of the sufferings of Christ, Col 1:24. and the Church is called the complement of Christ. Eph 1:23. It may be objected, that by this means the seede of Abraham, is many, and not one: because Christ and all believers are the seede. Ans. They are all one in respect of one and the same blessing of God, which is first given to Christ, and by Christ to all that believe in him. All are one in Christ, Gal 3:28. and he gathers things in heauen and earth into one head. Eph 1:10.

It is here to be obserued, that the promises made to Abraham, are first made to Christ, and then in Christ to all that believe in him, be they Iewes, or Gentiles. This Conclusion is of great use. First, by it we learne the difference of the promises of the Law and the Gospel. The promises of the law, are directed and made to the person of euery man particularly: 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.

Secondly, by this we learne to acknowledge the communion that is betweene Christ and vs. Christ as Mediatour, is first of all elected, and we in him: Christ is first justified, that is, acquit of our sinnes, and we justified in him: he is heire of the world, and we heires in him: he died upon the crosse, not as a priuate person, but

as a publike person representing all the Elect, and all the Elect died in him, and with him. In the same manner they rise with him to life, and sit at the right hand of God with him in glorie.

Thirdly, here we see the ground of the Certentie of perseuerance, of all them that are the true children of God. For the office of Christ to which he is set a part, is to receive the promise of God for vs, and to applie it to vs. And this worke is done by Christ without impediment, and without repentance on his part. The seale and foundation of our salvation is this, that God accepts and knowes vs for his, 2. Tim 2:19. and that which concernes vs is, that we must worship God in spirit and truth, and depart from iniquitie.

Lastly, here is comfort against the consideration of our vnworthines. You saiest you are vnworthie of the mercie of God, and therefore hast no hope. And I say againe: dost you truly exercise your selfe in the spirituall exercises of faith, inuocation, repentance? be not discouraged: you must not receive the promise immediately of God, but Christ must doe it for you. Though you be vnworthie, yet there is dignitie, and worthines sufficient in him. If you say, that you must at the least receive the promise at the hand of Christ. I adde further, that he will not quench the flaxe that does but smoake, neither will he breake the bruised reede. He accepts the weake apprehension, if it be in truth. And our salvation stands in this, not that we know and apprehend him, but that he knowes & apprehends vs first of all.

v. 17. This I say] In the former verses Paul has laid downe two grounds: one is, that testaments of men confirmed, may not be abrogated: the other, that the promises were made to Abraham and his seede, which is Christ. Now, what of all this may some man say? Paul therefore addes these words, This I say, that is, the scope

and intent of all my speech is, to shew, that the couenant or testament confirmed by God, cannot be abrogated: and secondly if it might so be; yet that the law could not abrogate the testament, because it was given 430 yeares after the confirmation of the saide testament. And because it might be doubtfull what Paul meanes, when he says, the couenantconfirmed cannot be abrogated, he explains himselfe in the ende of the verse by saying, the promise cannot be made of no effect.

It is here to be obserued, that Paul says, the promise made to Abraham is a couenant, or, testament. It is a Couenant or compact, because God for his part promiss remission of sinnes and life euerlasting, and requirs faith on our part. In respect of this mutuall obligation, it has in it the forme of a couenant. It is also a Will, or Testament in two respects. First, because the promise is confirmed by the death of the mediatour, Heb 9:15. Secondly, the things promised, as remission of sinnes, and life euerlasting, are given after the manner of legacies, that is, freely, without our desert, or procurement. In this we see the great goodnes of God, who vouchsafes to name them in his testament, that have made couenant with the deuill, and are children of wrath by nature, as we all are.

Again, in that the promise is a testament, remission of sinnes, and life euerlasting, is a Legacie: and for the obtainment of the, we must bring nothing to God, but hunger and thirst after them, and make suit to God for them, by asking, seeking, knocking. Thus are all Legacies obtained, & there is no more required on our part, but to receive and accept them. And though we be neuer so vnworthie in our selues, yet shall it suffice for the hauing of the blessing of God, if our names be found in the Testament of God.

Againe, Paul says, that the promise made to Abraham is a couenant confirmed of God. It may be demanded, by what meanes it was confirmed? Ans. By oath. Heb 6:17. Againe, it may be demanded, to whome it was confirmed? Ans. To Abraham, as being the father of all the faithfull, and then to his seede, that is, first to the Mediatour Christ, and consequently, to euery beleeuer, whether Iew, or Gentile. For Abraham in the first making, and in the confirmation thereof, must be considered as a publike person, representing all the faithfull.

Here againe we see Gods goodnes. We are bound simply to believe his bare word; yet in regard of our weaknes, he is content to ratifie his promise by oath, that there might be no occasion of vnbeleefe.

Againe, here we are admonished to rest by faith on the promise of God, as Abraham did, when there is no hope. Some may say, I could doe so, if God would speake to me, as he did to Abraham. I answer againe, when God spoke to Abraham, in him he spoke to all his seede: and therefore to you whosoeuer you are, that beleeuest in Christ.

And hence we are to gather sure hope of life euerlasting. For in the person of Abraham, God has spoken to vs: he has made promise of blessing to vs: he has made couenant with vs: and he has sworne to vs. What can we more require of him? what better ground of true comfort? Hebr. 6. 17. 18.

Lastly, in that God thus confirms to vs the promise of life euerlasting, it must encourage vs to all diligence in the use of all good meanes, whereby we may attaine to the condition of Abraham: and

it must arme vs to all patience in bearing the miseries & calamities that fall out, in the strait way to eternal life

Further, Paul says, that the promise is a covenant confirmed, & that in respect of Christ: because he is the scope & foundation of all the promises of God: partly by merit, and partly by efficacie. By merit; because he has procured by his death and passion, remission of sinnes and life euerlasting. By his efficacie; because he seales vp to vs in our consciences, remission of sinnes, and withall restores in vs the image of God. The use. If Christ be the ground of the promise, then is he the ground and fountaine of all the blessings of God. And for this cause, the right way to obtaine any blessing of God, is first to receive the promise, and in the promise Christ: and Christ being ours; in him, and from him, we shall receive all things necessarie.

The second answer of Paul to the former obiection, is, that if the promise made to Abraham might be disannulled, yet the law could not doe it. And he gives a double reason. The first is drawne, from the circumstance of time. Because the promise or covenant was made with Abraham, and continued by God 430 yeares before the law was given: therefore says Paul, the law was not given to disannull the promise.

Against this reason it may be objected, that Abrahams seed, was but 400 yeares in a strange land. Gen 15:13. Ans. Moses speakes of the time that was from the beginning of Abrahams seede, or from the birth of Isaac to the giving of the law: and Paul here speakes of the time that was betweene the giving of the promise to Abraham, and the giving of the law: and that was 10 yeares before the birth of Isaac.

Againe, it may be objected, that the Israelites were in Egypt 430 yeares. Exod. 12. 40. The dwelling of the children of Israel, while they dwelled in Egypt, was 430 yeares. Therefore it seemes there was more time betweene the promise, and the law. Ans. The meaning of Moses in this place, is thus much: that the dwelling of the children of Israel, while they dwelt as pilgrims, was for the space of 430 yeares: and that in [•]art of this time they dwelt in Egypt as strangers. The words may thus be translated, The dwelling or Peregrination of the children of Israel, in which they dwelt in Egypt, was 430 yeares. And this peregrination beginnes in the calling of Abraham, and endes at the giving of the law.

In Pauls example, we see what it is to search the Scriptures, not onely to consider the scope of whole bookes, and the parts thereof; but to ponder and waigh, euery sentence, and euery part of euery sentence, and euery circumstance of time, place, person. This is the right forme of the studie of divinity to be used of the sonnes of the Prophets.

The second reason used by Paul, is in the 18. v. it may be framed thus. If the law abolish the promise, then the inheritance must come by the law: but that cannot be. He proves it thus: If the inheritance of life eternall be by the law, it is no more by the promise: but it is by the promise: because God gaue it to Abraham freely by promise: therefore it comes not by the law.

The opposition betweene the law and the promise, shewes that Paul in this Epistle speakes not onely of the ceremoniall, but also of the morall. For the greatest opposition is betweene the morall law, and the free promise of God.

Let vs againe marke here the difference betweene the law and the Gospel. The law promiss life but to the worker, for his works, or upon condition of obedience. The Gospel called by Paul, the promise, offers and gives life freely without the condition of any worke, and requires nothing but the receiving of that which is offered. It may be objected, that the Gospel promiss life upon the condition of our faith. Ans. The Gospel has in it no morall condition of any thing to be done of vs. Indeede faith is mentioned after the forme and manner of a condition; but in truth it is the free gift of God, as well as life eternall: and it is to be considered not as a worke done of vs, but as an instrument to receive things promised. This difference of the law and the Gospel must be kept as a treasure: for it is the ground of many worthie conclusions in true religion. And the ignorance of this point in the Church of Rome, has bin the decay of religion, specially in the article of justification.

Thirdly, we must here obserue, the opposition betweene the Law and the free promise of God, in justification of a sinner. For if life come by the law, it comes not by the promise, says Paul. And Rom 4:14. If they which are of the law are heires, the promise is of none effect. By this we see the Church of Rome ouerturnes and abrogates, the free promise of God. For they of that Church teach, that the first justification is by meere mercie: and that the second, is by the workes of the law. But the law and the promise cannot be mixed together, more then fire and water: the law ioyned with the free promise, disanulls the said promise.

Lastly, in that Paul says, God gaue and freely bestowed the inheritance by the promise, it must be considered, that this giving is no priuate, but a publike donation. For Abraham must be considered as a publike person: and that which was given to him, was in

him given to all that should believe as he did. Art you then a true beleueer? doest you truly turne to God? here is your comfort: the inheritance of eternall life is as surely your, as it was Abrahams, when he believed. For you are partaker of the same promise with him: and when God gaue him life, he gaue you also life in him. Againe, persons backward, and carelesse, must be stirred vp with all diligence to use all good meanes that they may believe truly in Christ, and truly turne to God. For so soone as they beginne to believe, and to turne to God, they are entred into the condition of Abraham, and if they continue, they shall sit downe with Abraham, Isaac, and Jacob, in the kingdome of heauen: and after this life, they shall rest in the bosome of Abraham. For that which was done to Abraham, shall be done to all that walke in his steppes.

19 Therefore then serues the law? it was added because of transgressions, vntill the seede was come to which the promise was made: and it was ordained by Angels in the hand of a Mediatour.
20 Now a Mediatour is not of one: but God is one.

Paul has proved before, that the law does not abolish the promise: his last reason was; because then the inheritance should be by the law: which cannot be. Against this reason in the 19 and 20 verses, there is an obiection made, and answered. The obiection is this. If life and justice come not by the law, the law then is in vaine. And this obiection is expressed by way of interrogation, Therefore then serues the law? The answer is, in the next words, It is added for transgressions, that is, for the reuealing of sinne, and the punishment thereof, and for the conuincing of men touching their sinnes. Rom 3:19, 20. Moreouer, Paul sets downe the time or continuance of this use of the law, when he says, till the seede came to which the promise was made: that is, till Christ come and accom-

plish the worke of mans redemption. Here two questions may be demanded. The first is, whether the law serue to reueale sinne after the cōming of Christ? For Paul says, it is added for transgressions, till Christ. Ans. The law serues to reueale sinne, euen to the end of the world: yet in respect of the legall or Mosaicall manner of reuealing sinne, it is added, but till Christ. For the law before Christ did conuince men of sinne, not onely by precepts and threatnings, but also by Rites and Ceremonies. For Iewish washings, and sacrifices, were reall confessions of sinne. And they were an handwriting against vs, as Paul says. And this manner of reuealing sinne, ended in the death of Christ. Col 2:14. Againe, the Ministerie of condemnation which was in force till Christ, at his comming is turned into the Ministerie of the spirit, and of grace. 2. Cor 3:11. For under the law there was plētifull reuelation of sinne, with darke and small reuelation of grace: but at the comming of Christ, men saw heauen opened, and there was a plentifull reuelation of sinne, with a more plētifull reuelation of grace, and mercie. And in this respect also the law is said to be till Christ.

The second question is, whether the seede of Abraham were before Christ or no? Ans. All that followed the steppes of Abrahams faith before Christ, were his seede. Yet were they not, that seede, that is, the principall seede, who is Christ, who is the seede blessed in himselfe, and giving blessednes to all other. And the believers that were before Christ or after him, are the [•]eede of Abraham, in respect they are set into Christ, who is principally the seede mentioned in this text.

When Paul says, ordained by Angels in the hand of a Mediatour, he makes a declaration of that which he had saide before by an Eudent signe, on this manner. That the law serues to

discouer transgressions, it appeares by this, that the Iewes could not abide to receive the law immediatly from God, but it was delivered by Angels, and received by the hand of a Mediatour: and this argues mans guiltines, and his disagreement with God; because a Mediatour is of two, at the least, and of two being at difference betweene themselues.

The law is said to be ordained or disposed by Angels: because they were attendants on God in the Mount, when the law was delivered. Secondly, they were witnesses and approouers of the deliuerie. Thirdly, it may be, the voice of God whereby the law was published in the hearing of all the Israelites, was vttered and pronounced by the ministerie of Angels: for the holy Ghost says, the word spoken by Angels was stedfast, Hebr. 2. 2. that is, the law. It may be said, all this proves not, that Angels ordained the law. Ans. Often in Scripture, the worke or action of the principall Agent, is ascribed to the instrument, or minister. The Saints are saide to judge the world, 1. Cor. 6. whereas indeede they are no more but witnesses and approouers of this judgment. In the same manner Timothie is said to save himselfe and others, 1. Tim 4:16. The last trumpet is sounded by Angels, Matth. 24. 31. and it is called the voice of an Archangel, and the trumpe of God. 1. Thess. 4.

Moreouer Paul says, the law was delivered by the hand of a Mediatour, that is, of Christ, (as some thinke:) but that cannot be: for the hand of a Mediatour, signifies the ministerie and seruice of a Mediatour, and this seruice is inferiour to the seruice of Angels: because the law was delivered by Angels, and received of them by a Mediatour. Therefore the Mediatour here mentioned, is Moses, who stood betweene the people and God, in the deliuerie of the law. Deut 5:5. It may be objected, that there is but one Mediatour

Christ, 1. Tim 2:8. Ans. Mediatour of reconciliation is onely one, and that is Christ: and Moses is a Mediatour onely in the relating and reporting the law from God to the Israelites.

Paul addes, that a Mediatour is not of one, that is, that euery Mediatour is of two at the least, and of two at variance, and disagreement. And he says further, that God is one: that is, alwaies the same and like himselfe without change. And the reason of the speach is this. Paul has taught that the law was given by a Mediatour, and that this declared a difference betweene God and man. Now it might be said, where is the fault in this difference, and who is the cause of it? Paul says, not God, but man: because God is alwaies one and the same.

The use. In that the law is for transgressions, we are taught to examine and search our hearts, and liues by the law of God. Zephan. 2. 1. Fanne you, O nation, not worthie to be loued. Lam 3:40. Let vs search our hearts, and turne againe to the Lord. That we may the better examine our selues, foure rules must be obserued.

The first, when any one sinne is forbidden in any commandement of the law, under it all sinnes of the same kind are forbidden, all causes of them, and all occasions.

The second, a commandement negatiue includes the affirmatiue, and binds vs not onely to abstaine from euill, but also to doe the contrarie good.

The third is, that euery commandement must be vnderstood with a curse annexed to it, though the curse be not expressed.

The fourth is, that we must especially examine our selues by the first and last commandements. For the first forbids the first motions of our hearts against God, and the last forbiddes the first motions of our hearts against our neighbour; though there be no consent to doe the euill which we thinke. Paul says of himselfe, that the commandement, You shalt not lust, was it that especially humbled him. Rom. 7.

According to these and other rules, (which now I omit) we must with speciall care examine our selues. The want of this dutie, causs men to rot away in their sinnes, without remorse or true repentance: and it is the cause that so many men profit so little in hearing the word preached; because they know not what sinne meanes, neither can they search aright their consciences and liues.

Moreouer, after we have begunne to practise this dutie; we must often (as occasion shall be given) renew it to the end. Consider Dauids example. Psal 119:59.

Where Paul says, that the law is added till Christ, we see that the Legall ministerie of death is abolished now; and that we are under the Ministerie of the spirit and life. And for this cause we in these last daies, that are Ministers of the word, must preach the doctrine of salvation plainly, to the very consciences of men. 2. Cor 4:1. Againe, the people of these daies ought to abound in knowledge, and their obedience should be answerable to the measure of their knowledge. And, if after much preaching in these daies of light, the Gospel be hid, (as it is to very many, who remaine still in ignorance, and disobedience) it is a fearefull signe to them of their condemnation. 2. Cor 4:4.

In that the law of God was ordained or delivered by Angels, we are put in minde to reuerence it, and to esteeme it as a treasure. Secondly, we are to feare to breake the least commandement of the law: because the angels that were ordainers of the law, doe no doubt, obserue the keepers and the breakers of it, and are readie prest to be witnesses and reuengers against them that offend. Steuen vpbraids the Iewes, that the law was given by the dispensation of Angels, and yet they brake it. Act 7:53. Thirdly, if you offend and breake the law, repent with speede: for that is the desire and ioy of Angels. They that delivered the law, reioice to see the keeping of it. Lastly, if you sinne and repent not, looke for shame and confusion before God and his angels.

Because Moses was a mediatour to the Iewes, Papists gather that therefore, Angels, and Saints, may be mediatours. Ans. It sollowes not. Moses was ordained a mediatour, so are not they. Moses was present with the Iewes, and had fellowship with them whose mediatour he was, Saints are absent in heauen, and Angels though they be about vs, have no fellowship with vs. Moses was mediatour but once, and that onely in one thing: Saints are made continuall mediatours. Lastly, Moses was mediatour in relating & reporting the law from God, to the people: Saints and Angels are made mediatours to relate and report our prayers, and the secrets of our hearts to God.

Whereas Paul says, that a Mediatour is not of one, but a third, betweene two at the least: it may be demaunded, how Christ can be mediatour betweene man and God, considering he is God? Ans. Though Father, Sonne, and holy Spirit, be one and the same in respect of Godhead, yet are they distinct in respect of person, or in respect of the manner of subsisting: so as the Father is the father,

not the Sonne, or holy Ghost; the Sonne, the sonne, and not the Father, or the H. Ghost; the holy Ghost, the holy Ghost, and not the father, or the sonne. The sonne then, and the father, being persons really distinct, the sonne may be, and is Mediatour, first of all, in respect of order to the father, and in him, to the sonne, and the holy Ghost. For the three persons being of one nature and will, when the father is appeased, in him also the sonne, and the holy Ghost are appeased. Thus John says, If any man sinne, we have an aduocate with the father. It may be said, that Christ cannot be Mediatour to himselfe. Ans. In Christ consider his nature, and his Office. By nature, he is the sonne of God: by office, he is Mediatour, and thus he is God-man, or Man-god: and as Mediatour by voluntarie dispensation, he is inferiour to himselfe as he is the essentiall sonne of God. And in the same manner, Christ as God-man is Mediatour to himselfe as he is the sonne of God. For as he is the sonne of God, he is the partie offended; as he is Mediatour God-man, he is the partie that makes reconciliation.

Lastly, the propertie of God must be obserued, that he is vnchangeable. Iam. 1. 17. Mal 3:16. It may be objected, that God is saide in Scripture to repent. Ans. God is said to repent, not because he changs either nature or will: but because he changs his actions of mercie and loue, into effects of anger after the manner of men. Againe, it may be objected, that God changed the law and abolished ceremonies. Ans. This God did by an vnchangeable decree, before all worlds: and so the change is in the law, and not in God. For God can decree to change this or that, without change.

The use. God's unchangeableness is the foundation of our comfort. Saint Paul says, If we love God; we are known of him (1 Corinthians 8:3). Now the first we may certainly find in ourselves,

namely, the love of God, and Christ: and for the second, God is unchangeable. For they which are once known of God, are ever known of him; and that even then when they feel nothing but God's anger.

Again, we are put in mind to be unchangeable in good things, as in faith, hope, love, good counsels, honest promises, and such like, specially in the maintenance of true religion. For we ought to be like to God. It is the poesy of our gracious Queen, *Semper eadem*. Always one and the same; no doubt in good things, specially in the religion established among us. The same must be the mind of all good subjects and all good people (1 Corinthians 15:58).

21 Is the law then against the promise of God? God forbid: for if there had been a law given, which could have given life, surely righteousness should have been by the law. 22 But the Scripture has included all under sin, that the promise by the faith of Jesus Christ, should be given to them that believe.

In these words, Paul propounds and answers another objection, in number the fourth. The occasion of the objection, is taken out of the former words, in which Paul says, the law is for transgressions. It may be framed on this manner. If the law serves to convince and condemn us of sin, it serves not to give life but to kill, and so it is contrary to the promise which gives life. The answer is made negatively, God forbid. And a double reason is rendered of the denial. The first is this: If the law could give life, it should also give justice, or justify: and so it should be contrary to the promise (because then there should be two contrary ways of justification, one by faith alone, the other by faith with works.) Therefore in that it kills and condemns, it is not contrary to the promise. The second reason is in the 22nd verse. Things subordinate, whereof one

serves for the other, are not contrary: the law and the promise are subordinate; for the law prepares the way for the accomplishing of the promise, in that it shuts all under sin, that the promise may be given to them that believe in Christ.

The use. In that Paul rejects the blasphemous objection with, God forbid: we are taught to avoid things said or done to the dishonor of God, with loathing and detestation. When it was related to Ahab and Jezebel, that Naboth had blasphemed God, they being idolaters, solemnize a fast pretending danger by the sin (1 Kings 21:12). Caiaphas supposing that Christ had blasphemed, rent his garments (Matthew 26). When Job did but suspect his children of blaspheming God, he called them and sanctified them (Job 1:5). It is the fault of our days, that many blaspheme by cursing, swearing, etc. without fear, and many do it (as many dissolute soldiers) in a bravado: and hearers thereof for the most part are nothing moved thereat; so ordinary is the offense. This shows the wickedness of our times.

In the first reason, Paul delivers a notable conclusion, namely, that the thing which is the means to procure life to us, is also the means of our justice or justification before God. And good reason. For justice causes life: and that which gives life, first of all gives justice. Hence it follows that works cannot meritoriously deserve eternal life. For if life be by the works of the law, then justice also: but that cannot be: for we must first of all be justified, before we can do a good work. Let the Papists consider this. Again, they which teach, that faith is alone in justification, and that both faith and works concur as causes of salvation, are deceived. For by the former conclusion of Paul, if works be causes of salvation, then must they also have a stroke in our justification, which they have

not. And therefore they are the way of our salvation, but not any cause at all. Lastly, here we see that many among us do not hold Christ, or believe in him aright, for their justification: because they hold him without change of heart and life. For by Paul's conclusion, whom Christ quickens, them he justifies: and whom he does not quicken, them he does not justify. Examine yourself then: if Christ has sanctified and renewed your heart, you are justified: if your heart be yet unsanctified, and your life unreformed, deceive not yourself with foolish imaginations: you are not yet justified.

The 22nd verse follows, containing the second reason. And first let us consider the meaning of the words. The Scripture] the words are in the Original thus, That scripture, namely, the Scripture before named, the written law in the books of the Old Testament. And further, by the law, we must understand, God in the law (Romans 11:32), God has concluded all under unbelief.

Concluded] The law is compared to a judge, or sergeant: sin to a prison. And the law is said to conclude, or enclose men under sin: because it does to the full accuse and convince us of sin, so as our mouths are stopped, and we have no way to escape.

All] All men that came of Adam by generation, with all that comes from them, their thoughts, desires, words, and deeds.

The promise] The thing promised, which is remission of sin, and life everlasting.

By the faith of Christ] That is, the faith whereof Christ is both the author, and matter. This is added, to signify to us, who are true believers, namely, they which are believers by the faith of Christ.

Against this text of Paul, blind reason moves many questions, as namely why God created man, and then suffered him to fall? Why God did not restrain the fall of Adam to his person, but suffers it to enlarge itself to all mankind, so as all be shut up under sin? Why the promise is not given to all, but only to believers? But there are two special grounds, upon which we are to stay our minds. The first is, that God has an absolute sovereignty and lordship over all his creatures. We may not therefore dispute the case with God (Romans 9:20). He may do with his own what he will (Matthew 20:15). The second is, that the ways and judgments of God are a gulf, into which the more we search, the more we plunge ourselves: because they are unsearchable (Romans 11:33).

Marke the phrase of Paul [the Scripture concludes all under smne] if it conclude or shut vp, then it determines what is sinne, what not. And if this be so: then it may also determine what is true, and what is false: and so be truly tearmed a judge of controuersies in religion. If it shut vp sinners under their sinne, then also it shuts them that erre under their error, for errors be sinnes and fruits of the flesh. It is said blasphemously, that if the Scripture be a judge, it is but a dumme judge: and I say againe: that offenders may plead for themselues on this sort, that the law is but a dumme judge, when it condemnes them, and shuts them under sinne: but they shall finde it has a loud voice in their consciences, when they read it seriously, and examine themselues by it: euen so the Scripture speakes sufficiently for the determination of truth and falshood, in matters of salvation, when it is searched, with care and humilitie.

When Paul says, We are all shut vp under sinne; he puts vs in minde of our most miserable condition, that we are captiues of sinne and Satan, inclosed in our sinnes as in a prison, like imprisoned malefactours that waite daily for the comming of the judge, and stand in continuall feare of execution. And seeing our condition is such, we must labor to see and feele by experience this our spirituall bondage, that we may say with Paul, We are sold under sinne, and that we know there is no goodnes dwelling in our flesh. Rom 7:14. 18. This is one of the first lessons that we must take out in the schoole of Christ. Againe, if we seriously bethinke our selues that we are captiues of sinne and worthie of death, it will make vs with contentation of minde to beare the miseries of this life, sicknesses, pouertie, reproch, banishment, &c. considering they come farre short of that we have deserued; who are no better then slaues of sinne and Satan.

Whereas Paul says, that all men with all that proceeds from them, is shut under sinne, he teaches that all actions of men vnregenerate are sinnes. The wisdom of the flesh, that is, the wisest cogitations, counsells, inclinations of the flesh, are enmitie to God. Rom 8:5. To the vncleane all things are vncleane. Tit 1:15. An euill tree cannot bring forth good fruit. Mat. 7. It may be objected, that naturall men may doe the workes of the morall law, as to give almes, and such like. Rom 2:14. Ans. Sinnes be of two sorts. One is, when any thing is done slat against the commandement of God. The second is, when the act or worke is done which the law prescribes, yet not in the same manner which the law prescribes, in faith, in obedience, to the glorie of God. In this second regard, morall works performed by naturall men, are sinnes indeede. Hence it followes, that Libertie of will in the doing of that which is

truly good, is lost by the fall of Adam: and that man cannot by the strength of naturall will helped by grace, applie himselfe to the calling of God.

Whereas Paul says, that the promise is given to believers, it is manifest that the promise is not universall in respect of all mākind, but only indefinite, and universall in respect of believers. Wherefore their doctrine is not sound, that teach the Redemption wrought by Christ, to be as generall as the sinne of Adam. Indeede, if we regard the value and sufficiencie of the death of Christ, it is so: but if we respect the Communication and donation of this benefit, it is not. For though all be shut under sinne, yet the promise is onely given to them that believe. It is objected, that God was in Christ reconciling the world to himselfe. 2. Cor 5:19. Ans. The text in hand shewes that by the world, we are to vnderstād all believers, through the whole world. And whereas Paul says, God shut vp all under vnbeleefe, that he might have mercie upon all, Rom 11:32. his meaning is here set downe, that he shut both Iewes and Gentiles under vnbeleefe, that he might have mercie upon all that believe, both of Iewes and Gentiles.

Marke further, the ende of the law is conuiction: and the ende of our conuiction is, that the promise of mercie may be given to them that believe. Here is notable comfort, with encouragement to all good duties. Does the law as it were in the name of God arrest you? does it accuse and conuince you of manifold sinnes? does it arraigne you at the barre of Gods judgment, and fill your soule with terrour? dost you by the testimonies of the law and your own conscience, see and feele your selfe to be a most miserable and wretched sinner? well. It may be you thinkest that all this is a preparation to your damnatiō: but it is not. For it is cōtrariwise a

preparation to your salvation. For the law with a loud voice in your heart, proclaimes you a sinner, and threatens you with perdition: but the end of all this is, that Jesus Christ may become a Sauour to you, so be it you wilt come to him, and believe in him. For he saues no sheepe, but the lost sheepe, and he calls not just men, but sinners to repentance. Let vs therefore with all our hearts come to Christ and believe in him, and that by the faith of Christ, that is, with a faith ioyned with hope, loue, and new obedience. Then shall the promise of pardon and life euerlasting, be given to vs. upon this ground, persons in despaire and grievous offenders, may see a plaine way to helpe and succour themselues. For the worke of the law concluding vs under sinne, by the mercie of God, tends to our salvation, if we will use the good meanes.

Lastly, Paul says, the promise is made not to euery one that beleues according to any faith of his own, but to them that are true believers by the faith of Christ. Therefore euery man shall not be saved in his own faith and religion, but onely they that are of the faith of Christ.

23 For before faith came, we were kept under the law, and shut vp to the faith which should afterward be reuealed. 24 Therefore the law was our schoole-master to Christ, that we might be made righteous by faith. 23 But after that faith is come, we are no more under the schoole-master.

Paul in the 19th verse had said, that the law was for transgressions, till the seed come, to which the promise was made. And here he makes a more large declaration of his own meaning. The sum of all that he [reconstructed: says] may be reduced to a comparison of things unlike, on this manner. Before the coming of faith, we were under the dominion of Moses' law: but after faith was come, we

were free. The first part of the comparison is amplified by a double similitude: the law was a guard to us, verse 23, and the law was our schoolmaster, verse 24, the second part of the comparison is in the 25th verse.

Faith] That is, the Gospel, or, the doctrine of remission of sins and life everlasting by Christ exhibited in the flesh.

We] We Jews: I Paul a Jew, and the rest of that nation.

Law] That is, the whole economy, policy, and regiment of Moses, by laws partly moral, partly ceremonial, and partly judicial.

Kept] Compassed or guarded. Because the law before Christ was to the Jews as a guard of armed men, to enclose and keep them, that they should not depart from God, and from their allegiance to him, to the sins, idolatries, and superstitions of the Gentiles.

To the faith] That is, till the faith come.

Afterward revealed] From the creation, to the law, the Church of God was in one family; and the rest of the world beside was no people of God. From the law, till Christ, the Church of God was enclosed in the nation of the Jews, and all the world beside no Church or people of God. And this distinction of a people, and no people, stood some time after the coming of Christ. (Matthew 10:5) Go not into the way of the Gentiles, and into the cities of the Samaritans enter you not. After the ascension of Christ, this distinction ended: because the mystery of man's redemption was then more plainly revealed; and it began then to be revealed to the whole world. (Colossians 1:26-27) and (Romans 16:25).

Thus we see that the law served for transgressions: because it was to the Jews as a guard to keep them in the compass of their duty, that they fell not away to various transgressions.

The use. This shows the greatness of our corruption, and that the very frame of our heart is evil continually, that the Lord must be forced to set his laws about us as a guard of armed men, to keep us, that we sin not.

Again, here we see the use of God's laws, which serve to prevent, restrain, and cut off sin, into which otherwise men would fall, unless they were compassed and guarded by laws. Some object for freedom of will, on this manner: If the laws of God cannot be kept, they are in vain: but they are not in vain: therefore they may be kept. Answer. The major, or first part of the reason, is not true. For there are other uses of the law of God, than the keeping of them: for they serve to restrain, and prevent open offences: and to keep men in order, at the least outwardly.

Another use of the law of God, was to conclude and shut up the Jews into the unity of one faith and religion. For this cause the Jews had but one temple, one mercy-seat, one high priest, etc. Hence it follows, that in a godly and Christian commonwealth where true religion is established, there may be no toleration of any other religion. For that which is the end of God's laws, must also be the end of all good laws in all commonwealths and kingdoms, namely, to shut up the people into the unity of one faith.

The Church of the Jews, is called a fountain sealed, a garden enclosed (Song of Songs 4:12), a vineyard hedged in (Isaiah 5:5; Psalm 80:13). And here we see what is the hedge or wall of this garden, or vineyard: namely, the regiment or policy of Moses by a

threefold kind of law. This admonishes us to respect and with care to observe good laws: because they are as it were hedges and fences of all good societies: and the breaking of them is the pulling down of our fence.

Where Paul says, till the faith be revealed. Note, that the faith, or the Gospel, was not revealed to the world, till the last age, after the coming of Christ. It may be said, it was always revealed to all men, but not so clearly as in these last days. Answer. It was not revealed to all, either darkly or clearly, before the coming of Christ. (Acts 14:16) God suffered the Gentiles to walk in their own ways. (Ephesians 2:12) they were without God, and without Christ. (Romans 15:20) Paul preached where Christ was not so much as named. Hence it follows, that the calling of men to life everlasting, is not universal: because Christ was never universally revealed. Neither is man's redemption universal in respect of the whole world. For redemption by Christ was not revealed to all nations before the coming of Christ: and a benefit to be apprehended by faith, if it be unknown, is no benefit. Lastly, it is erroneous that some teach, namely, that supernatural grace is universal: that is, that the power to believe in Christ, and the power to turn to God, if men will, is generally given to all. But this cannot be: because it is not given to all men, so much as to hear of Christ, and to know him.

Seeing faith is now come, it may be demanded, what is the guard whereby we are kept now? Answer. The precepts of the moral law. The sayings of the wise are as nails or stakes fastened to range men in the compass of their own duties (Ecclesiastes 12:11). Again, the peace of God, or the assurance of our reconciliation with God, is a guard, to keep our hearts and senses in Christ

(Philippians 4:7). If this will not do the deed, God has in store, his corrections, and judgments, to be as a hedge to hem us in (Hosea 2:6). This being so, our duty is to guard and enclose ourselves, specially our hearts (Proverbs 4:23), and all the senses and powers of our souls (Psalm 141:3), by the wholesome precepts, and counsels of God. Considering we lie open to so many enemies, we should continually be armed and fenced from the head to the foot (Ephesians 6:13), otherwise we shall upon every occasion be overturned.

To come to the 24. v. the Iewes might happily say, seeing we are thus kept and shut vp by the law, what meanes have we of comfort and of salvation? The answer is made, the law is further our schoolemaster. Here by schoolemaster, vnderstand one, that teaches little children or Petits, the first rudiments or elements, A. B. C. And the law is a schoolemaster to Christ, for two causes. One, because it points out and shadowes forth to vs Christ, by bodily rudiments of ceremonies and sacrifices. The second is, because the law, specially the morall law, vrgs and compells men to goe to Christ. For it shewes vs our sinnes, and that without remedie: it shewes vs the damnation that is due to vs: and by this meanes, it makes vs dispaire of salvation in respect of our selues: and thus it inforcs vs to seeke for helpe out of our selues in Christ. The law is then our schoolemaster not by plaine teaching, but by stripes and correction.

In this verse, Paul sets downe the manner and way of our salvation, which is on this manner; first, the law prepares vs by humbling vs: then comes the Gospel, and it stirres vp faith. And faith wrought in the heart, apprehends Christ for justification, sanctification, and glorification. Paul sets this forth by a fit similitude.

They that would be the seruants and children of God, must come into the schoole of God, and be taught of him. In this schoole are two formes, and two masters. In the first forme, the teacher and master is the law. And he teaches men to know their sinnes, and their deserued damnation, and he causs vs to despaire of our salvation in respect of our selues. And when men have bin well schooled by the law, and are brought to acknowledge their sinnes, and that they are slaues of sinne and Satan; then must they be taken vp to an higher forme, and be taught by an other schoole-master, which is Faith, or the Gospel. The lesson of the Gospel is, that men after they are humbled, must flie to the throne of grace, believe in Christ, and with all their hearts turne to God: that they may be justified and glorified. When we have by the teaching of this second master, learned this good lesson, we are become children and seruants of God.

By this then it is manifest, that there are two sorts of badde schollers in the schoole of Christ, among vs. One sort are they, which come to the Lords table, and yet learne nothing, either from the law, or from the Gospel: but content themselues with the teaching of nature. The second sort are they, which learne something, but in preposterous manner. For they have learned that mercie and salvation comes by Christ: and with this they content themselues: not suffering themselues first of all to be schooled by the law till they despaire in respect of themselues: nor to be schooled of the Gospel, till they believe in Christ and repent of their sinnes.

In a word, he is a good scholler in the schoole of Christ, that first learnes by the law to humble himselfe, and to goe out of himselfe: and being humbled subiects his heart to the voice and pre-

cept of the Gospel, which biddes vs believe in Christ, turne to God, and testifie our faith by new obedience.

In the second part of the comparison 25. v. Paul sets downe one point, that at the comming of the faith the Iewes were freed from the dominion of the law of Moses, and consequently that the said law was abrogated. The lawgiuer, that is, the expounder of Moses law was to last but till the comming of Shilo, Gen 49:10. The law of commandements standing in ordinances, was abrogated by the flesh of Christ. Eph 2:15. And the change of the priesthood, brought the change of the law. Hebr. 7. 12.

For the better cleering of this point, three questions are to be demanded. The first is, when was the policie, regiment, or law of Moses abrogated? Ans. At the comming of the faith, or when the Gospel first beganne to be published to the world: which was at the Ascension of Christ. And he in his death cancelled the ceremoniall law, and tooke it out of the way. Col 2:14. When the old Testament ended, and the new began, then was the abrogation of the law: now the ending of the old Testament, and the beginning of the new, was in the Resurrection of Christ. For then was the beginning of the new world, as it were.

The second question is, How farre forth the law is abrogated? Ans. The law is threefold: Morall, Ceremoniall, Iudiciall. Morall is the law of God, concerning manners, or duties to God and man. Now the morall law is abrogated, in respect of the Church, and them that believe, three waies. First, in respect of justification: and this Paul proves at large in this epistle. Secondly, in respect of the malediction, or curse. There is no condemnation to them that are in Christ. Rom 8:1. Thirdly, in respect of rigour. For in them that are in Christ, God accepts the indeauour to obay, for obedience it

selfe. Neuerthelesse, the law, as it is the Rule of good life, is vn-changeable, and admits no abrogation. And Christ in this regard did by his death establish it. Rom 3:31.

The Ceremoniall law, is that which prescribed rites and gestures in the worship of God, in the time of the old testament. Ceremonies are either of figure and signification, or of order. The first are abrogated at the comming of Christ, who was the accomplishment of them all. Col 2:17. The second being ceremonies of particular order to the times of the old and new Testament, concerne not vs. For example: In the commandement of the Sabbath, some things are morall, some ceremoniall, some iudiciall. That in one day of seuen there should be an holy rest, it is morall. Rest upon the seuenth day from the creation is Ceremoniall, in respect of order. Strictnes of rest from all labor, is ceremoniall in respect of the signification of rest from sinne, and rest in heauen. Therefore the particular day of rest, and the manner of rest, is abrogated: and Christ by his own example, and by the example of the Apostles (examples not being contradicted in Scripture) appointed the eight day, or the day of Christs resurrection, to be the Sabbath of the new Testament.

Judicial laws are such as concern inheritances, lands, bargains, controversies, criminal causes; and they pertain to the government of the Commonwealth. If the Commonwealth of the Jews were now standing, they should be governed by these laws. For to them were they given. Some are of mind, that all judicial laws are abrogated: and some are of contrary mind, that all Commonwealths are to be governed by them. But they are both deceived: and the mean between both, is the truth. Know then that of judicial laws of Moses, some are abrogated, some are not. Such laws as are merely judi-

cial, that is, judicial and not moral, and do particularly concern the nation of the Jews, the land of Canaan, the times before Christ, the things of the Old Testament, are abrogated. Of this kind is the law that commands the brother to raise up seed to his brother (Deuteronomy 25:5). The law of Tenths is partly ceremonial, and partly judicial, and specially concerns the land of Canaan. For as countries are richer or poorer than Canaan, so must their allowance to the ministry be more or less. The sevenths, the eighths, the ninths, the elevenths, the twelfths, and not the tenths. And the allowance of Tenths, stands not in force in this and other Commonwealths by the judicial law of God, but by positive laws of countries. For if it did, then ministers should not meddle with their Tenths, either for the gathering, or for the disposing of them, but they should be brought into storehouses by certain overseers, and they should dispose of them according to the need of every minister (2 Chronicles 31; Malachi 3). The law that the thief must either restore fourfold, or be a bondman, concerns Canaan, and those countries. In Europe, (specially in the northern and western parts,) a stricter law is required. For the people are much given to idleness, and consequently to robbing; and they are of fierce disposition, and therefore with theft join violence, and disturbance of the common peace. And for this cause (excepting in some cases) theft is punished with death. And this must not seem hard. For even the Jews, when the theft was aggravated with other circumstances, might punish it with death (2 Samuel 12:6). And it is in the power of the magistrate, when sins are increased, to increase the punishment.

Now judicial laws that are in foundation and substance moral, are not abrogated, but are perpetual. For the better discerning of them, I give two notes. The first is this: If a judicial law serves directly and immediately, to guard and fence any one of the ten commandments, in the main scope and end thereof, it is moral in equity, and perpetual: because the end and use of it is perpetual. I will give various examples. It is the law of God that he of the Israelites that shall entice them to go and worship other gods, shall be put to death (Deuteronomy 13:6). This law serves to maintain and uphold the first commandment, the end of which is to enjoin us to take the true God for our God: and this end is most necessary both for God's glory, and for the salvation of men: and therefore whatever thing or person overturns or abolishes this end, it must be cut off from the society of men. Here note by the way, that they which have been born, baptized, and brought up among us, and yet afterward become Mass-priests, and seek maliciously and obstinately, without ceasing to seduce our people, deserve in this respect, to be put to death.

Example 2. You shall not suffer a witch to live (Exodus 22:18). This law again, is a fence to the first commandment. For witches renounce God, and human society: and therefore are worthily cut off: though they do no hurt: even because they make a league with the devil.

Example 3. He that blasphemeth the name of God, shall be put to death (Leviticus 24:16). Understand this law of manifest and notorious blasphemies, that pierce through God, as the words import: and then it is a main fence to the third commandment. For God's name may in no wise be abused, and trampled underfoot: and therefore blasphemers piercing God are to be cut off. This is

the very law of Nature, as appears by Nebuchadnezzar, who gave in commandment to his people, that whoever blasphemed the name of the true God, should be put to death (Daniel 3:29). Here note, that manifest and convicted atheists, if they be put to death, have but their deserts.

Example 4. He that curses father or mother shall die the death (Leviticus 4:9). This law is a necessary fence to the fifth commandment, and upholds the honor that is due to parents.

Example 5. He that strikes a man so that he dies, shall die the death (Exodus 21:12). To this law there is no exception made, but one, and that is, when a man is killed unawares. And it is for its equity perpetual. For it is a main and direct fence to the sixth commandment. Consider another reason: the whole land (says the Lord) shall be defiled with blood, till his blood be shed that kills a man (Numbers 35:33).

Example 6. The adulterer and the adulteress shall both be put to death (Leviticus 20). This judicial law serves to uphold and maintain chastity, which is the end of the seventh commandment. Mark withal, the reasons (Leviticus 20:22-23): Lest the land [re-constructed: spew] you out: and, for these things, that is, for suffering this and other sins unpunished, the Gentiles were cast out. It may be said, that Christ did not condemn the woman to death, which was taken in adultery. Answer: He came to be a Mediator, and not a judge, or magistrate. It is alleged, that David was not put to death for adultery. Answer: He was the highest in the kingdom: there was none to judge him. Again, it may be said, that if adultery be death, then innumerable persons must die. Answer: We must do that which we find to be the will of God; and the events of things must be left to God.

The second note, whereby we may discern a judicial law to be moral for its equity, is this; If it follows necessarily and immediately from the light, principles, and conclusions of nature. For example (Deuteronomy 22:5): the man shall not put on the things that pertain to the woman, nor the woman the things that pertain to the man. This law is more than judicial: for it is a rule of common honesty: practiced in those countries, by the light of nature, where the written law was never known. And things good and honest which nature teaches, are moral and must be done. This is Paul's rule: Does not nature teach this? (1 Corinthians 11:14).

This I speake, not to censure and condemne the lawes of this or any other commonwealth: but onely to shew how farre Iudicial lawes have moralitie in them, and stand in force.

The third question is, what is our guide now in the time of the new Testament, seeing the Regiment and law of Moses is abrogated? Ans. The outward guide is the Doctrine of the morall law, and of the Gospel. It is therefore called the rodde and the staffe of God, Psal. 23. and the rodde of his mouth, Isa 11:4. The inward guide, is the spirit of God, writing the lawes of God in our hearts, and by them guiding vs, and being a law to vs. Rom 8:3. 14. Thirdly, God by manifold afflictions nurtures and schooles vs partly to preuent sinnes to come, and partly to humble vs for that which is past. 1. Cor 11:32. Ier. 31. 18.

The use. Seeing the law is abrogated (as I have said) we must be a free and voluntarie people, seruing God not of constraint but willingly, as if there were no law to compell vs. All nationsshall flow as waters to the mountaine of the Lord. Isa 2:2. Your people shall come willingly in the day of assemblie. Psal 110:3. In the daies of John Baptist, the kingdome of heauen suffered violence.

Jeremiah says, they shall teach euery man his neighbour and his brother, Ierem. 31. 31. because men shall learne freely without compulsion, or calling upon. Here is the fault of our times. Many say in heart to Christ, Depart from vs, we will none of your waies; and many againe are zealous for the things of this life, but for duties pertaining to Gods worship, and the salvation of their soules, they are neither hot nor could. This negligence and slacknes is full of danger: and therefore with speede to be amended. For cursed is he that does the worke of God negligently: and the Lord will spue out such persons.

26 For you are all the sonnes of God by faith in Christ Jesus. 27 For all you that are baptised into Christ, have put on Christ. 28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for you are all one in Christ Jesus.

Paul had said before, v. 25. that the believing Iewes after the publishing of the Gospel, were no more under the law as under a schoolemaster: In this 26. v. he renders a reason hereof: and it may be framed on this manner: If we Iewes were still under the law as under a schoolemaster, then we should be still after the manner of seruants: but we are not after the manner of seruants: because we are children: for euen you Galatians, and that all of you, are children of God, not by Circumcision, or by the keeping of the law, but by faith in Christ. Againe, that they are children of God, he proves it thus: You are baptised into Christ, and in baptisme you have put on Christ, in that you are ioyned with him, and have fellowship with him, who is the naturall sonne of God: therefore you are sonnes of God. It may be saide, All children of God? all baptised? all put on Christ? how can this be? seeing some are

Iewes, some Gentiles; some bond, some free; some men, some women. The answer is made v. 27. there are differences of men indeede, but in Christ, all are as one.

In these words, I consider two things. The first is, the benefit or gift bestowed on the Galatians, which is sonne-ship, Adoption, or the condition of Gods children. The second is, the description of this benefit by foure arguments. The first is, by the circumstance of the persons, you all are children of God. The second is, the inward meanes, namely, faith in Christ Jesus. The third is, the outward meanes, or the pledge of adoption, you are all baptised into Christ. The last is, the foundation of adoption, and that is, to put on Christ, or, to be one with him.

For the better conceiuing of the benefit, three questions may be mooued. The first is, whose sonnes the Galatians were? Ans. The sonnes of God. It may be saide, how the sonnes of God? I answer againe, God is called a father, in two respects: first, he is a father in respect of Christ, the essentiall word: and then God signifies the first person. Againe, God is called a father in respect of men Elect to salvation; then the name God is put indefinitely: and it comprehends not onely the first person, but also the sonne, and holy Ghost. For all three doe equally regenerate them that are adopted. And Paul says of the Godhead indefinitely: there is one God and father of all. Eph 4:6. And when we pray, saying, Our father, &c. we inuocate not onely the first person, but also the Sonne, and holy Ghost. And the sonne of God, is expressly called the Father of eternitie, in respect of vs, Isa 9:6. and he is said to have his seede. Isa 53:11.

The second question is, in what respect are the Galatians the children of God? Ans. A childe of God is two waies: by nature; by grace. The childe of God by nature, is Christ as he is the eternall sonne of God. A child by grace, is three waies. By creation: thus Adam before his fall, and the good angels are the children of God. Secondly, by the personall vnion: thus Christ as he is man is the child of God. Thirdly, by the grace of adoption: thus are all true believers, and in this text, the Galatians are saide to be the children of God. In this grace of adoption, there be two acts of God: one is Acceptation, whereby God accepts men for his children. The other is Regeneration, whereby men are borne of God, when the Image of God is restored in them, in righteousnes, and true holines.

The third question is, what is the excellencie of this benefit? Ans. Great euery way. Ioh. 1. 12. he which is the child of God is heire and fellowheire with Christ, Rom 8:17. and that of the kingdome of heauen; and of all things in heauen and earth. 1. Cor 3:22. he has title in this life, and shall have possession in the life to come. Againe, he that is Gods child has the angels of God to tend on him, and to minister to him for his good and salvation. Heb 1:14.

The first argument whereby the adoption of God's children is set forth, is concerning the persons to whom it belongs, in these words, All you are the children of God. So Paul says, all the Ephesians are elect (Ephesians 1:3). And Peter calls all them to whom he writes (1 Peter 1:1), elect; and John (1 John 3) the children of God. And herein they follow the judgment of charity, leaving all secret judgments to God. Here I observe one thing, that euery grievous fall does not abolish the favor of God, and extinguish the grace of regeneration. For the Galatians erred in the founda-

tion of religion, and had fallen away to another Gospel: and yet Paul says, that they were (for all this) the children of God, and not some, but all of them. This truth may be seen by experience. The child of God before his fall, has a purpose not to sin: in the time of temptation when he is in falling, he has a strife: after he is fallen, he lies not in his fall, as wicked men do, but he recovers himself by new repentance. And this shows, that the child of God by his fall does not return again to the estate and condition of wicked men. When Saint John says, he that is born of God sins not, his meaning is this; he that is born of God, if he fall into any offence of frailty, yet does he not make a practice of sin, as the wicked, and ungodly do.

It may be said, the Galatians, and all the Galatians, are the children of God: but what is that to us? Answer: They among us that profess true faith in Christ, with care to keep good conscience, are likewise to hold themselves to be children of God. He believes not the Gospel, that does not believe his own adoption. For in the Gospel there is a promise of all the blessings of God, to them that believe: and there is also a commandment to apply the said promise to ourselves; and consequently, to apply the gift of adoption to ourselves. When we are bidden to say, Our Father, we are bidden to believe ourselves to be children of God, and so to come to him. Therefore with Paul I say, that all we that truly believe in Christ, and have care to lead a good life, all I say, are indeed the children of God.

The use. Comforts arising by this benefit, are many. First, if you be God's child, surely he will provide all things necessary for your soul and body (Matthew 6:26). Our care must be to do the office and duty that belongs to us: when this is done, our care is

ended. As for the good success of our labors, we must cast our care on God; who will provide that no good thing be wanting to us (Psalm 34:10). They that drown themselves in worldly cares, live like fatherless children.

Secondly, in that we are children, we have liberty to come into the presence of God, and to pray to him (Ephesians 3:12).

Thirdly, nothing shall hurt them that are the children of God. The plague shall not come near their tabernacle: they shall walk upon the lion and the asp, and tread them under foot (Psalm 91:13). All things shall turn to their good (Romans 8:28). And the rather; because the Angels of God pitch their tents about them.

Lastly, God will bear with the infirmities and frailties of them, that are his children, if there be in them a care to please him, with a purpose of not sinning (Malachi 3:7). If a child be sick, the father or mother do not cast it out of doors: much less will God.

The duties. First, if you be God's children, then walk worthy your profession and calling. Be not vassals of sin and Satan: carry yourselves as kings' sons: bearing sway over the lusts of your own hearts, the temptations of the devil, and the lewd customs and fashions of this world. When David kept his father's sheep, he behaved himself like a shepherd: but when he was called from the sheepfold, and chosen to be king, he carried himself accordingly. So must we do, that of children of the devil, are made the children of God. And if we live according to the lusts of our flesh, as the men of this world do, whatever we profess, we are in truth the children of the devil (John 8:44; 1 John 3).

Secondly, we must use every day to bring ourselves into the presence of God, and we must do all things as in his sight, and presence, presenting ourselves to him, as instruments of his glory in doing of his will. This is the honor that the child of God owes to him (Malachi 1:6).

Thirdly, our care must be (according to the measure of grace) to resemble Christ in all good virtues, and holy conversation. For he is our eldest brother the first born of many brethren: and therefore we should be like to him (1 John 3:2-3).

Fourthly, we must have a desire and love to the word of God, that we may grow by it, in knowledge, grace, and good life. For this is the milk and food whereby God feeds his children (1 Peter 2:2). Such persons then among us, that have no love or liking of the word, but spend their days in ignorance and security, show themselves to be no children of God. The child in the arms of the mother or nurse, that never desires the breast, is certainly a dead child.

Lastly, we must put this in our accounts, that we must have many afflictions, if we be God's children: for he corrects all his children. And when we are under the rod of correction, we must resign ourselves to the will and good pleasure of God. This is child-like obedience: and this must be done in silence, and with all quietness: then God is best pleased.

The internall meanes of Adoption, is Faith in Christ. And for the better conceiuing of it, three questions are to be propounded. The first, what a kind of faith is this? Ans. A particular or speciall faith: and it has three acts, or effects. The first is, to believe Christ to be Jesus, that is, a Sauour: the second is, to believe that Christ

is my or your Sauour: the third is, to put the confidence of heart in him. When Thomas felt the wounds of Christ, he said, My Lord, and my God: and thereupon Christ said, Because you have seene you beleueest. Ioh. 20. 29. Here marke, that to believe Christ to be my Christ, is faith. Against this speciall faith, the Papists object three arguments. The first is this: Euery speciall faith must have a speciall word of God for his ground: but there is no speciall word that your sinnes, or my sinnes, are forgiuen by Christ: therefore there is no speciall faith. Ans. We have that which in force and value is equiualent to a speciall word: namely, a generall promise, with a commandement to applie the said promise to our selues. Secondly, I answer, that the word and promise of God generally propounded in Scripture, is made particular in the publike Ministerie in which when the word is preached to any people, God reueales two things to them: one, that his will is to save them by Christ: the other, that his will is that men should believe in Christ. And the word thus applied in the publike Ministerie in the name of God, is as much as if an Angel should particularly speake to vs from heauen.

The second Argument. Speciall faith (say they) is absurd; because by it a sinner must believe the pardon of his sinnes, before he has it: in as much as faith is the meanes to obtaine pardon. Ans. The giving and the receiving of pardon and faith, are both at one moment of time: for when God gives the pardon of sinne: at the same instant he causs men to receive the same pardon by faith. For order of nature faith goes before the receiving of the pardon (because faith is given to them that are to be ingrafted into Christ, and pardon to them that are in Christ) for time it does not: and therefore this second argument is absurd.

The third Argument. The full certentie and perswasion of Gods mercie in Christ, followes good conscience and good workes: and therefore faith followes after justification. Ans. There be two degrees of faith. A weake faith, and a strong faith. A weake faith is that, against which doubting much preuailes, in which there is a sorrow for vnbeleefe, a will and defire to believe in Christ, with care to use good meanes, and to increase in faith. Strong faith is that, which preuailes against doubting, and it is a full perswasion, or resolution of the loue and mercie of God in Christ. This second degree of faith follows justification, upon the obseruation and experience of the prouidence, and goodnes of God: but the first degree of speciall faith before named, for order goes before justification, and for time is together with it.

The second question is, when faith beginnes first to breede in the heart? Ans. When a man beginnes to be touched in his conscience for his sinnes, and upon feeling of his own spirituall pueritie, earnestly hungers and thirsts after Christ and his righteousness above all things in the world. Christ says, I will give to him that thirsts of the well of the water of life freely, Reuel. 21. 6. This promise declares that in thirsting there is a measure of faith. To eate and drinke Christ the bread and water of life, is to believe in him: and to hunger and thirst hauing as it were a spirituall appetite to Christ, is the next steppe to this eating and drinking. Therefore this must be remembred, that professours of the Gospel, indeed teachers of the same, that want this sense of their vnworthines, and this thirsting, are farre wide, what gifts soeuer they have. For they are not yet come to the first steppe of true faith.

The third question is, how faith in Christ is reuealed in the heart? Ans. It is not faith to conceiue in minde a bare perswasion, that Christ is my Sauour: and thereupon to thinke to be saved. But faith in Christ is conceiued in the spirituall exercises of inuocation and repentance. When I see mine own sinnes, and Gods anger against me for them by the law; when I see mine own guiltines, I draw my selfe into the presence of God making confession of mine offences, and prayer for the pardon of them, and in this prayer I striue against mine vnbeleefe, I will, desire, and endeauour to as-sent to the promise of God touching forgiuenes: and withall I purpose with my selfe to sinne no more. This is my daily practise: and thus is faith truly conceiued, and confirmed. Againe, faith is conceiued in the use of holy meanes, namely, the Preaching of the word, and Sacraments. For in hearing, & receiving the Lords Supper to meditate upon the promise of mercie, and in meditation to applie the said promise to my selfe, is the right way to conceiue true faith. Therefore it must be remembred, that faith conceiued without the exercises of inuocation and repentance, or conceiued without the use of the word and Sacraments (as commonly it is) is not true faith, but an Imagination or fiction of the braine, which will faile in the ende.

The third point to be considered, is the signe, or the outward meanes of Adoption, and that is Baptisme. It may be demanded, how Baptisme can be a marke or signe of the child of God considering all sorts of men are partakers of it? Ans. Baptisme alone is no marke of Gods child, but baptisme ioyned with faith: for so must the text be conceiued; All you Galatians that believe, are baptised into Christ. For Paul had said immediatly before, You are the sounes of God by faith. Againe, the Scripture speaking of baptisme,

comprehends both the outward and the inward baptisme, which is the inward baptisme of the spirit. Math. 3. 11. and 1. Pet 3:21. And thus is baptisme alwaies an infallible marke of the child of God.

It may further be demanded, what are the marks of the inward baptism? Answer: The new birth, whereby a man is washed and cleansed by the spirit of God, has three special marks. The first is, the spirit of grace and supplications (Zechariah 12:10), that is, the spirit of regeneration, causing men to turn to God, and with that to make instant prayer and supplication for mercy and forgiveness of sins past. The second, is to hear and obey the voice of God in all things (John 8:47; John 10:27). The third is, not to sin, that is, not to live in the practice of any sin after this new birth is begun (1 John 3). He that is born of God, does not commit sin. He may fail in this or that speech, and do amiss in this or that action; but after his calling and conversion, the tenor and course of his life, shall be according to the commandments of God. And this is a special mark to discern the inward baptism.

Some alleged, that having long ago been baptized with water, yet they feel not the inward baptism: and therefore they fear that they are not the children of God. Answer: If there be in you a sorrow for your corruptions and sins past: if you have a purpose to sin no more: if you avoid the occasions of sin, and fear to offend: if having sinned, you lie not in your sin, but recover yourself by new repentance: you are verily born of God, and baptized with the baptism of the Holy Ghost.

Others allege, that although they have been baptized, yet they fear they have no faith: and therefore they think they are not the children of God. Answer: If there be in you a sorrow for your unbe-

lief, a will and desire to believe, and a care to increase in faith by the use of good means, there is a measure of true faith in you, and by it you may assure yourself that you are the child of God.

Others again allege, that they have long made prayer to God, and that according to his will, and yet their prayers have not been heard: and therefore they often doubt they are not God's children. Answer: If you can pray, though your prayer be not heard according to your desire, content yourself. For the prayer of the heart is the mark of the spirit of adoption (Romans 8:16, 26). And by it you may know that you are the child of God.

Thus then we see what is the infallible mark of the child of God; namely, baptism joined with true faith in Christ, or the outward baptism joined with the inward baptism of the spirit. The use. Many avouch the present Church of Rome to be the true Church of God: and that because they say, in it there is true baptism, which is a mark of the church of God. But they are deceived: for baptism in the church of Rome is severed from true faith, or from the Apostolic doctrine: and the outward baptism is severed from the inward baptism. For they of that Church, overturn justification by the mere mercy of God, which is the principal part of the inward baptism. Again, the ten tribes retained circumcision after their apostasy: yet for all that condemned to be no people of God (Hosea 1:9). The light in the lantern pertains not to the lantern, but to the passengers in the street: even so the Confession of faith in the Symbol of the Apostles, and baptism, that are retained in the Papacy, pertain not to the Papacy, but to another hidden Church, which by these and other means is gathered out of the midst of Romish Babylon. And therefore baptism is rather a sign of this, than of the Romish Church.

Again, we must be warned to take heed that we deceive not ourselves, thinking it a sufficient matter that we have been baptized. For except Christ inwardly washes us by his spirit, we have no part in him (John 13:8). Circumcision (says Paul) avails not, unless you be a doer of the law (Romans 2:25). Baptism indeed saves (1 Peter 3:21), but that is not the baptism of water, but the stipulation of a good conscience, by the resurrection of Christ. The outward baptism without the inward, is not the mark of God's child, but the mark of the fool that makes a vow, and afterward breaks it (Ecclesiastes 5:3).

Moreover, baptism is not only a sign of our adoption, but also a seal thereof, and a means to convey it to us: and for the better understanding of this point, and for a further clearing of the 27th verse, I will speak of the whole nature of baptism. That which is to be delivered, I reduce to eight heads. 1. the name of baptism, and the phrases. 2. the matter. 3. the form. 4. the end. 5. the efficacy of baptism. 6. the necessity thereof. 7. the circumstances. 8. the use.

Touching the name; baptism is taken six ways. First, it signifies the superstitious washings of the Pharisees, who bound themselves to the baptisms or washings of cups and pots (Mark 7:4). Secondly, it signifies the washings appointed by God in the ceremonial law (Hebrews 9:10). Thirdly, it signifies that washing by water which serves to seal the covenant of the New Testament (Matthew 28:19). Fourthly, it signifies by a metaphor, any grievous cross or calamity. Thus the passion of Christ, is called his baptism (Luke 12:50). Fifthly, it signifies the bestowing of extraordinary gifts of the Holy Ghost, and that by imposition of hands of the Apostles (Acts 1:5; Acts 11:16). Lastly, it signifies the whole Ecclesiastical ministry. Thus Apollos is said to teach the way of the Lord, knowing nothing

but the baptism (that is, the doctrine) of John (Acts 18:25). In the third sense is baptism taken in this place, when Paul says, You are all baptized into Christ.

The phrases used in Scripture of baptisme are strange in reason: and therefore they are to be explained. Here it is said, You that are baptised into Christ, put on Christ. The reason of this speach is threefold. The first is this: the washing of the bodie with water, is an outward signe to represent to our eies and minde, the inward washing, and our vnion or coniunction with Christ: therefore they that are baptised, are said to put on Christ. The second reason is, because the washing by water seales to vs our inward ingrafting into Christ: for as certainly as the bodie is washed with water; so certainly are they that believe ingrafted into Christ. The third reason of the speach is, because baptisme is after a sort an instrument whereby our insition into Christ, and fellowship with him is effected. For in the right and lawfull use of baptisme, God according to his own promise ingrafts them into Christ that believe: and the inward washing is conferred with the outward washing. For these causes, they that are washed with water in baptisme, are said to put on Christ. In the same manner must other phrases be vnderstood; as when it is said, that baptisme saus, 1. Pet 3:21. that men must be baptised for the remission of sinnes, Act 22:6. that we are buried by baptisme into the death of Christ. Rom 6:3.

The second point, concernes the Matter of baptisme. Here I consider three things, the signe, the thing signified, the Analogie of both. The signe, is partly the element of water, Act 8:36. and partly the Rite by divine institution appertaining to the element which is

the sacramentall use of it in washing of the bodie: and these two, water, and externall washing of the bodie, are the full and complete signe of baptis[⟨...⟩]e.

Here a question may be made, Whether washing of the bodie in baptisme, must be by dipping, or by sprinkling? Ans. In hot countries, and in the baptisme of men of yeares, dipping was used, and that by the Apostl[⟨...⟩] and to this Paul alludes, Rom 6:3. and dipping does more fully represent our spirituall washing, then sprinkling. Neuerthelesse in cold coūtries, and in the baptisme of infants new borne, sprinkling is to be used, and not dipping, in respect of their health and life. For the Rule is, Necessitie and charitie, dispense with the Ceremoniall law. upon this ground, Dauid did eate the shewbread: circumcision was not alwaies the eight day, as appeares by the Israe lites in the wildernes: and for the same cause in these countries dipping may be omitted, though otherwise a sacramentall rite. And it must be remembred, that baptising signifies not onely that washing which is by diuing of the bodie, but also that which is by sprinkling.

The thing signified, or the substance of baptisme, is Christ himselfe our Mediatour, as he gaue himselfe to wash & cleanse vs. Thus Paul says, that he cleanse[•]th his Church by the washing of water. Eph 5:6.

The Analogie, or proportion of both, is on this manner. Water resembles Christ crucified, with all his merits, S. John says, The blood of Christ cleans vs from all our sinnes, 1. Ioh. 1. 7. that is, the merit and efficacie of Christ crucified, fres vs from our sinnes, and from the guilt and punishment thereof. Externall washing of the bodie, resembles inward washing by the spirit, which stands in justification and sanctification. 1. Cor 6:11. Tit 3:5. The dipping of

the bodie, signifies mortification, or fellowship with Christ in his death: the staying under the water, signifies the buriall of sinne: and the comming out of the water, the resurrection from sinne, to newnes of life. Rom 6:3, 4.

The third point concernes the Forme of baptisme. Math. 28. 19. Goe teach all nations, baptizing them into the Name of the Father, &c. I explaine the words thus: Marke, first it is faide, Teach them, that is, make them my disciples, by calling them to believe, and to repent. Here we are to consider the Order which god obserues in making with man the couenant in baptisme. First of all, he calls men by his word, and commands thē to believe and repent: when they beginne to believe and repent, then in the second place God makes his promise of mercie and forgiuenes: and thirdly, he seales his promise by baptisme. This divine Order Christ signisfies when he says, make them disciples: and [〈...〉] as alwaies obserued of God. Before he made any couenant with Abraham, and before he sealed it by Circumcision, he says to him, Walke before me, and be vpright, Gen 17:1. and of his seede, he says, they must-first doe righteousnes and judgment, and then he will bring upon them all that he has spoken, Gen 18:19. to the Israelites he says, that they must turne and obay, and then he will make all his promises and couenants good. Deut 30:1. 6. and Isa 1:16, 17, 19. To the Iewes Peter says, Repent first, and then they shall be baptized for the remission of sinnes. Act 2:38. 42. And Philip saide to the Eunuch, If you beleeuest with all your heart, you maist be baptized. Act 8:37.

The use. By this order we see, that the commandement to believe and to repent, is more large and generall, then the promise of mercie in Christ. For the commandement is given to all hearers to

turne and believe, and the promise is made onely to such hearers, as doe indeede turne and believe: therefore it is a falshood to imagine, that the promise of salvation belongs generally to all mankind.

Againe, by this order it appeares, that Repentance belongs to baptisme: and it is one of the first things that are required: and therefore it is follie to make Repentance a distinct meanes of salvation, and a distinct sacrament from baptisme.

Thirdly, if it be demanded, why so many persons that have bin baptized, liue for all this, as if they had not bin baptized in the common sinnes of the world, like prophane Esaus: and yet doe comfort themselues in their baptisme? Ans. They doe not know and consider the Order which God used in couenanteeing with them in baptisme: but they deale preposterously, ouerslipping the commandment of repenting and believing, and in the first place lay hold of Gods promise made to them in baptisme. This is the cause of so much prophanesse in the world.

Againe, there be many persons that have bin baptized, who neuertheles cannot abide to heare and read the word of God: and the reason is, because they obserue not the order of their baptisme, first of all to become disciples, and then to lay hold of the promises of God.

They likewise are to be blamed, that bring up their youth in ignorance. For they are baptized upon condition that they shall become disciples of Christ, when they come to years of discretion. And they are by this means barred from all the mercies of God: for we must as good disciples obey the commandment that bids us turn and believe, before we can have any benefit or profit by any of the promises of God.

Lastly, we are here taught in the working of our salvation to keep the order of God which he has set down to us in baptism, which is first of all to turn to God, according to all his laws, and secondly upon our conversion to lay hold of the promises of God, and the confirmation thereof by the sacraments. Thus shall we find comfort in the promises of God, and have true fellowship with God, if we begin where he begins in making of his covenant with us, and end where he ends. And this we must do not only in the time of our first conversion, but also afterward in the time of distress, and affliction, and at such times as by frailty we fall and offend God. In a word, if for practice we always keep ourselves to this order, we shall find true comfort in life and death.

It follows, Baptizing them into the name, or in the name of the Father, Son, and Holy Ghost. These words signify: first, to baptize by the commandment and authority of the Father, Son, and Holy Ghost: secondly, to baptize by and with the invocation of the name of the true God. Whatever you do in word or deed, do it in the name of our Lord Jesus Christ, that is, by the invocation of the name of Christ (Colossians 3:17). Thirdly, to baptize in the name, etc. signifies to wash with water in token that the party baptized has the name of God named upon him, and that he is received into the household or family of God, as a child of God, a member of Christ, and the temple of the Holy Ghost. Thus Jacob says in the adoption of Ephraim and Manasseh, Let them be mine, and let my name be called upon them (Genesis 48:5, 16). And Paul says, that the Corinthians might not be named and distinguished by Paul, Cephas, Apollos, because they were not baptized into their names, but into the name of Christ (1 Corinthians 1:13). And this I take to be the full sense of the phrase.

Here we see what is done in baptism; the covenant of grace is solemnized between God and the party baptized. And in this covenant some actions belong to God, and some to the parties baptized. God's actions are two. The first is, the making of promise of reconciliation, that is, of remission of sins, and life everlasting to them that are baptized, and believe. The second is, the confirmation or sealing of this promise: and that is twofold, outward, or inward. The outward seal, is the washing by water: and this washing serves not to seal by nature, but by the institution of God, in these words, baptize them, etc. and therefore Paul says, cleansing the Church by the washing of water in the word (Ephesians 5:26). The inward sealing is by the earnest of God's spirit (Ephesians 1:13). The action of the party baptized, is a certain stipulation, or obligation, whereby he binds himself to give homage to the Father, Son, and Holy Ghost. This homage stands in faith, whereby all the promises of God are believed, and in obedience to all his commandments. The sign of this obligation is, that the party baptized willingly yields himself to be washed with water.

It is not said in the name of God, but in the name of the Father, Son, and Holy Ghost, to teach us the right way to know and to acknowledge the true God. This knowledge stands in six points, all here expressed. The first is, that there is one God, and no more. For though there be three that are named, yet there is but one name, that is, one in authority, will, and worship of all three. And elsewhere, men are said to be baptized into the name of the Lord (Acts 10:48). The second is, that this one true God, is the Father, Son, and Holy Ghost. A mystery unsearchable. The third, that these three are really distinct, so as the Father is first in order, the Son the second, and the Holy Ghost, not the first or second, but

the third. The fourth is, that they are all one in operation (John 5:19), and specially in the act of reconciliation, or covenant making. For the Father sends the Son to be our Redeemer: the Son works in his own person, the work of redemption: and the Holy Ghost applies the same by his efficacy. The fifth is, that they are all one in worship: for the Father, Son, and Holy Ghost, are jointly to be worshipped together, and God in them. The last is, that we are to know God, not as he is in himself, but as he has revealed himself to us in the covenant of grace: and therefore we must acknowledge the Father to be our Father, the Son to be our Redeemer, the Holy Ghost to be our comforter; and seek to grow in the knowledge and experience of this.

It may be demanded, whether baptism may not be administered in the name of Christ alone, or in the name of God, without mention of the persons in the Godhead? Answer: No. For the true form of baptism is here prescribed. If it be said, that Peter bids them of Jerusalem, repent and be baptized into the name of Christ (Acts 2:38), I answer, that Peter's intent in that place is, to set down not the form of baptism, but the end and scope thereof, which is, that we may attain to true fellowship with Christ.

The fourth point is, concerning the ends of baptism, which are four. The first is, that baptism serves to be a pledge to us in respect of our weakness, of all the graces and mercies of God, and specially of our union with Christ, of remission of sins, and of mortification. Secondly, it serves to be a sign of Christian profession before the world: and therefore it is called the stipulation or interrogation of a good conscience (1 Peter 3:21). Thirdly, it serves to be a means of our first entrance or admission into the visible Church. Lastly, it is a means of unity. Read (Ephesians 4:5; 1 Corinthians 12:13).

The fifth point concerns the efficacy of baptism. Of which there be four necessary questions. The first is, whether the efficacy of baptism extend itself to all sins, and to the whole life of man? For answer, I will set down what we teach, and what the Papists. We teach, that the use of baptism enlarges itself to the whole life of man, and that it takes away all sins past, present, and to come: one caution remembered, that the party baptized, stand to the order of baptism, which is, to turn to God, and to believe in Christ, and so to continue by a continual renovation of faith and repentance, as occasion shall be offered. Reasons may be these. First, the scripture speaks of them that had long before been baptized, and that in the time present, baptism saves (1 Peter 3:21), and, you are buried by baptism, into the death of Christ (Romans 6:4). And in the future tense it is said, he that believes, and is baptized, shall be saved. And Paul says, that the Church is cleansed with the washing of water, that it may be presented glorious and without spot to God (Ephesians 5:26). And all this shows that baptism has the same efficacy after, which it had before the administration thereof. Secondly, the covenant of grace is everlasting (Isaiah 54:10; Hosea 2:19), and the covenant is the foundation or substance of baptism: therefore baptism is not to be tied to any time: but it must have its force, so long as the covenant is of force. And this appears by the example of the Galatians, who are now fallen away to another gospel after their baptism, and yet are instructed and directed by their baptism. Lastly, it has been the doctrine of the ancient Church, that all sins are done away by baptism, even sins to come.

The doctrine of the Papists is, that baptism takes away all sins that go before the administration thereof: and that sins after baptism are not taken away by baptism, but by the sacrament of

penance. But the doctrine is erroneous, as may appear by the arguments which they use.

Argument first. Circumcision had no use after the administration thereof, for the abolishing of sin. Therefore neither has baptism. Answer. Circumcision had. And this appears; because the prophets put the Jews in mind of their circumcision when they fell away from God, bidding them to circumcise the foreskin of their hearts (Jeremiah 4:4).

Argument 2. The Apostles used to call them that sinned after baptism, to confession of sin, and to repentance, or penance (Acts 8:21; 1 John 1:9). Answer. This makes for us: for in so doing they bring men to their baptism, and to the order set down there, which is, that the party baptized, must first of all turn to God, and believe in Christ: and there is no new order set down afterward, but only a renewing of this first baptismal order, both in the ministry of the word, and in the supper of the Lord. And whereas they make a distinction of penance the virtue, and penance the sacrament, placing the virtue before and after baptism, and the sacrament only after: for this, they have no word of God.

Argument 3. If a man be enlightened, that is, baptized; and then fall again, he cannot be renewed by repentance, which is in baptism (Hebrews 6:6). Answer. The text speaks not of them that fall after baptism, but of them that fall away by a universal apostasy, denying Christ. For it is said, verse 7, that they crucify Christ again, that is, crucify Christ crucified, and so make a mockery of him, and tread under foot the blood of Christ (Hebrews 10:29). Again, the text speaks not particularly of repentance in baptism,

but of all repentance whatever; indeed of repentance after baptism. For there is no place for repentance where Christ is renounced.

Argument 4. Penance (as Jerome says) is a second table after a shipwreck. Answer. Repentance indeed is a second table or board, whereby a sinner fallen from his baptism returns again to it, and so comes to the haven of everlasting happiness. Thus then we see that baptism is the true sacrament of repentance: for repentance pertains to the inward baptism.

The use. If baptism serves for the whole life of man: then if you be in any misery or distress, have recourse to your baptism, and there shall you find your comfort, namely, that God is your God if you truly turn and believe in him. Secondly, remember every day the obligation of homage, with which you have bound yourself to God; specially in your temptations remember it: and see you stand to it, and make it good.

The second question is, whether baptism abolish original sin, or no? The answer of the Papist is, that it does: so as in the party baptized, there remains nothing that God may justly hate: and therefore he says, that original sin after baptism, ceases to be sin properly. We teach, and are to hold, that the perfect and entire baptism (in which the outward and inward baptism are joined together) abolishes the punishment of sin, and the guilt, that is, the obligation to punishment, and the fault: yet not simply, but in two respects: first, in respect of imputation; because God does not impute original sin to them that are in Christ: secondly, in respect of dominion; because original sin reigns not in them that are regenerate. Nevertheless, after baptism, it remains in them that are baptized, and is still, and that properly, sin. Paul says (Romans 7:20),

If I do that I would not, it is no more I that do it, but sin that dwells in me does it. Here mark, Paul calls concupiscence in himself after regeneration, sin; and that properly: because he says it is the same that makes men to sin. And in Colossians 3:5, he says, Mortify your earthly members: and among the rest he names, evil concupiscence. And in Ephesians 4:22, Be renewed in the spirit of your minds. Therefore after baptism some portions remain still of the old man, or of original sin. Saint John says (1 John 1:8), If we say we have no sin, we deceive ourselves. Answer is made, that this is spoken of venial, or small sins: but how can they be small sins that are to be washed away with the blood of Christ, as he says (verse 7)? And if these words be spoken of infants (as they are) then must concupiscence be a sin in them: for they have no actual sins. Lastly, Christ says (John 13:10), He that is all washed, must have his feet, that is, his carnal affections, washed. Here observe two things. One, that defilements of sin remain in them that are washed. The second, that they are after the first washing, to be done away by Christ, and not by the acts of our penance.

The grounds of Popish doctrine in this point, are two. The first is this. They make three degrees of Concupiscence. The first is, the pronesse in the flesh to rebell against the law of the minde, or the pro[•]esse to euill. The second, stands in the first motions to sinne, which goe before consent of will. The third, stands in acts of lust ioyned with consent of will. This third, they say, is forbidden in the moral law, which forbids and condemnes voluntarie concupiscence: and the two first are not. Because (as they speake) concupiscence it selfe with the first motions are not in mans power: and therefore they are rather to be tearmed defects or infirmities, then sinnes: and that men are no more to be blamed for them then for

the diseases of their bodies. Ans. The doctrine is false: for it is an euident truth that Concupiscence with the first motions thereof to euill, is condemned in the Morall law. It is a Principle in expounding the law: where any actuall sinne is forbidden, there all causes, occasions, & furtherances thereof, are likewise forbidden. Therefore considering actuall concupiscence ioyned with consent, is forbidden in the law, Originall concupiscence with the first motions thereof, being causes of the former, are likewise forbidden. And Paul says, he had not knowne Lust to be sinne, unlesse the law had said, You shalt not lust. Rom 7:7. Now he was a Doctor of the law, and knew that lust with consent was a sinne: for thus much the light of nature teaches: therfore the law speakes of an higher degree of lust, namely, of lust going before consent.

The second ground is this. When sinne is remitted, it does not make men guiltie, but ceass to be a fault: Originall sinne therefore ceass to be sinne after baptisme. Ans. Though actuall guilt be taken away, yet potentiall guilt remains, namely, an aptnes in Originall sinne, to make men guiltie: and though it be not the fault of this or that person, yet it is a fault in nature, or as it is considered in it selfe.

The use. If Originall sinne remaine after baptisme to the death, then we must humble our selues, and use to the very death, the plea of mercie and pardon, denying our selues, and resting on Christ.

Againe, if persons baptised be sinners to the death, it may be demaunded, what difference there is betweene the godly and ungodly? Ans. In them that are regenerate, there is a sorrow for their inward corruptions, and for their sinnes past, with a detestation of them: and withall there is a Purpose in them to sinne no more, and

with this purpose there is ioyned an endeauour to please God in all his commandements: so as if they doe sinne, they can say with good conscience, that they sinned against their purpose and resolution. This cannot the ungodly man doe.

The third point is, how baptisme conferres grace? Ans. It conferres grace: because it is a meanes to give and exhibit to the believing minde Christ with his benefits; and this it does by his signification. For it serues as a particular and infallible certificate to assure the partie baptised, of the forgiuenes of his sinnes, and of his eternall salvation. And whereas the Minister, in the name of God, applies the promise of mercie to him that is baptised, it is indeede as much as if God should have made a particular promise to him. In this regard, baptisme may well be said to conferre grace, as the Kings letters are said to save the life of the malefactour, when they doe but signifie to him and others, that the kings pleasure is to shew favor. Againe, baptisme may be saide to conferre grace, because the outward washing of the bodie is a token or Pledge of the grace of God: and by this pledge faith is confirmed, which is an instrument to apprehend or receive the grace of God. And this confirmation is made by a kind of reasoning in the minde, on this manner: He that vss the signe aright, shall receive the thing signified: I (says the partie baptised, being of yeares) use the signe aright in faith and repentance: therefore I shall receive the thing signified, remission of sinnes, and life euerlasting. A king says to his subiect, He that brings the head of such a traytour, shall have a thousand poundes. Well: the head of the foresaid traytour is cut off: and he that has the head may say, Here is a thousand pounds, or, this will bring me a thousand pounds, because it is to him as a pledge upon the kings word of the reward of a thousand pounds.

And so is the washing in baptisme an infallible pledge to him that beleuees, of the pardon of his sinnes. Thus doe the sacraments conferre grace, and no otherwise. One reason for many may be this. The word of God confirs grace (for it is the power of God to salvation to them that believe) and this it does by signifying the will of God, by the eare to the mind: now euery sacrament is the word of God made visible to the eye: the sacrament therefore confirs grace by vertue of his signification, and by reason it is a pledge by the appointment of God, of his mercie and goodnes. It may be said, a sacrament is not only a signe and a seale but also an instrument to conuay the grace of God to vs. Answer. It is not an instrument hauing the grace of God tyed to it or shut vp in it: but an instrument to which grace is present by assistance in the right use thereof: because in & with the right use of the sacrament, God conferres grace: and thus is it an instrument, and no otherwise, that is, a morall and not a physicall instrument.

The doctrine of the Papist is, that the sacrament conferres grace by the worke done: that is, that the outward action of the Minister conferres grace by his own force, when the sacrament is administred. And that it may conferre grace, some say, that the saide action has vertue in it for this purpose, which passs away when the action is ended: others say, it has no vertue in it, but that Gods using of the action eleuates it, and makes it able to conferre grace. But this doctrine is a fiction of the braine of man. John the Baptist, Math. 3. 11. makes two baptizers, himselfe, and Christ; and he distinguishes their actions: his own action is, to wash with water; and the action of Christ is, to wash with the holy Ghost. This distinction he would not have made, if he by the washing of water had conferred the holy Ghost. Paul says, Christ sanctifies his

Church by the washing of water, through the word. Eph 5:26. Baptisme therefore does not conferre grace, because the bodie is washed with water: but because when it is washed, the word of promise is believed and received. The Apostles are called, fellow-workers with God, 1. Cor 3:9. and yet in the worke of regeneration, and in giving of life, they are not any thing. v. 7. Peter says directly, that the washing away of the filth of the flesh does not save, but the stipulation that a good conscience makes to God. 1. Pet 3:21. The worke of creation is from God immediatly, and onely: now regeneration is a worke of creation: and therefore it is of God immediatly, and not immediatly from the sacrament and mediately from God. The flesh of Christ is eleuated and exalted above the condition of all creatures: neuertheles vertue to give life is not in the flesh of Christ, but in the godhead: much lesse then shall the sacraments have vertue in them to conferre grace. Faith is said to justify, yet not by his own vertue: for it does not cause our justification, but serue as a meanes to apprehend it, when it is caused by God: how then shall the sacraments cause justification? Lastly, if the outward washing of the bodie be eleuated above his naturall condition, in the administration of baptisme, then so oft as the outward element is used in any sacrament, there is a miracle wrought: and Ministers of sacraments are workers of miracles, which may not be said.

Againe, their doctrine is erronious, in that they teach, that the outward act in the Sacrament performed by the Minister, cōfers grace, where there is no gift of faith to receive that which is conferred: contrarie to that saying, Ioh. 1. 12. As many as received him he gaue this power to be the sonnes of God. Indeed they say there

must be faith and repentance to dispose the partie: but this disposition serues onely to take away impediments, and not to inable vs to receive that which God giues.

The use. We must not thinke it sufficient that we come to the Church, heare Gods word, and pray, contenting our selues in the worke done. For thus shall we deceiue our selues: but in doing these acts of religion, we must in our hearts turne to God, and by faith imbrace his promises: otherwise the best actions we doe shall be vnprofitable to vs. Heb 4:2.

Againe, if the using of the element in the sacrament doe not conferre grace, then be assured that charmes, and spells, be the words neuer so good, have no vertue in them to doe vs good but by diabolically operation.

The last question is, whether baptisme imprint a Character or marke in the soule, which is neuer blotted out? Ans. In scripture there is a twofold marke of distinction, one visible, the other inuisible. Of the first kind, was the blood of the paschall lambe, in the first passeouer: for by it the first borne of the Israelites were marked, when the first borne of the Egyptians were slaine. Of this kind is baptisme: for by it Christian people are distinguished from Iewes, Turkes, and infidels. The inuisible marke, is twofold. The first, is the eternall Election of God. 2. Tim 2:19. The foundation of God stands sure, and hath this seale, The Lord knowes who are his. By vertue of this, Christ says, I know my sheepe, Ioh. 10. And by this the Elect of all nations are marked. Apoc. 7. and 9. The second is the gift of regeneration, which is nothing els but the imprinting of the image of God, in the soules of men: and by this believers are said to be sealed. Eph 1:13. 2. Cor 1:22. And baptisme is a meanes to see this marke in vs; because it is the lauer of regeneration.

The Papists have deuised another worke, which they call the Indeleble character: and they make it to be a distinct thing from regeneration: and they say it is imprinted in the soules of all men, good and bad, and remaines in them when they are condemned. What this marke should be they cannot tell; some make it a quality: some, a relation: but indeed there is no scripture for it, the truth is, it is a meere fiction of the braine of man.

The sixt point to be handled concernes the Necessitie of baptisme. Here we must put difference betweene the Couenant of grace, and baptisme, which is the confirmation or seale of the couenant. To make couenant with God, and to be in the said couenant, is absolutely necessarie to salvation: for unless God be our God, and we the seruants of God, we cannot be saved.

Baptisme it selfe is necessarie in part: first, in respect of the commendement of God, who has inioyned vs to use it: secondly, in respect of our weakenes; who have neede of all helps that may confirme our faith. Yet baptisme is not simply necessarie to salvation, for the want of baptisme (when it canbe had) does not condemne; but the contempt of it when it may be had: and the contempt is pardonable if men repent afterward: for the children of believing parents are borne holy 1. Cor 7:14. and theirs is the kingdome of God: and therefore, if they die before baptisme, they are saved. The theese upon the crosse, and many holy martyrs, have died without baptisme, and are in the kingdome of heauen.

It is obiected, that the male child, which is not circumcised must (by God commandement) be cut off from the people of God, Gen 17:14. and therefore he that is not baptised must also be cut off. Ans. The text is spoken and meant not of infants, but of men of yeares, who being till then vncircumcised, despise the ordinance of

God, and refuse to be circumcised. And this appears by the reason following: for he has made my covenant void: now infants do not this, but their parents, or men of years.

Secondly, the speech of Christ is objected (John 3:5), Except a man be born of water and the Holy Ghost, he cannot enter into the kingdom of God. Answer. Christ alludes to the washings of the old testament (Ezekiel 36:25), and with that gives an exposition of them, on this manner. You are a Pharisee, and love much washing: but if you would enter into the kingdom of heaven, you must be washed with clean water, that is, born anew by the Holy Ghost. Again I answer, that if the words be meant of baptism, they carry this sense. The kingdom of heaven does not signify life eternal, but the Church of the new testament, and that in its visible estate (Mark 9:1), and baptism makes men visible members of the Church, and regeneration by the spirit, makes them true and lively members. Here then baptism is made necessary, not in respect of eternal life, but in respect of our admission and entrance into the Church, whereof it is now the only means.

The seventh point, is touching the circumstances of baptism, which are five. The first concerns the persons which are to administer baptism, of whom I propound four questions.

The first is, whether not only ministers of the word, but also lay-persons (as they are called) or mere private men, may administer baptism? Answer. Ministers of the word only. For to baptize is a part of the public ministry (Matthew 28:18), Go teach all nations baptizing them. And mark how preaching, and baptizing are joined together: and things which God has joined, no man may separate. Again, he that must perform any part of the public ministry, must have a calling (Romans 10:14; Hebrews 3:5), but mere private per-

sons have no calling to this business. And whatever is not of faith, is sin: now the administration of baptism by private persons is without faith. For there is neither precept, nor fitting example for it in the word of God.

The example of Zipporah is alleged (Exodus 4:28), who circumcised her child. Answer. The example is many ways discommendable. For she did it in the presence of her husband, when there was no need: she did it in haste, that she might have prevented her husband: she did it in anger: for she cast the foreskin at the feet of Moses. And it seems she was no believer, but a mere Midianite. For she contemned circumcision, when she called her husband a man of blood by reason of the circumcision of the child (verse 26), and in this respect it seems, Moses either put her away, or she went away when he went down to Egypt.

Again, it is objected, that private persons may teach: and therefore baptize. Answer. Private teaching, and ministerial teaching are distinct in kind, as the authority of a master of a family, is distinct in kind from the authority of a magistrate. A private person, as a father or master, when he teaches the word of God, he does it by right of a master or father, and he is moved to do it by the law of charity: but ministers when they teach, are moved to teach by special calling, and they do it with authority, as ambassadors in the room and stead of Christ (2 Corinthians 5:21). Again, though a private man might dispense the word alone: yet does it not follow that he may administer both the word and the seal thereof: both which are joined in baptism, and jointly administered.

The second question is, whether baptism administered by a wicked man, or a heretic, be indeed true baptism? Answer. If the said party be admitted to stand in the room of a true pastor or

minister, and keep the right form in baptizing, according to the institution, it is true baptism. The Scribes and Pharisees, the chief doctors of the Jews, were not of the tribe of Levi, but of other tribes: and they were indeed, even the best of them, but heretics and apostates, and consequently to be deposed and excommunicated: nevertheless, because they were in the place of good teachers, and sat in Moses' chair, that is, taught various points of Moses' doctrine: therefore Christ says, hear them (Matthew 23:1). And to this effect was the conclusion of the churches in Africa, against Cyprian.

Upon the same ground the same answer is to be made, if it be demanded, whether baptism administered by him that cannot preach, be of force or no? It were indeed to be wished that all ministers of holy things, were preachers of the word: nevertheless, if such as preach not, stand in the room of lawful pastors, and keep the form of baptism, it is baptism indeed.

The third question is, whether an intention to baptize, be necessary in him that baptizes? Answer. If the word of institution come to the element, it is a sacrament whatever the minister intend. Paul rejoiced that Christ was preached, though many preached him of envy or contention, intending no good (Philippians 1:16). And the priest in the Mass pronouncing the words of consecration, if he intend not to consecrate (in Popish learning) there is no consecration: and thus the bread elevated is mere bread, and not the body of Christ: and consequently the people adore not Christ, but an idol. The intention therefore of the mind is not necessary, so be it the institution be observed. And the efficacy of the sacrament depends not on the will of man, but on the will of God.

The last question is, what is the duty of the minister in baptizing? Answer. He stands in the room of God: and what he does according to the institution, it is as much as if God himself had done it with his own hand from heaven. And therefore, when the minister applies water, (which is the sign and pledge of grace,) to the body, he does with that apply the promise of remission of sins, and life everlasting, to the party baptized. And that is as much as if God should say to the party, calling him by his name, I freely give to you the pardon of your sins, and life everlasting, upon condition you keep the order set down in baptism, which is, to turn to me, and to believe in Christ. Here we see a ground of special faith: for if God for his part by the hand of the minister applies the promise of mercy to every particular believer: every particular believer is again by a special faith to receive the promise. Again, the consideration of this which God has done for us in baptism, must move us seriously to turn to him according to all his laws, and by faith of our hearts to apprehend his merciful promises, and to rest on them. For when God shall speak to us particularly, and as it were, assure us of his mercies with his own hand and seal, we must needs be much moved and affected therewith.

The second circumstance is concerning the persons to be baptized: and they are all such as be in the covenant, in likelihood, or in the judgment of charity. For the seal may not be denied to them that bring the tables of the covenant. And they are of two sorts; men of years, and infants.

Men of years that join themselves to the true Church, are to be baptized: yet before their baptism, they are to make confession of their faith, and to promise amendment of life (Acts 2:38 and

10:38). And thus places of Scripture that require actual faith, and amendment of life in them that are baptized, are to be understood of men of years.

Infants of believing parents are likewise to be baptized. The grounds of their baptism are these. First, the commandment of God (Matthew 28:18), Baptize all nations, etc., in which words the baptism of infants is prescribed. For the Apostles by virtue of this commission baptized whole families (Acts 16:31 and 38). Again, circumcision of infants was commanded by God (Genesis 17:14), and baptism in the new testament, succeeds in the room of circumcision (Colossians 2:11), therefore baptism of infants is likewise commanded. The second ground is this: infants of believing parents, are in the covenant of grace: for this is the tenor of the covenant, I will be your God, and the God of your seed (Genesis 17:7). It may be said, that this promise was made in this sort only to Abraham, because he was to be the father of the faithful. Answer. It pertains to all believing parents. In Exodus 20, God promises to show mercy to thousands of them that love him. In Acts 2:39, Peter says to the Jews that heard him preach, The promises belong to you, and to your children. Paul says, If the parents believe, the children are holy (1 Corinthians 7:14). If holy, then are they in the covenant: now they are holy: because we are in the judgment of Christian charity to esteem them all as regenerate and sanctified, secret judgments (in the mean season) left to God. Now then because infants are in the covenant, they are to be baptized. For this is the reason of Saint Peter: To whom the promises belong, to them belongs baptism: but to you and your children belong the promises: therefore you and your children are to be baptized (Acts 2:38-39).

It may be objected, that we cannot tell, whether infants be indeed the children of God, or no: and if they be not children of God, we may not baptize them. Answer. The same may be said of men of years: for we know not whether they be indeed the children of God. And therefore we may by the like reason exclude them from all sacraments. Again, we are to presume (in all likelihood) that infants of believing parents, are the children of God, because in their conception and birth, God begins to manifest his election: showing himself a God not only to the parents, but also to their seed.

Secondly, it is objected, that infants have no faith; and consequently, that baptism is unprofitable to them. Answer. Some think, they have faith, as they have regeneration, that is, the inclination or seed of faith. Others say, that the faith of the parents is also the faith of their children: because the parents by their faith, receive the promise of God, both for themselves and their children: and thus to be born in the Church of believing parents, is in place of the profession of faith. To this second opinion I rather incline, because it is the ancient and received doctrine of the Church.

Thirdly, it is alleged, that infants know not what is done, when they are baptized. Answer. For all this, baptism has its use in them: for it is a seal of the covenant, and a means to admit them into the fellowship of the visible Church, whereof by right they are members. A father makes a purchase for himself and his children: at the time of the sealing, the children know not what is done; and yet the purchase is not made in vain for them.

It may be demanded, whether the children of Turks and Jews are to be baptized? Answer. No: because the parents are outside the covenant.

Secondly, it is demanded, whether the children of professed Papists, are to be baptized? Answer. The parents are persons baptized in the name of the father, son, and Holy Ghost. And though the Papacy be not the church of God, yet is the church of God hidden in the Papacy, and to be gathered out of it: and for this cause, baptism remains still in the Church of Rome. For this cause I think, that infants of professed Papists may be baptized, two cautions observed: the first, that the foresaid parents desire this baptism: the second, that there be sureties which promise the education of the child in the true faith.

Thirdly, it may be demanded, whether the children of wicked Christians, that is, of such as hold in judgment true religion, and deny it in their lives, may be baptized? Answer. They may; for all without exception, that were born of circumcised Jews, (whereof many were wicked) were circumcised. And we must not only regard the nearest parents, but also the ancestors: of whom it is said, If the root be holy, the branches are holy (Romans 11). Upon this ground, children born in fornication, may be baptized, so be it, there be some to answer for them, beside the parents. And there is no reason that the wickedness of the parent, should prejudice the child in things pertaining to life eternal.

Lastly, it may be demanded, whether the children of parents excommunicated, may be baptized? Answer. Yes, if there be any beside the parents to answer for the child. For the parents after excommunication remain still (by right) members of the Church, having still a right to the kingdom of heaven: out of which they are not cast absolutely, but with condition, unless they repent: and in part; that is in respect of communion, or use of their liberty, but

not in respect of right or title: even as a freeman of a corporation imprisoned, remains a freeman, though for the time he has no use of his liberty.

The third circumstance concerns the time. Here one question may be moved: How often baptism is to be administered? Answer. But once, for the efficacy of baptism extends itself to the whole life of man: and we are but once born again, and once engrafted into Christ. Here let it be observed, that the gift of regeneration is never utterly extinguished: for if a man be the second time born again, he must be baptized again and again: because baptism is the sacrament of ingrafting. It may be said, that a man may remain still engrafted into Christ, and by his own wickedness make himself a dead member. I answer, that all the members of the mystical body of Christ, are living members. The spiritual temple is made of living stones (1 Peter 2:5). And mark what Paul says, all the body of Christ increases with the increasing of God (Colossians 2:19) and (Ephesians 2:21). Believers are of the bone and flesh of Christ: now there is no part of the bone and flesh of Christ that dies.

The last circumstance is touching the place: and that is, the public assembly or congregation of the people of God. Because baptism is a part of the public ministry, and a dependence upon the preaching of the word of God. Secondly, the whole congregation is to make profit by the explanation of the institution of baptism: and lastly, the said congregation is by prayer to present the infant baptized to God, and to entreat for the salvation thereof, the prayer of many being most effectual.

The eighth and last point follows, concerning the use of baptism. And first of all, our baptism must put us in mind, that we are admitted and received into the family of God: and consequently,

that we must carry ourselves as the servants of God. And that we may do so indeed, we must divide our lives into two parts, the life past, and life to come. Touching the life that is past, we must perform three things. The first is examination, whereby we must call ourselves to an account for all our sins, even from the cradle: the second is confession, whereby we must with sorrowful hearts bewail and acknowledge the same sins, in the presence of God, accusing and condemning ourselves for them. The third is deprecation, whereby we are to entreat the Lord, in the name of Christ, and that most earnestly from day to day till we receive a comfortable answer, in the peace of conscience, and joy of the Holy Ghost.

And for the life to come, there must be two things in us: the first is, the purpose of not sinning; and it must be a lively and distinct purpose, daily renewed in us, even as we renew our days: so as we may say, if we sin it is against our purpose and resolution. The second is, an endeavor to perform new obedience, according to all the commandments of God. These things if we do, we shall show ourselves to be the servants of God. And of all these things, baptism must be (as it were) a daily sermon to us: and so often to think on them, as often as we think or speak of our names given us in baptism. This is the doctrine of Paul, who teaches us that we must be conformable to the death and resurrection of Christ, because we have been baptized (Romans 6:3-4).

Again, our baptism into the name of the Father, etc., must teach us, that we must learn to know and acknowledge God aright; that is, to acknowledge him to be our God, and father in Christ: to acknowledge his presence, and therefore to walk before him; to ac-

knowledge his providence, and therefore to cast our care on him; to acknowledge his goodness and mercy, in the pardon and free forgiveness of our sins.

Thirdly, our baptism must be to us a storehouse of all comfort in the time of our need. If you be tempted by the devil, oppose against him your baptism in which God has promised and sealed to you the pardon of your sins, and life everlasting. If you be troubled with doubts and weakness of faith, consider that God has given you an earnest and pledge of his loving kindness to you. We use often to look upon the wills of our fathers and grandfathers, that we may be resolved in matters of doubt: and so, often look upon the will of your heavenly father sealed and delivered to you in your baptism, and you shall the better be resolved in the midst of all your doubts. If you lie under any cross or calamity, have recourse to your baptism, in which God promised to be your God, and of this promise he will not fail you.

Lastly, if a man would be a student in divinity, let him learn and practice his baptism. Commentaries are needful to the study of the Scriptures: and the best commentary to a man's own self is his own baptism. For if a man have learned to know and to practice his own baptism, he shall the better be able to understand the whole: and without this help, the Scriptures themselves shall be as a riddle to us.

The 4th point whereby the gift of adoption is described is the ground thereof, in these words, you have put on Christ: and all are one in Christ. The phrase which Paul uses, is borrowed from the custom of them that were baptized in the Apostles' days, who put off their garments, when they were to be baptized, and put on new garments after baptism. To put on a garment, is to apply it to the

body, and to use or wear it. And to put on Christ, is to be joined nearly to Christ, and to have spiritual fellowship with him. Here then the foundation of our adoption is in two things, our union with Christ, and our communion with him. Of which we are somewhat to be advised for the better understanding of the text.

The vnion with Christ, is a worke of God whereby all believers are made one with Christ. Here two questions are to be demanded. The first in what respect, or for what cause are they said to be one with Christ? Ans. They are not one with him in conceit or imagination: for this coniunction is in truth a reall coniunction. John 17. 22. Christ proves that all believers may be one with him as he is one with the father. Secondly, they are not one barely by consent of heart and affection: for thus all families and friends are one: and they of Jerusalem are said thus to be of one heart and mind. Act 4:32. Thirdly, they are not one in substance for so many believers as there are, so many distinct persons are there: & euery one of them distinct from the person of Christ: And the substance of the godhead of Christ is incommunicable: and the flesh of Christ is in heauen and shall there abide till the last judgment: whereupon it cannot be mixed or compounded with our substances. Lastly, believers are not one with Christ by transfusion of the properties and qualities of the godhead, or manhood to vs. It may be said how then are they one with him? I answer by one and the same spirit dwelling in Christ and in all the members of Christ. 1. Cor 6:17. he that cleaues to the Lord, is one spirit. Paul says in this sense, Eph 2:14. that Christ makes the two distinct nations of Iewes and Gentiles one new man. S. John says, that Christ dwells in vs and we in him by the spirit. 1. John 3. 23. For the better conceiuing of this, suppose a man whose head lies in Italie, his armes in

Germanie, and Spaine, his feete in England: suppose further that one and the same soule extends it selfe to all the foresaid parts, and quickens them all: they are all now become one in respect of one and the same soule, and all concur as members to one and the same bodie: euen so, all the Saints in heauen, and all believers upon earth hauing one and the same spirit of Christ dwelling in them, are all one in Christ.

The second question is, how are all believers made one with Christ? Ans. By a donation on Gods part whereby Christ is given to vs, and by a receiuing on our part. The donation is whereby Christ is made ours for right, so as a man may say truly, Christ is mine with all his benefits. Of this donation 4. things are to be obserued. The first is, that Christ himselfe and whole Christ is given to vs. For heere we are said to put on Christ. Here a distinction must be obserued: the Godhead of Christ is given to vs, not in respect of substance which is incommunicable, but only in respect of operation. But the very flesh or manhood of Christ is really given to the believing heart. Ioh. 6. 54, 56. By it we receive eternall life from the godhead, and by it God is ioyned to man, and man to God. The second is, that Christ gives his merit and satisfaction to them that believe. And this satisfaction imputed, is the couer wherby our sinnes are couered, Psal 32:1. and the white robes dipped in the blood of Christ. Reu. 7. 14. Thirdly, Christ gives the efficacie of his spirit to make vs conformable to himselfe in holines and newnes of life: and thus he makes vs put off the old man, and put on the new man, created after God in righteousnes andholines, Eph 4:24. The fourth is, that the word preached and the sacraments, are (as it were) the hand of God whereby he exhibits and gives Christ to vs with all his benefits.

Of our receiving of Christ given by God, two things must be observed: one is, that we must there receive Christ, where God offers and gives him, that is, in the word and sacraments. The second is, that faith is our hand, whereby we receive Christ; and this receiving is done by a supernaturall act of the minde, whereby we believe Christ with his benefits to be ours. Ioh. 1. 12. Thus we see how we are one with Christ, and Christ with vs.

Communion with Christ is, when we have, possesse, and inioy Christ and his benefits: and that is partly in this life, and fully in the life to come. Of this communion speakes Salomon at large in the Song of songs, and Daudid. Psal. 45.

The use. In that we are to put on Christ, we are put in mind to consider our fearefull nakednes. What is that? Ans. There is a nakednes of creation, and a nakednes following the fall. The nakednes of creation is, when the bodie without all couering, is in health, full of glorie and maiestie, in respect of other creatures. Nakednes arising of the fall of man, is either inward, or outward. Inward, is the want of the image of God, the want of innocencie, of good conscience, of the favor of God, and affiance in him. For these are (as it were) the couerings of the foule. Outward nakednes is, when the bodie being vncoverd, is full of deformitie and shame. Now that inward nakednes of heart is noted as a speciall euill, Gen 3:7. Exod 32:25. Prou. 29. 18. Reu. 3. 17. we must labor to see and feele this nakednes in our selues. For by it, we are desormed and odious in the eye of God.

Secondly, we are here put in minde to have a speciall care of the trimming and garnishing of our soule. And for this cause we must put on the Lord Jesus, Rom 13:14. And that is done two waies. First, by vncovering our nakednes before God, and by pray-

ing him to couer it. To vncover our shame, is the way to couer it. Psal 32:1, 2, 3. The second way is, to subiect our selues to the word and spirit of God, and to be conformable to Christ both in his life and death. It stands vs in hand thus to put on Christ. For the king of heauen has long inuited vs to the marriage of his Sonne: we have yeilded our selues to be his guests: and there is a time when the king will take a suruay of all his guests, whether they have the wedding garment, which is Christ himselfe: and they which are not clad with this robe, shall be cast into vtter darknes. We are as naked infants exposed to death, Ezech. 16. 7. the merit and obedience of Christ is as swadling clothes and swadling bands. If we would then liue, we must lappe and infold our selues in them. The rather I speake this: because in these daies men and women are intoxicated with a spirituall drunkennes, or rather madnesse, whereby they are alwaies tempering and trifling about their bodies, and let their soules lie naked. It may be said, we have all put on Christ in baptisme. I answer: we have had in England peace and prosperitie this 43. yeares: and we have liued all this while, as it were in the warme sun-shine: and therefore many of vs (no doubt) have worne this garment very loosely.

Thirdly, there is a great temptation arising upon the consideration of our own indignitie. For when our sinnes come to our remembrance, they driue vs from the presence of God, and make vs that we dare not pray. Now the remedie is this. We must come clothed with Christ into the presence of God: we may not come in our own names, but we must come in his name and present the merit of Christ to the father, euen as if we were one and the same person with him. Thus shall we be accepted.

Fourthly, it may be demanded, what we must doe for our selues in the time of plague, famine, sword? We must put on Christ, then shall we walke in safetie in all dangers. This garment serues not onely for a couering of our shame, but also for protection. Isa 4:6. And if we be taken away in any common judgment, being clothed with Christ, there is no more hurt done to vs then to him: and he carris vs in his brest, as if we were part of his bowells.

Lastly, though we be clothed with Christ in baptisme, yet we must further desire to be clothed upon. 2. Cor 5:4. In this life we are clad with the justice of Christ, 1. Cor. 1. [•]o. this is one garment. In the life to come, we shall be clad with immortalitie. This is the second garment to be upon the former.

v. 28. There is neither Iewe nor Grecian, &c. These words (as I have said) containe an answer to an obiection, which is this: If all believers among the Gentiles be children of God, and all put one Christ, then there is no difference betweene Iewe and Gentile, and the prerogatiue of the Iewe is nothing. Paul answers thus: there be sundrie differences of men in respect of nation, condition, sexe: yet in respect of Christ, all are one, Moreouer, I have shewed, that these words containe the groūd of the Adoption of the Galatians, which is an vnion with Christ, whereby all believers are made one with him. There remaine other things to be added.

By occasion of this text, two questions are mooued, the answer whereof, serues much to cleare the meaning of Paul. The first is, whether Magistracie and gouernment be necessarie in the societies of Christians? Ans. indeed: Kings and Queens shall be nourcing fathers and nourcing mothers to the Church of God, says the prophet, Isai 49. 23. Paul bids vs praie for Kings, and all inauthori-

tie, that we may line in peace and godlines, 1. Tim 2:1. The fift commandement, honor your father, &c. requires subiection to authoritie: and this commandement is eternall.

Obiect. I. All believers are one in Christ: therefore there is no subiection among them. Ans. believers are under a twofold estate or regiment: the first is, the Regiment of this world, in ciuill societie: the second is, the regiment or the kingdome of heauen, which stands in justice, peace of conscience, ioy in the holy Ghost. In the first estate, there are sundrie differences of persons that believe: some fathers and mothers, some children, some masters and seruants, some magistrates and subiects. In the second estate, there are no outward differences of men, but all are members of Christ, and all one in him. Thus must the text be vnderstood.

Obiect. II. believers are gouerned by Gods spirit, and therefore outward gouernment by magistrates is needlesse. Ans. In the visible Church, hypocrites are mingled with true believers, and they are not gouerned by Gods spirit, but by the spirit of the deuill: and therefore in respect of them, ciuill authoritie is requisite. Againe, true believers are but in part gouerned by the spirit, for the time of this life. And for this cause, ciuill gouernment is requisite, for the ordering of the outward man, and for the protection of the Church.

Obiect. III. They that are in Christ, are freed from sinne, and consequently, from subiection which followes upon sinne. Ans. Subiection is either politique, or seruile. Politicke is, when men are subiect for their own good: and this was before the fall, yeilded by Eve to Adam. Seruile subiection, when they are subiect for the good of their masters: and this onely comes of sinne. Againe, subiection with ioy was before the fall: subiection ioyned with paine and miserie, followes upon sinne: Gen 3:16.

The second question is, whether bondage, in which some are Lords, others bond-men, or slaues, may stand with Christian religion? Answ. It may, in the countries where it is established by positieue lawes, if it be used with mercie and moderation. Righteous Abraham had in his own house, bondsclaues: Gen 17:13. God did permit the Iewes to buy the children of the Canaanites, Leuit. 25. 45. Paul says, If any man be calied being a seruant or bondman, let him not care for it, 1. Cor 7:21.

Obiect. I. Be not seruants of men, 1. Cor 7:23. Ans. That is, in respect of conscience, the subiection whereof must be reserued to God.

Obiect. II. Christians have libertie by Christ: and where libertie is, there may be no bondage. Answ. Christians obtaine by Christ spirituall libertie in this life, and bodily libertie in the life to come.

Object 3. Bondage is against the law of nature. Answer. Against the law of pure nature, created in innocence, not against the law of corrupt nature, the fruit whereof is bondage.

Object 4. All are one in Christ: therefore the difference of bondmen and free men must cease. Answer. All are one in respect of the inward man; or in respect of faith and fellowship with Christ: but all are not one in respect of the outward man, and in regard of civil order.

The sense then of the text is this. There are distinctions of men in respect of nation, some Jews, some Gentiles: in respect of condition, some bond, some free, some rich, some poor, some in authority, some in subjection, etc.; in respect of sex, some men, some women: yet in Christ Jesus, all are even as one man.

The use. By this text we may expound another (1 Timothy 2): God would have all men to be saved: that is, not all particular persons upon earth, but all kinds. For here Paul says, all are one in Christ: that is, men of all nations, of all conditions, and of all sexes.

Again, the name (Jew) opposed to Gentiles, signifies not only men of the tribe of Judah, but all circumcised persons of all tribes (Romans 2:28), and thus it is all one with an Israelite. And thus we see how to expound the place of Scripture (2 Chronicles 21:2), where Jehoshaphat king of Judah is called king of Israel. The words Judah, and Israel, are sometimes opposed, Judah signifying the kingdom of the two tribes, Judah and Benjamin: and Israel signifying the ten tribes. Sometimes again, they are synonyms and are put one for another, as (Psalm 114:1-2), and in this text. And Judah at this time was indeed the true Israel of God, and Jehoshaphat without any fault in the text (as some suppose) is truly called king of Israel.

Thirdly, they which are of great birth and of high condition, must be [reconstructed: put] in mind not to be high-minded, nor to despise them that are of low degree, for all are one in Christ: the obscure and base person has as good a part in Christ, as the greatest men that be. Therefore we may not swell in pride for outward things. The king must not lift up his heart against his brethren (Deuteronomy 17:20). Rich men (says Paul) must not be high-minded (1 Timothy 6:17). Job would not despise the cause of his handmaid (Job 31:13). Naaman a great man, respected the counsel of his servants (2 Kings 5:13).

Fourthly, all believers must be one heart and mind (1 Corinthians 1:10). In the kingdom of Christ the wolf and the lamb dwell together (Isaiah 11:6). And good reason: for all are one in

Christ. And we have great cause to be humbled, when schisms, contentions, and differences arise in points of religion. For that shows that hypocrites are mingled with true believers, and that we are but in part (as yet) united to Christ.

Lastly, hence we learn not to hate any man, but always to carry in mind a purpose to do good to all by thought, word, and deed, and to do good to men in respect of their names, their goods, their lives. And this wholly mind and purpose, must always bear sway in us. There is no hurt in the mountain of the Lord (Isaiah 11:9). Men turn their swords and spears into mattocks and scythes, that are of the kingdom of Christ (Isaiah 2:4), because they are one with Christ by the bond of one spirit.

Verse 29. And if you be Christ's, then are you Abraham's seed and heirs by promise.

Before, Paul had taught verses 7, 8, and 9, that all believing Gentiles were the children of Abraham, and not the Jews only. Here he returns to the same point again and proves it by a new argument, thus. Christ is the seed of Abraham, verse 16, and all Gentiles believing in Christ, are parts of him and one with him: therefore they also are children of Abraham and heirs of all the blessings of God.

The intent of Paul in these words, is to establish and confirm an argument which before he had urged in this chapter against patrons of works in the case of our justification: it may be framed thus. As Abraham was justified, so are all they that believe in Christ, justified: for they are Abraham's children and succeed him, verse 29. But Abraham was justified by faith without works; there-

fore all believers in Christ are so justified. Let the argument be observed: for it makes against the Papist, who, if he study till his head and heartache, shall never answer it.

In this verse, Paul sets down the fruit and benefit, that comes by the gift of adoption, to them that believe. And that is, to be children of Abraham, and heirs of all the blessings of God. And therefore learn here one golden lesson; namely, that the basest person that is, if he believe in Christ, is in the place of Abraham, and succeeds him in the inheritance of the kingdom of heaven. Some man may say: O this is excellent comfort, if I might know that I were in the case of Abraham. Answer. You may know it certainly, if you will do as Abraham did; namely, follow the calling of God, and obey the Gospel; that is, subject your heart to the commandments of God, which bid you repent, and believe in Christ: for then all the good things revealed in the Gospel, shall be yours.

The use. Believers in this world must be content with any estate that God shall lay upon them. For they are heirs with Abraham of heaven and earth. In this regard, Abraham was content, to forsake his country, and his father's house, and as a pilgrim to dwell in tents to the death (Hebrews 11:8-9).

Secondly, they that believe in Christ, must moderate their worldly cares, and not live as drudges of the world. For they are heirs of God, and have a title or right to all good things promised in the covenant. Therefore they shall never want any good thing that is needful for them. He that has made them heirs, will carefully provide for them. Therefore our care must be, to do the duties that belong to us: and all other cares we must cast upon God. They

in this world, that are born to land and living, are content to live sparingly, and oftentimes very barely with a little, upon hope of further enlargement, after the decease of some friends.

Lastly, our special care must be for heaven. For the things of this world are but trifles in respect. The city of God in heaven is your portion, or child's part. Seek for the assurance of that above all things. Thus did Abraham (Hebrews 11:15-16).

CHAPTER 4



1 And I say that the heir, as long as he is a child, differs nothing from a servant, though he be Lord of all. **2** But is under tutors and governors till the time appointed of the father. **3** Even so we, when we were children, were in bondage under the rudiments of the world. **4** But when the fullness of time was come, God sent forth his son made of a woman, and made under the law, **5** That he might redeem them that were under the law, that we might receive the adoption of sons. **6** And because you are sons, God has sent forth the spirit of his son into your hearts, which cries, Abba, father. **7** Therefore you are no more a servant, but a son: and if you be a son, you are also an heir of God through Christ.

These words depend on the former chapter, as an answer to an objection, which may be framed on this manner. Paul you say that the Jews before Christ, were under the law as under a schoolmaster (chapter 3, verse 24), and that we are free from the same schoolmaster (verse 25), being children of God, and heirs by Christ (verse 29), but we for our parts think ourselves servants under the law, as well as the ancient Jews, and that they are as well children of God, as we. To this objection, Paul makes answer in these 7 verses, as the very first words import; And I say: that is, whatever you suppose, I say thus. And then he propounds the reason of his

answer, which may be framed thus. If the time of our bondage be ended, and the full time of our liberty come, then are we sons and not servants: but the time of our bondage is ended, and the full time of our liberty is come: therefore we are not servants but sons.

The major is omitted, because it is manifest. The minor is in the six first verses: the conclusion is expressed in the 7th verse.

Again, the minor, [the time of our bondage is ended, and the time of our liberty is come] is first of all declared by a similitude, and then confirmed. The similitude is borrowed from the civil law; and it may be framed thus. Heirs in their minority, live in subjection to tutors and governors: but when they are of riper years at the appointment of their parents, they are at their own liberty. Even so, the people of God before Christ were in their infancy, under the law as under a tutor: but when the fullness of time was come, which God had appointed, they entered into the fruition of their liberty. The first part of the similitude is expressed in the 2 first verses, and the second in the 3rd and 4th.

Again, the minor is confirmed by two reasons. The first is this: Your liberty is procured by Christ: therefore the time of your liberty is come. This reason is in the 4th and 5th verses. The second reason is taken from the sign, You have received the spirit of adoption: therefore the time of your liberty is come (verse 6). Of these points in order.

First, where he signifies, that the father has authority to dispose of his child. This is the law of nature, and the law of nations. Paul says (Colossians 3:20), that children must obey their parents in all things. When the devil had obtained liberty to afflict Job in all things that belonged to him, save his person; he destroyed his

children (Job 1:12, 18). And this shows, that the children in respect of their bodies, are the goods of their parents. In this respect, the Jews were permitted to sell their children (Exodus 21:7). And so sacred a thing was the authority of the parent, that he which rebelliously despised the same, was put to death (Deuteronomy 21:21).

This authority shows itself, specially in two things: in the marriage, and in the calling of the child. In the marriage of the child, the parent is the principal agent, and the disposer thereof (Deuteronomy 7:3; Exodus 34:16; 1 Corinthians 7:38). Where observe, that the commandment touching the marriage of the child, is given not to the child, but to the parent: and the parent has authority by the said commandment to give and bestow his child, and to take wives to his sons. Thus Abraham took a wife for Isaac, and Isaac suffered himself to be disposed at the appointment of his father. For a more full declaration of this authority, I propound these three questions.

The first is, whether the father may command his child to marry? Answer. Presuppose two things; one, that the commandment is without compulsion; the second, that the father knows what is for the good of the child: then I answer, that he may command his child to marry, and to marry a person thus or thus qualified. Thus Isaac commanded Jacob to marry in the house of Laban (Genesis 28:1-2), and Jacob obeyed. Now whether a father may command his child to marry this or that person, I doubt, and therefore suspend.

The second question is, whether parents may make void the contract secretly made by their children, without or against their consent? Answer. The scripture gives them authority either to ratify such contracts, or to make them void. In Numbers 30:6, the fa-

ther may make void the vow of the child pertaining to God's worship: much more a matrimonial promise. If a young man defile a maid, and this be found, in equity he is to be compelled to marry her (Deuteronomy 22:28), yet by God's law this may not be, except the father consent (Exodus 22:17).

The third question is, whether a marriage made without and against the consent of parents, be a marriage or no? Answer. It may be called a political, or civil marriage, because it is ratified in the courts of men, according to human laws: and by this means the issue is freed from bastardy. Nevertheless it is not a divine or spiritual conjunction, or marriage (as it ought to be) because it is flat against the commandment of God.

Touching the callings of children, they are to be ordered and appointed at the discretion of parents. For if the parent may order the vow and the marriage of the child, then much more the calling.

Here take notice of the impiety of the Roman religion. There are three special estates whereby man lives in society with man: the Church, the Commonwealth, the family. In the Church, that religion sets up another head, beside Christ: in the Commonwealth, it sets up an authority that serves to curb, and restrain the supremacy of princes in causes ecclesiastical. In the family, it puts down the authority of the father: for it ratifies clandestine contracts, and it gives liberty to children past twelve or fourteen years of age, to enter into any order of religion against the consent of their parents.

Againe, parents must be put in minde to know their authoritie, to maintaine it, and to use it aright, for the good of their children, specially for their salvation. And children must be warned in all

things honest and lawfull, to yeeld subiection to their parents: and in this subiection shall they find the blessing of God.

Againe, here is set downe the office of parents, and that is, to provide meete ouerseers and Tutors for their children after their departure. When Christ upon the crosse had the pangs of death upon him, he commends his mother to the tuition of John. Ioh. 19. 26. When widdowes and Orphanes are wronged, God himself takes upon him the office of a Tutor in their behalfe. Exod 22:22. And this shewes that it is a necessary dutie to be thought upon.

Thirdly, here the dutie of children is set downe, and that is, that they must be subiect to their Tutors and gouernours, as to their own fathers and mothers. Ruth loued Naomi, and claue to her as to her own mother. Ruth 1:16. Christ was subiect to Ioseph who was but a reputed father. Luk. 2. last. The sonnes of the Prophets obey their masters as their own fathers, 2. king. 2. 12. and so doe the seruants to their master. 2. king. 5. 13.

Nowe I come to the second part of the similitude, v. 3. Euen so we] that is, the Iewes, and all the people of God in the olde testament. Were children] were as children in respect of the Christian Church, in the new Testament.

Were in bondage] The Iewes are said to be in bondage in respect of vs: because they were subiect to more lawes then we are, and they wanted the fruition of the liberty which we inioy. They had the right of sonnes, but they inioyed not their right as we doe: and this is their bondage. For otherwise libertie in conscience frō hell, death, & sin, they had euen as we now have.

Rudiments of the world] that is, the lawe or Ministerie of Moses, and it is so called, in respect of a more full and plentiful doctrine, in the ministerie of the newe Testament. And it is called the Rudiments of the world, because Iewrie was as it were, a little schoole set vp in a corner of the world, the lawe of Moses was as it were, an a, b, c, or Primar, in which Christ was reuealed to the world, in darke and obscure manner, specially to the Iewes.

The use. Here we see, that the people of the old Testament, were for right, heires as well as we, and therefore they had right to all the blessings of God. The difference betweene vs and them, is onely in the manner which God used in dispensing the foresaid blessings to vs.

Againe, the fathers of the olde Testament before Christ, were but as children in respect of vs now. Thus much says Paul in expresse words. And they were so, two waies. First, in respect of the Mosaicall regiment: because they were kept in subiection to more lawes then we. Secondly, they were so in respect of reuelation: because God has reuealed more to vs, then to them. Read Luk 10:24. It may be said, we now are (the best of vs,) but children to Abraham and the Prophets, whether we respect knowledge, or faith. Answ. It is so. If we compare person and person: but it is otherwise, if we compare bodie with bodie, and compare the Christian church, with the Church of the Iewes before Christ: then we exceede them and they are but children to vs. This must teach vs all, to be carefull to increase in knowledge, and in the grace of God, that we may be answerable to our condition, And to liue in ignorance (as the most doe) is the shame of vs all. For in respect of the time, we should all be teachers, Heb 5:12. and yet God knows, the most are very babes. For aske a man how he lookes to be saved,

he will answer, by seruing God, and by dealing truly. Now his seruing of God, is his saying of his prayers: and his prayers are the belief, and the ten Commandements. This is a poore seruing of God, fitter for babes, then for men of yeares. It is further to be obserued, that Paul says, the fathers of the old Testament, were in bondage under the lawe, after the manner of seruants, specially by reason of rites & ceremonies. And hence it followes, that the obseruation of a religion, in which are manifold bodily rites and figures, is a kind of bondage, and pertaines to the Church, for the time of her infancie or minority. Let this be remembred against the Romish religion: for it is like to that of the Iewes, in the olde Testament; standing for the greatest part, in bodily rites, in differences of meates, and drinckes, in differences of times, places, garments; in exercises, and afflictions of the bodie, in locall succession, in the collation of grace by the worke done, and such like. This is manifest to them which know[•] the masse, which indeede is nothing but a masse of ceremonies. Therefore the Romane religion is a childish and babish religion: and if it were of God, yet is it not fit for the church of the newe Testament, that is come forth of her minoritie. Religion that stands in the afflicting of the body, is but a shadow, and an appearance of humilitie. Col 2:23. And the true worshippers of God in the new Testament, worship him in spirit and trus, Ioh. 4. v. 24

The fulnesse of time, or the full time, is that time in which the captiuitie of the Church ends, and her libertie begins. This time was ended 4000. yeares from the creation: and it is called a full time, because it was designed and appointed, by the will & prouidence of the heauenly father. For he is Lord of time, and all seasons are in his hand: and his will or prouidence makes times fit

or vnfit. Marke then, that is the onely full and fit time for the inioying of any blessing of God, which he by his prouidence appoints. This must teach vs, when by prayer we aske any good thing at Gods hand, not to prescribe any time to God, but to leaue it to his prouidence. Againe, if you liue in any miserie, waite on the Lord, and be content. For that is the fit & best time of your deliuerāce, which God has appointed. Lastly, you must be admonished to pray to god for grace and mercie, and to turne to him this daie before to morrowe. For this is the time which God has appointed for these duties: this is the day of grace, and therefore the onely fit time. Heb 3:7. Psal 32:6.

Thus much of the similitude: nowe I come to the first reason, whereby Paul confirms his maine argument. Christ has purchased and procured your libertie: therefore the time therof is come and past. For the better clearing of this reason, Paul sets downe the waie and order which was used in procuring this libertie. And it containes fiue degrees. The first is, the sending of the sonne, the second, his incarnation, the third his subiection to the law; the fourth, our redemption from the laws, the fift, the fruition of our adoption, v. 4. 5.

The first, the sending of the sonne is in these words, In the fulnesse of time, God sent forth his sonne. That we may attaine to the sense of this great Mysterie, sixe questions are to be propounded.

The first is, what is meant by God? Answ. The father, the first person. Eph 1:3. Blessed he God the Father of our Lord Jesus Christ, 2. Cor 1:3. and Ioh. 20. 17. And he is called God, not because he partakes more of the godhead then the sonne, or the h. Ghost: but because he is the first in order, of the three diuine persons: and he is the beginning of the sonne, and the H. ghost; and

has no beginning of his own person: because he does not receive the godhead by communication from any other. In this respect he is called God more commonly then the sonne, or the holy Ghost.

The second question is, How the father sends the sonne? Answ. By his counsell and eternall decree, whereby the sonne was designed to the office of a Mediatour, and consequently to become man. Act 2:23. And thus is he said to be sealed of the father, Ioh. 6. 27. and to be sanctified, and sent into the world, Ioh. 10. 36. And therefore this sending implies no alteration or change of place.

The third question is, whether the sonne was sent with his own consent or no? Ans. indeed, the decree of the father is the decree of the sonne, and the holy Ghost: because as they are all one in nature, so are they all one in will. All the persons then have a stroke in this sending, yet for orders false, the father is said to send, because he is first.

The fourth question is, how the father can send the sonne, considering they are both one? Ans. In the doctrine touching the Trinitie, Nature, and person must be distinguished. N[ature], is a substance common to many, as the Godhead. A person is that which subsists of it selfe, and has a proper manner of subsisting, as the father begetting, the sonne begotten, the H. Ghost proceeding. Now the father and the sonne are one indeed for nature, or godhead, but they are not one for person. in fact thus they are really distinct. The father is not the sonne, nor the sonne the father. And thus does the father send the son.

The fift question is, why the sonne is so called? Ans. Because he was begotten of the father, by a perfect and eternall generation, not to be vttered of man, or conceiued. And we must be warned,

not to conceiue it in any carnall or humane manner. For an earthly father is in time before his sonne, and the sonne after: but God the father and the sonne are coeternall, and not one before or after the other for time. An earthly father is forth of the sonne, and the sonne forth of the father: but God the father is in the sonne, and the sonne in the father. An earthly child is from his father by propagation, but the sonne is from the heauenly father not by propagation, but by communication of substance. Lastly the heauenly father begettes the sonne by communication of his whole substance, and so does no earthly father.

The last question is, whether the Sonne be God? For it is here said, God sent his Sonne. Ans. He is God. For he that is sent forth from God, was before he was sent forth. And the sonne is said to be sent forth; because he was with God the father before all worlds, Ioh. 1. 1. and because he came from the bosome of his father, v. 18.

Obiect. I. The sonne is sent of the father: and he that is sent is inferiour to the father: and he that is inferiour to God, is not God. Ans. Two equalls by common consent may send each other: and therefore sending alwaies implies not inequality. Againe inferioritie is of two sorts, inferioritie of nature, and inferioritie of condition. The first does not befall Christ: because for nature he is one and the same with the father. The second agrees to him, because of his own voluntarie accord, he abased himselfe, and tooke upon him the shape of a man, Phil 2:5.

Obiect. II. God has his beginning of none: the sonne has his beginning of the father: therefore he is not God. Ans. The sonne in respect of his person is of the father: but in respect of his godhead, he is of none. The sonne of God considered as he is a sonne, is of

the father, God of very God. But considered as he is God, he is God of himselfe, because the godhead of the sonne is not begotten, more then the Godhead of the father.

Obiect. III. The sonne was made Lord in time, Act 2:36. therefore no God. Ans. Christ as he is the sonne of God, was not made Lord in time, but is by nature an eternall Lord, as the father. And he is said to be made Lord in respect of his condition as he is God-man, and that in time, in respect of both his natures. In respect of his manhood, because it is received into the vnitie of the second person, and exalted to the right hand of God in heauen. In respect of his Godhead, the maiestie and Lordship whereof, he declared and made manifest in the flesh after his resurrection. Thus was he made Lord by declaring himselfe to be so indeede. Rom 1:4. 1. Tim 3:16.

Thus we see how God sent forth his sonne: the use follows. This act of God in sending, declares his infinite loue: for this sending was for their sakes that were the enemies of God. And it further signifies to vs the most free loue of God. For nothing in vs mooued him to send, but his own goodnes. This loue of God must mooue vs to loue God againe, and to be thankfull.

The son of God takes not to himselfe the office of a Mediator, but he is called and sent forth of the father: whereby two things are signified; one, that the office of a Mediator was appointed of the father: the other, that the Son was designed to this office in the eternal counsel of the blessed Trinity. And so, that we may please God in our callings and places, we must have a double assurance in our consciences: one, that the offices and callings which we per-

form, are good, and pleasing to God: the second, that we are designed and called of God to the said offices and callings. By this must we stay our minds in all our miseries.

The son is sent forth, that is, he comes from his father, lays aside his majesty, and takes on him the condition of a servant. The same mind must be in us to humble and abase ourselves before God, to think better of others than of ourselves, to be content with our condition, to be well pleased when we are despised and contemned, because we are worthy of it. This is to conform ourselves to Christ.

That the son of God himself must be sent forth from the bosom of his father, this shows the greatness of our sin and misery, which was the occasion of this sending. And this must teach us with bitterness to hate and detest our sins, which fetched the son of God from heaven, and to humble ourselves with David even to the depths, and from there to pray to God for his mercy (Psalm 130:1).

The second point, namely, the incarnation of the Son, is expressed in these words, Made of a woman: that is, made man, or made flesh of a woman. The Word was made flesh (John 1:14). Here three questions are to be handled. The first is, why the Son was made flesh? Answer. There be two special causes hereof. First, the order of divine justice requires that God's wrath should be appeased, and a satisfaction made, in the same nature in which his majesty was offended. Now the offense was in man's nature: and therefore in it must satisfaction to God be performed. Secondly, the Mediator between God and man must be both for nature and condition in the mean between God and man, that is, both God and man: and thus the son of God is a perfect Mediator.

The second question is, how far forth the son of God, was made flesh? I answer three things. The first, that he took to him the whole and perfect nature of man in respect of essence, namely, the entire substance of a reasonable soul, and human body. Here remember, that quantity, that is, length, breadth, and thickness, is not an accident which may pass and repass, but it is of the substance of every body, and therefore of the body of Christ. And for this cause it is impossible that the body of Christ in his quantity, being four or five feet in length, should be included in the compass of a piece of bread that is but two or three inches in quantity. The second is, that the son of God took to him the properties of man's nature, the powers of life, sense, motion, the faculty of reason, will, and affection. The third is, that he took to him the infirmities, and miseries of man's nature. Here two caveats must be remembered. The first, that he took to him only such infirmities as are mere infirmities, and no sins. For example, upon the words of Christ, Let this cup pass (Matthew 26), some say, that there was oblivion in Christ: but this may not be said. For oblivion is a sin, namely, a forgetting of that which a man ought to remember: and there may be in Christ or other men, a suspending of the memory, by some external and violent cause, without oblivion. The second caveat is, that the son of God took to him the infirmities which pertain to the nature of man, and not such as pertain to the persons of men, as dropsies, gouts, consumptions, and such like. For he took not the person of any man, but the nature of all men, with all the appurtenances thereof, except sin.

The third question is, How was he made flesh? Answer. The flesh or manhood of Christ, was first framed, then sanctified, and then united to the Godhead of the Son. And thus was he made

man. Remember here that the forming of the flesh of Christ, the sanctifying of it, and the personal union are all together for time: and I distinguish them in this sort, only for doctrine's sake.

In the framing of the manhood, I consider the matter, and the manner. The matter was the substance of the Virgin, signified in these words, Made of a woman. By this Christ is distinguished from all men in the world: from Adam, because he was neither of man nor woman, but of [reconstructed: red] clay. From Eve, because she was made of man, and not of woman. From all that come of Adam and Eve, for they are both of man and woman; whereas Christ is of woman, and not of man. Again, Paul adds these words, [made of a woman] to note the accomplishment of the promise, the seed of the woman shall bruise the serpent's head (Genesis 3:15).

The manner of framing is expressed, when Paul says, made, not begotten of a woman. The manhood then of Christ, was framed without natural generation, by an extraordinary work of the Holy Ghost. Here a doubt is answered. Some man may say, if he were made of a woman, he comes of Adam, and consequently he is a sinner. Answer. The order set down by God with Adam in the creation is, that whatever he loses, all his posterity shall lose that comes of him by generation. Upon this order, all that are begotten of Adam, with the nature of man, receive the sin and corruption of nature. And so should Christ have done, if he had descended of Adam by generation. But considering his flesh was made of the substance of a woman, and not begotten of any man: therefore he takes the nature of man, and not the corruption of nature.

The sanctifying of the manhood of Christ, is a worke of divine power, whereby at the time of the framing thereof, it was filled with the gifts of the holy Ghost above measure, that he mightin both natures be a perfect Sauieur. Here obserue, that Christ by the actions of his life, did not merit for himselfe glorie, and eternall happines: because he was most worthie of all glorie and honor at the very first moment of his conception. Againe, obserue that Christ in his manhood increased in grace, as in age, and stature. Luk. 2. And this increase was without all imperfection: for in his infancie, Christ received a full measure of grace fit for that age: when he was twelue yeares old, he received a further measure, fit for that age: and so when he was thirtie yeares old. And thus increase of grace, and the perfection thereof, stand both together. And this increase is not onely in respect of experience, and the manifestation of Grace before God and men, but also in respect of the habit or gift: though the Schooles for 400. yeares have taught the contrarie euer since the daies of Lumbard.

The third thing is, the Vniting of flesh to the Godhead of the Sonne: and that is done, when the sonne of God makes the flesh, or nature of man, a part of himselfe, and communicates to it his own subsistence. The like example to this is not to be found againe in the world: yet have we some resemblance of this mysterie in the plant called Misselto, which has no roote of his own, but growes in a tree of an other kinde, and from there receives his sappe. And so the manhood of the sonne has no personalitie or personall subsistence, but is received into the Vnitie of the second person, and is sustained of it. It must here be obserued, that there is a difference betweene the manhood of Christ, and all other men. Peter is a person subsisting of himselfe, and so is Paul, and euery particular

man: but so is not the manhood of Christ: and therefore it is to be tearmed a nature, and not a person. And it is no disgrace, but an exaltation to the nature of man, that is subsists by the vncreated subsistence of the second person.

It may be objected, that all believers are ioyned to the sonne of God, as well as the flesh of Christ: I answer, they are so, but in an other kind, and in a lower degree, by communication of grace, and not by communication of personall subsistence.

Thus we see how the sonne was made flesh: the use follows. Hence we learne to use all meanes, that we may become newe creatures, and be borne of God. God becomes man, that we men might be partakers of the diuine nature. Christ is made bone of our bone, and flesh of our flesh, by his incarnation, that we might be made bone of his bone, and flesh of his flesh by regeneration. The sonne of God was made the sonne of man, that we which are the sonnes of men might be made the sonnes of God.

To be made flesh, is the abasement of the sonne: in this abasement he goes on, till he become euen as a worme of the earth, Psal 22:7. so must we abase our selues, till we be anihillated and brought to nothing: then shall we be like to Christ, and filled with the good things of God.

Our sinnes are a wall of partition betweene God and vs: so as we are farre from God, and God from vs, Isa, 59. 2. and this partition is of our own making: and by this means we have no accesse to God of our selues, though we pray to him, and fill heauen and earth with our crie. Now the sonne of God made man, is Immanuel, that is, God with vs, Isai, 7. 14. and his incarnation is a meanes whereby we have accesse to god, and he is nere to vs when

we pray to him in trus, 2. Chron. 15. 2. This must teach vs to drawe nere to God in the hearing and obeying of his word, in prayer, and in the use of the holy Sacraments. If this be not done, great is our wickednesse, and great shall be the punishment, Iob. 21. 14. Psal 73:27.

The incarnation of Christ, is the foundation of all our comfort, and all good things which we inioy. By it God comforts, Adam, The seed of the woman shall brnise the serpents head. Jacob is comforted by the vision of a ladder, reaching from heauen to earth: and this ladder is the sonne of God made man, Ioh. 1. 51. Iob comforts himselfe in this, that his Redeemer of his own flesh (as the word signifis) lius, Iob. 19. 25. In the old testament, they which sought to God, came to the Arke or Propitiatorie, and there were they heard, and received the blessings of God. Now Christ, God and man, is in stead of the Arke, Rom 3:25. and therefore we must come to him, if we would receive any good thing of God. The god-head is the fountaine of all good things, and the flesh or manhood is a pipe or conduit to conuaie the same to vs. If we would then receive true comfort, we must hunger and thirst in our hearts after Christ, and by our faith eate his flesh and drinke his blood, Ioh. 6. 54. 56.

The third point or degree, is the subiection of the sonne of God to the lawe expressed in these words, made under the lawe.

Here two questions are to be answered. The first is, who is made subiect to the law? I answer, the sonne of God. And this may not seeme strange, that he which is Lord of the law, should be subiect to the law: for he must be considered, as he is our pledge and suretie, Heb 7:22. and as one that standes in our place, roome,

and stead; and before God represents the person of all the elect: and in this respect is he subiect to the lawe, not by nature, but by voluntarie abasement and condition of will.

The second question is, how the sonne of God was subiect to the lawe? Answ. By a twofold obedience: namely, by the obedience of his passion, and by his obedience in fulfilling the lawe. The obedience of his passion stands before God as a satisfaction for the breach of the law. In it consider two things, the foundation of the passion, and the passion it selfe. The foundation is, that the sonne of God was made sinne for vs, 2. Cor 5:21 that is, all the sinnes of all the Elect were imputed to him, and he in our roome and place was recounted a sinner. The passion it selfe, is the curse of the law, laid on the sonne of God, namely, the first death, and the paines of the second death, which is in effect and substance, the paines of hell, as I have shewed in the 3. chap. v. 13. of this Epistle.

By the second Obedience in fulfilling the lawe, the sonne of God performed for vs, all things contained therein, that we might have right to life euerlasting, and that according to the tenour of the law, Leuit. 18. 5. Doe all these things and liue. Of this obedience 2. questions are demanded. The first is, whether it be necessarie for the justification of a sinner? Answ. It is: The summe of the lawe is, Loue God with all your heart, and your neighbour as your selfe: Now euery iota and title of the lawe must necessarily be fulfilled, Math. 5. 18. Much more then the summe and substance of the lawe. And it cannot be fulfilled by vs, being sinners: therefore there must needs be a translation of the lawe from our persons, to the person of the Mediatour, who is to accomplish euery iota of the law for vs. Againe, He that does notall things contained in the law, is cursed. Gal 3:13. He therefore that would eschewe the curse of

the law, and come to life euerlasting, must by himselfe accomplish all things contained in the law: and if this cannot be done, the law and all the contents thereof, must needs be accomplished in the person of the Mediatour: otherwise the curse cannot be auoided. Lastly, we owe to God a double debt or tribute. The first is, homage or subiection to be performed with all the powers of the soule, & with all the strength of all the powers, and that from the first conception. The second is, a satisfactiō by death for the breach of the law. And the lawe is the bond that binds vs to the paiment of this double debt. And till the justice of God in the law be answered to the full, this bond cannot be cancelled. Therefore the sonne of God the Mediatour, must not onely die for vs, but also performe homage for vs to God, according to the tenour of the law. Therefore he says, that he must performe allrighteousnesse, Math. 3. 15. And Paul, that Christ is the end of the law for righteousness, Rom 10:4.

It is alleadged, that Christ as man fulfilled the lawe for himselfe: and therefore not for vs. Ans. The flesh or manhood of Christ considered by it selfe apart from the godhead of the sonne, is a creature that owes homage to God. Yet if it be considered as it is received into the vnitie of the second person, and is become a part thereof, it is exempted from the common condition of all other men, and is not bound to performe subiection, as all men are. For if the sonne of man be Lord of the Sabboth, then also is he Lord of the whole law. And Paul here says, that the sonne of God, is not borne but made under the lawe.

Againe, it is alleadged, that the blood of Christ takes away all sinne, 1. Ioh. 1. 7. and when all sinne is taken away, the law is fulfilled, and the person justified. Ans. When S. John says, the blood

of Christ purgs vs from all sin, he excludes the blood of beasts, and all meritorious means of salvation in man, out of Christ, & he excludes not the obedience which the Mediatour yeelded to the father in all his sufferings. Againe, it is not true that a sinner is justified, when all sinne is abolished, unlesse justice be added. For justification is an alteration of a sinner from one cōtrarie to another, from euill to good, from life to death: and therefore sinne must depart, and justice come in the roome thereof. That a darke house may be inlightned, darkenes must first be abolished, and light must come in the stead thereof. And that a man may be justified, sinne must be couered, and righteousness imputed.

The second question is, how the sonne of God performed this obedience? Ans. He was obedient to his father to the death, and that according to all the duties of loue in the first table: & for the second table, he loued his enemie as himselfe, because he gaue his life for man. Marke then, he did all things contained in the lawe, and more too, in respect of the duties of the second Table. For the lawe binds vs to loue our neighbours as our selues, and not more then our selues. This obedience therefore is truely to be tearmed a worke of supererogation: and there is none in the world beside.

The use. That the sonne of God was conformable to the law, it argues the goodnesse, perfection, and excellencie thereof. Here againe marke the difference, between the man Christ, and all other men. He was not borne subiect to the lawe, but made subiect: not subiect by nature, but by will and by voluntarie abasement. All other men are subiect not by will, but by nature: not made, but borne subiect. Therefore Paul says, the Gentiles doe by nature the things of the lawe. The remainders of the law since the fall are naturall in all men: therefore the whole lawe was naturall before the

fall. Man was at the first created in righteousnes and holinesse, Eph 4:24. and therefore in a perfect subiection and conformitie to the lawe. It is a naturall propertie of a reasonable creature, to doe homage to the creator. It is an error then in the papist to teach, that the Image of God in our first parents was supernaturall.

The fourth point or degree is, the Redemption of man frō under the law in these words [that he might redeeme them which were under the law.] Here fiue things are to be considered. The first is, what is meant by being under the law? Ans. The lawe must be cōsidered two waies: first, as the Rule of life. Thus angels are under the lawe, and Adam before his fall, and the saints nowe in heauen. And none yeeld more subiection to the lawe then they: and this subiection is their libertie. Againe, the lawe must be considered as a grieuous yoke which none can beare. It is a yoke three waies: first, because it did bind the Church of the olde testament to the obseruation of many and that very costly ceremonies, for the maintenance of the altar at Hierusalem was a matter of great charges. Secondly, it is a yoke because it binds euery offendour to euerlasting death, Gen 2:17. Gal, 3. 13. Thirdly, it is a yoke as it increass sinne, and as it is the strength of it, 1. Cor 15:56. Rom 5:20. and 7, 8. And it increass sinne, not as a cause, but as an occasion. For the wicked nature of man is, the more to doe a thing, the more he is forbidden. The Israelites are bidden to goe on to Canaan, then they like Egypt well. They are forbidden to goe to Canaan, and cōmanded to stay in the wilderness, but then they will needs go to Canaan. Circumcision commanded, was lothed of all nations: when it was abolished, then men of sundrie nations imbraced it as

needefull to salvation. To be under the law then, is to be in subiection to it, as it is a burden and yoke in the three former respects, specially to be subiect to the curse of the law.

The second point is, who are under the law? Ans. The Iewes before the comming of Christ were under the law in respect of Ceremonies: and all men naturally are under the law in respect of the malediction and curse therof, all being borne children of wrath. Eph 2:3. Here comes a lamentable matter to be considered. Very few in respect, know themselues to be in bondage to the curse of the law. For they thinke it an easie matter to obserue the law: and it is used for a forme of prayer whereby men use to blesse themselves morning and euening. Learne therefore this one lesson, that you are by nature in your selfe under the curse of the law, and for your offences by it bound ouer to euerlasting death. If you should est be proclaimed an Outlaw, or a writ of rebellion should be serued on you, it would make you at your wits ende. Now behold, the law proclaimes you a traytour and rebell against God, through heauen and earth. The law shuts heauen against you: it sets hell and death wide open for you, and it armes all the creatures of God against you. Therefore it stands you in hand to looke about you, and to flie from the sentence of the lawe, to the throne of grace for mercie and forgiuenes. It has bin the fashion of all holy men to acquaint themselues with this one lesson, that they were by nature under the law, specially then when they were to humble themselves in the presence of God. Daniel in his prayer, ascribes shame and confusion to himselfe, Dan. 9. according to the voice and crie of the law: and the prodigall sonne confesss that he had sinned

against his father, and against heauen, and that he was unworthy to be accounted a child of God; according to the law judging and condemning himselfe.

The third point is, what is the price wherby men are bought or redeemed from under the law? Ans. The obedience of the Sonne, whereby he stood in subiection to the law for vs: as Paul signifies in the words immediatly going before. It may be said, how can the obedience of one man be a price of redemption for an other? I answer, we must consider Christ not as a meere man, but as God-man, and by this meanes his Obedience is of infinit merit, and efficacie. Againe, we must consider him not as a priuate, but as a public-like person, representing all the Elect in his obedience to his father. And by this meanes his Obedience ferues for all that believe in him. Againe, it may be alledged, that the law says, You shalt loue, you shalt not lust, &c. And, the soule that sinnes, that soule shall die. Ezech. 18. 20. And, a man shall not redeeme the life of his brother. Psal 49:7. Ans. The law requires that euery man performe obedience and make satisfaction in his own person, and the law knows no other obedience. But this must be considered, that the law is but one part of the reuealed will of God: and that the Gospel is an other distinct part, reuealing more then the law euer knew. And the Gospel teaches a Translation of the law in respect of obedience, from our persons to the person of the Mediatour, and thereby it addes an Exception to the law.

The fourth point is, who are partakers of this Redemption? Ans. They which see, and feelee, and bewaile their condition that they are under the law, and flie from the sentence thereof to the throne of grace for mercie. Christ came to save sinners, Matth. 9. that is, such as are conuicted by the law, and know themselues to

be sinners. He offers ease to them that trauell and are heauie laden, Matth. 11. 28. He preaches deliverance to captiues, Luk 4:18. Here we are to bewaile the miserie of our people, that know not themselues to be under the law: in fact they loue and delight to be under it. For they alleadge for themselues, that they say their prayers duly and truly, that they meane well to God-ward, and deale truly with men: and therfore they thinke God will have mercy on them, and have them excused for all their offences.

The last point is, what benefits arise of this deliverance from under the law? Ans. They which turne to God, and believe in Christ, reape foure benefits hereby. The first is, that no sinne shall have dominion ouer them, Rom 6:14. Here marke by the way, that they which are in Christ, cannot wholly fall from grace. For they which wholly fall away, are under the dominion of sinne.

The second is, that God will accept the indeauour to obey, for obedience, because they are freed from the rigour of the law. Read Malac. 3. 17.

The third is, that they have libertie to liue and serue God without feare of damnation, or any other euill. Luk 1:74.

The last is, that afflictions cease to be curses, and are turned to blessings: and for this cause they are delaied and qualified for the good of them which are afflicted. Psal 89:32. J will correct them that offend with a rodde, but I will not take my mercie from them. Prou. 3. 11. Grieue not for the correction of the Lord:for he lous, whome he corrects. Ierem. 10. 24. Correct vs in judgment: and powre forth your wrath upon the nations, that have not knowne you. This must teach men that professe, or teach Christ, not to be discouraged when they are abused, railed on, slaundered, or

cursed. For if they be from under the law, and so from under the sting of a guiltie conscience; nothing shall hurt them. They must be content for a while to suffer the snatches, and bitings of the deuill: for in the ende his head shall be bruised in peeces.

To ende this point, it may be said, if we that believe be not under the law, then we may liue and die as we list. Ans. We are free from the law, as a yoke, but not free from it, as it is the rule of obedience, and good life. And because we are freed from the bondage of the law, therefore we must be a law to our selues: we must be voluntaries, Psal 110:4. without constraint, freely yeelding subiection to the will of God, and not for feare of hell, and the last judgment.

The third and last degree, is the Fruition of adoption, in these words [that we might receive the adoption of sonnes.] Here two questions are to be considered. The first is, How the Church of the new Testament is saide to receive the adoption which was before received in the old Testament? Ans. In scripture a thing is often said to be done, when it is done more fully, and plentifully. Christ tells Nathanael that he shall see heauen open, Ioh. 1. 51. that is, more plainly opened. For it was not shut in the old Testament. And, the holy Ghost was not yet, Ioh. 7. 39. that is, in the full measure. And, the way into the Holiest, was not open while the Tabernacle was standing, Hebr. 9. 8. that is, plainly made manifest. And in this place, believers of the new Testament receive the Adoption: because they receive it in a more full and plentiful manner, in that the spirit of children is powred forth upon them in larger measure, whether we regard Illumination, or the gifts of regeneration. This must teach vs that liue in these latter daies, to put on the condition of sonnes and daughters of God, in reuerence,

obedience, and thankfulness. But alas, among the multitude, it is farre otherwise. For the most liue euen as Atheists in ignorance, according to the lusts of their own hearts. The faith and repentance, which they professe, is but Ceremoniall faith, and Repentance.

The second question is, from where springs our adoption? The answer is plaine in the words: from the obedience of the sonne, whereby he stood in subiection to the law. Here the question of all questions is answered, namely, what is that thing by which, and for which, a sinner is justified before God, and saved? Ans. The Obedience of the sonne of God made man, and made under the law for vs. For this is it that frees vs from under the law, and gives vs the Adoption of sonnes. And this alone is it, whereby we stand before the Tribunall seat of God, which also we are to oppose to the judgment of God, to hell, death, and condemnation.

Therefore our common people erre, that looke to be saved by their good deedes, that is, by their good meaning, and dealing. They thus tread the blood of Christ under their own feete, and become Iesuses or Sauours to themselues.

Secondly they erre, that teach justification by the essentiall iustice of the Godhead of the sonne: for that it is incommunicable: and they which are justified by it, are also deified.

Thirdly, the Papist errs, which teaches justification partly by remission of sinnes, and partly by that which we call inward sanctification: which is imperfect and mixed in this life with our corruption, and therefore vnfit to absolue and acquit vs before God.

It may be said, what must we doe that we may be justified and saved by this Obedience of the Mediatour? Answ. In the old Testament, when a man had sinned, he brought a sheepe or an ox to the doore of the Tabernacle, and when the Priest cut the throat of it, the partie laid his hand upon the head of it. Exod 29:10. And hereby he signified, that the beast had done no hurt, and that he as a guiltie malefactor had deserued death. Now all this was done in figure. And it teaches vs, that we miserable sinners must come to God; that we must bring our sacrifice with vs, namely, the lambe of God, which is the sonne of God, made man, & made under the law: that we must present this lambe, and the oblation thereof to the father for vs, laying our hands on the head of it: that is, confessing our guiltinesse, and that we have iustly deserued death and perdition from the presence of God. In the last place, we must intreat the Lord to accept the blood of the lamb for vs, and the whole obedience of the Mediatour. Thus shall we be justified and saved. You wilt say, I will therefore doe this, when I am dying. I say againe, let it be your daily exercise to the very death. You wast seauen yeares in learning of your trade; thinke not therfore in an houre or two, to worke your reconciliation with God. If you are many yeares in learning such things as are done by the strength of nature, thinke not to attaine to things above nature, when, and howe you wilt. It is a rule received of all men, that they must blesse themselues: now the right way to blesse your selfe, is to plead-guiltie before God, and to intreat him to accept the obedience of the Mediatour for you.

Uers. 6.

Sonnes] that is, such as inioy the libertie of sonnes. Sent forth] a speach borrowed from Embassadors, which are sent forth with instructiōs, what they shal say or do: & it signifies, that the spirit reueales nothing but that which is the will of the father & sonne, Ioh. 16. 14. Crying] making vs to crie, Rom 8:26. For if the words be taken properly, the spirit must pray to it selfe. Abba] the next word is the exposition, Father.

The sense. The father has sent forth the spirit of his sonne to you; this spirit sent forth, dwels in your hearts: dwelling in your hearts, it makes you pray to God as to a father[•] and all this it does, because you are indeed sonnes of God.

The scope. The question is, whether believers of the new Testament be servants to the law, or children? Paul answers, no: and he gives two reasons. The first, was in the former verses: the second in this. And it is drawn from the sign, thus. You have received the spirit crying, Abba, Father: therefore you are sons indeed.

In the words, I consider five things: the person sent forth, the spirit of the Son: the person sending, God: the manner of sending: the place, where the spirit is sent, your hearts: the office of the spirit, Crying, Abba.

Of the first: the spirit of the Son it is, who is sent forth. He is so called: first, because he proceeds by communication of substance, or Godhead, not only from the Father, but also from the Son. Secondly, because in his manhood he is anointed and filled with the Holy Ghost, above measure. Thirdly, because by his death, he has merited the giving and sending of the Holy Ghost to us.

Moreover, the spirit of the Son is here described. First, he is a person subsisting of himself, in that he is said to be sent forth. Secondly, he is a divine person and no creature, because he dwells in the hearts of all believers. Thirdly, he proceeds from the Father and the Son: from the Father, because he is sent of him; from the Son, because he is the spirit of the Son.

The use. By this we learn, that the intercession of Christ, is of force with God. For he prayed for the sending of the spirit, and it is accomplished. Read (John 14:16).

And it is a superfluous doctrine, to teach the real presence of the flesh of Christ in the Sacrament. For Christ is departed from us in respect of his manhood: because the spirit is sent (John 16:7).

Thirdly, that which the spirit inwardly teaches, is the same with that which the Son has revealed by the ministry of the Prophets, and Apostles; because the spirit is the spirit of the Son. Read (John 16:14). Doctrines then concerning salvation, that are beside, or contrary to the Scriptures (as a great part of the Romish religion is) are not revealed by the spirit of God, but are the fictions of the devil.

The person sending is God, that is, the Father, in these words, God sent forth the spirit of his Son. Where mark the distinction of the persons in Trinity. There is the Father, the Son, and the spirit of the Son. And here remember, that this action of sending forth, argues not superiority in the person sending, nor inferiority in the person sent: (for equals may send each other by common consent;) but it argues order, and a distinction of persons in respect of their beginning. For the Father is of none, the Son is of the Father, and the Holy Ghost is of both: and hence it is that he is sent of both.

The manner of this sending forth, was on this sort. We may not imagine that in this sending, there was any change of place, for the Holy Ghost is everywhere. But he is said to be sent forth, when he manifests his presence by his divine operation, or by special and supernatural gifts in the hearts of believers, as by the gift of illumination, faith, regeneration, life, sense and motion are the gifts of the spirit, and so are civil virtues: but the sending of the spirit is only in respect of such gifts as are bestowed in the Church, in the receiving of which, the spirit is acknowledged.

The place, or mansion of the spirit is the heart, that is, the mind, will, and affection. The heart is the very sink of sin; yet that does the spirit choose for his abode. Hence we learn.

1. That the beginning of our new birth is in the heart, when a new light is put into the mind, a new and heavenly disposition into the will, and affection.

2. The most principal part of our change or renovation, is in the heart, where the spirit abides. The end of all teaching is love out of a pure heart, good conscience, and faith unfeigned (1 Timothy 1:5).

3. The beginning and principal part of God's worship is in the heart. He that serves God in the righteousness of his heart, in peace, and joy in the Holy Ghost, is accepted (Romans 14:17).

4. In our hearts no wicked or carnal thought, will, desire, or lust must reign, but only God's word and spirit. For your heart is the house where the spirit dwells, and he must be Lord of his own house.

5. Above all things keep watch and ward about your heart: and fill it with all good thoughts and desires, that it may be a fit place of entertainment for the spirit, who is (as it were) an Ambassador sent from the great God to you.

The last thing is, the office of the spirit, which is to make believers cry Abba. Here I consider 4 things: 1. The means whereby this cry is caused. 2. The nature of it. 3. To whom it is directed. 4. The manner of direction.

For the first, in the effecting or causing of this cry, there are 4 works of the spirit. The first is conviction, when a man in his judgment and conscience is convicted, that the Scriptures of the Prophets and Apostles, are indeed the word of God. To this purpose there are many arguments which now I omit. This conviction is a common work of the spirit, yet necessary, because much atheism lies lurking in our hearts, which makes us call into question every part of the word of God.

The second work is subjection, whereby a man convicted that the Scripture, and every part of it, is the word of God, subjects himself in his heart to the commandment of God, which bids him turn to God and believe in Christ. And this second, is a work of the spirit of grace proper to the elect.

The third is, the certificate or testimony of the spirit, which is a divine manner of reasoning framed in the minds of them that believe and repent, on this manner: He that believes and repents is God's child. Thus says the Gospel: But I believe in Christ and repent: at the least I subject my will to the commandment which

bids me repent and believe: I detest my unbelief, and all my sins: and desire the Lord to increase my faith. Therefore I am the child of God.

This is the practical syllogism of the Holy Ghost. It is the testimony of the spirit, that we are the sons of God: it is the earnest of the spirit, and the seal whereby we are sealed to the day of our redemption: and it contains the certainty of special faith.

The fourth thing that followes upon this Testimonie, is Peace of conscience, Ioy, and affiance in God. And from this affiance comes the crying here mentioned, whereby euery true beleueer with open throat (as it were) cries to god the father. This doctrine is of great worth, it is the hinge upon which the gate of heauen turnes: and therefore to be remembred.

The use. By this we see a manifest errour in the Popish religion, which teaches that we can have no other certenty of our salvation in this life, but that which is probable or coniecturall, that is, a certentie ioyned with feare, suspicion, and some doubting. Certentie in respect of God, that promiss: feare & doubting, in respect of our own indisposition. But this doctrine is false. For they which are Gods children, receive the spirit crying Abba: and this crying argues affiance or confidence in God. By faith we have confidence in God, and entrance with boldnesse, Eph 3:11. and boldnesse is opposite to feare, and excludes doubting in respect of our selues.

Againe, by this doctrine we see it is ordinarie, and possible, for all that believe and repent, to be certainly assured that they are the children of God. For if they have the spirit of God crying in them (as all Gods childrē have) they cannot but perceiue this crie, and

withall they have the testimonie of the spirit in them, which is the ground of this crie. Rom 8:16. And seeing this is so, we must be admonished to use all meanes that we may be assured that we are the children of God. 2. Pet. 1. give all diligence to make your Election sure. Paul bids rich men lay vp a good foundation against the time to come. 1. Tim 6:18. And this foundation must be laide not in heauen, but in the conscience. God of his mercie has made a couenant or bargaine with vs that believe and repent: in this bargaine he has promised to vs pardon of our sinnes, and life euerlasting: let vs then neuer be at rest till we have received earnest from the hand of God, and have his promise sealed to vs by the spirit in our hearts. You will say, what shall I doe to be assured that I am Gods child? Ans. You must examine your selfe of two things. The first is, whether you are conuicted in your judgment that the Scripture is indeede the word of God: if you are not yet conuicted, then inquire and use meanes that you maist indeed be conuicted: otherwise all is in vaine. Secondly, inquire whether you dost indeed and in good earnest, submit and subiect your will to the cōmandement of God, which bids you believe in Christ, and turne to God. For if you canst say, that you dost will to believe, and will to repent, if you shew this will indeede in the use of good meanes, if you condemne and detest your vnbeleefe, and all other your sinnes, you have received the earnest of the spirit, and you are indeede the child of God. And this assurance shall be to you of great use. For it will make you reioyce in afflictions: and it will worke patience, experience, hope. Rom 5:5. It will make you despise this world, it will take away the feare of death, and kindle in your heart a desire to be with Christ.

Touching the nature of this crie, it stands in the desires and groanes of the heart, directed to God. And these desires may be distinguished from all carnall desires, by three properties. First of all, they are in the hearts of them that are turned to God, or at the least beginne to turne to him. For God hears no sinners. Secondly, they are conceiued in the minde according to the reuealed will of God. Rom 8:27. 1. Ioh. 5. 14. Thirdly, they are diuine and spirituall, touching things which concerne the kingdome of God. Rom 8:5.

Desires thus qualified, haue the force of a loud crie in the eares of God. Psal 10:17. God hears the desire of the poore. Psal 38:9. All my desires are before you. Psal 145:19. He fulfills the desire of them that feare of him. Isa 64:24. Before they crie I will answer: that is, so soone as a desire of my helpe is conceiued, and before it be vttered, I will answer.

That the desires of our hearts are cries, it is by meanes of the intercession of Christ. This Intercession is not a vocall, but a vertuall prayer, in that the Sonne of God presents his manhood and his merits before the father in heauen, willing as God, and desiring as man, that the father should accept the said merits for vs. Now this will and desire of the Sonne, is of great force with the father. It is a Crie in which the father is well pleased: and by it the desires of our hearts are Cries in the eares of God.

Of these desires there be two speciall examples in the scriptures. The first is, when we are touched in our hearts for our sinnes, to flie to the throne of grace, and to desire reconciliation with God in Christ. When Dauid did but desire the pardon of his sinnes, and therefore purposed in his heart to humble himselfe, he received pardon. Psal 32:5. I said I will confesse my wickednes against my selfe to the Lord, and you forgauest the punishment of

my sinne. When the prodigall sonne conceiued a desire to be reconciled to his father, with a purpose to confesse his offence, before he had vttered his desire, he is received to mercie. Luk 15:21.

The second example is a desire of Gods presence and protection in common iudgements. When Moses stooode at the redde sea, in great danger, hauing the sea before him, and Pharaohs charriots behind him, no doubt he lifted vp his heart to God, but we read not of any thing that he said, and yet the Lord says, Why criest you to me? Exod 14:15. When Iehosaphat was in great distresse, by reason of the armie of the Ammonites confounded in himselfe, he says, O Lord, we know not what to doe, but our eyes are towards you. 2. Chron. 20. 12. and hereupon he obtained deliverance.

The use. By this we learne to lay aside formall praying and lippe labor, and to learne to lift vp our hearts to God in heauenly sighs and desires: for that is indeede to pray. It is the very first thing, that the child of God does, inwardly to sigh and desire reconciliation with God in Christ: and he which cannot doe this, is not as yet borne of God.

Again, many are cast down in themselves, because they see their minds full of ignorance, their wills full of rebellion, and subject to many temptations; and they find little goodness in themselves, but they must be comforted by this: if they can but groan and sigh to God in their hearts for mercy and forgiveness, they have the spirit of God crying in them Abba; and they have received the first fruits of the spirit. The desires and cries of our hearts are fruits of the intercession, or cry of the Son of God in heaven for us.

Others are grieved, because they have prayed long, and they find not the fruit of their prayers: but if they can pray, sighing and groaning in their hearts for grace and mercy, let them be content: for it is the spirit of grace and prayer, that makes them sigh and groan. And every sigh of a contrite heart, has a loud cry in the ears of God.

It falls out often, that men in extremity of danger confounded in themselves, know not what in the world to say, or do. Hezekiah in his sickness could not say anything, but chatter in his throat, and mourn like a dove (Isaiah 38:14). Some lie under the sword of the enemy, others in a tempest are cast over shipboard into the sea. Now this must be their comfort, if they can lift up their hearts to God, if they can but sigh and groan for his presence and assistance, the Lord will hear the petitions of their hearts: for the inward sobs, groans, and sighs of repentant sinners, are loud and strong cries in the ears of God the Father.

The third point is, that the cry of the spirit is directed to God; because it makes us cry, Abba, Father. Here first observe that prayer to saints and angels, is carnal prayer. For the prayer which is caused by the spirit, is directed to the Father. And good reason: for it is the property of God to hear the cry of the heart (Romans 8:27). Some say, that the saints in heaven are with God, and that in him they see the desires of our hearts: but it is false which they say. For the Scripture says, that God alone searches the heart (1 Kings 8:39). None knows what is in man but God, and the spirit of man (1 Corinthians 2:11). Though Abraham had the sight of God, yet it is said, You are our Father, and Abraham knows us not (Isaiah 64:16). And for this cause, invocation of saints, whether it be called Latria, or Dulia, is flat idolatry.

Again, prayer is to be made to God as he has revealed himself in the word; that is, to God, who is the Father of Christ, and in him our Father, who also sends his spirit into our hearts, crying Abba. It is a heathenish practice (which is also the practice of many among us) to pray to an absolute God, that is, to God out of the Father, Son, and Holy Spirit.

Thirdly, here we see that true and spiritual invocation of God, is a mark of the Church of God: because it is a fruit of the spirit of God in them that are the children of God. And by this the people of God are noted (Acts 9:14; 1 Corinthians 1:2), and on the contrary, it is the mark of an atheist not to pray (Psalm 14:4).

The last point is, the manner of directing our cries to God. First of all, they are to be directed to him with reverence, as being present with us: for to cry Abba, is not to speak words into the air, but to direct our hearts to one that is present with us in all dutiful and childlike manner. Thus did David (Psalm 119:58) and Paul (Ephesians 3:14). Secondly, our cries are to be directed to God with subjection to his will. Read the example of Christ (Mark 14:36) and of David (2 Samuel 15:26). This condemns the practice of many men. Balaam desired to die the death of the righteous, but without subjection to God: for he would not live the life of the righteous. And many among us have often good motions and desires in their minds, but there is no soundness in them: because they are not joined with a change and conversion of heart and life. Thirdly, our desires are to be directed to God with importunity and urgency. For the spirit makes us cry Abba, Father: that is, My father, and your father. God requires this importunity of us (Luke 18:1). It is practiced by David (Psalm 69:4), by the woman of Canaan (Matthew 15). We must do as Jacob did, wrestle with God,

and give him no rest till he fulfills the desires of our hearts, and gives us the blessing. And our constant desires and groans to heaven for mercy, shall never be in vain. For if we ask anything according to his will, he hears us indeed (1 John 5:14).

Verse 7.

These words, are the conclusion of the former doctrine of Paul. The time of our liberty is come, in that your liberty is procured and purchased by Christ, and you have received the spirit of sons crying Abba: therefore you are not servants to the law, but sons of God. And from this conclusion Paul derives a second, which is the sum and substance of the whole disputation, from the beginning of the third chapter, to this place; namely, that they which are sons, are also heirs, not by the law, and the works thereof, but by Christ.

This verse is a repetition of verses 26 and 29 of the third chapter: therefore I will not stand any longer in the handling of it.

One thing is to be observed, namely the change of the number. Paul said before, you are sons: here he says, you are a son. And this he does to teach us, that they which turn to God and believe in Christ, must be assured that they are the sons and heirs of God. Paul has set down immediately before, the infallible sign, whereby a man may know himself to be the child of God: therefore in the next words he says; therefore you are the son of God. Saint John says, these things we write to you that believe, that you may know that you have life everlasting (1 John 5:13). Thus must every believer apply the Gospel, and the benefits thereof to himself.

The meditation of this point serves greatly to sweeten all crosses to us: for if we know that we be God's children, that is comfort enough; and we may then assure ourselves, that in every cross,

God comes to us as a father. Again, this meditation works a contentment in every loss. For if you be the child of God, you can have no great loss. For all things are yours, you Christ's, and Christ God's (1 Corinthians 3:22). Lastly, this meditation must stir up in us, a care to lead a heavenly and spiritual life (1 John 3:3), that we may be like our eldest brother Christ Jesus.

Verse 8. But even then when you knew not God, you did service to them, which by nature are not Gods. Verse 9. But now seeing you know God, or rather are known of God, how turn you again to impotent and beggarly rudiments, to which as from the beginning, you will be in bondage again. Verse 10. You observe days and months, and times, and years. Verse 11. I am in fear of you, lest I have bestowed labor on you in vain.

Here Paul returns again to the principal conclusion of the whole Epistle, which is on this manner. If I Paul be called to teach, and my doctrine be true: you have done evil to revolt from it to another Gospel: but I am called to teach, and my doctrine is true: this Paul proved in the first, second, and third chapters. Therefore you have done evil to revolt from my doctrine. This conclusion he propounded before, and here again he repeats it: and withal amplifies it two ways. First by setting down the particular matter of the revolt and Apostasy of the Galatians, verse 9, 10. You return to impotent rudiments: you observe days and times. Secondly, he sets down the greatness of their revolt: first, by comparison thus: Once you served false gods: but there is some excuse of that offense: because you did not know God: but that you have returned to the rudiments of the world, there is no excuse of it: for you then knew

God, or rather were known of God. Again, he sets forth the greatness of their revolt, by the effect, verse 11. It makes me fear lest I have lost my labor among you.

Here Paul sets down a threefold estate of the Galatians: their estate in Gentilism before their conversion, their estate in their conversion, and their estate in the Apostasy.

Their estate in Gentilism stands in two things: ignorance of God — then you knew not God — idolatry or superstition, you served them which are not Gods by nature.

Touching their ignorance of God, it may be demanded, how they can be said not to know God, whereas Paul says, that which may be known of God, is made manifest to the Gentiles (Romans 1:20), and that God did not leave himself without witness (Acts 14:17)? Answer. Knowledge of God is twofold, natural, or revealed knowledge. Natural is, that which all men have in their minds by the light of nature, which also they may gather by the view and observation of the creatures. This knowledge has two properties. The first, it is imperfect: because by it we know some few and general things of God: as namely, that there is a God, and that he is to be worshipped, etc. In this respect, this knowledge is like the ruins of a princely palace. Again it is weak: because it serves only to cut off excuse, and it is not sufficient to direct us in the worship of God. Nay, when by it we begin to set down the worship of God, we then run headlong into superstition, and vanity. Revealed knowledge is, that which is set down in the written word, whereby we may know what God is in himself, and what he is to us: namely, a father in Christ, giving pardon of sin, and life everlasting. This knowledge the Gentiles altogether want: nay by reason of the blindness and

impotence of their minds, they judge it foolishness. Thus then in effect, though the Gentiles by nature know some things of God, yet do they not know God, as he will be known of us.

Again, it may be demanded, whether this ignorance be a sin in the Galatians? Answer. Indeed. For all men are bound to know God by the first commandment. And this ignorance is a want of the image of God in the mind (Colossians 3:10). And every defect of the image of God, is a branch of original sin. And vengeance is the punishment of this sin (2 Thessalonians 1:8).

It may be objected, that Paul here excuses the Galatians by their ignorance. Answer. It excuses *à tanto, non à toto*, that is, the degree and measure of the sin, and not the sin itself (Luke 12:48).

Again, it may be said, that this their ignorance is invincible, because as the Gentiles do not know God, so they cannot know him. Answer. That they cannot know him, it is not God's fault, but the fault of their first parents, and consequently their fault: and this ignorance spreads itself over all mankind, as a punishment of the first offense.

The third point is, that this ignorance is a great and grievous sin: for here Paul makes it the mother of superstition and idolatry. This must teach us all to detest this ignorance of God, and his will, and to seek by all means to know God. God has a controversy with men, because they know him not (Hosea 4:1, 6).

Again, this serves to warn all ministers of the word, to be careful to root out ignorance out of the minds of the people, and to plant the knowledge of God. And by this we see, it is false which the Papist teaches, that ignorance is the mother of devotion.

The second sin of the Galatians is, that they served them, which are not gods by nature, that is, false gods, not gods indeed, but gods in opinion.

It may be objected, that the wisest of the Gentiles worshipped the true God, creator of heaven and earth. False gods are set up two ways. The first is, when that which is not God is placed and worshipped in the room of the true God; as when the sun, moon, and stars are worshipped, etc., and this is the grossest kind of idolatry. The second is, when men acknowledge the true God, but do not conceive him as he will be conceived, and as he has revealed himself in the word. In this respect, the Ephesians are said to be without God (Ephesians 3:12), and the Samaritans to worship they knew not what (John 4:22). For they conceived the true God in a false manner, because they conceived him outside of the Father, Son, and Holy Ghost: and therefore they set up a false god to themselves. False worship given to God presupposes a false opinion of God: and a false opinion of God sets up an idol, or false god, in the room of the true God. For it is not sufficient to conceive some true things of God, but we must precisely conceive him as he has revealed himself, without addition or detraction. And thus did the wisest of the Galatians worship false gods.

This idolatry is a common sin, and bred (as it were) in the bone. The Turks at this day worship a false and feigned God. For they conceive and worship a God creator of heaven and earth, that is neither Father, Son, nor Holy Ghost: and the Jews worship God outside of Christ: and so a feigned god. For he which has not the Son, has not the Father (1 John 2). Likewise the religion of the Papist teaches and maintains the worship of false gods. For it gives to Angels and Saints a faculty or power to know the desires of our

hearts, to hear and help us in all places, at all times: and hereupon prayer is made to them: but all this is indeed the prerogative and privilege of the true God: and inasmuch as it is given to Angels and Saints departed, they are set up in the room of the true God.

Again, that religion teaches men to worship God, in, at, and before images. And this worship presupposes an opinion or imagination that there is a God that will be present to hear and help us, in, at, and before images: now this God is a God devised by the brain of man. Papists allege that their intention is to worship the true God, the Father, Son, and Holy Ghost. And I say again, that the true God has revealed his will that he detests this manner of worship: and therefore the worship is directed either to the images themselves, or to the God devised in the brain.

Thirdly, they of the Popish religion worship a feigned Christ of their own devising: namely, a Christ that sits at the right hand of the father in heaven, and is also in the hands of every priest, after the words of consecration. And they worship a God set up by themselves, namely, a God that will be appeased by human satisfactions, and at whose hands a sinful man may merit everlasting life, that is to say, a God all of mercy, and little or no justice.

Though our religion teaches no idolatry, yet certain it is, that many among us practice a spiritual idolatry in their hearts. For look what a man loves most, and cares most for, and delights most in, that is his God; some therefore have their riches for their God, some their pleasures, some their beastly lusts. For where the heart is, there is your God. Again, the ignorant multitude worship a God of their own coining, which is a God made all of mercy, and no jus-

tice. For they persuade themselves that there is mercy with God, though they repent not, but go on in their sins: whereas the true God is infinite, not only in mercy, but also in justice (Exodus 34).

That this sin of idolatry may be rooted out of the minds of men, there must be first an illumination of the mind, with the knowledge of the true God and his will: and there must also be a renovation of the heart and affections, that they set not up something else in the room of God.

The estate of the Galatians after their conversion is in these words, You know God, or rather are known of God.

The knowledge whereby men know God, is either literal knowledge, or spiritual knowledge: Literal is when the doctrine of God, and his will is known, without reformation of life. Spiritual knowledge is when the mind is enlightened by the Spirit of God, with the knowledge of God, by the word, and according to the word; so as thereupon men are transformed into the image of God (2 Corinthians 3:18). And this kind of knowledge is here meant when Paul says, You know God.

The foundation of this knowledge is, that God is to be known in Christ, for in him God has manifested his infinite wisdom, justice, mercy. Therefore is he called the [reconstructed: engraven] image of the person of the Father (Hebrews 1:2), and Paul says that we have the knowledge of the glory of God, in the face of Jesus Christ (2 Corinthians 3:6).

The properties of this knowledge are three. The first is, that it must be a special knowledge, whereby we must acknowledge God to be our God in Christ. The first commandment of the law requires, that we take the true God for our God. The commandment

of Christ is, Believe the Gospel. Now the stipulation of the covenant of grace (which also is the substance of the gospel) is this, I am your God (Jeremiah 31:33), this therefore must we believe. And to this knowledge, is the promise of life everlasting annexed (John 17:3; Isaiah 53:11).

The second propertie is, that this knowledge must not be confused, but distinct. First, we must acknowledge the true God in respect of his presence with vs in all places. Thus Moses is saide to know the inuisible, Hebr. 11. 27. Secondly, we must know and acknowledge God in respect of his particular prouidence ouer vs. Thus Dauid knew God, when he saide that he numbred his flittings, and put his teares into his bottle. Psal 56:8. Thirdly, we must know God in respect of his will, in all things to be done, and to be suffered: and this is the right knowledge of God, to have regard to his will. Rom 12:2. Eph 5:17. Dauid says, All your lawes are before me. 2. Sam 22:23. And when Shemei reuiled, he spoke thus, He rails because God biddes him raile. 2. Sam 6:10. Lastly, we must know and acknowledge God in the power which he shewed in the death and resurrection of Christ. Read and consider Eph 1:17. where Paul places the knowledge of God in two things, in the knowledge of the riches of eternall life, and in an experimentall knowledge of the vertue of the resurrection of Christ in our selues.

The third propertie is, that this knowledge must be an effectuall and liuely knowledge, working in vs new affections and inclinations. He that says he knowes God, and keepes not his commandments, makes him a liar. 1. Ioh. 2. 4. and 3. 6. Tit. 2. last.

The use. Seeing the conuersion of a sinner stands in this spirituall knowledge of God, we must be stirred vp to seeke to know God according as he will be knowne of vs. We desire to serue God:

and we cannot serue him, unlesse we know him: in fact, so long as we know him not, we doe nothing but serue the false gods of our own hearts. Againe, we desire life eternall: and this is life, in right manner to acknowledge God. Ioh. 17. 3. And the whol matter of our boasting, must be the knowledge of God. Ierem. 9. 24. God himselfe ministrs to me a further Argument to mooue you to this desire: namely, by the moouing of the earth yesterday. For though Philosophers ascribe all to nature, yet the truth is, that the trembling and shogging of the earth, is a signe of the great, and extraordinarie anger of God. The cause of this anger is, that we know not God, neither doe we for the most part care to know him. We have had the Gospel long, but we bring forth but small fruits. For this cause the earth in his trembling does as it were groane to be disburdened of so rebellious a nation; and it does aster a sort craue leaue of God, that it may deuoure a sinnefull people, as it once deuoured Dathā and the companie of Abiram. Now our dutie is, in this judgment of God to acknowledge his maiestie his anger, and his justice; and with feare and trembling to humble our selues for our sinnes past, thereby to preuent his anger to come. The earth a bruite and dumme creature in his kinde, is become a preacher to vs: and his trembling must teach vs to tremble in our hearts, and to sinne no more.

Againe, if we must know God, we must remember God and Christ: and as we must know God, so must we remember him. Now we must not knowe Christ according to the flesh, 2. Cor 5:17. and therefore we may not remember Christ according to the flesh, that is, in any worldly and carnall manner. This therefore is not to keepe a Memorie of Christ, to spend twelue daies in reuell and riot, in masking and mumming, in carding and dicing (as many doe:)

this is rather to burie the memorie of Christ, and to doe homage to the god of pleasure. Of them that saide, Let vs eate, drinke, and sleepe, Paul faith thus: Awake and doe righteously: for some of you doe not know God. 1. Cor 15:34.

Paul says further, But rather you are knowne of God. The knowledge whereby God knowes men, stands in two things; his Election of them to his speciall loue, 2. Tim 1:19. and the Execution of Election, whereby he makes men his peculiar people, by calling, justifying, and sanctifying of them. Tit. 2. v. 14.

Hence obserue: first, that Gods Election is the roote of all the gifts of God in vs. We know God, because he first knows vs. Paul says, that we were elected that we might be holy. Eph 1:4. Therefore we are not elected (as some teach) either for our faith, or according to our faith, but to our faith, that is, Elected that we might believe.

Secondly, hence we learne, that we can neither thinke, will or doe that which is good, unlesse God preuent vs with his grace. God must first vouchsafe to acknowledge vs, before we can acknowledge him. Ioh. 10. 14. Preuenting grace, is twofold. The first, and the second. The first, when God in our first conuersion takes away the stonie heart, and puts a fleshie heart in the roome. The second is, after we are regenerate: for then God still preuents vs with good motions and desires. Of both, read Ezech. 36. 26. Some teach, that if we doe that which we can, God will give vs his grace: but this is false: for then we should preuent God.

Thirdly, by this we see, that the workes of grace in God imprint their image in the hearts of them that belong to God. And this is worth the marking. There is a knowledge in God whereby he

knowes who are his: and this knowledge brings forth an other knowledge in vs, whereby we know God for our God. There is an Election in God which workes in the Elect an other Election, whereby they choose God for their God. The loue, whereby God loues vs, workes in vs an other loue whereby we loue God. 1. Ioh. 4. 19. Christ first apprehends vs: and this apprehension of his, workes in vs the apprehension of faith, wherby we lay hold upon him. Phil 3:12. When Christ makes intercession for vs in heauen, there is another intercession wrought in our hearts by the spirit, whereby we crie Abbafather, Rom 8:26. The death of Christ has a vertue in it, to worke in vs the death of sinne. Thus does the spirit of God seale vs to the day of our redemption. By this may we know that we belong to God, if we finde any impression of the grace of God in vs. The sunne by his light shines upon vs, and by the same light we view and behold the sunne.

Lastly, here is the foundation of true comfort. Our faith does not save vs, because it is a perfect vertue: but because it apprehends a perfect obiect; namely, the perfect obedience of Christ. So then, if our faith erre not in his obiect, but be rightly fixed on the true causes of our salvation, though it be but a weake faith, and doe no more but cause vs to will, desire, and indeauour to apprehend Christ, it is true faith, and justifies: the weakenesse of it shall not hinder our salvation, which stāds not in this, that we knowe God, but in this, that God knowes vs, whose knowledge is perfect and cannot faile. Againe, our salvation stands not in our apprehension of Christ, but in Christs apprehending of vs. Phil 3:12.

This knowledge of God whereby he knowes vs, has two properties. First; it is speciall, whereby he knowes all the elect euen by name. Exod 33:17. Againe, it is a perpetuall and vnchangeable

knowledge. For whome God once knowes, he neuer forgets, Isai, 49. 15.

The third estate of the Galatians is their estate in their reuolt or Apostasie, in these words, How turne you again to impotent and beggarly rudiments, whereunto as from the beginning you will be in bondage againe? or thus, to which you will doe seruice againe asfrom the beginning?

The words carrie this sense: How turne you againe? that is, it is an intollerable offence in you, hauing knowne God, to returne againe to the rudiments of the law. By rudiments we are to vnderstand Circumcision, the Iewish sacrifices, and all the ceremonies of the law of Moses And it may not seeme strange, that they are called impotent and beggarly rudiments. For they must be considered three waies, with Christ, without Christ, and against Christ. With Christ, when they are considered as types and figures of Christ to come, and as signes of grace by divine institution for the time of the old Testament. Without Christ, when they are used onely for custome, whether before or after the death of Christ. Against Christ, when they are esteemed as meritorious causes of salvation, and the justification of a sinner is placed in them, either in whole or in part: as though Christ alone were not sufficient. In this respect Paul calls them impotent and beggarly rudiments.

And Paul hauing said, that the Galatians returned againe to the rudiments of the lawe, in the next words he shewes howe they doe it: namely, by seruing them againe. They serued or yeilded seruice to them three waies: In opinion, because they judged them to be necessarie parts of Gods worshippe, and means of their salvation.

In Conscience: because they subiected their consciences to them. In affection, because they placed part of their affiance in them for their justification and salvation.

It may be demanded, howe the Galatians can be said to returne againe to the rudiments of the law, & serue them againe, that were neuer used to them before? Answ. In the speach of Paul there is that which is called Catachresis, that is, a kind of speaking somewhat improper in respect of finenesse and Elegancie. The like we have, Ruth 1:22. when Ruth is said to returne to Iuda with Naomi; & yet shee was neuer there before. Neuerthelesse, the speach in sense is most significant and proper. For Paul (no doubt) signifies hereby, that when the Galatians subiected themselues to the rudiments of the law, and placed their salvation in part euen in them, they did in effect and in trus as much as returne againe to their old superstitions, & serue againe their false gods.

Here then we have a description of the Apostasie of the Galatians. It is a voluntarie sinne (for Paul says, you will serue) after the knowledge of the truth, in which they returne againe to the rudiments of the law, by yeelding subiection, and seruice to them: which act of theirs is indeede as much as if they had serued againe their false gods. Here some may say, if this be so, then they sinned against the holy Ghost. Ans. The sinne against the holy Ghost, is indeede a voluntarie sinne: but that is by reason of the obstinacie and malice of the will: and this offence in the Galatians was voluntate onely by infirmitie. Again, the sinne against the holy Ghost is an universall Apostasie, in respect of all the Articles of religion: for that sinne makes men crucifie Christ crucified, Heb 6:5. and to tread under foote the sonne of God: the Apostasie of the Galatians was particular onely in the article of justification.

The use. In that the Ceremonies of the law set vp against Christ, in the cause of our justification and salvation, are called impotent and beggarly rudiments, Paul teaches a waightie conclusion: That Christ stands alone in the worke of redemption, without colleague or partner, without deputie, or substitute, whether we respect the whole worke of redemption, or the least part of it. Againe, that all the workes of mediation stand alone by themselves, and admit nothing to be added and adioyned to them, There is no other name whereby we can be saved beside the name of Christ. Act 4:12. Christ saues them perfectly that come to him, Heb 7:25. In him we are complete, Col 2:10. He alone treads the winepresse of Gods wrath, and none with him, Isai, 63. 3. If Christ be a Sauour, he must be a perfect Sauour, considering he is God and man: and being a perfect Sauour in himselfe, he needs no partner, and because he is euery where [〈◇〉] all times, therefore he needs no deputie in his stead. Again, euery worke of redemption is acted by whole Christ, according to both his natures: and as there are in him two natures, so are there two operations of the said natures: and as both natures concurre to make one person, so the operatiōs of both natures concurre to make the compound worke of a mediatour, which is an admirable worke, not meere humane, but theandricke, that is, humane-divine. For this cause no action pertaining to redemptiō, can be performed by a mere creature, whether man or angel.

Obiection. I. Ioh. 20. 23. The Apostles have the power to remit and retaine sinnes: therefore it is not proper to Christ. Answ. To remit by meriting and by efficacie in the conferring of pardon, is proper to the mediatour. The Apostles and other Ministers remit

by preaching and by declaring remission. The ministers of the word doe not procure our reconciliation with God as Christ does, but they exhort men to be reconciled to God. 2. Cor 5:20.

Obiect. II. 1. Pet 3:18. Baptisme saus: therefore not Christ alone. Ans. Baptisme saus by signifying and by sealing to vs the grace and mercie of God: and the effecting of our salvation, is in the same place ascribed to Christ and his resurrection.

The conclusion then of Paul is to be remēbred: for it serues as in engyne to ouerturne the maine grounds of poperie. The primacie of the Pope is a certen estate in which he is substituted into the place and roome of Christ: for he takes upon him to make lawes that properly and truely binde conscience, euen as the lawes of God. Againe, he takes to him a proper and iudiciall power, to remit or retaine the sinnes of men. Nowe these actions indeed, are the proper actions of God & Christ, no meere creature is capable of them. In this respect the primacie of the Pope is an impotent and beggarly inuention. Again, the Romish relligion beside the al sufficient oblation of Christ upon the crosse, lets vp the sacrifice of the masse for the sinnes of the quicke and the dead: besides the Intercession of Christ, it sets vp the Intercession of Saints and Angels: beside the perfect satisfaction of Christ, it sets vp humane satisfactions: beside the infinite merit of Christ, it maintaines and magnifies the merit of humane workes. But all these are but impotent and beggarly deuises of men. For Christ in his Sacrifice, Satisfaction, intercession, merit, admits no corriuall or associate. All actions of his are perfect in their kind, and neede no supplie.

This againe must teach vs, to content our selues with Christ alone, and not to set vp any thing with him, or against him. This is the safest and the surest course. A certen Papist writs to this effect,

that we Protestants in our justification, cleaue only to the bodie of the tree, and that the Papists cleaue both to the bodie and the branches. And I say againe, it is the safest with both the hands to cleaue to the bodie of the tree: and he that with one hand laies hold upon the bodie of the tree, and with the other staies himselfe upon the branches, [•]in great danger of falling.

The second conclusion of Paul is, that to set vp any thing out of Christ, as a meritorious cause of salvation, and to place our justification in it, either in whole or in part, is indeede the seruice of Idols. And the reason is plaine. For this is to set vp something in the place and roome of Christ: and men put a confidence in that which they make a cause of their own salvation.

The doctrine then of justification by works, is a doctrine that maintaines idolatrie: for if they justifie, we may put our trust in them: and if we put our confidence in them, we make idols of them. That works may merit at Gods hand, they must not onely be sanctified, but also deified.

The distinction used of the Papists, of Latria, and Dulia, that is of worship, and seruice, falls to the ground. They say they give worship to God, and seruice to Angels and Saints. It is a toie. For here Paul condemnes the very seruice to heathen gods: and the seruice of the rudiments of the law, is the Apostasie of the Galatians. And to give seruice, or worshippe to any thing, are all one.

The third conclusion of Paul is, that they which have given their names to God, and Christ, must not returne to any thing, that they have forsaken, or ought to forsake. He that puts his hand to the plough, must not looke backe: he that goes to the land of

Canaan, must not looke backe to Egypt. We in England have bin long delivered from the superstition of Poperie, and we must not so much as dreame of any returne. It is a common fault among vs, that in outward profession we cleaue to Christ, & yet in affection and practise we cleaue to the world, and walke after the lusts of our own hearts. This is in shew to goe forward, but in deede to turne backe againe. But our dutie is, in thought, conscience, will, affection, word, and deede, to go on forward, and no way to goe backe.

Vers. 10.

In the former verse, Paul sets downe the Apostasie of the Galatians in generall tearmes, saying, How turne you againe to the Elements of the world? In the 10. verse, he shewes, what these Elements be, You obserued daies, and moneths, and times, and yeares. By daies, are meant Iewish Sabbaths: by moneths, the feasts obserued euery mon in the day of the new moone. By times, some vnderstand the feast of the Passeouer, the feast of Pentecost, and the feast of Tabernacies. But the word ([< in non-Latin alphabet >]) signifies, seasons, or fit times for the doing of this or that busines. So is it translated, Act 1:7. It is not for you to know the times and seasons. It was the manner of the Gentiles to make difference of times in respect of good or bad successe, and that according to the signes of heauen. And it is very likely, that the Galatians obserued daies not onely in the Iewish, but also in the heathenish manner. By yeares, are meant euery seuenth yeare, and the Iubelie yeares, which the Galatians obserued after the fashion of the Iewes.

Againe, there is a fourefold kind of obseruation of daies; one naturall, the other ciuill, the third Ecclesiasticall, the fourth superstitious. Naturall is, when daies are obserued according to the course of the sunne & moone, Gen 1:14. thus day follows night, and night followes day, and euery yeare has foure seasons, spring, sommer, autumnne, winter. And the obseruation of these times, is according to the law of nature. Ciuill obseruation is, when set times are obserued for husbandrie, in planting, setting, reaping, sowing: for houshold affaires, and for the affaires of the commonwealth, in keeping of faires, and markets, &c. And thus to obserue daies, is not vnlawfull. Ecclesiasticall obseruation of times is, when set daies are obserued for orders sake, that men may come together to worship God: these daies, are either daies of thanksgiuing, or daies of humiliation. Of daies of thanksgiuing, take the example of the Iewes, Hest. 9. 26. who obserued yearely the feast of Purim, for a memorie of their deliverance. In like manner they appointed and obserued the feast of Dedication: and it seemes that Christ was present at Jerusalem, as an obseruer of this feast. Ioh. 10. 22. And thus for orders sake, to obserue certaine daies of solemnitie, is not forbidden. Superstitious obseruation of daies, is twofold, Iewish, or heathenish. Iewish, when set daies are obserued with an opinion, that we are bound in conscience to obserue them, and when the worship of God is placed in the obseruing of this or that time. Heathenish, when daies are obserued in respect of good or bad successe. Now then, to come to the point, the intent of Paul is onely to condemne the Iewish manner of obseruing of daies, in these words, You obserue daies, moneths, yeares: and the heathenish manner, in these words, you obserue seasons.

Against this interpretation, the place of Paul may be objected (Romans 14:6), He that observes the day, observes it to the Lord. Answer. Indeed Paul in these words excuses the Romans that observed days, and says, that their intention was to observe them to the honor of God: and this he says, because as yet they were not fully instructed touching Christian liberty: but with that, let it be remembered, that in mild sort he notes this to be a fault in them, when he says, that they were weak in faith. Now the case was otherwise with the Galatians: because they observed days after they had been informed touching their liberty in Christ: and with that they placed their salvation, in part, in the observation of days: and thus they mixed the Gospel with the law. And therefore they were justly to be blamed.

Again, it may be objected, that now in the time of the new testament, we in religious manner observe the Lord's day. Answer. Some men both godly and learned are of opinion, that the Lord's day was appointed by the Apostles for order's sake: and that it is in the liberty of the Church to appoint the Sabbath upon any other day in the week, because they say, all days without exception are equal: and they add further, that when the public worship of God is ended, men may then return to their labors, or give themselves to recreation, on the Lord's day. But this doctrine seems not to stand with the fourth commandment.

It seems to be a truth more probable, that every seventh day in the week, must be set apart in holy rest to God: for this is the substance of the fourth commandment. And it is also very probable, that the Sabbath of the new testament is limited and determined by our Savior Christ to the Lord's day. For Paul and the rest of the Apostles observed the first day of the week for a Sabbath day (Acts

20:7), and he says, Whatever you have heard, and what you have seen in me, that do (Philippians 4:9). Again it was the decree or constitution of Paul, that the collection for the poor should be the first day of the week at Corinth: now this collection in the Primitive Church, followed preaching, prayer, sacraments, and it was the conclusion of all other exercises in the assembly (1 Corinthians 16:2). And this first day of the week is called the Lord's day (Revelation 1:11), and it is so called, because it was dedicated and consecrated to the honor of Christ our Lord. And who is the author of this dedication but Christ himself the Lord of the Sabbath? It is alleged, that the Sabbath, and the commandment touching the Sabbath, is ceremonial: and upon this ground, they take liberty, and keep no Sabbath at all. But the truth is, that the commandment touching the Sabbath is not wholly ceremonial. It may be, the first words, Remember the Sabbath day to sanctify it, and the words, In it you shall do no manner of work, etc., are spoken of the Jews' Sabbath: but the words, Six days shall you labor, and the seventh day is the Sabbath of the Lord your God, are moral, and contain a perpetual truth. Therefore the words of Paul must be conceived with an exception of the Sabbath day, which is the seventh day in every week; which day Christ has limited by his Apostles, to the Lord's day.

The use. This text of Paul discovers to us a great part of the superstition of the Popish Church, in the observation of holy days. First, beside the Lord's day, they appoint many other sabbaths: whereas it is the privilege of God to appoint an ordinary day of rest, and to sanctify it to his own honor. Secondly, they bind men's consciences to the observation of their holy days, which Paul here forbids (and Colossians 2:16). Thirdly, they place the worship of

God in the observation of their holy days: but God is worshipped in vain by men's precepts (Matthew 15). Fourthly, they place a great holiness in their festival days, more than in other days. Fifthly, they dedicate many of their holy days to the honor of saints and angels: whereas the dedication of ordinary and set days, is a part of divine or religious worship. Lastly, their holy days for number are more than the festival days of the Jews: and thus they bring people into their old bondage, indeed to a greater bondage than ever the Jews endured, in respect of days and times. It may be said, that the Church of the Protestants observes holy days. Answer. Some churches do not: because the Church in the Apostles' days, had no holy day, beside the Lord's day: and the 4th commandment enjoins the labor of six days. Indeed the churches of England observe holy days, but the Popish superstition is cut off. For we are not bound in conscience to the observation of these days: neither do we place holiness or the worship of God in them: but we keep them only for order's sake, that men may come to the Church to hear God's word. And though we retain the names of saints' days, yet we give no worship to saints, but to God alone. And such days as contained nothing in them but superstition, as the conception and assumption of the virgin Mary, we have cut off. Thus does the Church with us observe holy days, and no otherwise. Indeed the ignorant multitude among us fail greatly in the observing of days. For they greatly solemnize the time of the birth of Christ, and then they keep few or no markets: but the Lord's day is not accordingly respected: and men will not be dissuaded from following fairs on that day.

Again, to observe days of good and bad success, according to the constellations of the heavens, is a heathen fashion to be avoided. For it is here condemned in the Galatians. Here therefore, we must be put in mind, not to observe the planetary hours: for men suppose that the hours of the day are ruled by the planets, and hereupon, that some hours are good, and lucky (as they say) and some unlucky: that men are taken with planets, and born under unlucky planets. But these are heathen conceits. Neither must we respect our horoscope or the time of our birth, and the constellation of the heavens then, as though we could hereby know, what should befall us to the end of our days. And we must not put difference of days, as though some were lucky to us, and some unlucky, according to the course of the stars. The like I say of the Critical days, that is, the 7th and the 14th day after that a man begins to be sick. For they are grounded upon the aspects of the moon, which are not to be regarded. And the Climacterical years are not to be observed as dangerous and dismal. The observation of the signs, is of the same nature. For the 12 signs are nothing else, but 12 parts of the first moveable, which is but a supposed heaven. Therefore there is no danger in the thing, but in our conceit. We are to fear God, and not to fear the stars: neither are we to make differences of days in respect of them, as though the affairs we take in hand, should prosper the better or the worse, in respect of their different operation. God's commandment is, Fear not the signs of heaven (Jeremiah 10:2). And good reason. For no man can by learning know the operation of the stars: because their lights and operations are all mixed together in all places upon earth: and therefore no observation can be made of this or that star, more than of this or that herb, when all herbs are mixed and compounded together.

Again, the operation of the stars is by their light, and light has no operation but in heat or cold, moisture or dryness. In this respect, (though we may well observe the full and the change of the moon) it is foolishness to ascribe the regiment of our affairs to the stars, they being matters contingent, which depend on the will and pleasure of man. Lastly, it is a great oversight to hold sundry of the stars to be malignant and unfortunate, in respect of us: whereas they are the creatures of God, and their light serves for the good of man. In a word, we are not to make difference of days, neither in respect of holiness, nor in respect of good or bad success.

Verse 11. I am afraid, etc.

In these words, the Apostle sets forth the greatness of the Apostasy of the Galatians, by the effect thereof, which was to cause him to fear, lest he had bestowed labor in vain among them.

First the occasion of the words must be considered, and that is expressed in the former words. You observe days and months. And hereupon he says, I am in fear of you. And thus Paul teaches, that works set up as causes of salvation with Christ, make void the ministry and grace of God. It may be said, this is meant of ceremonial works, and so it is true. I answer, it is indeed spoken of ceremonial works, but it must be enlarged to all works without exception. For Paul says, chapter 5, verse 3. If you be circumcised, you are bound to fulfill the whole law. Hence then it follows, that the doctrine of justification by works, is an error in the foundation, and being distinctly, and obstinately maintained, there is no hope of salvation.

Again, here we see the fidelity of the Apostle Paul, and it stands in two things: the first is, his painful and wearisome labor, to gain the Galatians to God. The second is, his care that the foresaid labor

be not in vain. And in this example of his, we learn three things. The first, that they which are, or desire to be dispensers of the word, must do it not for the belly, or for lucre's sake, or for the praise of men, but simply for this end, that they may gain souls to God. The scribe that would have followed Christ for gain, was repelled with this answer, that Christ had not so much as a place where to lay his head (Matthew 8:20), and to preach for by-respects, is to make a merchandise of the word of God (2 Corinthians 2:17). The second is, that ministers after the example of Paul, must be laborers indeed (1 Corinthians 3:9), and workmen (2 Timothy 2:15). And they must show themselves to be so, by their care and industry in winning souls to God. And it is not sufficient now and then to make a discourse upon a text. Thirdly, ministers of the word must be watchmen (Ezekiel 3:14), and (Hebrews 13:17): their office is not only to gain and call men to God, but also to preserve and keep them in Christ, which are already called.

Thirdly, here we see the condition of the Church of Galatia, and of all other visible churches upon earth, that they are subject to Apostasy. It may be said, how can this be, considering true believers cannot fall away? Answer. In the visible church on earth, there are four kinds of believers. The first are they, which hear the word without zeal, and they are like the stony ground. The second are they, which hear, know, and approve the word. The third are they, which hear, know, and approve the word, and have a taste of the power thereof, and accordingly yield some outward obedience. The fourth are they, which hear, know, approve, and keep the word, in that they believe it, and are turned into the obedience of it. The three first may fall quite away, the fourth cannot. And by this

means it comes to pass, that visible churches upon earth may fall away: because of them that profess the faith, three to one may utterly fall away.

The use. This must teach us that are members of the visible church, to fear and to suspect ourselves: and not to content ourselves, because we have some good things in us: but we must labor to be sealed up to the day of our redemption, and to lay up a good foundation against the time to come (1 Timothy 6:18). By seeking to have in us such good things, as are proper to the elect, as unfeigned faith in Christ, and conversion to God from all our sins.

It may be demanded, how Paul's labor should be in vain? Answer: It was in vain in respect of his own desire and affection to save all the Galatians; secondly, it was in vain in respect of the whole body of that Church, whereof many were hypocrites. It was not in vain in respect of the elect, nor in respect of the counsel of God (Isaiah 55:11).

Again, it may be demanded, what must be done when the labors of our callings are in vain? Answer: We must follow the calling and commandment of God, whether we have good success or no, and whatever come of it. Paul fears that his labor is in vain, and yet he still labors. When Peter had labored all night and caught nothing, he says, at the commandment of Christ, In your word will I cast out my net (Luke 5). And thus to do, whatever follows, is true wisdom, and the fear of God. For it must suffice us, that the work we take in hand is pleasing to God. And though it be in vain in respect of men, it is not so before God (Isaiah 49:4 and 2 Corinthians 2:18). This must every man remember in his place and calling, for the establishing of his mind against all events.

Verse 12. Be you as I, for I am even as you: I beseech you brethren: you have not hurt me at all.

The words in this verse, to the 16th verse, are an answer to an objection. The objection is this: we see now by these sharp re-proofs, that Paul has changed his mind toward us, and that he has turned his love into hatred. The answer is, be as I, I am as you: the speech is very effectual and significant, and it is like the common proverb, *Amicus, alter ego, alter idem*, that is, a man's friend is all one with himself. The sense of the words is, Be as I, look that your minds be not estranged from me, but regard me even as your own selves: for I Paul am the same that ever I was, I respect and regard you even as my own self. And lest the Galatians should say, see you not how Paul commands imperiously, be you as I? Therefore he adds, I beseech you brethren, I command you not. In the next words he adds a reason of his answer, thus: Hatred presupposes a hurt or wrong to be done; you have done me no hurt or wrong; therefore you may not think that I hate you.

When Paul says, be as I: I am as you: we learn, that there must be a special and mutual love between the teachers and the people. Paul says, that he did enlarge his heart for the Corinthians, and he requires the like of them (2 Corinthians 6:11, 13). Teachers must show their love, by tendering the salvation of the people by all means, even as their own souls. Paul could have found in his heart to have been accursed for his countrymen the Jews (Romans 9). He desired that he might be offered up as a drink offering upon the sacrifice of the faith of the Philippians (Philippians 2:18). When the Israelites had sinned, Moses stands in the breach, as it were in the face of the cannon, between the wrath of God and them, by his prayer to stay the judgment of God (Psalm 106:23). Again, the peo-

ple must show their love to their teachers; first, by praying for them, as for themselves (Romans 15:30); secondly, by holding in singular esteem the work of the Ministry (1 Thessalonians 5:13), and that is, by wholesome doctrine to repair the image of God, and to erect the kingdom of God in the hearts of men. When this thing is loved and desired, then are ministers loved. This mutual love is of great use, it encourages people to obey, and the preachers of the word to labor in teaching.

When Paul says, I beseech you brethren, he shows what moderation is to be used in all reproofs. He tells the Galatians his mind plainly to the full: and withal he endeavors to show his own love to them, and to keep theirs.

It may be asked, how Paul can say, You have done me no hurt at all. For when a believer in Corinth committed incest, Paul took it for a wrong to himself (2 Corinthians 2:10). And no doubt, to call the doctrine of the Apostle into question, was a great wrong to him? I answer, the wrong was no wrong in his estimation and affection, who was content to put up, and to forgive the wrong. Here we see the meekness of Paul, in that he quietly bears the crosses and wrongs laid upon him. The like was in Moses, who 40 years together endured the bad manners of the Israelites (Acts 13:18); but the perfect example of this virtue is in Christ, who saved those that crucified him. We likewise are to exercise ourselves in this virtue. And that we may indeed so do, we must first of all have a sense of our spiritual poverty, and a faith in the mercy, presence, and protection of God.

Again, mark the mind of the Apostle, that he may win souls to God; he is content to suffer any wrong. The priests and Jesuits among us in England, are content to venture life and limb that

they may win proselytes to the Church of Rome: much more then must the true ministers of the Gospel be content with any condition, so they may gain men to God. In this case, hurts and abuses, must be no hurts, nor abuses.

13 And you know how through the infirmity of the flesh, I preached the Gospel to you at the first: 14 And the trial of me which was in my flesh you despised not, neither abhorred: but received me as an angel of God, indeed as Christ Jesus. 15 What then was your felicity? For I bear you record, that if it had been possible, you would have plucked out your eyes to have given them to me. 16 Am I therefore become your enemy, because I tell you the truth?

The answer to the Objection in the former verse was this: Be as I — I am as you. And the reason was this: hatred presupposes an offense; you have done me no offense or hurt; therefore you may not think that I hate you. The minor is in verse 12, the conclusion in verse 16.

Againe, the minor [you have done me no hurt] is confirmed in the 13, 14, 15. verses. The summe of the Argument is this: Though my outward condition was subiect to contempt; yet did the Galatians shew loue and reuerence to me: therefore you did me no hurt. Againe, Paul sets forth both the parts of his argument. And first of all he describes his own condition, by three things: that he preached in weaknesse of the flesh: that he preached the first: that he preached hauing the triall of himselfe in his own flesh. Secondly, the loue and reuerence of the Galatians is set out by three signes, or effects: they despised him not; they received him as an Angel, or as Christ himselfe: they would have plucked out their eyes to have done him good.

The first thing in Pauls condition is, that he published the Gospel in the infirmitie of his flesh, that is, in a meane and base estate, without the shew of humane wisdom, and authority, and subiect to many miseries. In this sense Paul opposse infirmitie to the excellencie of humane wisdom, 1. Cor 2:1. 3. and under it he comprehends all the calamities and troubles that befell him. 2. Cor 12:10.

This was the condition of the rest of the Apostles. For they were but fishers, and preached the word in their fisherlike simplicitie. in fact, this was the condition of Christ himselfe. For he hid the maiestie of his godhead under the vaile of his flesh: and his outward man was subiect to reproch, and contempt. Isa 53:3. And this is the Order of God. The word must be dispensed in the infirmitie of mans flesh for sundrie causes. First, that we might not exalt our teachers above their condition, who are no more but instruments of grace. When the men of Derbe and Listra would have offered sacrifice to Paul, and Barnabas, Paul forbids them, saying, that they were men subiect to the same passions with themselues, Act 14:15. The second cause, that we might ascribe the whole worke of our conuersion not to men, but to God alone. 2. Cor 4:7. The third is, that God might by this meanes confound the wisdom of the world, and cause men that would be wise, to become fooles, that they might be wise. 1. Cor 3:18. The last is, that we might be assured, that the doctrine of the Apostles is of God: because it preuailes in the world without the strength and pollicie of man.

And as the word is preached in weaknes, so it is believed of men; and the grace of God is conferred to vs, and continued in vs, in the weaknes of the flesh. Gods loue is shedde abroad in the hearts of men: but when? euen then, when we are in the midst of

manifold afflictions. Rom 5:2. 5. Paul beares about him the mortification of our Lord Jesus, not for his damnation, but that the life of God might be manifest in his mortall flesh. 2. Cor 4:10. And he says plainly, that the grace of God is made perfect through weaknesse. 2. Cor 12:9. By this we are taught a high point in religion, and that is, not onely to be content with the miseries and troubles of this life, but to reioyce therein: because when we are weakest, we are strongest: and when we thinke our selues forsaken of God in the time of distresse, we are not forsaken indeede, but have his speciall favor and protection. 2. Cor 12:10. Let this be thought upon: for the works of God in the cause of mans salvation, are in, and by their contraries. This is the manner of Gods dealing.

The second thing is, that Paul preached the Gospel to the Galatians at the first, as it were breaking the ise, where none had preached before. In this he claimes his priuiledge, that he was to be esteemed as a master-builder, that laid the foundation of the Church of Galatia: and withall he gives a close item to the false Apostles, who did not plant Churches, but onely corrupt them after they were planted. Againe, Paul here notes the condition of Gods Church, or kingdome: in which first comes the husbandman and sowes good seede, and then after comes the deuill with his tares, Matth. 13. 24. and all this is euident in the Church of Galatia, first planted by Paul, and then seduced by false teachers.

The third thing is, that Paul preached bearing about him the triall of God. This triall is a worke of God whereby he discouers to vs, and to the world, either the grace or the corruption of our hearts. Thus God tried Abraham, Hebr. 11. 17. the Israelites, Deut 6:1. and Ezechias, 2. Chron. 32. 31. and Paulin this place.

The use. We must not thinke it strange, when we are afflicted any way. in fact, we must looke for trialls, and be content when they come. 1. Pet 4:12. Iam. 1. 2. We are either gold in deede, or gold in shew; if in deede, we must be cast into the furnace, that we may be purged: if we be gold in appearance, we must againe into the furnace, that we may be knowne what we are. The best vine in the vinyard must be lopped and cut with the pruning knife, that it may beare the more fruit. Ioh. 15.

Again, we must take heede least there be any hidden corruptions raigning in our hearts: and we must labor to be indeede that which we appeare to be. For we must be tried by God: and then that which now lies hidde, shall be discouered to our shame.

Lastly, we must looke to it, that there be soundnes of grace in vs, that we may be able to beare the trialls of God, and shew forth some measure of faith, potience, obedience.

The first signe of Reuerence in the Galatians is, that they did not despise Paul in his base condition. This is a matter of commendation in them, and it is to be followed of vs. And he is a blessed man that is not offended at Christ, Math. 11. 6.

The second sign of reverence is, that they received Paul as an angel of God, or as Christ Jesus. Here first we must distinguish between Paul's person, and his doctrine or ministry. And he is said to be received as an angel, or as Christ: because his doctrine was received even as if an angel, or Christ had delivered it. Secondly, we must put a difference between an Apostle, and all ordinary pastors and teachers. And to be received as an angel, or as Christ, properly and simply concerns Paul, and the rest of the Apostles. For to them it was said, it is not you that speak, but the spirit of the father in

you (Matthew 10:20). Again, he that hears you hears me, he that despises you despises me (Luke 10:16). The Apostles were called of God immediately, taught and inspired immediately, and immediately governed by the spirit, both in preaching and writing, so as they could not err in the things which they delivered to the Church: and therefore they were to be heard even as Christ himself.

As for other ordinary teachers, they are in part and in the second place to be heard as angels, and as Christ so far forth as they follow the doctrine of the Apostles. Thus are they also called the angels of the covenant (Matthew 2:7). And ambassadors in the stead of Christ (2 Corinthians 5:21).

Here Paul notably expresses the authority and honor of an Apostle, which is to be heard even as Christ himself: because in preaching he is the mouth, and in writing the hand of God. This authority is to be maintained: and the consideration of it is of great use. The Papists say, we know the scripture to be the word of God, by the testimony of the Church: but indeed the principal means whereby we are assured touching the truth of Scripture, is, that the books of scripture were penned by men, whose writings, and sayings, we are to receive, even as from Christ himself, because they had either prophetic or apostolic authority, and were immediately taught and inspired in writing: and all this may be discerned, by the matter, [reconstructed: form], and circumstances of the foresaid books.

Secondly, they are to be blamed that call the Pope the spouse of the Church, and Christ by anointing (as Bernard did) for thus is he more than an Apostle.

Thirdly, here we see the goodness of God, that does not speak to us in his majesty, but appoints men in his stead, who are his ambassadors to beseech us to be reconciled to him.

Fourthly, there must be fidelity in teachers, because they stand in teaching, in the stead of Christ: and therefore must only deliver that which they know to be the will of Christ.

Fifthly, they must have a special care of holiness of life, because they speak in the name and room of God. Read Leviticus 10:2.

Sixthly, the people are to hear their teachers with all reverence, even as if they would hear the very angels of God, or Christ himself.

Seventhly, the comfort of the ministry is as sure and certain, as if an angel came down from heaven, or Christ himself to comfort us: so be it we do indeed truly turn to God and repent.

Verse 15.

What was your felicity?] that is, you esteemed it to be your felicity, that you received me and my doctrine. You would have plucked out your eyes and have given them to me] a proverbial speech, signifying the special love of the Galatians to Paul, so as nothing which they had could be too dear for him. If it had been possible] this he says, because no man can pluck out his eye to do another man good: or thus, no man can possibly give his eye and the sight thereof to another.

In these words Paul sets down the third sign of the love and reverence which the Galatians showed to him: and that is, that they thought themselves happy by reason of Paul's ministry, and would have parted with their own eyes for his good.

Hence we learn, that there is a felicity after the time of this life, and that is, to receive and embrace the doctrine of the Gospel. So says Christ elsewhere (Luke 8:21 and 11:18; Matthew 7:26). True happiness stands in our reconciliation with God in Christ. And this reconciliation is offered and given us on God's part by his word and promise, and it is received of us, when we turn to God; and by faith rest on the said promise. To be in God's kingdom is happiness: and this is the kingdom of God, when we resign ourselves in subjection to his will and word. The preaching of the word is the key of this kingdom (Matthew 16:19), and when it is received into our hearts by faith, heaven is set open to us even in this life (John 1:51).

The philosophers therefore have erred, that place our happiness in honors, riches, pleasures, or in civil virtue.

Secondly, our common people are deceived, who think because they deal truly, and justly before men, that they are in as good a case, as they that hear all the sermons in the world: as though true happiness stood in civil conversation.

Thirdly, this doctrine serves to beat down a point of natural atheism in the heart of man, which makes many think it a vain thing to serve God, and to hear his word (Job 21:15; Malachi 3:14). David was troubled with this corruption (Psalm 73:15). Many of them which profess the name of Christ, will not be brought to keep the Sabbath day: and in their dealings they use fraud, and lying as other men do: and all is because they think they cannot live by their religion.

Fourthly, the only way to establish a kingdom or commonwealth, is to plant the Gospel there: for this makes a happy people: and this is the main cause of our happiness and success in this church and land. And the obedience of the Gospel is it that makes every man in his trade, office, and calling whatever it be, to prosper. Read Psalm 1:3.

5. On the contrary, they are wretched and miserable that live without the Gospel (Proverbs 29:18; 2 Corinthians 4:3; 2 Timothy 3:7).

6. To receive the doctrine of the Apostles, is an unfailing mark of the Church of God. For this is it that makes a people blessed and happy.

7. We may not despise the preaching of the word (1 Thessalonians 5:20). If we do, we despise our own happiness. If it be said, preachers sometimes are deceived. Answer. Mark the addition of Paul, Prove all things, hold that which is good (2 Thessalonians 5).

Touching the special love of the Galatians to Paul, First it may be demanded, what was the cause of it? Answer: The very Ministry of the Apostle, whose office it was to make Disciples (Matthew 28:19), and so to plant the Church of the new Testament. And for this cause, he had a privilege to preach the truth, so as he could not err in things which he delivered to the church. 2. He preached with authority, as having power to correct rebellious offenders (2 Corinthians 10:6) and (1 Corinthians 4). 3. He preached with unspeakable diligence. Read (Acts 20:31). 4. He had a prerogative, (as the rest of the Apostles had) after he had made disciples by im-

position of hands to give to them the extraordinary gifts of the Holy Ghost (Acts 8:17). And these are the means whereby this special love was procured.

Secondly, it may be demanded, whether the Galatians did not more than keep the law, when they would have plucked out their own eyes, and have given them to Paul? For thus they love him more than their own selves. Answer: The commandment [You shall love your neighbor as yourself] does not prescribe that we must in the first place love ourselves, and then in the second love our neighbor: but it sets down the right manner of loving our neighbor, and that is, to love him, as heartily, and unfeignedly, as our own selves.

The measure of love is expressed when Christ says we must love one another, as Christ loved us (John 13:34).

There is a certain case in which we must consider our neighbor not only as a neighbor, but also as a special instrument of God: and thus are we in some respects to love, and to prefer him before ourselves. Thus a subject is more to love the life of his prince than his own life. Thus Paul was content to be accursed for the Israelites (Romans 9:1). And the Galatians would have given their eyes to Paul, that was so worthy an instrument of the grace of God.

In their example we are taught to be willing to forsake the dearest things in the world for the Gospel of Christ, even our eyes, hands, feet, indeed and our life.

Verse 16.

Because I tell you the truth.] We must after Paul's example speak the truth to all men (Ephesians 4:25). Am I therefore your enemy?] the conclusion of the Apostle's argument. Here we see a

corruption of nature, which makes us that we cannot abide to hear the truth in things that are against us. We hate them that speak the truth: self-love makes us conceive the best things of ourselves. Here then learn:

1. To search your heart and life, that you may know the very worst by yourself: if you will not know it now, you will know it to your shame in the day of judgment.

2. Be vile and base in your own opinion (Job 34, last).

17. They are jealous over you wrongly: indeed they would exclude you, that you should altogether love them. 18. But it is good to love earnestly always in a good cause; and not only when I am present with you.

The word zeal has many significations; here it is fittingly translated jealousy. You are jealous] hereby much is signified; that there is a spiritual marriage between Christ and his Church: that the Church is the Bride, Christ the bridegroom, or husband, the Gospel an instrument drawn touching the marriage: the sacraments as seals, the graces of the spirit as love-tokens, the Ministers of Christ, as friends of the bridegroom, and suitors for him. In this respect they put on the affection of Christ, and are zealous for him. This jealousy is twofold, pretended jealousy, and true jealousy. Pretended jealousy is, when men falsely pretend the love of the Church for Christ's sake. Thus Paul says, They are jealous, that is, they pretend a love to you for Christ's sake, but indeed they do it wrongly. And the reason follows, They would exclude you, namely, from loving of me. Others read the words thus; they would exclude [in non-Latin alphabet], us: the difference in the Original is only in

one letter: and the sense is the same, that the false Apostles would exclude Paul from the love of the Galatians, that they only might be honored and loved.

It is good] These words may be understood either of the Galatians, or of Paul. I rather choose to apply them to Paul, that for jealousy he may make an opposition between himself, and the false teachers. The sense is this: that jealousy is a good thing, if it be in a good cause, that is, if it be indeed for Christ's sake, and be always the same. And Paul adds further, that this kind of jealousy is in himself: because he is jealous over the Galatians not only when he is present with them, but also when he is absent: and this he further confirms in the two next verses.

The scope. In these words, Paul meets with a conceit of the Galatians: for they might perhaps say, that their new Teachers loved them exceedingly, and were zealous for their salvation. Paul therefore answers by a comparison, thus: they are jealous over you, but it is wrongly: no, jealousy for you is good. The first part of the comparison is in verse 17, the second in verse 18.

The use. When Paul says, that the false Apostles were ielous ouer the Galatians amisse, he sets out the fashion of men in the world, which is to doe things which are good in their kind, but to doe them for wrong ends. It is an excellent office to preach the word, but some doe it of enuie and contention, Phil 1:15. others make marchandise of the word. It is an excellent thing to imbrace the Gospel: and yet many men doe it amisse, for feare, or for honor, or for profit, or for other sinister respect, and not for the Gospels sake. This temporall life is an excellent thing, yet few there are that know the ende of this life. For men commonly spend not their time to seeke the kingdome of heauen, and to serue God in

seruing of men, but with all their might, they aime at honours, profits, pleasures: and thus they liue amisse not for the honor of God, but for themselues. This must teach vs not onely to doe good, but to doe it well, and to propound good ends to our selues: and to seeke to be vpright in the statutes of God. Psal 119:80. To this ende, three things must be done. First, we must set before vs the will and commandement of God, and this must mooue vs to doe the good we doe. Secondly, the outward action must be conformable to the inward motions of the inward man: and they must both goe together. Thirdly, we must directly intend to obey God in the things we doe, and to approoue our hearts and doings to him.

In that the false Apostles are saide to be ielous, or zealous, we see how nature can counterfeit [〈◇〉] grace of God: and that which the child of God does by [〈◇〉] that the naturall man can doe by nature. Thus Pharaos fa[〈...〉] repentance, Exod 9:27. and Ahab, that sold himselfe to worke wickednes, 1. king. 21. 27. and Iudas in the midst of his despaire is said to repent. Matt 27:1. Daily experience shewes the like in such persons, who in their extremities, with teares use to bewaile their liues past, and with many vowes, and protestations, promise amendment: and yet afterward when they are on foote againe, they returne to their old bias. In a word, there is nothing that the godly man does by the spirit of God spiritually, but an hypocrite may doe the like carnally. Nature can play the part of the ape in imitating good things. Therefore it stands vs in hand to praie, and examine our hearts, least we be deceiued in our selues. For there may lie a depth of deceit and falsehood lurking in the heart. And that we be not deceiued, two things must be obserued. One is, that we must cherish in our hearts an

universall hatred of all and euey sinne; first in our selues, and then in others. The second is, that we must be changed and renewed in our minds, consciences, and affections.

Thirdly, here we see the propertie of enuie, and Ambition, in these false teachers. Paul must be excluded from the loue of the Galatians, that they alone may be loued. Thus Iosua would have excluded Eldad and Medad from prophesying, and he would have Moses to be the onely prophet: but Moses says, I would to God all the people could prophecie. Num 11:29. Iohns disciples would have excluded Christ baptising: but John says, He must increase, and I must decrease. Ioh. 3. 30. The disciples of Christ would have excluded one that cast out deuills in the name of Christ, but did not follow him, and Christ forbad them. Luk 9:49.

Lastly, we here see the propertie of deceiuers is to make a diuision betweene the Pastors and the people.

Beside the former pretended ielousie, there is a good ielousie, which the Apostle takes to himselfe, and els where he calls it the ielousie of God. 2. Cor 11:2.

This ielousie presupposse the office of the Apostles, and all Ministers, which stands in three things. The first, is, to become suters to the Church, or to the soules of men, in the name of Christ, and to make the offer or motion in his name, of a spirituall marriage: and this is done in the ministerie and dispensation of the Gospel. The second is, to make the Contract betweene mens soules and Christ. Now to the making of a contract, the consent of both the parties (at the least) is required: Christ gives his consent in the word, Ose 2. 20. and we give our consent to him and choose him for our head, when we turne to God, and believe in Christ. And the

ministerie of the word serues to signifie the will of Christ to vs, and to stirre vp our hearts to an holy consent. The third is, after the contract, to preserue them in true faith, and good life, that they may be fit to be presented to Christ in the day of judgment, and so be married to him eternally: for then, and not before, is the marriage of the lambe. These duties are all noted by Paul, when he says, that he prepared the Corinthians that he might present them as a pure virgin to Christ. 2. Cor 11:2. And because this charge and office is laid upon the Apostles and Ministers: therefore they are said to be ielous.

This Ielousie stands in three things. The first is, to loue the Church, indeede and truth, for Christs sake. The second is, to feare least by reason of weaknes, and by meanes of the temptations of the deuill, the Church and they that believe, should fall away from Christ. The third is, after the fall of the church, to be angrie with holy anger and indignation, for Christs sake. Thus Moses was ielous, when the Israelites worshipped the golden calfe: and Elias with like zealesse the priests of Baal. Thus is Paul said to be ielous in this place, and Act. 14.

If the Apostle be thus ielous, how much more then is Christ himselfe ielous, who has espoused himselfe to his Church? This plainly shewes, that he cannot brooke either Partner, or deputie. And therefore his sacrifice on the crosse must stand without the sacrifice of the masse, his intercession without the intercession of Saints, his merits without the merit of workes, his satisfaction without any satisfaction of ours. He will have the heart alone, and all the heart, or nothing: and he will not give any part of his honor to any other.

This jealousy in the Ministers must teach all faithful servants of God, that they keep themselves as pure virgins for Christ, and set their hearts on nothing in the world, but on him. Therefore they must hunger after Christ: they must account all things dung for him: they must have their conduct in heaven with him: and love his coming to them by death (Psalm 45:10). Contrariwise they that set their hearts on any other thing beside him, are said to go a whoring from him, and therefore they are accursed (Psalm 73:27). Thus many Protestants do in their practice, whatever they profess. Thus does the Church of Rome both in word and deed. For beside Christ she has many other lovers: and she goes a whoring after them when she worships Angels and Saints, the images of God, and Christ, with religious worship.

Again, by this we are put in mind to yield a universal subjection to Christ: for this is the duty of the espoused wife to her husband.

Lastly, that good things may be well done, good ends must be proposed: and we must be constant in the good which we do. And thus Paul says, it is a good thing to be jealous.

19. My little children of whom I travail in birth again, till Christ be formed in you. 20. I would I were now with you, that I might change my voice: for I am in fear of you.

Paul has said before, that his jealousy over the Galatians was good: because it was in a good cause, and it was constant, not only in his presence, but even in his absence: and this he declares here by two signs: his love now in his absence, in verse 19, and his desire in the second verse.

The word, [in non-Latin alphabet], translated, I travail in birth, signifies not only the travail of the woman at the birth of the child, but also the painful bearing thereof, before the birth. And the words have this sense, O you Galatians, once heretofore I bore and brought you forth, when I first preached Christ to you: and because now you are revolted from my doctrine, I am constrained once again to bear you, and to travail with you in my Ministry, till by the operation of the Holy Ghost, the right knowledge, and the true image of Christ defaced by the false Apostles, be once again reformed and restored.

In these words (my little children) Paul takes to him the condition of a mother, and he signifies his most tender and motherly affection to the Galatians. It is the fashion of mothers, when their children prosper and do well, to rejoice, when they are sick, or die, to mourn exceedingly, and to be moved with pity and compassion. The Galatians deserved no love at Paul's hand: for their Apostasy was very foul: yet because there were some good things remaining in them, and there was hope of recovery, he enlarges his bowels towards them, and shows his love with compassion. If this be the case with Paul, then great is the love and compassion of God to his children. If the child be sick, and froward, the mother does not cast it forth of the doors, but she tends it, and carefully looks to it: much more then will the Lord have pity and compassion. Here then a great comfort is to be remembered: if we be of the number of them that believe in Christ, having vice, and having a care to please God, our weaknesses and falls of weakness, do not abolish the mercy of God, but are occasions to illustrate the same. The weakness of the child stirs up compassion in the mother: and

David says, as a father has compassion on his children, so has the Lord compassion on them that fear him: and mark the reason: for he knows our frame, and that we are but dust (Psalm 103:14).

When Paul says, I travail, he signifies the measure of his Ministerial pains, that they were as the travail of a woman with child: and this he shows plainly in the particulars (2 Corinthians 11:23). Elias, that was sent in his time to restore religion, was at length so wearied in this business, that he desired the Lord to take him out of the world (1 Kings 19:4). The pains of the prophet Isaiah, made him cry, My leanness, my leanness; and Jeremiah cries, my belly my belly: signifying that his griefs and his pains in the Ministry, were as the pain of the Colic. By this we see, that they have much to answer for before God, that are in this calling, and yet take little or no pains therein. And that they which take the most pains, come far short of their duty.

Again, when he says, I travail, he signifies the dignity of the ministry, that it is an instrument appointed of God for the work of regeneration: for Paul compares himself to a woman in travail, and the work of his ministry, to the travail itself, whereby children are born to God. This serves very well to stop their mouths, that condemn the vocal and external ministry.

When he says, I travail again, he teaches, that if men fall after their first initial repentance, there is still a possibility of mercy, and place for a second repentance. We must forgive till seventy-seven times (Matthew 18:22). Much more will God do it. The parable of the prodigal son shows, that they which fall from God after their calling and first conversion, may again by new repentance be recovered.

An objection: Paul's second travail presupposes a second regeneration in the Galatians: and if they are born again the second time, then in their Apostasy they fell wholly from God. Answer: When Paul says, I travail again, he does not presuppose any second spiritual generation: for the child of God is but once begotten to the Lord, and Paul here calls the Galatians little children, because even in the time of their fall, the seed of God still remained in their hearts. And because the image of Christ was again to be reformed and restored in the Galatians, in this respect he says, I travail again of you.

The end of Paul's ministry is expressed in the words, till Christ be formed in you: that is, till (as it were) the likeness or image of Christ be stamped and imprinted in your hearts. This image has two parts. The first is, a right knowledge of Christ in respect of his natures and offices, as they are set forth in the word. This knowledge was defaced in the Galatians, when they joined works with Christ: for then they made him to be an imperfect Savior. The second part of this image, is a conformity with Christ (Romans 8:29). It is twofold, conformity in quality, and conformity in practice.

Conformity in quality is again twofold. The first is a conformity to the death of Christ, when the virtue thereof works in us a death of sin, and when we suffer as Christ suffered, in silence, contentment, obedience, subjecting ourselves to the will of God. The second is, a conformity to the resurrection or life of Christ, and that is, when we live not only a natural, but also a spiritual life, which is, to submit ourselves to be ruled by the word and spirit of Christ.

Conformity in practice is, when we carry ourselves as Prophets in the confession of the name of Christ, in teaching, exhorting, and admonishing one another: as Priests to offer our bodies and souls

in sacrifice to God: as spiritual kings, bearing sway over the lusts and corruptions of our own hearts. And thus is Christ to be framed in the hearts of men.

The use. Here we see, the end of all preaching, is to make sinful men to become new creatures, like to Christ: this is the drift of the ministry: and the doctrine that tends to this purpose, is sound and wholesome.

Again, here we see, that in the new Testament, there is but one rule and order for all men, and that is the rule of Christ, Take up your cross and follow me: and for this cause the Ministry serves to frame Christ in the hearts of all believers. Therefore the several rules and orders of Monks and Friars in the Church of Rome, are mere superstitions.

Furthermore, Paul here makes two degrees of God's children; one is, when they are begotten of God, and Christ is formed in them. The second is, when they are begotten of God, yet so, as they are as yet unformed. Such were the Apostles when they confessed Christ to be the son of the living God (Matthew 16), for then they knew not the article of Christ's death, resurrection, ascension, at that time, nor the manner of his kingdom. Of this sort was Rahab, when she received the spies (Hebrews 11), for then she was not informed in the religion of the Jews, but only acknowledged the God of Israel to be the true God, and had a resolution to join herself to the people of God. Of this sort were the Corinthians at the first. For they were carnal more than spiritual, even babes in Christ (1 Corinthians 3:3). This must teach us, where we see any good thing in men, to cherish it. For though as yet they be not Christians formed, yet they may be Christians in forming.

When Paul says, until Christ be formed, he shows that the conversion of a sinner is not wrought in one moment, but by little and little, in process of time. In the generation of infants, first the brain, heart, and liver are framed: then the bones, veins, arteries, nerves, membranes: and after this, flesh is added. And the infant first begins to live the life of a plant, by growing and nourishing: then it lives the life of a beast, by sense and motion: and thirdly, the life of a man, by the use of reason. Even so God outwardly prevents us with his word, and inwardly he puts into us knowledge of his will, with the beginnings or seeds of faith and repentance, as it were a brain and a heart: from these beginnings of faith and repentance, arise heavenly desires: from these desires follows asking, seeking, knocking: and thus the beginnings of faith are increased, and men go on from grace to grace, till they be tall men in Christ. And for this cause, we must with constancy use the good means, in hearing, reading, praying.

Lastly, we are all here put in mind to study, and to use all good means, that we may be like to Christ, specially in the disposition of the inward man. There is a spiritual madness in the minds of many men: they think of nothing but of the fashion of their apparel, and of the trimming of their bodies: but let us think how to imprint the gracious image of Christ in our hearts: thus shall we be lovely, and have favor in the eyes of God.

Thus much of Paul's love: now follows his desire in the 20th verse. In which I consider three things: the desire itself, I would I were with you now: the end of his desire, that I might change my voice: the occasion thereof, for I am in doubt of you.

When Paul says, I would I were with you now, he shows, that the presence of Pastors with their people, is a thing most necessary. And there are two reasons thereof. One is, to prevent spiritual dangers, which are manifold and continual, in that the devil seeks continually whom he may devour: and we fight against principalities and powers in heavenly things. In this respect Pastors are called watchmen, and overseers. Secondly, the presence of Pastors with their people, serves to redress things amiss, and to recover them that be in Apostasy: as Paul says in this place. Therefore it were to be wished that this mind of Paul were in all Pastors, that with one consent they might say to their people, I would I were with you [illegible].

In the words, [that I might change my voice] Paul continues the allusion (which he made in the former verse) to a woman with child: and hereby he signifies two things. The first is, that he will leave further disputing with the Galatians, and fall to lamenting and crying, as mothers do in the time of their travail, by reason of their pain. This is to change the voice. It was the manner of Paul to abase himself, and to mourn for the sins of others (2 Corinthians 12:24), and he reproves the Corinthians that they were puffed up, and did not mourn for the incestuous person. Like was the practice of David (Psalm 119:136), of Lot (2 Peter 2:7), of Jeremiah (Lamentations 2:11), of the friends of Job (Job 2, last verse), of the godly in the days of Ezekiel (Ezekiel 9:4), of Christ in respect of Jerusalem (Luke 19:41). And it has been always the practice of holy men, when there was no other help, with tears to commend the case to God.

If sorrow for other men's offenses makes Paul change his voice, much more are men to do it for their own. Peter, in his repentance left his presumptuous speaking, and fell to bitter and secret tears: and so did the woman that stood at the feet of Christ weeping, and washed his feet with her tears (Luke 7:38). The like ought we to do for our offenses and sins. The earthquake this winter past, must stir us up to this duty. For it is a matter full of terror (1 Samuel 14:15), and the sickness which has taken hold of thousands as a gentle warning must be respected. And it must be considered, that the changes of the great world bring with them like changes in the little world, that is, in the bodies of men.

Again, to change the voice, is to confer with the Galatians, and upon conference to temper his voice to their manners and condition, as nurses stammer and lisp with children. For some are with pity to be recovered: and some with terror (Jude 22-23). Hence I gather,

That the conference of pastors and people, is a thing very necessary. Paul here ascribes more to it than to his Epistle. It is the life of preaching. For by it the teachers know better what to teach, and the people better to conceive things that are taught. Here then we see a common fault. Men are content to hear, but they will not confer with their teachers: and in the time of sickness, the first person that is conferred with, is the physician: and the minister is last sent for: whereas on the contrary, the cure of the soul is the cure of the body (Job 33:23, 25).

Again, here is set down the way to attain all good learning: and that is, that learners be present with their teachers: and the teachers again temper their voices to the capacity of the learners. Thus

Samuel was with Eli at the door of the Tabernacle: thus Christ was in the Temple among the doctors hearing them and asking them questions (Luke 2:44).

Thirdly, Paul here sets down the way to make a pacification for religion in these last days: and the way is, that the pastors of the Church be assembled together by the authority of princes: and being assembled, they temper their voices one to another according to the written word. Thus may they that lie now under the Apostasy of Antichrist, be recovered (Acts 15:6). And the promise of God is, that when two or three come together in his name, he will be with them (Matthew 18).

Lastly, the ministers (as here we see) are to temper their gifts and speech to the condition of their hearers. The Corinthians were babes in Christ, and Paul feeds them with milk (1 Corinthians 3:3). To the Jew he became a Jew, to the Gentile a Gentile, that he might win some (1 Corinthians 9:18). For this cause it were to be wished, that catechizing were more used than it is of our ministers. For our people are for the most part rude and uncatechized: and therefore they profit little or nothing by sermons. A sermon to such persons is like a great loaf set before a child. And it is no disgrace for learned ministers, in plain and familiar manner to catechize: for this is to lay the foundation, without which all labor in building is in vain. Again, our ignorant people should be content even in their old age to learn the catechism: for by reason of their ignorance, they lie as a prey to the atheist and papist: and in much hearing, they learn little; because they know not the grounds of doctrine that are usually in all sermons. And it is a fault in many

that they love to hear sermons, which are beyond their reach, in which they stand and wonder at the preacher: and plain preaching is little respected of such.

The occasion of Paul's desire is in these words, I doubt of you, or thus, I am in perplexity for you: and this Paul speaks as a mother in some dangerous extremity, in the time of her travail; as Rachel was in the birth of Benjamin (Genesis 35). And the words carry this sense, I am troubled for your recovery; and I fear it will never be.

Here we learn, how dangerous a thing it is to fall from grace, though it be but in part. For a man cannot recover himself when he will. We do not the good we can, unless God makes us do it (Ezekiel 36:27) (Song of Solomon 1:4) (Jeremiah 31:29). Therefore it is an error to think that we may repent and turn to God when we will, as many suppose. And this must be a warning to us to preserve the good things that God has put into us, and not to quench the spirit.

And though Paul doubts of the recovery of the Galatians, yet he spares not to send his Epistle to them, and to use means. And thus in desperate cases, we must use the best means and leave the success to God. Thus the Israelites when there was no other help, went into the sea, as into their deathbed, or grave, by faith staying themselves on the promise of God (Hebrews 11:29) (2 Chronicles 20:12).

That which Paul here says, may be said of many among us in whom Christ is not yet framed, whether we respect knowledge, or good life: for they give just occasion of doubting whether they will ever turn to God or no.

21 Tell me you that will be under the law, do you not hear the law? 22 For it is written, that Abraham had two sons, one by a servant, and another by a free-woman. 23 But he which was of the servant, was born after the flesh: and he which was of the free-woman, by promise.

From the 8th verse of this chapter to the 20th verse, Paul has handled the conclusion of the principal argument of this Epistle touching the Apostasy of the Galatians: and here he returns again to his former doctrine touching the justification of a sinner by faith, without the works of the law: and he confirms it by another argument, the sum and substance whereof is this: Your liberty from the law, [reconstructed: was] prefigured in the family of Abraham: therefore you are not bondmen to the law, but freemen.

The argument is at large propounded, and it has four parts: a preface in the 21st verse: a history of Abraham and his family, verse 22, 23; the application of the history from the 24th verse to the 30th; the conclusion, verse 31.

And first of the Preface. Law] the word (law) in the first place, is taken properly for the moral and ceremonial law of Moses: and in the second place, for the books of Moses, and namely, for the book of Genesis. And in this sense the word is taken, when Christ is said to expound the law and the Prophets (Luke 24). And sometimes it signifies all the books of the old testament (John 15:15).

Under the law] to be under the law, is to hold ourselves bound to the fulfilling of the law: and to look for life eternal thereby.

Do you not hear the law?] that is, you read and hear indeed, but you understand not the scope and drift of that which you read.

In this preface, first Paul meets with the pride of man's nature, whereby the Galatians went about to establish their own righteousness by the law, when he says, you that will be under the law, etc. With this pride were the Jews tainted (Romans 10:3), and the young prince that came to Christ and said, Good master what must I do to be saved? And the Papists of our time, who will not be subject to the justice of God, but set up their own justice in the keeping of the law. The like do the ignorant people among us, who hold that they are able to fulfill the law, and that they are to be saved thereby. And when they say, they look to be saved by their faith, they understand thereby their fidelity, that is, their good dealing.

Again, Paul here notes the servile disposition of men that loves rather to be in bondage under the law, than to be in perfect liberty under the grace of God. This we see in daily experience. All profess Christ among us: yet is it even a death to the most, to forsake the bondage of the flesh. Christ we profess, yet so as we take liberty to live after the lusts of our own hearts.

When Paul says, do you not hear the law? he notes the cause of our spiritual pride, and of the servile disposition before named, namely, ignorance in mistaking and misconceiving the true scope of the law: for the Galatians did not consider that Christ was the scope of the law, but they supposed that the very observation of the law even since the fall of man, did give life and justify. This ignorance was to the Jews as a veil before their eyes in the reading of the law (2 Corinthians 3:14). And this ignorance has blinded the Papist at this day: for he supposes that the Gospel is nothing else but the law of Moses: and that Christ indeed is but an instrument to make us keepers of the law, and consequently saviors of ourselves.

In the history of Abraham I consider three things, the fact of Abraham in taking two wives: the event upon this fact, he had two sons by them: the condition of these sons.

Touching the fact of Abraham, it may be demanded, what is to be judged thereof? The ground to the answer shall be this: that marriage is the indivisible conjunction of one man and one woman only. This Christ of purpose teaches (Matthew 16), where he says that God created them at the first man and woman, and not women, verse 4; that a man must forsake father and mother and cleave to his wife, not to his wives, verse 5; that they two shall be one flesh, verse 6. And in all this Christ makes no new law, but only revives the first institution of marriage made in Paradise. And Moses having set down this divine institution, adds withal that Lamech was the first that broke it, by taking many wives.

Now then, the answer to the question is twofold. Some say, that Abraham and the rest of the Patriarchs had a dispensation from God to marry many wives, and therefore that it was no sin in them. Of this mind are sundry learned men, both Protestants and Papists. But the answer is only conjectural, and has no evidence in scripture.

The second answer is, that God did not approve the polygamy of the fathers, or commend it, but did only tolerate it, as a lesser evil, for the preventing of a greater. This toleration appears, in that God commanded that the king must not multiply his wives (Deuteronomy 17:17), and that the child of the hated wife, (though she be the second wife,) if it be firstborn, shall be the heir (Deuteronomy 21:15). The occasions of this toleration were two. One was, a desire in the Patriarchs to multiply their posterity, that if it were possible, the Messiah might descend of their line. The

second was, the common custom of men in the east countries, who made no matter of it, to marry many wives: and common custom bred a common error, and a common error, bred common ignorance, whereby that which was indeed a sin, was esteemed no sin.

It may be objected, if the having of many wives were an offense, that Abraham and the rest of the holy Patriarchs lived and died in a sin without repentance: because we find nothing in scripture teaching their repentance for their sin. Answer. Known sins require particular repentance: but if sins be unknown, or unconsidered, by reason that men are carried away with the sway of the times (as the Patriarchs were) a general repentance suffices (Psalm 19:12).

Again, it may be alleged, that Abraham took Hagar by the consent of Sarah. Answer. That suffices not to make a full excuse for Abraham. For if marriage were a mere civil contract, as it is made by the consent of men and women, so it might be dissolved by like consent: but it is more than a civil contract: because in the making of it, beside the consent of the parties, the authority of God is interposed: and therefore Sarah's consent (in giving Hagar to Abraham) is nothing, without the allowance of God: and we may not think that God will allow of that which is directly against his own ordinance.

Thirdly, it may be alleged, that if the having of many wives be a fault, then Abraham and the rest were adulterers. Answer. Not so, the polygamy of the fathers is to be placed in the middle, between adultery, and holy wedlock. They took not wives of a lewd mind, for the satisfying of their lust, but of a conscience not rightly informed in this point.

The event upon the fact of Abraham was, that his two wives, bore him two sons. He had indeed more sons by Ketura (Genesis 25:2), but these two, Ishmael and Isaac are only here mentioned: because by the special appointment of God, they were ordained as types of true believers, and hypocrites. Read (Romans 9:7-8).

The condition of the children is set forth, by a double difference. The first is, that one was born of a bond woman, and therefore a bondman, the other of a free woman, and therefore a free man, and the heir. Here it may be demanded, how the same person can be both a wife and a bond woman? Answer: Among the heathen (as also among the Jews) there were two sorts of wives. Of the first kind were they, that were joint governors of the family with the husband, and they were called mistresses of the house. Of the second sort were they, that served only for propagation, and were in all other respects as servants or strangers. Of the first kind, was Sarah, and of the second, Hagar and Ketura.

The second difference of the children was this. One, that is, Ishmael was born after the flesh, that is, by the strength of nature, and according to the fleshly counsel of Sarah, who did substitute Hagar into her own room. The other, namely Isaac, was born by the promise, that is, according to the order of nature, yet not by the strength of nature, but by the virtue of the promise of God.

In the birth of Ishmael Sarah's desire was good, that the promise of God might be accomplished: but the means was carnal, the substitution of her handmaid. This is the condition of the godly: they intend and desire the best things, but they fail in the manner of doing. The spirit stirs up good motions, and the flesh corrupts

them. Paul says, that to will was present with him, but he could not do that which was good as he ought. This must cause us always to humble ourselves for our best works.

Again, we are here taught not to make haste to accomplish our desires, but when God promises any thing, to wait his leisure, and in the mean season to live in subjection. Sarah with all her haste could not prevent God's providence. She has her desire in the birth of Ishmael, but yet he is born according to the flesh, in bondage, and he is not the promised seed.

In the birth of Isaac we see the virtue of the promise of God, when it is mixed with our faith: for then it makes things possible, that are otherwise impossible (Matthew 17:20). If then we desire any good things at the hands of God, our duty is in silence and patience to rest on the promises of God, and then our desire shall indeed be accomplished.

24. By the which things another thing is meant. For these mothers are the two Testaments, the one which is Hagar) of mount Sinai, which begets to bondage. 25. For Hagar, or Sinai, is a mountain in Arabia, and it answers to Jerusalem which now is) and she is in bondage with her children.

The application of the former here begins: and the sense of the words is. Another thing meant] the words are thus. These things are spoken by allegory: that is, one thing is said, and another thing is meant. Two mothers] Hagar and Sarah. Are two] they represent or signify the two Testaments. Est is put for significat. Of the two Testaments I will speak afterward.

The one] the one Testament, which is the covenant of works [which is Hagar] which Testament is figured by Hagar [is of mount Sinai] came from mount Sinai, where the law was delivered to the Israelites. And begets to bondage] that is, it makes all them bondmen that look to be justified and saved by the works of the law.

For Hagar or Sinai] here the translators are deceived, supposing that mount Sinai had two names, Hagar and Sinai: but this opinion of theirs has no ground, and the words are thus to be read, Hagar is Sinai. Here Hagar signifies not so much the person of Abraham's handmaid, as that which is said in the former history of Hagar. For the words are, [in non-Latin alphabet]. And Sinai must be considered as a place, where it pleased God to publish the law. And the words thus considered, have this sense, Hagar is Sinai, that is, Hagar figures Sinai, two ways. First, in condition: for as Hagar was a bondwoman, so Sinai in respect of the law, was a place of bondage: and in this respect also it is called Sinai of Arabia, which was a desert out of the land of Canaan. Secondly, in effect: for as Hagar bore Ishmael a bondman to Abraham; so Sinai or the law, makes bondmen. And it answers] Sinai answers to Jerusalem, that is, as Hagar figures Sinai; so Hagar figures Jerusalem: and by this means, Sinai and Jerusalem are alike, and stand both in one order. Now Hagar figures Jerusalem two ways, in condition, and effect. In condition: for as Hagar was a bondwoman, so Jerusalem, or the nation of the Jews refusing Christ, and looking to be saved by the law, are in spiritual bondage. In effect: for as Hagar brings forth Ishmael a bondman; so Jerusalem by teaching the law, makes bondmen. Therefore Paul says in the last place, of Jerusalem, and she is in bondage with her children.

The use. These things are said by allegory] Here the Papists make a double sense of scripture, one literal, the other spiritual. Literal is twofold. Proper, when the words are taken in their proper signification. Figurative, when the Holy Ghost signifies his meaning in borrowed terms.

Spiritual senses they make three. One allegorical, when things in the old testament are applied to signify things in the new testament. The second, is Tropological; when scripture signifies something touching manners. The third, is Anagogical, when things are in scripture applied to signify the estate of everlasting life. Thus Jerusalem properly is a city: by allegory, the Church of the new Testament: in a tropological sense, a state well ordered: in an anagogical sense, the estate of eternal life. These senses they use to apply to most places of the Scripture, specially to the history. But I say to the contrary, that there is but one full and entire sense of every place of scripture, and that is also the literal sense, sometimes expressed in proper, and sometimes in borrowed or figurative speeches. To make many senses of scripture, is to overturn all sense, and to make nothing certain. As for the three spiritual senses (so called) they are not senses, but applications or uses of scripture. It may be said, that the history of Abraham's family here proposed, has beside its proper and literal sense, a spiritual or mystical sense. I answer, they are not two senses, but two parts of one full and entire sense. For not only the bare history, but also that which is thereby signified, is the full sense of the Holy Ghost.

Again, here we see the scripture is not only penned in proper terms, but also in sundry divine figures and allegories. The song of Solomon is an allegory borrowed from the fellowship of man and wife, to signify the communion between Christ and his Church:

and so is Psalm 45. The book of Daniel, and the Revelation, is an allegorical history. The Parables of the old and new Testaments, are figures or allegories. When David says (Psalm 45:4), Ride on upon the word of truth, meekness, and justice, he describes a Prince's chariot by allegory. The Guide is the word, the horses that draw it, are three, Truth, meekness, justice. And thus the throne of God is described by like allegory (Psalm 89:14), the foundation of the throne, are righteousness, and equity: the main bearers to go before the throne, are mercy and truth.

It may be demanded, when does the scripture speak properly, and when by figure? Answer: If the proper signification of the words be against common reason, or against the analogy of faith, or against good manners, they are not then to be taken properly, but by figure. The words of Christ (John 15:1), I am the true vine, and my father is a husbandman. If they be taken properly, they are absurd in common reason: therefore the words are figurative, and the sense is this: I am as the true vine, and my father as a husbandman. The words of Christ, Take, eat, this is my body (1 Corinthians 11:24), taken properly, are against the articles of faith, He ascended into heaven, and sits at the right hand of God. And they are against the sixth commandment, You shall not kill. And therefore they must be expounded by figure, thus, This bread is a sign of my body. The like is to be said of other places: they must be taken properly, if it be possible: if not, by figure.

Here then they are to be blamed, that make the use of Rhetoric in the Bible, to be a mere foppery. For to this purpose there is a book in English heretofore published. As also they of the family of

love are justly to be condemned, who in another extremity, turn all the Bible to an allegory, indeed even that which is said of Adam, and of Christ.

They are two Testaments] they are, that is, they signify: and so Hagar is Sinai a mountain in Arabia, that is, signifies Sinai. Thus the Rock in the wilderness is Christ (1 Corinthians 10:4), that is, figures Christ. Like to this is the Sacramental phrase, This is my body, that is to say, this bread signifies my body. Great is the madness of men that hence gather Transubstantiation, or the real conversion of bread into the body of Christ. They might as well gather hence the conversion of Hagar into mount Sinai.

The two Testaments are the Covenant of works, and the Covenant of grace, one promising life eternal to him that does all things contained in the law: the other to him that turns and believes in Christ. And it must be observed, that Paul says, they are two, that is, two in substance, or kind. And they are two, in sundry ways. The law, or covenant of works, propounds the bare justice of God, without mercy: the covenant of grace, or the Gospel, reveals both the justice and mercy of God, or the justice of God giving place to his mercy. Secondly, the law requires of us inward and perfect righteousness, both for nature, and action: the Gospel propounds to us an imputed justice resident in the person of the Mediator. Thirdly, the law promises life upon condition of works: the Gospel promises remission of sins and life everlasting upon condition that we rest ourselves on Christ by faith. Fourthly, the law was written in tables of stone, the Gospel in the fleshy tables of our heart (Jeremiah 31:33; 2 Corinthians 3:3). Fifthly, the law was in nature by creation: the Gospel is above nature, and was revealed after the fall. Sixthly, the law has Moses for the mediator

(Deuteronomy 5:27), but Christ is the mediator of the new testament (Hebrews 8:6). Lastly, the law was dedicated by the blood of beasts (Exodus 24:5), and the new Testament, by the blood of Christ (Hebrews 9:12).

Here then falls to the ground a main pillar in Popish religion, which is, that the law of Moses, and the Gospel, are all one law for substance: and that the difference lies in this, that the law of Moses is dark and imperfect, and the Gospel or the law of Christ more perfect: because he has (as they say) added Counsels to precepts. Again, the law (they say) without the spirit, is the law properly, and with the spirit, it is the Gospel. But all this is false which they teach. For the two Testaments the law and the Gospel, are two in nature, substance, or kind: and the difference lies not in the presence or absence of the spirit.

And whereas the Papists make two justifications, the first merely by grace, the second by works: besides the two Testaments, they must establish a third Testament compounded of both, and it must be partly legal, and partly Evangelical; otherwise the twofold justification cannot stand. For the law propounds only one way of justification, and the Gospel a second. The doctrine therefore that propounds both, is compounded of both.

God did not approve the polygamy of Abraham, yet does he use it to signify the greatest mystery of our religion. Here we see a great point of the divine providence of God, who orders and uses well the things which he does not approve. This is the foundation of our patience, and a means of true comfort. Joseph thus comforts himself and his brothers, that God ordered and disposed their bad enterprise, to his and their good (Genesis 45:6-7).

Here again Paul sets down two properties of the Testament of works, or of the law. The first is, that it came from mount Sinai. And here lies the difference between the law and the Gospel: the law is from Sinai, the gospel from Zion or Jerusalem. For there it was first to be preached, and from there conveyed to all nations (Micah 4:1; Ezekiel 47:1).

The second propertie of the law is, that it gendrs to bondage: because it maks them bond men, that looke to be saved and justified thereby. And this it does, by reuealing sinne and the punishment thereof, which is euerlasting death; and by conuincing all men of their sinnes, and of their deserued condemnation. In this respect, it is called the ministerie of death, 2. Cor 3:6. and Paul says, that after he knew his sins by the lawe, he died, and the lawe was the meanes of death to him, Rom 7:10. Here is another difference between the law and the Gospel. The lawe gendrs to bondage: the Gospell gendrs to life. For it is an instrument of the spirit for the beginning and confirming of our regeneration and salvation: and so is not the law, which is no cause, but only an occasion of the grace of God in vs.

Where as Jerusalem that now is, is said to be in bondage, as Sina and Hagar. It is to be obserued, that there is no Church in the world, nor people, which is not subiect to Apostasie. For God had made great and large promises to Jerusalem, Psal. 122. and 132. and yet for all this, Jerusalem by refusing Christ, and by establishing the justice of the lawe, is comne into bondage, and depriues herselfe of the inheritance of eternall life. Therefore it is a falshood which the Papists teach, that the infallible assistance of the spirit is tyed to the Chaire, and Consistorie of the Pope, so as he, and consequently the Church of Rome, cannot erre. Here againe, we see

what may be the future condition of England. For it may be said of it hereafter, England that now is, is not that which it has bin, namely, a maintainer of the Gospell of Christ. Therefore we must not be high minded but feare, and now take heed of the first beginning of apostasie. The holy Ghost, Heb 3:12, 13. set down the degrees thereof, and they are fiue in number. The first is, the deceit of sinne: the second is, the hardening of the heart after men are deceiued by sinne: the third is, an euill heart, which growes upon hardnesse of heart: the fourth is, vnbeleefe, whereby the word of God is called in question, and the trus thereof: and after vnbeleefe followes a departure from God and Christ. That this may not be, we must carefully avoid all the deceits of sinne, as namely, couetousnes, ambition, lust, &c.

Againe, as Agar figures the lawe, so does Ismael all iusticiaries, that looke to be saved by the law. Here then we see the condition of the world, the greatest part whereof are Ismalites. For the Turke and the Iewe, looke at this day to be faued by their workes. The Papist ascribes his conuersion not wholly to grace, but partely to grace, and partly to nature, or the strength of mans will helped by grace. And thus are they borne after the flesh as Ismael was. And our common people, though in shew they professe reformed religion, yet indeed a great part of them are Ismaelites. For they looke to be saved by their good seruing of God, and by their good deeds: and they little thinke on Christ and his merits. And thus they depriue themselues of all title to eternall life. Therefore it stands them in hand to condemne nature and the strength thereof, and to renounce their own workes, and to rest onely on the promise of mercie for eternall salvation: thus shall they be the children of the promise and heires of God.

Lastly, in that Jerusalem is in bondage like Agar or mount Sina, we see how vaine are the pilgrimages to the holy land, & how needlesse were the warres made for the recouery thereof.

26. But Jerusalem which is above is free: which is the mother of vs all.

Here Paul shewes what is figured by Sara, namely, the new Jerusalem, which is the Catholike Church, Heb 12:22, 23. Reuel. 21. 2. And it is here so tearmed, because Jerusalem was a type thereof in sixe respects. First, God chose Jerusalem above all other places to dwell in, Psal 132:13. And the Catholike Church is the companie of predestinate, chosen to be a particular people to God. Secondly, Jerusalem is a citie compact in it selfe, by reason of the bond of loue and order among the citizens, Psal 122:3. In like sort, the members of the Catholike Church are linked together by the bond of one spirit. Thirdly, in Jerusalem was the sanctuarie, a place of Gods presence, and of his worship, where also the promise of the seed of the woman was preserued till the comming of the Messias: and now the Catholike Church is in the roome of the sanctuarie: in it must we seeke the presence of God and the word of life: therefore it is called the pillar and ground of truth, 1. Tim 3:15. Fourthly, in Jerusalem was the throne of Daud, Psal 122:5. and in the Catholike Church is the throne or scepter of Christ, figured by the kingdome of Daud, Reu. 3. 7. Fiftly, the commendation of a cittie (as Jerusalem) is the subiection & obedience of the citizens: now in the Catholike Church all believers are citizens, Eph 2:19. and they yeild voluntarie obedience and subiection to Christ their king, Psal 110:2. Isai, 2. 5. Lastly, as in Jerusalem the names

of the citizens were inrolled in a register: so the names of all the members of the Catholike Church, are inrolled in the booke of life, Reu. 20. 15. Hebr. 12. 23.

Againe the Catholike Church dwelling here belowe, is said to be above in heauen for two causes. First, in respect of her beginning, which is from the Election and grace of God, and from Christ the Mediatour, of whose flesh and bone we are that believe, Eph 5:30. The justice whereby we are justified is in Christ: our holinesse and life, flowes from the holinesse and life of Christ, as from a roote. Secondly, the Church is said to be above, because it dwels by faith in heauen with Christ: for the propertie of faith is to make vs present after a sort, when we are absent, Heb 11:2.

The use. This being so, we are admonished to live in this world as Pilgrims and strangers (1 Peter 2:11), and therefore we must not set our love upon any earthly thing, but our minds must be upon the country to which we are traveling. And whatever is a hindrance to us in our journey, we must cast it from us, that we may go lightly: and if we have any wrongs done us either in goods or good name, we must the rather be content: because we are out of our country in a strange place: and hereupon we must take occasion to make haste to our journey's end, that is, to our own city, and last abode. Thus did the Patriarchs (Hebrews 11:13, 15).

Secondly, we must carry ourselves as Burgesses of heaven (Philippians 3:20). And this we shall do by minding, seeking, affecting of heavenly things, by speaking the language of Canaan, which is, to invoke and praise the name of God. Lastly, by leading a spiritual life, that may befit the citizens of heaven. Many fail in this point, when they come to the Lord's table, they profess themselves to be citizens of the city of God, but in their common dealings in

the world, they play the stark rebels against God, and his word, and live according to the lusts of their blind and unrepentant hearts.

Thirdly, when Paul says, that Jerusalem which is above is free, etc., he shows that the Catholic Church is one in number, and no more (Song of Solomon 6:8). My dove is above, and the only daughter of her mother. One sheepfold (John 10:16). There be many members, but one body (1 Corinthians 12:12).

Fourthly, hence we gather, that the Catholic Church is invisible. For the company of them that dwell in heaven by their faith, cannot be discerned by the eye. John saw the heavenly Jerusalem descending from heaven, yet not with the bodily eye, but in spirit (Revelation 21:10). The things which make the Catholic Church to be the Church, namely, election, calling, justification, glorification, are invisible. The papist therefore errs, when he teaches, that the Catholic Church is a visible company under one Pastor, namely the Pope. And the places which they bring to prove the visibility of the universal Church, concern either particular churches, or the churches which were in the days of the Apostles, or again, they speak of the inward glory, and beauty of the Church.

Free] that is, redeemed from the bondage of death and sin: and so from the curse of the law. Of this freedom I will speak more afterward.

The mother of us all] she is called a mother, because the word of God is committed to the keeping of the Church, which word is seed (1 Peter 1:23), and milk (1 Corinthians 3:2), and strong meat (Hebrews 5:14). And the church as a mother, which by the ministry

of the said word, brings forth children to God, and after they are born and brought forth, she feeds them with milk out of her own breasts, which are the Scriptures of the old and new Testament.

Here a great question is to be proposed, namely, where we shall find this our Mother? For it is the duty of all children to have recourse to their mother, and to live under her wing. The advocates of the Popish Church, Priests and Jesuits, say, we must be reconciled to the Church and See of Rome, if we would be of the Catholic church. To this purpose they use many motives, I will here propound seven of them: because heretofore they have been scattered abroad among us.

The first motive. The Church of Rome has means of sure and certain interpretation, tradition, councils, fathers: we have nothing but the private interpretation of Luther, Melancthon, Calvin, etc. Answer: Scripture is both the gloss and the text; And the principal means of the interpretation of scripture, is scripture itself. And it is a means, when places of scripture are expounded by the Analogy of faith, by the words, scope, and circumstances of the place. And the interpretation which is suitable to all these, is sure, certain, and public: for it is the interpretation of God. Contrariwise, the interpretation, which is not agreeable to these, though it be from Church, Fathers, and Councils, is uncertain, and it is private interpretation. Now this kind of interpretation we allow: and therefore it is false, that we have only private interpretations: and that all the interpretations of the Church of Rome are public. Secondly, I answer, that we are able to justify our interpretations of Scripture for the main points of religion, by the consent of Fathers, and Councils, as well as they of the church of Rome.

The second motive. We have no divine and infallible authority to rest on in matter of religion: but they of the church of Rome have. Answer: In the Canonical scriptures of the Prophets and Apostles, there is divine and infallible authority: for they are now in the new Testament, in stead of the lively voice of God. And this authority we in our Church acknowledge. Secondly, I answer, that the church has no divine and infallible authority distinct from the authority of scriptures (as the Papists teach) but only a Ministry, which is to speak in the name of God, according to the written word.

The third motive. We have no limitations of opinion, and affection, but they of the church of Rome have. I answer first: we suffer ourselves to be limited for opinion, by the Analogy of faith, and by the written word, and so does not the Papist, which adds tradition to the scripture. And for affection we suffer ourselves to be limited by the doctrine of repentance, and new obedience. Secondly, I answer, that the church of Rome uses false means of limitation. For it teaches, that for opinion, we must captivate our senses to the determination of the church, by believing as the church believes, though it be not known, what the church believes. And it limits affection, by auricular confession, and by canonical satisfactions, mere inventions of men.

The fourth motive. The Roman religion draws the multitude. Answer: It draws them indeed, because it is a natural religion: but it does not turn them from darkness to light, from death to life. Secondly, I answer, that Antichrist in his coming shall draw the multitude (2 Thessalonians 2:9).

The fifth motive. There were never but two alterations of religion. One, in the days of Elijah; the other, in the days of John the Baptist. Answer: I will show a third. Paul says, that before the end, there shall be a departure (2 Thessalonians 2), and this departure is general in all nations (Revelation 13:16), and after a thousand years there shall be the first resurrection (Revelation 20:5), and this resurrection is the reviving and the restoring of the Gospel, after long ignorance and superstition.

The sixth motive. The church of Rome has a judge to end controversies: we have none. Ans. Christ is our judge: and the scripture is the voice of this judge, determining all things pertaining to salvation, fully, and plainly, to the contentation of any conscience.

The seventh motive. The Romane religion is sutable to ancient Tradition. Ans. It is contrarie. For it abolishes the second commandment touching Images, and the tenth, touching lust. And it ouerturns sundrie Articles of faith. For it abolishes one of the natures of Christ by the reall presence, and his three offices, by ioyning partners, and associates with him.

To these seauen, I adde three other. The eighth motive then is this. Our Ministers (they say) tooke to themselues new callings: and consequently that we are but schismatikes. Ans. The offices of the first restorers of the Gospel were ordinarie: and their vocation to the said offices was ordinary: for they were all either Priests, or Schoole doctors. It may be saide, that they departed from their callings. I answer, they departed onely from the common abuse of their callings, which they restored to their right use.

The ninth motiue. The church of Rome has true baptisme, and therefore it is a true church. Ans. Baptisme in the Papacie, pertaines not to it, but to another hidden church in the midst of the Papacie: as the light in the lanthorne, pertaines not to it, but to the passenger. Secondly, though the church of Rome hold the outward baptisme, yet does it ouerturne the inward, which stands in the justification of a sinner by imputation of the obedience of Christ. Thirdly, baptisme seuered from the preaching of the Gospel, is no marke of a church. Circumcision was used in Samaria, and yet they were no people of God. Hos 1:9.

The tenth motiue. The church of Rome has antiquitie and succession from the Apostles. Ans. They are no markes of the church, unlesse they be ioyned with propheticall and Apostolicall doctrine. The kingdome of darknes, has also antiquitie, succession, universalitie, and vnitie.

Now then we are to hold the church of Rome as a stepmother, in fact as a professed harlot: shee is no mother of ours. For the Lord says, Come out of her my people, Reuel. 18. Let vs therefore come to the true answer.

The catholike Church, our Mother, is to be sought for, and to be found in the true visible churches, the certen markes whereof are three. The preaching of the word of God, out of the writings of the Prophets and Apostles, with obedience. Ioh. 10. 28. Eph 2:20. True inuocation of God the father, in the onely name of Christ by the assistance of the spirit. Act 9:14. 1. Cor 1:2. the right use of the sacraments, baptisme, and the Lords supper. Math 28. 18. And by these shall we finde the true Church of God in England, Ireland, Scotland, Germanie, France, &c.

Againe, in that the Church is called our Mother, the Papist gathers that her commandements must be obaied, Prov 1:8. and therefore in their Catechismes, beside the commandements of God, they propound the commandements of the Church. But I answer, that the precepts of the father and the mother must be one: and then the mother must be obaied.

The Church is called the mother of vs all, that is, of all true believers. Hence it follows, that wicked men are not members of the catholike Church (as Popish doctors erroneously teach) for then the church shall be a mother not onely to the children of God, but also to the children of the deuill.

Lastly, in that the church is our Mother, we are taught that we must despise our first birth, and seeke to be borne againe to God, and sucke the brest of our mother, feeding on the milke of the word. Psal 45:11. 1. Pet 2:2. Thus to be borne a member of the new Jerusalem, is a great priuiledge. Psal 87:5. Reuel. 3. 12.

27 For it is written, Reioyce you barren that bearest no childrē, breake forth and crie you that trauelest not: for the desolate has many more children, then shee which has an husband.

These words are the testimonie of the Prophet Isa, c. 54. 1. and they are brought to prove that which Paul said in the former verse, that the Catholike Church is the Mother of vs all, that is, not onely of the Iewes, but also of all believing Gentiles.

In the words, I consider the preface to the Testimonie, and the testimonie it selfe. The preface, It is written: where two points are to be considered. The first is, who says, Jt is written? Ans. The Apostle Paul, whose authoritie was divine, and infallible, because he was led into all truth by the spirit of God, so as he could not erre

in deliuering doctrine to the church. And yet for all this he follows the rule of the written word. And his manner was so to doe. Act 26:22. This shewes the shamelesse impudencie of the church of Rome, which takes to it selfe an absolute power of judgment in all matters, without, and beside the scripture, indeed a power to judge of the scripture it selfe and of the sense thereof, without the helpe of scripture, upon a supposed infallible assistance of the spirit.

The second point is, In what question says Paul, It is written? Ans. In a controuersie betweene him and the false Apostles, touching the justification of a sinner. This shewes that the scripture it selfe is the meanes to determine and decide controuersies. There was for this purpose in the old Testament, the liuely voice of God vttered in the Oracle at the Mercie seat: but in the new Testament there is no such voice of God, but the written word is in stead thereof, to the ende of the world. And therefore Paul says, It is written.

In the testimonie, I consider three things, the condition of two Churches, the change of the condition, the ioy that is upon the change.

The condition of the Church of the new Testament, in these words, Barren that bearest no children: you that trauelest not: the desolate.

Barren] The Christian Church is so called, because by the vertue and strength of nature, it beares no children to God, no more then Sara did to Abraham, Ioh. 1. 13. 1. Cor 3:7. Secondly, it is so called in respect of the beginning thereof, when the Iewish church was yet standing, till the spirit of God was powred forth upon all flesh, after the ascension of Christ: and before this, the

number of them which were converted to God, was very small: and therefore Christ himselfe complained that he spent his strength in vaine, Isai, 49. 1. Thirdly, it is so called in respect of the latter times of the church, in which Christ shall scarce finde faith upon the earth, Luk 18:8. Further that the church is barren, it is declared by the signe, because she neither brings forth child, nor beares.

Desolate] that is, without husband in appearance, by reason of the cross and affliction, and without children: because at the first the Christian church was constrained to hide herself in the wilderness (Revelation 12:14). It may be demanded how the Catholic church should be desolate? Answer: The estate of the church is twofold: inward, or outward. The inward estate stands in the true knowledge of God in Christ, in comfort touching remission of sins, and life everlasting, in the hearing of our prayers, in protection and deliverance from all spiritual enemies, in the gifts of the spirit, faith, hope, love, etc. In respect of this estate, the church is all glorious within, and never desolate (Psalm 45:13). The outward estate of the Catholic church, stands in visible assemblies, in the public Ministry of the word, and sacraments, in a government according to the word of God. In respect of this second estate, the Church may be in desolation. This was the condition of the Church in paradise upon the fall of our first parents, of the Israelites at Mount Horeb, when they worshipped the golden calf, and in the days of Elijah (Romans 11:3), and afterward (2 Chronicles 15:3). When Christ suffered the shepherd was smitten, and the sheep were scattered. After Christ's ascension all the earth worshipped the beast (Revelation 13:12).

Hence it follows, that the Catholic church is not a visible estate or company of men under one visible head: because in respect of her outward estate she may be for a time in desolation. And as this is the estate of the church, so is it also of the members thereof. They shall be hated of all men (Luke 21:17). Men shall think they do God good service, when they kill them (John 16:2). And Christ himself was a man without form, or beauty (Isaiah 53:2).

Having a husband] in these words the condition of the Jewish church is set forth, that she is married or espoused to God, who is her husband (Ezekiel 16:8-9; Hosea 2:19). The like may be said of any other church, and namely of the church of England. The use.

This must teach us, to dedicate our bodies and souls to God and Christ, and to give the main affections of our hearts to him, as our love, and our joy, etc.

Secondly, we must adorn and trim ourselves with grace, that we may please our husband (Psalm 45:12).

Thirdly, we must be the glory of Christ, as the wife is to her husband (1 Corinthians 11:7), and that is by subjecting ourselves to Christ, and his laws.

Again, if we betroth ourselves to Christ indeed, we may assure ourselves that Christ is our Christ, and that he has given himself to us: and consequently, that he will sanctify us (Ezekiel 16:9), protect us as a husband does his wife (Genesis 20:16), and endow us with all things needful for this life, and the life to come (Ezekiel 16:10-11).

The second point is the change of the church of the new Testament, because she shall cease to be barren, and bring forth many children. This is the promise of God: and hereupon Paul

concludes, that the church is a mother of all believers, both Jews and Gentiles. Observe, that the promise of God is of infinite virtue in his time and place. In the beginning God said, let there be this or that, and it was so. Of like virtue is God's promise, if we can wait his leisure. God promised that after 430 years, the Israelites should be delivered out of Egypt, presently when the time was expired, nothing could hinder the promise. Read (Exodus 12:41). Therefore our duty is, to rest on God's promises in all times, both in life and death.

The third point is the joy upon the change. Rejoice. Here are two things to be considered. The first, who must rejoice? Answer: The church. God's kingdom is the place of joy (Romans 14:17). Rejoicing belongs to the people of God (Psalm 68:3; Psalm 106:5). The music of the Temple was typical, and figured the joy of the Catholic Church, where is the assurance of remission of sins, and life eternal.

The second point is, in what must the church rejoice? Answer: In the redemption of Christ and the fruit thereof, the conversion of sinners to God. For the prophet had shown at large the passion and sufferings of Christ (Isaiah 53), and hereupon he says, Rejoice you barren. The Israelites were commanded to feast and to be merry before the Lord (Leviticus 23:40; 1 Chronicles 29:32), that is, before the Lord's Ark, which was the pledge of his presence. Now this Ark was a figure of Christ: and the mirth before the Ark, signified, that the foundation of all our joy, lies in our reconciliation with God in Christ. The angels in heaven greatly rejoice at the conversion of a sinner: and at the return of the prodigal son, the fat calf is killed.

The use. It is false that religion breeds Melancholy, and cuts off all mirth. It does not abolish mirth, but rectify it: in fact it brings men to true and perfect joy.

Our first and principal joy must be, that we are in God's favor, reconciled to God by Christ (Luke 10:20). In David, the head of his joy, was the good estate of the church (Psalm 137:6). And all other lesser joys must flow from this, and be suitable to it.

Break forth] this signifies, that the church upon earth is (as it were) pent in, with present grief. Our joy in this life is mixed with sorrow. The paschal lamb was eaten with sour herbs, to signify, that we feel no sweetness in the blood of Christ, till we feel the smart of our sins. We here must rejoice in trembling (Psalm 2:11). Joy is sown for them that are upright in heart (Psalm 97:12).

Cry] in our earthly joys, we must be moderate and sparing: we must not eat too much honey lest we surfeit. Yet in spiritual joys the measure is to rejoice without measure, if we be ravished with joy in Christ, that we cry again, it is the best of all.

28. Therefore brethren, we are after the manner of Isaac, children of the promise.

Here Paul shows, that as Sarah figured the Catholic church: so Isaac was a figure of all true believers the children of God.

Therefore] or thus, And we brethren.

We] not only the Jews, but also believing Gentiles.

Promise] the promise made to Abraham, I will be your God, and the God of your seed: or the promise made to the church, that being barren she shall bear many children.

Children of promise] believers are so called: not because they believe the promise (though that be a truth) but because they are made children of God, by the virtue of God's promise. For thus was Isaac the child of promise, in that he was born to Abraham, not by the strength of nature, but by God's promise. And Paul opposes the children of the promise to the children of the flesh, which were born by natural strength (Romans 9:8).

Hence it follows, that the mere grace of God, is the cause of our election and adoption, and not any thing in us. For the promise of God makes us God's children: and the promise is of the mere grace of God: and therefore we are God's children by the mere grace of God. For the cause of the cause, is the cause of the thing caused. Therefore Paul says, that the Ephesians were predestinated to adoption (Ephesians 1:5). And he says, the 7000, that never bowed knee to Baal, were reserved by the election of grace (Romans 11:5). And it is a false position, to teach, that election and adoption, are according to God's foreknowledge of our faith and obedience. For thus shall we elect ourselves, and be children not of God's promise, but of our own free will and faith. Moreover God foresees our future faith and obedience, because he first decreed to give the grace of faith to us: because the foreknowledge of things which are to come to pass, depends upon a precedent will in God.

Mark further, the children of God are called the children of the promise, and this promise is absolute and effectual. Here a question may be resolved: and that is, whether the child of God in his conversion has a liberty and power to resist the inward calling of God? Answer: No. The absolute will of God cannot be resisted: now the promise whereby men are made the children of God, is the absolute will of God. Again, with this promise is joined the infinite

power of God, which without all resistance brings that to pass which God has promised. For he makes men to do that which he commands (Ezekiel 36:26), he gives the will and the deed (Philippians 2:13), so as men effectually called, cannot but come (John 6:45).

It may be said, that this is to abolish all freedom of will. Answer: It suffices to the liberty of the will, that it be free from compulsion: for constraint takes away the liberty of the will, and not necessity. Secondly, the determination of man's will by the will of God, is the liberty of the will, and not the bondage thereof: for this is perfect liberty, when man's will is conformable to the will of God.

29. But as he which was born according to the flesh, persecuted him that was born after the spirit, so is it now.

These words, are an answer to an Objection, on this manner. We are hated of the Jews: and therefore we are not the children of promise. The answer is twofold. One in this verse, thus, No marvel: this is the old fashion: it was thus in Abraham's family. For Ishmael (born after the flesh) persecuted Isaac (born after the spirit:) and so it is at this day.

Observe, that there is a perpetual enmity and opposition, between true believers and hypocrites. God put enmity between the seed of the serpent, and the seed of the woman (Genesis 3:15). The world hates them that are chosen out of the world (John 15:19). Carnal men cannot abide that their opinions and doings, should be judged, and condemned of others (John 3:20). And hence comes the opposition that is between believers, and hypocrites, who cannot abide such as are not like themselves.

This hatred and opposition, shows itself in persecution: of which, three things are to be considered.

The first is, who persecutes? Answer: Carnal Ishmaelites, such as are of the same religion and family with Isaac. Thus the Jews persecuted their own Prophets, and the Thessalonians were persecuted of their own people (1 Thessalonians 2:14). Thus Priests and Jesuits, that have been heretofore born, baptized, and brought up among us, are the causes of many seditions, conspiracies, and seek the subversion of Church, and land.

The second is, who are persecuted? Answer: Spiritual men, the children of the promise. They suffer wrong, but they do none. In the mount of the Lord there is no hurt done (Isaiah 11:9), they turn their spears and swords, into mattocks and scythes (Isaiah 2:4). And they which do no wrong, but are content to suffer wrong (and that for a good cause,) are in this respect blessed (Matthew 5:10).

The third point, is touching the kind of persecution: and that was scorning or mocking (Genesis 21:9). It may be demanded, how mocking can be persecution? Answer: Mocking and derision, which rises of the hatred and contempt of our brother, is a degree of murder. He which says Raca to his brother, is guilty of a Council (Matthew 5:22). Here Raca, signifies all signs and gestures that express contempt, as snuffing, scoffing, jeering, sneering, etc. Cain is rebuked of God, even for the casting down of his countenance (Genesis 4:6).

Again, the mocking wherewith Ishmael mocked Isaac, proceeded from a contempt and hatred of the grace of God in Isaac: which Paul notes when he says, that he was persecuted which was born after the spirit. This hatred of God's grace in men, is the be-

ginning of all persecution, and the deriding of the grace of God, is as much as the spoiling of our goods, and the seeking of our lives. Thus Cain hated his brother, by reason of the grace of God: because his deeds were good (1 John 3:12). A great part of the sufferings of Christ, stood in this, that he was mocked for his confidence in God (Psalm 22:8; Matthew 27:43). The children of Bethel mock Elisha: first, for his person, calling him bald pate: secondly, for the favor of God showed upon Elijah his master, in saying, Ascend, bald pate: that is, ascend not to Bethel, but ascend to heaven as Elijah did. And this profane scorning he cursed in the name of God (2 Kings 2:23). The like scorning is used among us at this day. For the practice of that religion which stands by the law of God, and the good laws of this land, is nicknamed with terms of preciseness, and purity. A thing much to be lamented: for this betrays that there is a great want of the grace of God among us. Therefore take heed of it.

30. But what says the Scripture: put out the bond-woman, and her son: for the son of the bondwoman shall not be heir with the son of the free woman.

The second answer to the former objection, is in these words, that they which hate the children of promise, shall at length be cast out of the house of God.

Objection 1. These words, "cast out the bondwoman," are the words of Sara to Abraham: therefore they are not the words of scripture. Answer. The words were uttered by Sara, but they were afterward approved by God (Genesis 21:12), and thus they are the voice of scripture.

Objection 2. Sara is commended for her subjection to Abraham (1 Peter 3:6), yet here she speaks imperiously, "Cast out the bondwoman." Answer. She speaks this not as a private woman, but as the voice and mouth of God, and that (no doubt) by instinct from God. And therefore the words she utters are to be esteemed as the commandment of God. This her case is extraordinary, and not to be followed.

The use. 1. All carnal hypocrites, mockers of the grace of God, shall be cast forth of God's family, though for a time they bear a sway therein. This is the sentence of God. Let us therefore repent of our mocking, and hereafter become lovers of the grace of God, as Christ was (Mark 10:21).

2. Consolation: the persecution of the people of God shall not be perpetual. For the persecuting bondwoman, and her son, must be cast out. The rod of the wicked shall not rest upon the lot of the righteous (Psalm 125:3). This is our comfort.

3. All justiciary people, and persons that look to be saved and justified before God by the law, and the works of the law, either in whole, or in part, are cast out of the church of God, and have no part in the kingdom of heaven. The casting out of Hagar and Ishmael is a figure of the rejection of all such. Behold here the voice of God casting down from heaven the greatest part of the earth, the Turk, the Jew, the obstinate Papist, with the stepmother, the Roman church.

31 Then brethren, we are not children of the servant, but of the freewoman.

The conclusion of the whole argument follows directly from verse 27. If we be children of the promise, then are we children of the freewoman and not of the bondwoman, and consequently we are justified and saved without the works of the law, by the mere grace of God causing us by faith to rest on the promise of God, whose substance and foundation is Christ.

CHAPTER 5



1 Stand fast therefore in the liberty with which Christ has made us free, and be not entangled again with the yoke of bondage.

These words are a repetition of the principal conclusion of the whole Epistle, which was on this manner: I Paul am called to teach, and my doctrine is true: therefore you did evil to depart from it, and your duty was to have stood to it.

Further, they are collected and inferred upon the conclusion of the last argument used in the last chapter, thus: You are children of the freewoman: and therefore you are free: and therefore you should hold fast your liberty.

In the words, two main points of doctrine are propounded. The first is, that by nature we are all entangled with the yoke of bondage. For the better conceiving of this, I will handle three points, the nature of this bondage, the sign of it, and the use.

Touching the nature of it. Our spiritual bondage stands in three things. The first is bondage under sin, which Paul teaches when he says, I am carnal sold under sin (Romans 7:14). Here remember, that by sin, is meant Original sin, which has two parts: guilt in the first offence of Adam, which is imputed to all mankind; and the disposition of all the powers of the soul to all manner of

evil whatever. And this rebellious disposition is like a leprosy infecting the whole man: and it reigns like a tyrant over the soul of man, by tempting, enticing, and drawing him from one actual sin to another, so as he can do nothing but sin (James 1:14).

The second thing is obligation or subjection to all punishment both temporal and eternal. And it has three parts. The first is, bondage under Satan, who keeps unrepentant sinners in his snare according to his own will (2 Timothy 2:26), he rules in their hearts like a God (2 Corinthians 4:4), and has power to blind them, and to harden their hearts, till he have brought them to eternal death (Hebrews 2:14). The second is, bondage under an evil conscience, which sits in the hearts of offenders as an accuser and a terrible judge, and lies like a wild beast at a man's door, ready ever and anon to pluck out his throat (Genesis 4:7). The third is, bondage under the wrath of God, and the fear of eternal death (Hebrews 2:15).

The third part of this bondage is the obligation to the ceremonial law. It pertains not to all mankind, but only concerns the Jews, to whom it was a yoke of bondage (Acts 15).

The sign of this bondage, whereby it may be discerned, is to keep a course or practice in sinning (John 8:34). He that commits sin is a servant of sin: or again, a life led according to the custom and fashion of this world in the lust of the flesh, or the lust of the eye, (which is covetousness,) or in the pride of life (Ephesians 2:2; 1 John 2:16).

The use. We must learn to see, feel, acknowledge, and bewail this bondage in ourselves. Deliverance belongs only to such captives as know themselves to be captives (Luke 4:18), and labor un-

der this bondage (Matthew 11:28). Thus did Paul when he says, I am sold under sin: and, O miserable man, who shall deliver me from this body of death. To feel this bondage is a step out of it: and not to feel it is to be plunged into it.

Secondly, we must pray earnestly for deliverance. The dumb creatures sigh and travail till they be delivered from their bondage: much more then must we do it (Romans 8:22).

Thirdly, we must learn to detest whatever is of ourselves: because it wholly tends to bondage.

Lastly, we must be content with any affliction that God lays on us, though it be lingering sickness, poverty, imprisonment, banishment. For God might worthily lay on us all shame and confusion: because we are by nature slaves of sin and Satan.

The second main doctrine is, that by grace there is a liberty pertaining to the people of God. Here I consider four things: 1. what this liberty is. 2. the author of it. 3. the persons to whom it belongs. 4. our duty touching this liberty.

For the first: Christian liberty is called, the good, or commodity of Christians (Romans 14:16).

It is a spiritual right or condition, lost by Adam, and restored by Christ. I say spiritual, because it pertains to the conscience. The use indeed of our liberty is in outward things, as meat, drink, apparel, etc., but the liberty itself is in the conscience. And thus it differs from civil liberty, which stands in the moving of the body, in the choice of bodily actions, and in the free use of our goods.

Christian liberty has two parts, a deliverance from misery, and freedom in good things.

Deliverance has four parts. The first is a deliverance from the curse of the law for the breach thereof (Romans 8:1). There is no condemnation to them that are in Christ. And this comes to pass: because there is a translation made of the curse from our persons to the person of Christ (Galatians 3:13).

The second deliverance is from the obligation of the law whereby it binds us to bring perfect righteousness in our own persons for the attainment of everlasting life, according to the tenor thereof, "Do this, and live." And this deliverance is procured, because there is a translation made of the fulfilling of the law from our persons to the person of our Savior Christ.

From these two deliverances arises the pacification of the conscience, partly for our justification, and partly for our conversation.

Touching justification: a sinner in his humiliation and conversion has by this doctrine a liberty without respect to his own works, or to his own fulfilling of the law, to rest on the mere mercy of God for the forgiveness of his sins, and the salvation of his soul, and to appeal from the throne of divine justice, to the throne of grace, and to oppose the merit of Christ against the wrath and judgment of God. And this has been always the help of the godly in their distress. Read 2 Chronicles 33:12; Ezra 9; Daniel 9; Psalm 32; 31; 130; 143. Consider the example of the Publican, and the Prodigal son, who condemn themselves, and make their appeal to the court of mercy and grace.

Here some man may say, how shall I know that I am freed from the rigor of the law, and from the curse thereof? Answer. You must first set yourself at the bar of God's judgment: and there you

must arraign, accuse, and condemn yourself: this done, you must use your liberty, and make your appeal to God's mercy and grace for pardon, by asking, seeking, knocking: and thus at length you shall be resolved touching your deliverance.

Moreover, touching conversation, our consciences are settled thus: in that we are freed from the rigor of the law, God in mercy accepts the will and endeavor to believe, repent, and obey, for faith, repentance, and obedience. He spares them that fear him, as a father spares his child when he endeavors to do that which he can (Malachi 3:17). The law requires perfect obedience at our hands: yet God of his mercy looks more at the will to obey, than the perfection of obedience. This must be a stay to our minds, when we see more corruption, than grace in ourselves, and our obedience tainted with many spots of disobedience.

The third deliverance is from the observation of the ceremonial law of Moses (Colossians 2:16). And hence arises another deliverance from the bondage of human traditions, as Paul says, If you be dead with Christ from the elements of the world, why are you burdened with traditions? (Colossians 2:20).

The fourth deliverance is from under the tyranny and dominion of sin (Romans 6:14). Let not sin have dominion over you. For you are not under the law, but under grace. In the first conversion of a sinner, Original sin receives its deadly wound, and the dominion thereof is diminished according to the measure of grace received.

The second part of Christian liberty is a freedom in good things: and it is fourfold. The first is a freedom in the voluntary service of God (Luke 1:74). We are delivered from our enemies,

that we may serve God in righteousness and holiness before him all the days of our lives without fear. Paul says that the law is not given to the righteous man (1 Timothy 1:9), because he is a law to himself, and freely does good duties, as if there were no law to bind him. The cause of this freedom is the gift and donation of the free spirit of God. Therefore David prays, Establish me with your free spirit (Psalm 51:12). And Paul says, Where the Spirit is, there is liberty (2 Corinthians 3:17). And, The spirit of life which is in Christ frees us from the power of sin, and death (Romans 8:2).

It may be objected, that this freedom in the voluntary service of God is bondage. For Christ says (Matthew 11:29), Take my yoke upon you. And we are as strictly bound to the obedience of the law of God, as Adam was by creation, or rather more strictly, by reason of our redemption by Christ. Answer. The more we are bound to obedience, the freer we are: because the service of God is not bondage, but perfect liberty.

The second freedom is in the free use of all the creatures of God (Titus 1:15). To the pure, all things are pure (Romans 14:14). And the reason is, because the dominion over the creatures, lost by Adam, is restored by Christ (1 Corinthians 3:22). And hence it is, that Paul calls the forbidding of marriage, and of meats, with obligation of conscience, a doctrine of devils (1 Timothy 4:1).

The third freedom is a liberty to come to God the Father in the name of Christ, and in prayer to be heard (Romans 5:2; Ephesians 3:12). Whereas according to our natural condition, our sins are a wall of partition between us and God, and cause us to flee from the presence of God: and though we cry to God, and fill heaven and earth with our cries, so long as we are in our sins, we are not heard of him.

The fourth freedom is a liberty to enter into heaven in the day of our death: Christ by his blood having made a way (Hebrews 10:19).

Thus we see what Christian liberty is. The use follows. The Anabaptists gather hence, that among Christians there must be no magistrates, they must have no power to make laws beside the laws of God: but this power they have not, because Christians have a free use of all the creatures of God by Christian liberty. Answer. We must distinguish between the liberty itself, and the use of it. And the magistrate's authority deals not with the liberty which is in the conscience, but with the use of it: and he does neither diminish nor abolish the use of any of the creatures, but restrains the abuse, and moderates the over-common use for the common good. Thus magistracy and Christian liberty may stand together: and the rather, because liberty is in conscience, and the magistrate's authority pertains to the body.

Here is further comfort for all the godly: for even by Christian liberty, their consciences are exempted from the power of all creatures, men, and angels (1 Corinthians 7:23). You are bought with a price, be not servants of men, that is, let not your hearts and consciences stand in subjection to the will of any man. Here then falls to the ground the opinion of the Papists, namely, that the laws and traditions of the church bind conscience as truly and certainly as the word of God. This doctrine is not of God, because it is against Christian liberty.

Objection 1. Romans 13:5. Be subject to the higher powers for conscience. Answer. Conscience here is not in respect of the laws of the magistrate, but in respect of the law of God, that binds us in conscience to obey the law of the magistrate.

Objection 2. Hebrews 13:17. Obey them that have the oversight of you, and be subject. Answer. We must be subject to them: because as ministers of God, they deliver the word of God in the name of God to us, and that word binds conscience. Again, the laws which they make touching order and comeliness in the service of God, are to be obeyed for the avoiding of scandal and contempt.

Objection 3. A thing indifferent upon the commandment of the magistrate becomes necessary. Answer. It is true. But it must be observed, that necessity is twofold, external, internal. And the law of the magistrate makes a thing indifferent to be necessary only in respect of external necessity, for the avoiding of the contempt of authority, and for the avoiding of scandal. Otherwise the thing in itself is not necessary, but remains still indifferent, and may be used or not used, if contempt and scandal be avoided. The Apostles made a law that the Gentiles should abstain from strangled and blood, and things offered to idols (Acts 15:28), yet Paul says afterward to the Corinthians, All things are lawful (1 Corinthians 10:23), and whatever is sold in the shambles eat, and make no question for conscience sake (verse 25), because their intent was not, that the law should simply bind, but only in the case of offence: and therefore where there was no offence to be feared, they leave all men to their liberty.

Again, here is another comfort to all that believe in Christ, that nothing can hurt them, and that no evil can befall them (Psalm 91:10); in fact all things shall in the end turn to their good, though in reason and sense, they seem hurtful. To believe this one thing, is a ground of all true comfort.

The consideration of this benefit of Christian liberty, teaches three duties. The first is, from our hearts, to embrace, love, and maintain Christian religion: because it is the means of this liberty. The second is, carefully to search the Scriptures: for they are as it were the Charter in which our liberties are contained. Thirdly, our Christian liberty puts us in mind to become unfeigned servants of God in the duties of faith, repentance, new obedience (Romans 6:22). For this service is our liberty.

The second point is, touching the Author of this liberty, in these words, wherewith Christ has made us free. Christ then is the worker of this liberty. He dissolves the works of the devil (John 8:36; 1 John 3:8), he binds the strong man and casts him out of his hold (Matthew 12:29).

He procures this liberty by two means, by his merit, and by the efficacy of his spirit. The merit of his death, procures deliverance from death, and it purchases a right to life everlasting. The efficacy of his spirit assures us of our adoption, and withal abates by little and little the strength and power of sin. The use. Hence we learn the greatness and grievousness of our spiritual bondage, because there was none that could deliver us from it, but Christ by his death and passion. Hence therefore we are to take occasion to acknowledge and bewail this our most miserable condition in ourselves.

Secondly, the price that was paid for the procurement of our liberty, namely, the precious blood of the immaculate lamb of God, shows that the liberty itself is a thing most precious and excellent, and so to be esteemed.

Thirdly, for this liberty we are to give all praise and thanks to God. This did Paul at the remembrance of it (Romans 7:25; 1 Corinthians 15:57). And not to be thankful is a height of wickedness.

The third point is, concerning the persons to whom this liberty belongs; and they are noted in these words, Stand you fast; he has made us free. Whereby Paul signifies himself and the Galatians that believed in Christ. Believers then are the persons to whom this liberty belongs (John 1:12; 1 Timothy 4:3). And true believers are thus to be discerned. They use the [reconstructed: ordinary] means of grace and salvation, the word, and sacraments: in the use of the means, they exercise themselves in the spiritual exercises of invocation and repentance: and in these exercises they bewail their unbelief, and strive by all means to believe in Christ. As for them that conceive a persuasion of God's mercy without the means of salvation, and without the exercises of invocation and repentance, they are not true believers but hypocrites.

When Paul says, Christ has made us free, that is, me Paul, and you the Galatians, he teaches that every believer must by his faith apply to himself the benefit of Christian liberty. But to do this well, is a matter of great difficulty. The Papists in their writings report our doctrine to be this: that a man must conceive a persuasion that he is in the favor of God the adopted child of God: and that upon this persuasion he has the pardon of his sins, and the benefit of Christian liberty. But they abuse us in this as in many other things. For we teach, that the application of Christ and his benefits, is to be made by certain degrees. The first is, to use the means of salvation, the word, prayer, sacraments: the second is, to consider and to grow to some feeling of our spiritual bondage: the third is, to

will and desire to believe in Christ, and to testify this desire by asking, seeking, knocking: the fourth is, a certain persuasion, or a certainty conceived in mind of the mercy of God by means of the former desire according to the promise of God, Ask, and it shall be given to you. The fifth is, an experience of the goodness of God after long use of the means of salvation, and then upon this experience follows the full persuasion of mercy and forgiveness.

The fourth point, concerns the office of believers, and that is, to stand fast in their Christian liberty, and in the doctrine of the Gospel, which reveals this liberty. And by this, we in England are admonished to stand fast to the religion which is now by law established among us, and not to return under the yoke of Popish bondage. For the Popish religion is flat against Christian liberty, two ways. For our liberty which we have in Christ, frees us from the law three ways, in respect of condemnation, in respect of compulsion to obedience, and in respect of justification, (as Paul shows at large in this Epistle:) and yet the Popish doctrine is, that we are to be justified by the works of the law. Again, Christian liberty frees our consciences from the Traditions of men (Colossians 2:20), and yet the Popish religion binds us in conscience to the Traditions of men: in fact, it is nothing else but a heap of traditions.

Here two things are to be considered, the manner of standing, and the time. The manner, is signified in the very words. For to stand fast, is to hold and maintain our liberty with courage and constancy, whatever comes of it, as the soldier keeps his standing, though it cost him his life. We are ready to defend the liberty of our country even with the hazard of our lives: much more then are we to defend Christian liberty with the loss of all that we enjoy: sin

must be resisted even to blood (Hebrews 12:4). If men be fearful, they must pray to God for the spirit of boldness and courage: and if God vouchsafe not this gift when opportunity is offered, they may withdraw themselves, and by flying preserve their liberty.

The time of standing, is the euill day, that is, the day of triall. Eph 6:13. And then to stand fast, is a matter of great difficultie. And for this cause we are before hand to prepare our selues by obseruing these rules following. First, we must labor that religion be not onely in mind, and memorie, but also be rooted in the affection of our hearts, so as we loue it, reioyce in it, and esteeme it above all things. Secondly, we must not onely be hearers of the word of God, but also doers of it in the exercises of faith, repentance, new obedience. Thirdly, we must ioyne with our religion, the soundnes of good conscience: for if conscience faile, we cannot be sound in our religion. Lastly, we must pray to God with all manner of prayer and supplication for all things needefull. Eph 6:18.

2 Behold, I Paul say to you, that if you be circumcised, Christ shal profit you nothing.

These words, are a reason of the former conclusion, thus. If you be circumcised, and goe backe from your Christian profession, Christ shall profit you nothing: therefore stand fast.

In the words, I consider a sentence, and the proof of it. The sentence, If you be circumcised, &c. the proof, J Paul say to you For the better vnderstanding of the sentence, Circumcision must here be considered according to the circumstance of time, three waies. Before Christ it was a sacrament, and a seale of the righteousness of faith, Rom 4:11. after the death of Christ, till the destruction of the temple, it was a dead ceremonie, yet sometime

used as a thing indifferent. After the destruction of the Temple, when the Church of the new Testament was planted among the Gentiles, it was a deadly ceremonie, and ceased to be indifferent: and in this last respect Paul says, If you be circumcised, &c. Againe, circumcision must be considered according to the opinion which the false Apostles had of it: now they put their confidence in it, and made it a meritorious cause of their salvation, and ioyned it with Christ. The words therefore carrie this sense: If you will be circumcised with this opinion, that circumcision shall be to you a meritorious cause of your salvation, Christ shall profit you nothing. The use. Hence it followes, that the doctrine of justification by works, is an errour ouerturning the foundation of religion, which whosoeuer obstinately maintains, cannot be saved. It will be said, this is true of ceremoniall works, but not of morall works. Ans. indeed euen of morall. For that which Paul says here of circumcision, he speakes generally of the whole law, vers. 4. You are abolished from Christ whosoeuer are justified by the law. And circumcision must be considered as an obligation to the obedience of the whole law. Againe, it may be said, this is true of the works of nature, but not of works of grace. Ans. indeed euen of workes of grace: for the Galatians were regenerate, and therefore looked not to be justified, & saved, by the workes of nature, but by workes of grace.

Secondly, hence we gather, that to adde any thing to the passion, as a meritorious cause of our justification, and salvation, is to make Christ vnprofitable. For he must be a perfect Sauour, or no Sauour: he admits neither partner, nor deputie in the worke of our redemption. And the grace of God admits no mixture or composition with any thing that is of vs. Grace is no grace, unlesse it be freely given euery way. Therefore the Popish religiō is a

damnable religion: because with the merit & satisfactiō of Christ, it ioyns humane merits & satisfactions, in the case of our justification. It may be alleadged, that the Popish religion maintaines all the articles concerning Christ, as we doe. Ans. It does so in word: but withall it addes to the foresaid articles the doctrine of humane merits and satisfactions, which make voide the death of Christ. Againe, Papists alleadge that it is the glorie of Christ, that he merits for vs, and withall makes vs to merit for our selues; as it is the glorie of an Emperour to make other kings under him. Ans. It is not the glorie of the Emperour to make kings as partners with him, in his kingdome. And workes set vp as meritorious causes of salvation, dishonour Christ, for they make him vnprofitable, as Paul here teaches.

Popish religion therefore is in no wise, in any place to be tollerated, where it may be abolished: but it is to be wished that it were banished forth of towne and countrey: and students are to be warned with great circumspection to read Popish writers. For no good can be looked for of that religion that makes Christ vnprofitable.

Lastly, we are here taught to content our selues with Christ alone, and with his works, merits, and satisfactions. For in him we are complete. Col 2:10.

The confirmation of the sentence follows, I Paul say it: therefore it is so. This kind of reasoning may not seeme strange: for the Apostles in writing and preaching, had the divine and infallible assistance of the spirit, so as they could not erre. This must be held as a Principle in religion: and being denied, there is no certentie of the Bible.

3 For I testifie againe to euery man that is circumcised, that he is bound to keepe the whole law. 4 You are abolished from Christ, whosoeuer are justified by the law, you are fallen from grace.

The meaning. Paul says, I testifie againe: because he has spoken thus much in effect before. Gal 3:10.

That is circumcised] who is of opinion of the false Apostles that will be circumcised, and looke for justification thereby.

Bound to the whole law] that is, to the whole ceremoniall law, to the iudiciall law, and to the whole morall law. And further, bound in respect of justification, and life, to doe all things in the law. For he that will be justified by one act of the law, is bound to performe the rest for his justification.

Abolished from Christ] that is, Christ is become an idle and emptie Christ to you.

Whosoeuer are justified by the law] that is, are of opinion that they are to be justified by the workes of the law. For indeede a sinner cannot be justified by the law, but onely in his own false opinion.

Grace] that is, the loue, and favor of God.

The resolution. The third verse is a confirmation of the reason in the second verse, and it may be framed thus: He which is bound to keep the whole law, has no part in Christ: he which is circumcised, is bound to keep the whole law: therefore he which is circumcised, has no part in Christ. The 4th verse is a repetition of the second verse, with a declaration thereof: for he shows what he means by circumcision, namely, justification by circumcision, and consequently by the whole law. And therefore when he had said, If you be circumcised, he changes his speech, saying, Whoever is jus-

tified by the law. Again, lest men might think it a small matter to be abolished from Christ, he shows that it is indeed to fall from grace.

The use. These verses are as it were a thunderbolt against all Popery. And first of all, I urge the argument of Paul against the Popish Church, and against the Popish religion: If you be justified by the law, you are abolished from Christ, and fallen from Christ. Answer is made, that the words are to be understood of such works of the law, as are from nature, and go before faith: and not of such works as are from grace, and follow faith: for such works (they say) are from Christ, and stand with him. I answer, the words of Paul are to be understood of all works of the law, whether they be from nature, or from grace. For this Epistle of Paul was written about six years after the conversion of the Galatians: therefore they were and had been long regenerate persons: now men regenerate look not to be justified by works of nature, but by good works, which are works of grace. And Paul says (Ephesians 2:10), We are not saved by works which God has ordained, that we should walk in: and these are the best works that are or can be. Again (Titus 3:5), Of his mercy he saved us, and not of works of righteousness.

By this text we further see, that we and the Papists differ not about circumstances, unless grace and Christ be circumstances. Again, we see that the Church of Rome is indeed no church: because by maintaining justification by works, it is abolished from Christ, and fallen from grace.

Again, I urge Paul's argument against them, on this manner. He which is debtor to the whole law, has no part in Christ: he which is justified by works, is debtor to the whole law: therefore he

which is justified by works has no part in Christ. Let them answer, if they can.

I turn the same argument another way, thus: He which is justified by works, is bound to keep the whole law: but no man can keep the whole law: therefore no man can be justified by works.

They answer to the minor, by making a double fulfilling of the law, one for this life, the other for the life to come; and both in their kind perfect. The fulfilling of the law for the time of this life (they say) it is to love God above all creatures in truth: and that he which does thus much, fulfills the law, and is no offender. Hereupon they infer, that works may be answerable to the law, and be opposed to the judgment of God. And for this doctrine, they allege Saint Augustine. I answer again, that Paul in this place takes it for a confessed truth, that no man can fulfill the law: and he urges it as a great inconvenience, that any man should be bound to keep the whole law. And before he has said, He which is of the works of the law, is cursed (Galatians 3:10), which could not be, if there were a fulfilling of the law for the time of this life. As for Augustine, it is true he makes two fulfillings of the law, and one of them for the time of this life: but this he says is imperfect: and this imperfection he makes to be a sin, whereas the Papists of our time teach, that men may fulfill the law for the time of this life without sin.

Where Paul says, If you be circumcised: mark how the false Apostles abuse circumcision. It is by divine institution a seal of the righteousness of faith, and they make it a meritorious cause of salvation. It is indeed rather God's work, than our work: and they make it their own work, and that meritorious before God. Like do the Papists at this day. Baptism is a sign and seal of God's mercy,

by divine institution: and they turn it into a physical cause which contains and confers grace. In like sort they turn the works of the spirit, alms, prayer, fasting, contrition; yes their own traditions, confession, satisfaction, and such like, into meritorious causes of justification, and life. And this is the fashion of deceivers, to retain the names of holy things, but not to retain the right use of them.

As here we see circumcision was an obligation to the keeping of the whole law in the old testament: so is baptism in the new, an obligation or bond, whereby we have bound ourselves to live according to all the laws of God (Matthew 28:19-20). This discovers the atheism and unbelief of persons baptized in these our days: for few there be that think upon, and perform this obligation.

We are further to observe the condition of the law. It is wholly copulative. All the parts of it are linked one to another. He that is bound to one commandment, is bound to all: he that keeps one indeed, keeps all: he that breaks one, in respect of the disposition of his heart, is a breaker of all (James 2:10). He that makes no conscience to keep some one commandment, if occasion be offered, will break any. Hence it follows, that true regeneration is that which is a reformation and change according to the whole law of God, and contains in it the seeds of all good duties. Christ says, He that is washed is all clean (John 13:10). Josiah turned to God according to the whole law. Zechariah and Elizabeth walk in all the commandments of God without reproach (Luke 1). David says, He shall not be confounded, when he has respect to all the commandments of God (Psalm 119:6). On the contrary, he which has many excellent things in him, if he live in the manifest breach of some one commandment, is sound in none, nay indeed he is guilty of all.

Herod did many good things: and yet all was nothing: because he lived in incest (Mark 6:20). The devil is able to bring a man to perdition as well by one sin, as by many.

Whereas Paul says, If you be justified by the law, you are abolished from Christ: first I gather, that the law and the Gospel are not one in substance of doctrine, as the Papists teach: for they say the Gospel is nothing but the law made more perfect, and plain: which if it were true, a man might be justified both by Christ and the law, which Paul says cannot be. Secondly, I gather hence, that it is a mere device of man's wit, to say that Christ by his death and passion merited, that we should merit by our own works our justification and salvation. For if this were true, that the merit of our works, were the fruit of Christ's passion, Paul would not have said that justification by the law, should abolish Christ to us. For the cause and the effect, both stand together: whereas Christ's merit, and the merit of our works, agree even as fire and water. And no marvel. For the reason why Christ merits is the personal union of the Godhead with the manhood: which union, because it is not to be found in any mere man, neither is there any true and proper merit to be found.

Whereas Paul says, You are fallen from grace, some gather, that the children of God may fall quite from the favor of God. Answer. Men are said to be under grace, two ways. First, in the judgment of infallibility: and thus only the elect are under the grace of God. Secondly, in the judgment of Christian charity: and thus all that profess Christ, (though indeed hypocrites,) are under the grace of God. And in this sense Paul says, that the whole church of Galatia is under the grace of God. And they are said to fall from grace, not because all were indeed under the favor of God,

and at length cast out of it: but because God makes it manifest to men that they were never in the favor of God. Thus Christ's enemies are said to be blotted out of the book of life (Psalm 69:28), when God makes it manifest that their names were never written there. Secondly, I answer, that Paul speaks this not absolutely, but upon condition, If you will be justified by the law. And therefore verse 10 he says, that he is persuaded better things of them.

Lastly, here we see it is false that every man shall be saved by his religion: for he that is abolished from Christ is quite out of the favor of God. And therefore no religion, but that which is truly Christian, saves.

5 For we in the Spirit by faith wait for the hope of righteousness. 6 For in Jesus Christ neither circumcision nor uncircumcision avails anything, but faith which works by love.

The meaning. We] I Paul, the rest of the Apostles, and all other Christian churches. In spirit] that is, in the powers of the soul sanctified and renewed. In this sense Paul says that the true circumcision is that which is in the heart, in spirit (Romans 2:29), and Christ says, that true worship of God is in spirit (John 4:24). And that spirit is here taken in this sense, it is manifest: because it is opposed to circumcision which is in the flesh.

By faith we wait] Faith apprehends the promise, and thereby brings forth hope: and faith by means of hope makes them that believe to wait. Hope of righteousness] that is, salvation or life eternal, which is the fruit of righteousness (Titus 2:13), or again, righteousness hoped for. Righteousness indeed is imputed to them that believe, and that in this life, yet the fruition and the full revelation thereof is reserved to the life to come, when Christ our righteous-

ness shall appear, and when the effect of righteousness, namely sanctification, shall be accomplished in us (Romans 8:23; 1 John 3:2).

The sense then is this. All the Apostles and Christian churches with one consent in spirit by means of their faith, wait for the full revelation of their imputed righteousness, and for everlasting life: whereas the false Apostles place their righteousness in circumcision of the flesh, and look to have the fruition of it in this life.

Verse 6. In Christ] that is, in the church, kingdom, or religion of Christ (2 Corinthians 5:17). If any be in Christ, that is, if any be a Christian, he is a new creature.

Uncircumcision] that is, the condition and works of men uncircumcised.

Avails anything] is of no use, respect, or acceptation with God. Faith working] faith effectual in duties of love.

The resolution. These words contain a second reason, where Paul confirms the former conclusion, and it may be framed thus. That thing which makes us wait for the hope of righteousness, that justifies: not circumcision, but faith makes us wait for the hope of righteousness: therefore not circumcision but faith justifies. The proposition is omitted: the minor is in verse 5. And it is confirmed by two arguments. The first is the consent of all churches, We wait. The second is taken from the property of faith in the sixth verse, thus: It is faith, and not circumcision that avails before God: therefore faith and not circumcision makes us wait.

Again, in these two verses, Paul meets with an objection, which may be framed thus: If you abolish circumcision and the ceremonial law, you abolish the exercises of religion. The answer is: in

stead of them we have other exercises in our spirit, namely, the inward exercises of faith, hope, and love. The use. In verse 5, four things are to be considered. The first is, who waits? Paul says, we wait. Before he has justified his doctrine by the Scriptures, now he adds the consent of the churches. Here then we see what is the office of all faithful dispensers of the word, namely, to declare such doctrines as are founded in Scriptures, and approved by the consent of the true church of God. Paul an Apostle that could not err, respected consent, much more are all ordinary ministers to do it.

Again, it is the office of all Christian people to maintain and defend all such doctrines and opinions as are founded in the Scriptures, and ratified by the consent of the true churches of God, and no other. This to do is to walk in the way of unity, and peace: and to do otherwise is to walk in the way of schism and heresy.

The second point is, what is waited for? Paul says, the revelation of righteousness, and eternal salvation. Here I observe, that there is no justification by the observation of the law: and I prove it thus: the righteousness whereby a sinner is justified is apprehended by faith, and expected by hope: but if righteousness were by the law, men should have the fruition of their righteousness in this life, and consequently the hope thereof should cease.

Secondly, here is comfort for the godly. They complain of the want of sanctification: but they are to know, that in this life they shall never feel righteousness, as they feel sin: here they must hunger and thirst after righteousness, living in some want of it. If we have the first fruits of the Spirit, the hatred of our own sin, the purpose of not sinning, the fear of God, and such like, we must content ourselves, and wait for the fruition of further grace till the life to come.

Thirdly, we must become waiters for the mercy of God, and for life everlasting (Genesis 49:18; Jude verse 21). For this cause we must do as they do which wait and attend for some great benefit: we must daily stand with our supplications knocking at the mercy gate to the death: and we must daily prepare ourselves against the day of death, and it must be welcome to us: for then is the end of all our waiting and attending.

The third point is, by what are we to wait? Paul says, We wait by faith. Hence it follows, that faith brings with it a special certainty of the mercy of God, and of life everlasting. For men use not to wait for the things of which they are uncertain. Waiting presupposes certainty. The Papists therefore that make special hope, should also make special faith.

The last point is, where is this waiting? Paul says, in spirit. Here observe, that all the exercises of Christian religion are to be in the spirit. God must be worshipped in spirit (John 4:24; Romans 1:9). The heart must be rent, and not the garment (Joel 2). The inward motions of the spirit are of themselves the worship of God, whereas our words and deeds are not simply, but insofar as they are founded in the renewed motions of the heart. Men in our days think they do God high service, if they come to church, hear God's word, and say some few prayers. Indeed these things are not to be condemned: yet are they not sufficient, unless withal we bring to God a renewed spirit imbued with faith, hope, love.

In verse 6, Paul propounds three conclusions. The first is this: that external and bodily privileges are of no use and moment in the kingdom of Christ. Paul says (1 Timothy 4:8), Bodily exercise profits little, and that godliness is profitable for all things. It was a great privilege to be familiarly acquainted with Christ, and to have

eaten and drunk with him: yet is it of no use in the kingdom of Christ. For of such Christ says (Luke 13:26), Depart from me you workers of iniquity. It was a great privilege to be allied to Christ in respect of blood, yet in the kingdom of Christ, it is of no use: and therefore Christ says, He that does the will of my Father, is my brother, sister, and mother (Mark 3:33). To conceive, and bear Christ, was a great honor to the virgin Mary: yet was she not by this means a member of the kingdom of Christ, but by her faith in him. And if she had not borne him in her heart, as well as she bore him in her womb, she had not been saved. To prophesy or preach, and that in the name of Christ, is a great dignity: and yet many having this prerogative shall be condemned (Matthew 7:22). It may be alleged, that some outward exercises, as baptism, and the Lord's supper, are of great use in the church of Christ. I answer, the outward baptism is nothing without the inward. Not the washing of the flesh, but the stipulation of a good conscience saves (1 Peter 3:18). Circumcision is profitable, if you keep the law (Romans 2:25).

By this we are taught, not to esteem of men's religion by their riches, and external dignities. For the fashion of the world is, if a man have riches, and honor, to commend him for a wise, virtuous, and godly man. This is foolishly to have faith in respect of persons (James 2:1).

Secondly, by this we are taught to moderate our affections in respect of all outward things, neither sorrowing too much for them, nor joying too much in them (1 Corinthians 7:30).

The second conclusion. Faith is of great use and acceptation in the kingdom of Christ. By it first our persons, and then our actions please God: and without it nothing pleases God. It is the first and

the greatest honor we can do to God, to give credence to his word: and from this flows all other obedience to all other commandments. Hence we learn.

First, that we must labor to conceive faith aright in our hearts, by the use of the right means, the word, prayer, sacraments: as also in, and by the exercises of spiritual invocation, and repentance. This being done, we must rest upon the bare word and testimony of God, without, and against sense, and feeling: and quiet our hearts therein, both in life and death.

Secondly, faith in Christ must reign and bear sway in our hearts, and have the command over reason, will, affection, lust. And by it whatever we do or suffer, specially the main actions of our lives, are to be ordered, and disposed.

Lastly, it is a thing to be bewailed, that the common faith of our days is but a ceremonial faith, conceived without the ordinary means, and severed from the exercises of invocation, and repentance.

The third conclusion is, that true faith works by love. Hence the Papists gather, that love is the form and life of faith, not because it makes faith to be faith; but because it makes it to be a true faith, a good faith, a lively faith. But this their doctrine is false, and erroneous. For faith is the cause of love, and love is the fruit of faith (1 Timothy 1:5). Love out of a pure heart, good conscience, and faith unfeigned. Now every cause as it is a cause, has its force and efficacy in itself, and receives no force or efficacy from its effect. Secondly, true faith is lively and effectual in itself, and has a peculiar form of its own, and that is a certain power to apprehend Christ in the promise. For in faith, there are two things, knowl-

edge, and apprehension, which some call application, or special affiance, which affiance because the Papists cut off, they are constrained to make a supply by love. Thirdly, the operation of faith (according to the doctrine of the Papist) is to prepare and dispose a sinner to his future justification. Now, if this operation be from love, then love is before justification: and that cannot be: because (as they teach) justification stands in love. Love therefore is not the form of faith. They allege for themselves this very text in hand, where it is said, faith works by love: or (as they translate it) faith is acted and moved by love. Answer. The meaning of the text is, that faith is effectual in itself: and that it shows and puts forth its efficacy by love, as by the fruit thereof. And it cannot hence be gathered, that faith is acted and moved by love as by a formal cause.

Again, they allege (James 2:26), As the body is dead without the spirit: so is faith without works. Answer. 1. The soul of man is not the form of his body, but of the whole man. 2. Spirit may as well signify breath, or breathing, as the soul. And so it carries a fit sense. For as the body without breath is dead, and it shows itself to be alive by breathing: so faith that is without works, is dead, and it shows itself to be alive by works. 3. There is a false composition of the words to be considered: faith that is without works is dead: is true: but to say, faith is dead without works (as though works gave life to faith) is false; and not the meaning of Saint James, but the former only.

Again, the Papists hence gather, that faith and love are joint causes in the justification of a sinner, and that faith works love in justifying men before God. But this interpretation is against the whole scope of this Epistle, in which Paul proves that there is no justification by the law (chapter 5, verse 4), and therefore no justi-

fication by love. Again, Paul says (Romans 3:21), that righteousness is revealed without the law: and therefore without love. And again, that we are made the righteousness of Christ, as Christ is made our sin, namely, by imputation, and therefore not by infusion of love (2 Corinthians 5:21). Thirdly, faith justifies by apprehending Christ in the promise, and therefore not by love. The consequent I prove thus. Faith and love are two hands of our soul. Faith is a hand that lays hold of Christ, and it does (as it were) pull him and his benefits into our souls. But love is a hand of another kind, for it serves not to receive in, but to give out the good it has, and to communicate itself to others. Therefore faith cannot justify by love. Lastly, love in order of nature follows justification, and therefore it does not justify. For first of all faith lays hold on Christ: then follows justification: upon justification follows sanctification, and love is a part of sanctification.

They urge for themselves the words of Paul, that faith works by love. Answer. Paul does not show in this verse, what justifies, but what are the exercises of godliness in which Christians must be occupied. And he does not show how faith justifies, but how it may be discerned to be true faith, namely, by love.

Secondly, they object that faith and love are always joined: and therefore jointly work in justification. Answer. They are joined in one person or subject: and they are joined in the exercise of Christian life: but they are not joined in the article of justification.

Thirdly, they urge the second chapter of Saint James, where it is said, that a man is justified not only by faith, but also by works (verse 24). Answer. Faith in Saint James is put for a historical knowledge of religion; or for the bare confession and profession of faith. Again, justification is twofold; one of the person, the other of

the faith of the person. Justification of the person is, when a sinner is absolved of his sins, and accepted to life everlasting, for the merit of Christ. Justification of the faith of the person is, when faith is approved and found to be true faith: and a believer justifies himself to be a true believer. Of this second justification speaks Saint James; and it is not only by faith, but also by works.

Lastly, it may be objected, that love is of no use, if it does not justify. Answer. Justification, and sanctification, are two distinct benefits (1 Corinthians 1:30; 6:11). Justification ministers to us deliverance from hell, and a right to life everlasting: sanctification is a fruit of the former, and serves to make us thankful to God for our justification: and love serves for the same use, because it is a special part of sanctification.

Thus much of the depravation of the text by the Papists. Hence further I gather, that many falsely in these last days boast of faith: because it is not joined with profiting in knowledge, with true conversion to God, with fruits of love to God and man: whereas all true faith is fruitful in good works.

7 You did run well: who did let you, that you should not obey the truth?

The meaning. You did run well] In these words, Paul alludes to the games of running, used among the heathen. And he compares the word and precepts of God, to a way or race; believers to runners, life eternal to the prize, God to the umpire or judge, the lookers on, are men and angels, good and bad, and the exercise of religion, is the running in this race. Read of this (1 Corinthians 9:24; Philippians 3:13-14).

Who] the interrogation has in it the force of a reproof, or complaint. And the sense is this: they did evil, which turned you forth of the way, and you have done evil that you obeyed not the truth. The like is (Psalm 2:1), Why do the heathen rage? That is, it is great wickedness for them to rage.

Let] stop, intercept your course, turn you out of the way.

That you should not obey] that you should not give credence to the doctrine of Paul, and obey it.

The scope. These words are a repetition of the principal conclusion of the whole Epistle. And this repetition is not in vain. For it serves to bring the Galatians to a consideration of their offence, and to amendment of life. Hence I observe, that the often and serious consideration of our sins and lives past, is a means to work in us a detestation of our sins, and a reformation of life. Thus David says, that upon consideration of his ways, he turned his feet to God's commandments (Psalm 119:59). And the cause why there is so little amendment among us, is, because we never so much as think what we have done.

In these words, Paul sets down three duties of Christian people. The first is, that they must be runners in the race of God. Indeed the Sabbath of the Jews figured a rest which is contrary to running: but this rest is from sin, and not from good duties. This duty of running teaches us four things. The first is, that we must make haste without delay to keep the commandments of God, especially the commandments of faith, repentance, new obedience (Psalm 119:32, 60). Contrariwise it is a great fault for youth and others, to defer amendment till old age, or till the last and deadly sickness. For that is the time to end our running, and not to begin.

The second is, that we are to increase and profit in all good duties, especially in knowledge, faith, repentance. But we in this age do otherwise. For either we stand at a stay, or go back, and very few of us proceed forward in good duties. And there are two causes of this. One is blindness of mind, which makes us that we see not how little our faith and repentance is, and how great is the mass of our corruption: the second, is our unbelief in the article of life everlasting.

The third duty is, that we must neither look to the right or left hand, or look to things behind us to set our affection on them, but we must press on forward to the prize of eternal life (Philippians 3:13; Luke 9:62). Here comes a common fault to be considered: we, in respect of profession go forward: yet we look back in our course, and mind earthly things.

Lastly, we must not be moved with the speeches of men which are given of us either to or fro. They are lookers on, and must have their speeches, and our care must be not to heed them, but to look to our course.

The second duty of Christian people is, that they must not only be runners, but they must run well. And that is done by believing, and by obeying the true religion, or as Paul says, by having faith and good conscience (1 Timothy 1:18). These are as it were the two feet by which we run to life everlasting. Under faith we are to comprehend the true acknowledgment of God, affiance in him, and invocation, etc. Under good conscience, is comprised the purpose of not sinning, and the care to obey God in all his commandments. To apply this to ourselves: runners we are: but, alas, few of us are good runners. We have one good foot, and that is our faith or religion which is sound and good: but we halt on the other foot: our

care to keep conscience is not suitable to our religion. And three things cause a lameness or feebleness in this foot, the lust of the eye, that is covetousness; the lust of the flesh, and pride of life.

The third duty is, that we must run the race from the beginning to the end, and finish our course, so as we may apprehend life everlasting (1 Timothy 6:11; 2 Timothy 4:7; 1 Corinthians 9:24). And for this cause we must cherish in our hearts a love and fervent desire of eternal life, and by this means we shall be drawn on through all miseries, and overcome them to the end. Secondly, we must hold and maintain a constant and daily purpose of not sinning. And where we are the weakest, there must our resolution be the strongest. And thus shall we be constant to the death.

8 It is not the persuasion of him that calls you.

The meaning. This opinion of justification by the works of the law, is not from God, who has called you from bondage to liberty.

The scope. Paul here meets with a conceit of the Galatians, which was this: Why do you so often and so sharply reprove us? For we hold nothing against conscience, but are persuaded of the thing which we say. To this Paul answers here: this persuasion is not of God: because it is against the calling of God, for he calls you to liberty: and this your opinion draws you into bondage.

Here we see the cause of men's declining from God and his word, and that is this: men deny credence to God's word, and listen to plausible persuasions, and so fall away. Thus Eve fell in the estate of innocence by listening to the false persuasions of the devil. The Papists bustle themselves in their superstitions, by a presumption that the church cannot err, and that God will not leave his church destitute of the assistance of his Spirit. Our com-

mon people bolster themselves in their blind ways by a presumption that God is all of mercy, and that if they do their true intent, serve God, say their prayers, deal justly, and do as they would be done to, they shall certainly be saved. Tradesmen often use many practices of fraud and injustice, and that upon a persuasion, that they have a charge and family which must be maintained. If men nowadays will not blaspheme, drink, and riot, as others do, they shall be charged with preciseness: and that comes upon a persuasion, that it suffices to avoid the outward and notorious crimes which are mentioned and condemned in the law. Thus the whole world is misled by blind persuasions.

Secondly, hence we learn to close up our eyes (as it were) and absolutely to follow the calling of God, and to subject all the powers of our souls to it. Thus did Abraham when he was called to go he knew not where, and Paul without using consultation went and preached in Arabia at the calling of Christ.

Thirdly, Paul here sets down a note to discern false doctrines and opinions in religion. If they be suitable to the calling of God they are good: if they be against the calling of God, they are bad. This is Paul's rule. God calls us to liberty: therefore the doctrine of justification by the works of the law is bad: for it draws us into bondage. In like sort God calls us to free justification: and therefore the doctrine of human satisfactions and of the merit of works is bad. Again, God calls us to an utter denial of ourselves: and therefore the Popish doctrine of preparation, and of freedom of will in the conversion of a sinner, is bad.

Lastly, it is to be observed, that Paul says in the present tense "of him that calls you:" for hence it appears, that God continues to call the Galatians, even after their fall, in which they fell away to

another Gospel, and as much as in them lay, abolished themselves from Christ. This shows God's patience: and that there is a possibility of mercy after great and grievous falls.

It may be said, how long does God continue to call men to him? Answer: So long as he vouchsafes them the benefit of the public Ministry. Thus then more than forty years has God called us in England. And for this cause, it is our part to pray to God for hearing ears to be pierced in our hearts: and we must answer the calling of God (Psalm 27:8) at the least in the desires and groans of our hearts. And lastly, we must in life and conversation be suitable to the calling of God.

9 A little leaven leavens the whole lump.

The sense. As a little leaven leavens and flavors the whole lump of dough: even so, one error or point of corrupt doctrine, corrupts the whole body of Christian religion — because all the points of religion are linked and compounded together, so as if one be corrupt, the rest cannot remain sound and incorrupt.

The scope. The objection of the Galatians is: Put case, that we err in joining Circumcision and Christ: yet there is no cause why you should so sharply reprove us: for it is no great error to join works and Christ in the cause of our Justification. Paul answers to this objection by a proverb, saying, that a little leaven of false doctrine corrupts the whole body of religion: and one error, though it seem to be of small moment at the first, may at length bring with it the corruption and depravation of many other points.

The use. In the example of the Galatians, we see what is the common fashion of men, namely, to extenuate their faults, and to make small matters of great offences. The Pharisees taught, that

sundry of God's commandments, were small and little commandments (Matthew 5:19). To them that make no conscience of sin, great sins are little sins, and little sins are no sins. Pride is cleanliness, covetousness is nothing but worldliness, drunkenness good fellowship, fornication a trick of youth. Thus men put masks upon their ugly sins. The Politician that is of no religion, says, that we and the Papists differ not in substance, but in small circumstances: and that if they err, it is but in small points. But on the contrary, we are to esteem every sin for a great sin, to humble ourselves for the least sins, and to bring ourselves in subjection to God in the least of our actions.

Here we are taught by all means to maintain the purity of sound religion, whatever befalls us. And for this cause we are to resist and withstand every erroneous opinion that shall be broached. For it is the policy of the devil by foisting in some one error, to deprave and confound the whole body of truth. It may be said, how may we discern error from sound doctrine, considering oftentimes they are alike, as leaven is like dough? Answer: Leaven is discerned from dough, not by color, but by taste: even so they which are spiritual, and have the gift of discerning, directed by the analogy of faith, discern truth from falsehood. For whatever is against one Article of faith, or against any of the commandments of the Decalogue, is not sound doctrine, but leaven.

Again, that which is said of false doctrine, may be said proportionally of bad manners. Here therefore we must be put in mind of three duties. The first, to resist and withstand every particular sin. For even one sin is able to defile the whole life of man. One fly is sufficient to mar a whole box of sweet ointment. One offence in our

first parents, brought corruption upon them and all mankind, yea upon heaven and earth. He that makes no conscience of some one sin, is guilty of the whole law (James 2).

Secondly, we must do our endeavor to the uttermost, to cut off every bad example in the societies of men. For one bad example is sufficient to corrupt a whole family, a whole town, a whole country. The example of one incestuous man was sufficient to corrupt all Corinth. Therefore Paul says, Purge out the old leaven (1 Corinthians 5:6). The law of God is, that blasphemers, murderers, adulterers, etc. shall be put to death: the reason is, that evil may be taken away out of Israel, that is, the evil of wicked example, which being suffered spreads abroad, and does much hurt. The barren fig tree must be cut down, lest it make the whole ground barren (Luke 13:7).

Thirdly, we are to withstand and cut off the first beginnings and the occasions of every sin. We say of arrant thieves, that first they begin to practice their wickedness in pins and points. For this cause idleness, fullness of bread in excessive eating, drinking, and swilling, riot, and vanity in apparel, are to be suppressed in every society, as the breeders of many vices.

On the contrary, as one point of evil doctrine brings with it many other: so any one little grace of God, brings many other with it. The entrance into God's word gives light (Psalm 119:130). In this respect Christ says, The kingdom of heaven is like leaven, hidden in three pecks of meal: because God's kingdom is set up in the heart at the first upon very small beginnings (Matthew 13:33). This must teach us to use the means of our salvation, and not to be discouraged though we have in us but some small beginnings of God's grace.

10 I have confidence in you in the Lord, that you will be no otherwise minded: but he that troubles you shall bear his judgment, whoever he be.

The sense. In the Lord] by the gracious assistance of God, who no doubt will give a blessing to my Ministry.

No otherwise minded] that is, think no otherwise than you have done, and ought to think; and think no otherwise than I have taught you.

He that troubles you] the Church is troubled three ways: 1. by false doctrine. Thus Ahab troubled Israel (1 Kings 18:18), and the false Apostles trouble Galatia. 2. By wicked example: thus Achan troubled Israel (Joshua 7:25). 3. By force and cruelty: thus tyrants and persecutors trouble the Church.

[reconstructed: Shall bear]] shall have his due and deserved punishment, partly in this life, and partly in eternal death. See this verified in the end of the book of English Martyrs — in the desperate, horrible, and stinking ends of persecutors. But yet this threat must be understood with the exception of repentance.

The scope. The words are an answer to an objection, which may be framed thus: It seems by your former proverb of leaven, that you hold us to be a people corrupted, and unsavory to God. To this Paul answers by a distinction: I hope better things of you: but the false Apostles for troubling the Church shall surely be punished.

The use. When Paul says, I have confidence in you, he teaches in his own example, that we are to hope the best of men so long as they are curable. It may be said, they that hope the best are sometimes deceived. Answer: They are only deceived in their judgment,

and that in things whereof they have no certain knowledge, and they are not deceived in practice. For it is a duty of love to hope the best. And they which use to suspect the worst are oftener deceived. Again, it may be said, that we must judge of things as they are indeed. Answer: Judgment of things, and judgment of persons must be distinguished. Of things, upright judgment is to judge of them as they are: and if they be doubtful to suspend. Now our judgment of the persons of men, must be to take things in the better part as much as possibly may be. Lastly, it may be alleged, that we must love our neighbor as ourselves: and that we despair in respect of ourselves. Answer: We are to despair in respect of ourselves, because we are privy to our own estate: but we are not privy to the estate of any other man: and therefore we are to hope the best of them. This shows the fault of our times: if any professing the Gospel fall upon frailty, there are numbers of men that will make no bones of it to condemn them to the pit of hell, for hypocrites: but such persons are not carried by the spirit of Paul, who hopes the best of them that fall.

Again, here we see how we are to put confidence in men. We are to put confidence in God for all things whatever, whether concerning body or soul: but our confidence in men, must be only for such things as they are able to perform. Secondly, we must put confidence in God absolutely for himself, and therefore we say, I believe in God, etc. but all our confidence in men whatever, must be in the Lord.

When Paul says, that he had confidence of them in the Lord, he shows that renewed repentance is the gift of God. And there are two graces required to it, helping grace, and exciting grace. Helping grace preserves and confirms the first and initial repen-

tance. Exciting grace gives the will and the deed. And without these graces the child of God, if he fall, cannot repent and recover himself. They therefore are deceived, who think that they may have repentance at command, and that they may repent when they will.

It may be demanded, why Paul uses mild terms, and does not excommunicate the Galatians? Answer: So long as men are curable, means must be used to recover them. The sheep or ox that goes astray, must be brought home again (Exodus 23:4), much more your neighbor. Christ himself brings home again the lost sheep, and so must every shepherd (Ezekiel 34:4). Now the Galatians were in all likelihood persons curable: and therefore not to be cut off. For the censure of Excommunication pertains to them alone, of whose recovery there is no hope.

Some there be that dislike the Preaching used in these days, because we use not severity, and personal reproofs, after the manner of John the Baptist. But these men are deceived. We have not the like calling that he had, nor like gifts: neither are we in the like times. For John the Baptist was in the very time of the change between the old and the new Testament. Christ did not follow him in the same manner of teaching, neither does the Apostle in this place, when he says of the Galatians in Apostasy, that he hoped better things of them.

In the last place, the commination which the Apostle uses, is to be observed, that troublers of the Church shall bear their judgment. Hence I gather,

1. That God watches over his Church with a special providence. We in England have found this by experience: and we are to be thankful for it.

2. That the doctrine of the Apostles is of infallible certainty: because the opponents of it are plagued by the just judgment of God.

3. On the contrary, our duty is, to pray for the good estate of the Church of God, and for the kingdoms where the Church is planted, and for the continuance of the Gospel especially in England. For what will all the things we have do us good, if we be outside of God's kingdom, and lose our souls?

11 And brethren, if I yet preach Circumcision, why do I yet suffer persecution? Then is the scandal of the cross abolished. 12 Would to God they were cut off that trouble you.

The sense. Yet preach] now while I am an Apostle. Here Paul takes it for granted, that when he was a Pharisee he taught and maintained Circumcision: but he denies that he ever taught it after his conversion in his Apostleship. The cross] the Gospel which is a doctrine teaching deliverance from hell, and life everlasting, to be obtained by the death and passion of Christ crucified (1 Corinthians 1:18, 23).

More plainly, the words are thus much in effect: It is reported, that I Paul an Apostle, preach circumcision: but the truth is, there is no such matter. For if I taught circumcision, the Jews, maintainers of circumcision, would not persecute me as they do: neither would they take offence at the preaching of Christ crucified, if I joined circumcision with Christ.

The drift. Paul here answers a new objection, which is on this manner. There is no cause, Paul, why you should thus reprove us, for you yourself are a teacher of circumcision. To this Paul makes a double answer. First, he denies the report, and proves his denial by a double reason; one is, because the Jews still persecuted him; the other is, because they took offence still at his preaching of Christ crucified. Secondly, Paul answers by pronouncing a curse upon the false Apostles.

The use. In the words, I consider two things, the report given forth of Paul, and his Apology. The report was, that Paul preached circumcision. In this we see what is the condition of the Ministers of the word, namely, to be subject to slander and defamation, not only in respect of their lives, but also in respect of their Ministry and doctrine, as if they were heretics. Thus the Papists at this day reproach the Ministry of the Church of England, charging it with sundry foul heresies. And many among us spare not to charge it with the heresy of Puritanism. And I doubt not to affirm it, that some are condemned for heretics in the history of the Church, who (if all were known) should be found to be good servants of God.

1. This verifies the saying of Ecclesiastes (chapter 8, verse 14): There are righteous men to whom it befalls according to the work of the wicked.

2. Ministers must hence be put in mind to use circumspection both for the matter and the manner of their Preaching.

3. Being defamed, and that wrongfully, they must hence take occasion to be more careful to please God, as David did in the like case (Psalm 119:69).

But how came this report of Paul? Answer: Sometime he tolerated circumcision, as a thing indifferent for a time: and hereupon circumcised Timothy. And upon this occasion a report is raised that Paul preached circumcision. In this we see the fashion of the world; which is to raise rumors, reports, and slanders of all persons, especially upon Magistrates and Ministers, and that upon every light and unjust occasion. But good men will take no such occasions of raising reports (Psalm 15:3).

But how did Paul take this report? Answer: He did not requite evil for evil (as the manner of men is) but he returns love and goodness for evil: and for this cause (no doubt of purpose) he begins his speech on this manner, Brethren, if I yet preach Circumcision.

The Apology and defense follows. And first he denies the report. And this is: because for his preaching he is persecuted of the Jews. Here observe, that they which are called to teach, must preach the Gospel, whatever trouble or danger follow, as Paul did. It may be demanded, whether a Minister may not in teaching conceal any part of the truth at any time without sin? Answer: In the case of Confession when a man is called to give an account of his faith, no truth, not the least truth may be concealed. Again, when the souls of men are to be relieved, and saved, all concealments are damnable. Yet in the planting or in the restoring of the Church, doctrines most necessary may be concealed. Paul was about two years at Ephesus, and spoke nothing against Diana, but in general terms. If he had, he had planted no Church at Ephesus. Again, when people be incapable of doctrine, it may be concealed, till they be prepared for it. Christ told his disciples that he had many things to tell them, which they could not then learn. Some believers must

have no strong meat, but milk only. Thirdly, when the teaching of a lesser truth hinders the teaching of a fundamental truth, the lesser truth may be concealed, that the fundamental truth may be taught, and take place.

Here we see the fidelity of Paul: if he had sought himself, his honor, profit, or pleasure, he would not have taught any doctrine that should have caused persecution. The like mind must be in all teachers, or rather in all believers, who are to receive the Gospel for itself, without respect to honor, profit, or pleasure.

Paul adds further in way of defense, that the scandal of the cross was not abolished. Hence it follows, that the Gospel must be preached, though all men be offended. God must not be displeased though all men be displeased (Acts 5:29). Indeed Christ pronounces woe against them by whom offences come: but that is meant of offences given, and not of offences taken: of which Christ has another rule (Matthew 15:14): Let them alone, they are the blind leaders of the blind.

Again, by the offence of the Jews, we see the mind of men, who cannot be content with the death and passion of Christ, unless they may add works, or something else of their own, for their justification and salvation. Thus do the Papists at this day: and the like do many of the ignorant people among us, that will be saved by their good dealing, and their good serving of God.

Touching the imprecation in verse 12, three questions are to be proposed. The first is, whether Paul did well thus to curse his enemies? I answer, yes: for first we must put a difference between the private cause of man, and the cause of God. Now Paul accursed the false Apostles, not in respect of his own cause, but in respect of the

cause of God; and not as his own enemies, but as the enemies of God. Secondly, we must distinguish the persons of evil men. Some are curable, and some again are incurable, of whose salvation there is no hope. Now Paul directs his imprecation against persons incurable. And he knew them to be incurable by some extraordinary inspiration or instinct, (as the Prophets and the rest of the Apostles did in sundry cases) and hereupon he curses sometimes even particular persons, as Alexander the coppersmith (2 Timothy 4:14). Thirdly, we must distinguish the affections of men. Some are carnal as rash anger, hatred, desire of revenge, etc. some again are more spiritual and divine, as a zeal of God's glory, and of the safety of God's church. Now Paul in pronouncing the curse, is not carried with a carnal affection, but with a pure zeal of God's glory, and with the same spirit by which he penned this Epistle.

The second question is, whether we may not curse our enemies as Paul did? Answer: No: for we have not the like spirit to discern the persons of men what they are, and our zeal of God's glory is mixed with many corrupt affections, and therefore to be suspected. We in our ordinary dealings have another rule to follow (Matthew 5): bless and curse not. If we dare go beyond the limits of this rule, we must hear the speech of Christ, you know not of what spirit you are (Luke 9:55).

The third question is, how we should use the imprecations that are in the Psalms of David, as Psalm 109 and in other places of Scripture? Answer: they are to be directed generally against the kingdom of the devil: and they are further to be used as prophecies of the Holy Spirit comforting his Church, and procuring a final sentence upon the enemies of God.

The word which is translated, disquiet, is to be considered: for it signifies to put men out of their estate, and to drive them out of house and home, as enemies do when they sack and spoil a town.

By this we see that the doctrine of justification by works or by the law, is a doctrine full of danger and peril, because it puts men out of their estate in Christ, and bereaves them of their salvation in heaven. Therefore let all men flee from the religion of the Papist, as if they would flee from an army of Spaniards or Turks.

On the contrary, they that would provide well for themselves and their posterity, and plant themselves in a good estate, must take this course. They must consider that there is a city of God in heaven, the gates and suburbs whereof be upon earth in the assemblies of the Church: that this city has many rooms and habitations, and many liberties: that the law whereby this city is ruled, is the whole word of God, especially the doctrine of the Gospel. In this city is all happiness, and out of it there is nothing but woe and misery. Enter therefore into the suburbs of this city of God: as you profess the Gospel, so subject your minds and consciences, and all your affections to it, and be doers of it in the exercise of faith, repentance, new obedience. Thus shall you have a good estate in Christ, and joyful habitation in heaven.

13. For brethren you have been called to liberty: only use not your liberty as an occasion to the flesh: but by love serve one another.

The first part of the Epistle touching the faith of the Galatians is ended: and here begins the second part touching good life, and it continues from this verse to the 11th verse of the sixth chapter. In it Paul does 2 things: first he propounds the sum of his doctrine,

and then after makes a particular declaration of it. The sum of all is propounded in verse 13, in which Paul first sets down the ground of all good duties, and then 2 main rules of good life. The ground is in these words, brethren, you have been called to liberty. And it must be noted, that as these words are the foundation of that which follows, so are they also the reason of that which goes before, and therefore Paul says, for brethren, etc. The 2 rules are in the words following: One in these, use not your liberty as an occasion to the flesh: the other in these, do service one to another by love.

In the ground of all good duties, namely the calling to liberty, 4 things are to be considered. 1. who calls. 2. who are called. 3. what is the calling of God. 4. why it is here mentioned by Paul.

To the first, who calls? I answer, God the Father in Christ by the Spirit, for he is absolute Lord of all his creatures: and therefore he may call out of the kingdom of darkness into his own kingdom whom he will. And it is God alone that calls the things that are not, as though they were (Romans 4:17).

The second is, who are called? Answer: All they that in any way answer the calling of God, for Paul says indifferently of all the Galatians that they were called. Now men answer the calling of God, some in profession, some in heart, and some in both. And all these are said to be called, yet with some difference. The calling of God is directed first of all and principally to the Elect: and then in the second place, it pertains to them which are not Elect, because they are mixed in society with the Elect. And hence arises a distinction of the calling of God, sometimes it is operative: because God signifies and withal works his will in the Elect: sometimes

again in respect of others it is only significative, when God reveals his will to men, but spares to work it for just causes known to himself.

The third point is, what is the calling to liberty? Answer: An action of God translating men from the kingdom of darkness to his own kingdom. It has 2 parts, invitation and admission. Invitation is, when God offers remission of sins and life everlasting to them that believe, outwardly by the preaching of the Gospel, inwardly by the inspiration of heavenly desires. Admission is, when men are entered into the kingdom of grace: and it is either outward or inward. Outward admission is made in baptism. Inward admission is, when men are taken out of old Adam, and by faith ingrafted into Christ: for by this [reconstructed: ingrafting] into Christ, men are made real members of God's kingdom.

The last question is, why Paul mentions the calling to liberty in this place? Answer: It is the ground of all comfort, by it Paul comforts the Corinthians (1 Corinthians 1:9). Again, it is the ground of good life. Therefore Peter says, be holy as he that has called you is holy (1 Peter 1:15). And Paul, walk worthy of the calling with which he has called you (Ephesians 4:1). If the calling of God does not move us to amendment of life, nothing will do it.

We in England have heard the calling of God more than 40 years: and yet very few of us are moved to change and amend our lives. This shows our atheism and unbelief: here is almost nothing but heaving, shoving, and lifting for the world. Some are held captives of their covetousness, some of their pride, some of their damnable and fleshly lusts: and all this shows that few or none, so much as dream of a calling to spiritual liberty.

The first Rule follows: Only use not your liberty, as an occasion to the flesh.

The sense. Flesh] hereby the Papists understand Sensuality or carnal appetites: but hereby is meant the corruption of all the powers of the soul, even of reason and conscience. Paul says, that the wisdom or understanding of the flesh is enmity to God (Romans 8:7). Fleshiness therefore pertains to the understanding. Again, he says of some that they are puffed up in the mind of the flesh (Colossians 2:18), and he tells the Ephesians to be renewed in the spirit of their minds (Ephesians 4:23).

The meaning then of the rule is this, use not the benefit of spiritual liberty as an occasion to the flesh to live according to the flesh. Here I consider three things, what is the abuse of liberty? Where is this abuse to be found? And what is the right use thereof?

The first question is, what is the abuse of Christian liberty? Answer: To use it as an occasion of fleshly and carnal liberty: and that is done 3 ways. The first is, when men make more things indifferent than God ever made. Thus the Corinthians used fornication as a thing indifferent (1 Corinthians 6). To many in these days drunkenness and surfeiting is but a thing indifferent. Men use not to distinguish a thing indifferent and the use of it: but they commonly think that if the thing be indifferent in itself, then also the use of it is indifferent. Thus all abuses of meat, drink, apparel, all rioting and gaming, dicing and carding, etc. are excused by the names of things indifferent.

Secondly, our liberty is abused by an immoderate use of the gifts of God. The use of them is immoderate 3 ways, first in respect of time, as when Dives fared deliciously and was arrayed in rich at-

tire every day. Thus many gentlemen and others offend, when they turn recreation into an occupation. Secondly the gifts of God are immoderately used, in respect of themselves; as when men exceed in eating and drinking, as the prophet says (Deuteronomy 29:19), adding drunkenness to thirst. Thirdly, in respect of the callings and conditions of men: for every man is to use the gifts of God according to his place and condition. They then offend, that being but ordinary persons and living by trades, yet for their diet and apparel, are as great gentlemen and gentlewomen.

Thirdly, liberty is abused when the blessings of God are made instruments and (as it were) flags and banners to display our riot, vanity, ostentation, pride, for this cause sundry things, whereof some are indifferent in themselves, are condemned (Isaiah 3:16).

The second question is, where is this abuse? Answer: Even among us in England. It is the fashion of men to take to themselves a toleration of sinning: some upon the patience of God, others upon the doctrine of the gracious Election of God, saying that they will live as they like: because, if they be Elected to salvation, they shall certainly be saved whatever they do. And some there be that take occasion to continue in their sins, upon the mercy of God in the death and passion of Christ. A certain dweller in this town of Cambridge made away himself. In his bosom was found a writing to this effect, that God did show mercy on great, grievous, and desperate sinners: and therefore he said that he hoped for mercy though he hanged himself. Of this mind are many ignorant persons who persevering in their sins, yet persuade themselves of mercy: because they have heard that Christ died for mankind. And thus the death of Christ is as it were a license or letters patents to commit sin. Again, great is the abuse of meat, drink, and apparel.

To Elijah there came an Angel and said, arise and eat (1 Kings 19:7): but to the men of our days, there had need come an Angel and say, cease to eat, cease to drink, cease to game.

The third question is, what is the right use of Christian liberty? Answer: It stands in 2 things: first of all we ourselves must be renewed and sanctified. To the pure all things are pure (Titus 1:15). The person must first please God before the action can please him. The second is, that beside the lawful use of the creatures we must have a spiritual and holy use of them. The lawful use of the creature I call the political use thereof commonly allowed and taken up among men. The spiritual use is whereby we receive and use the creature as from the hand of God the Father in Christ according to his will and word. And the Godly are not to separate the one use from the other, but are bound by virtue of the third commandment to take up a holy use of every gift of God. When Noah came out of the Ark, so soon as he set foot upon the earth he built an altar, offered sacrifice, and called on the name of God: not only for this end to worship God, but also to sanctify the earth and all the creatures of God to his use. The like did Abraham when he came into the land of Canaan. And to this end we must observe 5 rules. The first, that the creatures of God must be sanctified by the word and prayer (1 Timothy 4): the word must show us, what we may do: and prayer obtains the doing of it. The second rule: we must be circumspect lest we sin in the use of the creatures. In this respect Job sends for his children after they had feasted together, and he sanctifies them (Job 1:5). The third rule: we must use the gifts of God with thanksgiving (Romans 14:6). Commonly in these days there is no feasting or rejoicing, unless all memory of God be buried: for that is said to breed melancholy. The fourth rule: We must suffer

ourselves to be limited and moderated in the use of our liberty, partly by the law of the magistrate, and partly by the law of charity, in the case of offense. I say in the use: because liberty itself is inwardly in the conscience: and the use of it is often in the outward action: and therefore under the order of human law. The fifth rule: Our liberty must be used for right ends; as namely the glory of God (1 Corinthians 10:31), the preservation of nature, and not the pampering of the flesh (Romans 13:13), the good of our neighbor (Romans 12:13).

Make conscience to observe this rule: and the rather, because the holy and spiritual use of Christian liberty, is a sign and token that you are in the kingdom of God, and a true member thereof: as on the contrary, the abuse of God's blessings shows you to be still in the kingdom of darkness. When men sell things of great worth for a little value, and then afterward give themselves to rioting and spending, we commonly say that they are thieves, and no right owners of the goods which they sold. The like may be said of them that abuse spiritual liberty, that they are but usurpers, and no right owners of it.

Lastly, it must be observed that this rule has 2 branches. The first is, that we must not minister to the flesh any occasion of sinning. The second is, that we must give no occasion of sinning by means of Christian liberty.

The second maine rule followes, Serue one an other by loue: For the right cōceauing of it, I will propound three questions. The first is, why is this rule propounded in this place? Ans. It sets downe the end of all Apostolike doctrine, as Paul shews. 1. Tim 1:5. the end of the commandment is loue out of a pure heart, good conscience, faith unfained. Here men commonly vnderstand by the

commandement, the morall law. That is indeed a truth, but it is not the meaning of the place. In the third verse Paul sets downe a commandement or denunciation to Timothie, that he and the Pastors of Ephesus, teach no other doctrine, but the doctrine of the Apostles: then in the 5 verse he propounds the summe and substance or end of the foresaid commandement: in the 18 verse after a long antapodaton he inioynes Timothie to obserue it carefully. So then the end of al sound doctrine is loue out of a pure heart: and all our Preaching must tend to this.

The second question is, what is the loue of our neighbour, specified in this rule? Ans. It is an affection renewed, whereby we are mooued to wish well to our neighbour in the Lord. I say an affection, to consute Lombard, who says that loue is not an habit in vs, (as other vertues are,) but the H. Ghost. I saie it is an affection renued to consute the Papist, who teaches that we have the true loue of God & our neighbour by nature, and that we want nothing but the second acte or the exercise of loue, which they saie is from grace. Further, I adde that loue inclines vs to wish well to our neighbour: for this is the formall and proper effect of loue, and all this is done when we thinke well, speake and doe well, and that in respect not only of the bodie, but also in respect of the soule of our neighbour. Lastly I say, that loue to our neighbour must be in the Lord. Because we are to loue him in respect that he is a creature of God, and beares his image: and not in respect of honor, profit, or pleasure, which we receive from him. Loue for such ends, is selfeloue.

The third question is, what is the use of loue? Ans. It serues to make vs seruiceable to our neighbour. Loue seekes not herowne things. 1. Cor. 13. Christ was seruant to his enemies in bearing

their sinnes upon the crosse. Paul that was free from all, became a seruuant to all, to win some. 1. Cor 9:19. To Christ we are to doe seruice: and he has put our neighbour in his stead, so as that which is done to our neighbour, shall be done to him: our neighbour therefore must be serued of vs. And this is not against our libertie. For we are free inwardly in conscience, yet in the outward use of our libertie, we must be seruāts to mē.

The use. If we examine our liuer by this rule, we shall find that there is very litle power of religion among men. There are six sortes of men that liue in the breach of this rule. The first are vsurers, who lend for aduantage, when they should lend freely to them that are in need, these serue themselues and make a pray of all. The second sort are ingrossers, who gather in cōmodities to inrich themselues. The third sort are idle per sons of what degree soeuer, that spend their time in eating, drinking, sleeping, gaming: such are but vnprofitable burdens of the earth. To this sort I referre beggars and vagabonds. The fourth sort are Riotous persons that use to goe from alehouse to alehouse, from tauerne to tauerne, and mispend that whereby they should maintaine their families, and be seruiceable to their countrie. The fift sort are Tradesmen, who in their dealings use lying, dissembling, fraud, iniustice. They seeke nothing but their priuate aduantage. And this kind of men abounds in the world. The last sort are drowsie and carnall Protestants, who only seeke the things of this world, and neuer so much as give good example to seruants or children, or any good counsell. Beside all this, it is the common fault of the world, for men to serue themselues, according to the common saying euery

man for himselfe, and God for vs all. And the best men that are, if they examine themselues, shall find that they faile many waies, and come short in the duties of loue to men with whome they liue.

This being so, we are to acknowledge before God this maine offence of ours: and to intreat for the pardon of it for Christes sake. And euer hereafter to change our liues, and to reforme them according to this rule. And that is done on this manner. Euery man has, or ought to have 2 callings, a general, & a particular. The general is wherby we are called to be Christians. In this calling we are to do good to all men by teaching, admonishing, exhorting, and by example of good life. A particular calling, whereby men are called to some estate of life in the familie, Church, or common wealth. And according to the seuerall conditions of particular callings, must euery man in his place, doe the good he can. The magistrate must use his office first for the maintenance of the Gospell, and then for the execution of justice. The minister must preach sound religion in loue of the soules of men. The master of the familie must cause his househould to imbrace the Gospell, and frequent the exercises of religion. Lastly, euery man that is in a trade or office, must apply himselfe to the vttermost of his power to do all he can for the good of his countrie: and he must so deale that he may be helpfull to all with whome he deales, and hurtfull to none. We are, or should be, trees of righteousness: our fruite must be meate for others, and our leaues for medecines. We must be as candles that spend themselues to give light to others.

14. For all the law is fulfilled in one word, which is this, you shalt loue your neighbour as your selfe.

Fulfilled] comprised. Rom 13:9. One word] One precept: for the H. G. calles precepts, words. It may be demanded, how the whole law should be fulfilled in the loue of our neighbour? Ans. The loue of God, and the loue of our neighbour are ioyned together, as the cause and the effect: and the loue of God is practised in the loue of our neighbour. For God that is inuisible, will be loued in the person of our neighbour whome we see, and with whome we conuerse: And the first commandement of the law, must be included in all the commandements following: and thus the loue of God is presupposed in euery commandement of the second table: he therefore that loues his neighbour, loues God also.

You shall love] understand both the affection, and the duties of love. Your neighbor] any one that is near to us in respect of man's nature (Isaiah 58:7): though he be our enemy, yet if by any occasion he be offered to us by God, he is our neighbor.

As yourself] these words signify not the measure of our love: as though we should love ourselves in the first place, and then our neighbor in the second place, for there are some cases in which we are to love our neighbor more than ourselves. As for example, we are more to love the soul of our brother, than our temporal life, and a good subject is more to love the life of his prince than his own life: here then the Holy Spirit signifies, what must be the manner of our love; the word "as" signifies not quantity, but quality: and that we are as truly and earnestly with love to embrace our neighbor, as ourselves.

The scope. The words contain a reason of the second Rule, which may be framed thus: to serve our neighbor in duties of love, is the keeping of the whole law: therefore this service must carefully be performed.

The use. Here we see that the end of a man's life is to serve God in serving of man, for this is the sum of the whole law. Servants are commanded in serving their masters, to serve God, and to do whatever they do, as to God (Colossians 3:23). And so every man in his place, in dealing with men must so deal as if he were to deal with God himself. Therefore most men profane their lives, when they make the scope and drift thereof, to be the getting of riches, and honors. And though they have great charges, that is no excuse, for the principal end of our living here is to perform service to men, and in this service to do homage to God, for which homage God will give the honor and riches, which he sees to be convenient for us.

Secondly, here we may observe what is true religion and godliness, namely, to love and serve God in serving of man. He that says he loves God, and yet hates his brother, is a liar (1 John 4:20). And here it follows that to live out of all society of men, though it be in prayer and fasting, (after Monkish fashion) is no state of perfection, but mere superstition: for that is true and perfect love of God, that is shown in duties of love, and in the edification of our neighbor. Again, the hypocrisy of sundry Protestants is here discovered. If they come to the Church, and hear sermons, and frequent the Lord's, they think they may do afterward what they will; and many such are frequenters of taverns, and alehouses, and are given to riot, and licentiousness. But it is not enough for you to be holy in the Church: you may be a Saint in the Church, and a Devil at home. True religion is that which shows itself in your private house, private dealings, and in the course of your own life: such as you are in your particular calling, such are you indeed and truth, whatever shows you make before men.

15. If you bite and devour one another, take heed that you be not consumed one of another.

The sense. If you bite] Here Paul alludes to the fashion of wild beasts, as lions, wolves, etc. And by biting we are to understand all injuries in words, as railing, cursing, slandering, backbiting, etc. Devour] here Paul understands all injuries in deed, or violence, even to the shedding of blood. Take heed lest] here Paul signifies, that contentions and dissensions, breed the destruction and desolation of the Church.

The scope. These words are a second reason of the second rule drawn from the dangerous effect of the contrary, thus. Contentions breed the desolation of the Church: therefore do service one to another by love.

The contents. In the words Paul delivers 3 things. The first is, that there were grievous contentions in the Church of Galatia. The like also were in the Church of Corinth (1 Corinthians 3). The cause of the former contentions were differences in points of religion. Some of the Galatians (no doubt) withstanding circumcision, and the most of them standing for it. For hereupon great were the dissensions of the Churches in Judea (Acts 15:2). Observe then, that unity is not an infallible and an inseparable mark of the Church of God. Unity may be outside the Church, and dissension in the Church, as here we see. It may be objected that there is peace in the kingdom of God, and that there the wolf and the lamb dwell together (Isaiah 11). Answer: This is but in part verified in the kingdom of grace upon earth: and it is fully accomplished in the kingdom of glory in heaven. Again, it may be alleged, that the Church is the company of them that truly consent in one and the same faith. Answer: That is properly meant of the Catholic Church: but the

case is otherwise in particular Churches, where true believers are mixed with hypocrites, whereupon arises much dissension. And of true believers, some are more carnal than spiritual: and that is another cause of dissension (1 Corinthians 3:3).

The second point concerns the quality of these dissensions. When Paul says, if you bite and devour etc. he signifies that they were fierce, and violent. And such commonly are dissensions for religion, as appears by the persecution in Queen Mary's days, the heat whereof nothing could slake but man's blood. Again, he signifies in these very words, that they were brutish, and beastlike, more becoming wolves, lions, dogs, than men. This must teach us to detest railing, cursing, evil speaking, fighting, unless it be in the case of necessary defense, for by these actions we degenerate to the condition of beasts, and repel from us the work of grace: for Christ of lions, wolves, bears, has made us his sheep and lambs (Isaiah 11).

The third point is touching the effect of contention, and that is the ruin and desolation of the Church. The division of the members among themselves is the dissolution of the whole body. Differences in points of religion, breed doubting: doubting hinders faith and invocation, and the free course of the Gospel: and where these be hindered, the Church goes to decay. And by reason of the dissensions that be in these last days, many live as atheists, and will be of no religion.

By this we are to be admonished to studie and to use all meanes to maintaine Christian peace and concord. Eph 4:3. To this end we must remember one generall rule. Rom 12:18. have peace with all men. And withall we must obserue the cautions which Paul addes; one is, if it may be with good conscience, for

there are some, with whome there is no peace, unless we sooth them in their vices, or denie our religion, either in whole or in part. The second is, If it lie in you, for sometime men are accused, and must of necessitie defend themselues. These two cautions obserued, peace must be had with all men.

It may thē be demanded, why do not the Protestans make a Pacification with the Papists? Ans. we are content so to do in respect of ciuill societie, but not in respect of religion. We have a commandement to the contrarie. Reuel. 18. 4. come out of Babylon my people, and touch no vnclean thing. where a pacification is made, both the partes must yeeld somewhat: but we may not yeeld in any point of our religion, to the Papists. In an Instrument of musick, the stringes out of tune are set vp, or set downe, to the rest: and the strings that are in tune are not stirred: Euen so the Papists are to turne to vs, we are not to turne to them: our religion being the doctrine of the prophets, & Apostles.

Peace is three-fould, Church peace, Ciuill peace, Housholdpeace. All these are to be maintained. Touching Church peace I give 3 rules. The first is, that for the ending of differences in religion there must be conferences in a free or christian councell, the spirits of the prophets, is subiect to the prophet. 1. Cor. 14. [•]2. when there arose differences in the Churches of Iudea, the Apostles and elders came together to inquire of the matter. Act 15:6. And this is a thing much to be desired in these daies, specially in these Westernne partes of the world. It may be demanded, why did not the Protestants ioyne with the Papists at the councell of Trent? Ans. from the first session it was more then 6 yeares before any safe conduct was given to the Protestants: and at their appearing in the councell, exception was taken against their letters, and

they dismissed. And when they appeared the second time upon new safe conduct, the councell was the next day reiorned for 2 yeares, And when safe conduct was given the 3 time, the Protestant princes refused to send their diuines: because they had bin twice mocked. Moreouer the councell was not a free councell: because the Pope himselfe was both partie, and judge.

The second rule. There must be a christian toleration one of an other Eph 4:2. here that we mistake not, I propound 2 questions. One is, in what must there be a toleration? Ans. A toleration presupposse an error or defect in our brother. An error is either in judgment, or manners. An error in iudgment, is either in the foundation of religion, or beside the foundation, in lighter matters: if the error be in the foundation, there is no toleration of it. If it be in some lesser matter, a toleration is to be used according to the rule of the Apostle, if you be otherwise minded God will reueile it. Phil 3:15. when others see not that which we see, we must not presētly cōdemne them, but tolerat their ignorance, till God reueile his truth to them. Againe, errors in manners, be of 2 sortes, some without offence, as hastines, frowardnes, vaine gloriousnes &c. these we must tolerate. Pro. 19. 11. and others with open offence, and such admit no toleration. 1. Cor 5:11.

The second question is, to what ende must we tolerate the infirmities and ignorances of our brethren? Ans. Toleration must tend to the good and edification of men. Rom 15:2. We must not so tolerate as that we approoue of the least vice, or betray the least part of Gods truth.

It may here be demanded, whether there may not be a toleration for Poperie? Ans. No. The toleration of two religions in one kingdome, is the ouerthrow of peace. Againe, Poperie is a religion

both hereticall and schismaticall. It may be said, that faith and conscience is free. I answer, though faith in the heart and conscience in it selfe be free in respect of mans authoritie: yet is not the publishing of faith and the profession of conscience free in like sort, but it stands subiect to the power of the Magistrate.

The third rule. Euery man in his place, specially teachers must-set themselues to build the Church. Iud. v. 20. Eph 4:12. Indeede the truth is to be defended: but marke how. The truth must be confessed, when time and occasion serues, without opposition: this done all contentions laid aside, we must set our selues to build the Church. And the rather Ministers of Gods word in England must remember this: because while we are striuing among our selues in sundrie points of difference, the Papist our common enemie, gets ground.

Touching ciuill peace, it must be remembred, that the peace and good estate of Jerusalem stood in this, that it was made the seate of Gods sanctuarie, and the throne of justice. Psal. 122. When the Arke was in the house of Obed-Edom, all things prospered with him. Now in the new Testament the preaching of the Gospel, inuocation of Gods name, with the use of the Sacraments, come in the roome of the Sanctuarie. Ciuill peace then is maintained, when men yeeld subiection to the Gospel of Christ, which brings peace to all that receive it.

Touching houshold peace, I give two rules. One is, that gouernours of families must vrge and compell all under them to admit, (at the least outwardly,) the practise of religion in the exercises of faith, repentance, new obedience. Thus did Abraham, Gen. 17. and Iosua, c. 24. They that doe not first of all consent in Christ, cannot consent among themselues. Secondly, it must be obserued,

that a familie is the schoole of God, in which he will exercise our faith, inuocation, loue, patience, long-suffering, &c. And there is more vertue to be seene in the well ordering of a familie, then in the pretended holines of Monkish cloisters.

Thus we see how we are to maintain the unity of the Spirit in the bond of peace. For the better enforcing of this duty, Paul (Ephesians 4:4) gives seven reasons: one body, one spirit, one hope of eternal life, one Lord, one faith, one baptism, one father of all. It may be said, we are at peace, what needs all this ado? Answer. The peace of many is peace in drunkenness, (called good fellowship,) peace in profaneness, and wickedness. This is the devil's peace, where he bears the sway. The peace of which I now speak, is in the Lord, and in the true worship of God: of which read (Isaiah 2), where men are said hand in hand to go up to the mountain of the Lord, that they may hear his will, and jointly obey it.

16. Then I say, walk in the spirit, and you shall not fulfill the lust of the flesh.

The scope. Here Paul returns to the first rule verse 13, and shows the way, how it is to be observed, thus. If you walk in the spirit, you shall not fulfill the lusts of the flesh: and when the lusts of the flesh are not fulfilled, there shall no occasion be given to the flesh, by the use of Christian liberty.

The words contain two parts: a rule, walk in the spirit: and the benefit that comes by the rule, you shall not fulfill the lusts of the flesh.

In the rule I consider two things, what is the spirit, and what is walking. The spirit is the gift of regeneration, lost by Adam, restored by Christ. I say it is a gift: and this gift is termed by the

name of the spirit: because the spirit works it immediately in us, from the Father and the Son. Again I say it is a gift of regeneration, to make a distinction between it, and civil virtue. For there is a gift of regeneration, which mortifies corruption, and a gift of restraint, which serves only to keep in corruption. Of this second kind, are all civil virtues, in natural and heathen men, and not of the first. Joseph is chaste, and so was Xenocrates. Joseph's chastity is a part of regeneration, and proceeds from the spirit here mentioned, but the chastity of Xenocrates is not so, proceeding only from the general providence of God, and not from the spirit of sanctification. The like I say of all other civil virtues.

More plainly, the spirit is a divine nature, quality, or condition, whereby we are made conformable to Christ, in righteousness, and holiness.

The spirit has five properties. The first, that it is a rich and liberal grace of God. For it contains in it the seed of all virtues, and all necessary graces of God: because it comes in the place of original sin, which contains in it, the seeds of all vices or sins.

The second is the largeness of it, for this spirit is in all the powers of them that are regenerate, that is, in the mind, conscience, will, affections, and in the sensual appetite (1 Thessalonians 5:23). And he that is sanctified in one part, is sanctified in all. Hence it follows, that they which have plenty of illumination, without change of affection, and life, are indeed carnal, and not spiritual.

The third property is sincerity, for the grace of God is without falsehood or guile (Psalm 32:1). Hence arises the difference between the godly man, and a hypocrite: between the works of nature, and the works of grace. There are men that in distress desire

the assistance and favor of God: and they do it without the spirit of God: for they do it deceitfully, desiring God's favor not for itself, but in respect of some evil from which they would be delivered, as the mariners in Jonah, and Pharaoh did. Again, there are men, that mourn for their sins without the spirit of God. For there is much falsehood in their mourning: because they mourn for sin in respect of the punishment thereof, and not in respect of the offense of God. Lastly, there are that pretend a love to God and yet want the spirit, for they love God in respect of his benefits, as Saul loved God for a kingdom: such love is mercenary, and a work of nature, whereas the love which is from the spirit, makes us love God for himself.

The fourth property is excellency, for the spirit of grace in Christians is more excellent than the grace of creation, in two respects. First, in respect of the beginning thereof. For the spirit is from Christ the second Adam, both God and man: the grace of creation should have been conveyed to us from the first Adam, but a mere man, if he had stood. Secondly, in respect of constancy, for God gave to Adam the will to persevere if he would: he gives further to believers: both the will to persevere, and the deed.

The fifth property is liveliness, whereby the spirit is effectual in operation. Elihu says that the spirit compelled him, and was in him as a vessel of new wine which must have a vent (Job 32:19). Of the operation of the spirit, I deliver three things. The first, that the spirit works in and by the word of God: which therefore is called the ministry of the spirit (2 Corinthians 3:6). The second, that the spirit works by certain degrees. The first degree and the very first beginning of his divine operation, is, to make us feel in what great need we stand of Christ, and to desire to be reconciled and turned

to God. This is the first motion of the spirit in us: and they which want this, have nothing as yet of the grace of God in them. The third, that the whole work of the spirit may be reduced to three actions. The first is, to cast down everything in us, that exalts itself against God (2 Corinthians 10), as namely, to beat down erroneous reason, and rebellious affection, and to put a man out of heart with his chief delights, and with his own self. The second action is, to kindle in our hearts a care and desire of reconciliation with God in Christ: hence the spirit is called the spirit of grace and supplication (Zechariah 12). The third action is, to write the law in our hearts: and that is done by putting a new light of knowledge into the mind, and new inclinations into the will, and affections.

Thus much of the Spirit. Walking in the spirit, is, to order our lives according to the direction, and motion of the spirit. For, as the spirit renews our nature within, so it makes us to change and renew our actions, in three respects. First, it makes us put a further beginning to our actions, than nature can afford, causing us to do them in faith, whereby we believe, that our persons please God in Christ, that our work to be done pleases God, that the defect of the work is pardoned. Secondly, the spirit makes us do our actions in a new manner, namely, in obedience to the written word. Thirdly, it makes us put a new end to our actions, that is, to intend and desire to honor God in the things that we do. For example: A man is wronged by his neighbor: and nature tells him that he must requite evil with evil: yet he resolves to do otherwise: for (says he) God in Christ has forgiven me many sins: therefore must I forgive my neighbor. And he remembers that vengeance is God's: and that

he is taught so to ask pardon as he forgives others. And hereupon he sets himself to requite evil with goodness. This is to live in the spirit.

The use. By this rule we see that most of us fail in our duties. For many of us professing Christ, live not according to the laws of nature, in our common dealings. We mind earthly things: and therefore we are carnal. It is a principle with many, that if we keep the Church, observe the Queen's laws (which are indeed to be observed) and avoid open and gross sins, we do all that God requires at our hands. Hereupon to walk in the spirit, is thought to be a work of preciseness, more than needs. And they which deem it to be a work of preciseness, walk not in the spirit. And indeed they which have received the greatest measure of the spirit, must say with Paul, that they are carnal, sold under sin (Romans 7:14).

Secondly, this rule tells us, that we must become spiritual men, such as make conscience of every sin, and do things lawful in spiritual manner, in faith, and obedience, and not as carnal men do them carnally. It may be said, that Ministers of the word must be spiritual men. I answer, if you whatever you are, be not spiritual, you have no part in Christ (Romans 8). And the rather, you must be spiritual; because a natural man may do the outward duties of religion in a carnal sort.

Thirdly, we must not judge any man's estate before God, by any one, or some few actions, either good or bad, but by his walking, or by the course of his life, which, if it be carnal, it shows the party to be carnal: if it be spiritual, it shows him to be spiritual.

The benefit that arises by the keeping of the rule follows, in these words, You shall not fulfill the lusts of the flesh.

Flesh] the corruption of nature, the root of all sins.

Lusts] inordinate motions in the mind, will, and affections. Thus largely is lust taken in the tenth Commandment, which condemns the first motions to evil.

Fulfill] fulfilling, is not a simple doing of evil, but the accomplishing of lust with love, pleasure, and full consent of will: as also perseverance in evil, by adding sin to sin.

A question. How far does the child of God proceed in the lust of the flesh? Answer: He is assaulted by the lusts of the flesh: but he does not accomplish them. More plainly: there are five degrees of lust: Suggestion, delight, consent, the act, perseverance in the act. Suggestion, and delight, whereby the mind is drawn away, are incident to the child of God. Consent is not, ordinarily: and if at any time the child of God consent to the lusts of his flesh, it is but in part, and against his purpose, because he is overcome. Likewise the act or execution of lust, is not ordinarily and usually in the child of God: if at any time he fall, he may say with Paul, I do that which I hate. Lastly, perseverance in evil does not befall the child of God: because upon his fall he recovers himself by new repentance. In this sense, Saint John says, He that is born of God, sins not (1 John 3:9).

The use. Hence it follows, that the lust of the flesh is in the child of God to the death: and consequently they do not fulfill the law, neither can they be justified thereby, as Popish doctrine is.

Secondly, our duty is not to accomplish the lusts of the flesh, but to resist them to the uttermost (Romans 13:14).

Thirdly, here is comfort for the servants of God. Some man may say, I am vexed and tormented with wicked thoughts, and desires, so as I fear I am not God's child. I answer again, for all this despair not. For, if you hate and detest the lusts, that are in you: if you resist them, and wage battle against them: if being overtaken at any time, you recover yourself by new repentance, they shall never be laid to your charge to condemnation (Romans 8:1). It is here made a prerogative of God's child, when the lusts of the flesh are in him, not to accomplish them, or to live in subjection to them.

17 For the flesh lusts against the spirit, and the spirit against the flesh, and they are contrary one to another, so that you cannot do the things which you would.

These words are a reason of the former verse, thus: If you walk in the spirit, you shall not fulfill the lusts of the flesh: for the flesh and spirit being contrary, mutually resist and withstand one another, so as you can neither do the good, nor the evil, which you would.

Paul here sets forth a spiritual combat, of which six things are to be considered. The first is, concerning the parties by whom the combat is made: namely, the flesh, and the spirit. The flesh signifies the corruption of the whole nature of man: and the spirit is the gift of regeneration, (as has been showed.) It may be demanded how these two being but qualities can be said to fight together? Answer: The flesh and the spirit are mixed together in the whole man regenerate, and in all the powers of the soul of man. Fire and water are said to be mixed in compound bodies: light and darkness are mixed in the air at the dawning of the day. In a vessel of lukewarm water, heat and cold are mixed together, we cannot say, that

the water is in one part hot and in another cold, but the whole quantity of water is hot in part, and cold in part. Even so the man regenerate is not in one part flesh, and in another part spirit, but the whole mind is partly flesh and partly spirit, and so are the will and affections throughout, partly spiritual, and partly carnal. Now upon this mixture it comes to pass that the powers of the soul are carried and disposed diverse ways: and hereupon follows the combat.

The second point concerns the means whereby this combat is made: and that is, a [reconstructed: twofold] Concupiscence, expressed in these words, the flesh lusts against the spirit, and the spirit against the flesh. The lust of the flesh shows itself in two actions. The first is, to defile and repress the good motions of the spirit. In this respect Paul says when I would do good evil is present and the law of the flesh rebels against the law of the mind (Romans 7:21, 23). Hereupon the flesh is fitly resembled by the disease called Ephialtes or the nightmare, in which men in their slumber, think they feel a thing as heavy as a mountain lying on their breasts, which they can no way remove. The second action of the flesh, is, to bring forth and to fill the mind with wicked cogitations, and rebellious inclinations. In this respect concupiscence is said to tempt, entice, and draw away the mind of man (James 1:14). Again, the lust of the spirit has two other actions. The first is, to curb, and restrain the flesh. Thus Saint John says that the seed of grace keeps the regenerate that they cannot sin (1 John 3:9). The second action of the spirit is to engender good motions, cogitations, and inclinations, agreeable to the will of God. Thus David says that his reins did teach him in the night season (Psalm 16). And the prophet Isaiah says, your ear shall hear a voice saying,

here is the way walk in it when you turn to the right hand, or to the left (Isaiah 30:21). And this voice, (no doubt) is not only the voice of such as be teachers, but also the inward voice of the spirit of God in us. And thus by the concurrence of these contrary actions in one and the same man, is this combat made.

The third point is, concerning the cause of this combat, in these words (and these are contrary one to another.) The contrariety of the flesh and the spirit, makes the combat. And the contrariety is very great, for the spirit is the gift of righteousness: and the flesh stands in a double opposition to it, for it is first of all, the want of righteousness, and secondly, a proneness to all unrighteousness: that is to say, not a single but a double privation or want of the grace or gift of God. Hence I gather, that man has no freedom of will in good duties, before his conversion, because he is then wholly flesh, and wants the spirit of God: and the flesh is directly contrary to the spirit: and one contrary has no power at all to bring forth the effect of his contrary. And hence it follows, that there are no such works whereby a man may prepare himself to his own justification, for though the mind be enlightened with a general faith, yet man before he be justified, is nothing but flesh: and flesh being in nature opposite to the spirit, can make no preparation for the spirit, no more than darkness can make preparation for the entrance of light.

The fourth point, is, concerning the persons in whom this combat is to be found. And they are believers, (not unbelievers or wicked men:) such as the Galatians were, to whom this combat is said to belong. It may be alleged, that natural men have a combat in them. For they can say, I see and approve that which is good, but I do that which is bad. Answer: This combat is between the

natural conscience, and rebellious affection: and it is incident to all men that have in them any conscience, or light of reason. But the combat of the flesh and the spirit, is of another kind, for in it the mind is carried against itself, the will against itself, and the affections against themselves: by reason they are partly spiritual, and partly carnal. Secondly, not all believers have this combat in them, but only such as be of years: for infants, though they have the seed of grace in them, yet do they want the act or exercise thereof: and therefore they do not feel this combat, because it stands in action. Thirdly, this combat is in the godly for the time of this life only, because in death the flesh is abolished, and consequently the combat itself.

The fifth point is, in what things does this combat show itself? Answer: In all the actions of regenerate men, which Paul signifies when he says, you cannot do the things which you would. For example: in prayer, sometimes we feel fervent desires, and sometimes again deadness of spirit; sometimes faith, sometimes doubting. This combat is in all the actions of the godly, especially in good actions. This Paul teaches when he says, I find by the law of God, that when I would do good, evil is present (Romans 7:21). And I do not the good which I would, but the evil which I would not, that do I (verse 19). And that we mistake not, it must be remembered that Paul speaks all this of himself, as being regenerate: that he speaks it not of this or that action, but of the course of his life, in which he willed and endeavored to do that which was good, and acceptable to God. And that appears by the very words, when he says, to will is present with me. And, I would do good, but I do it not. Mark further, while Paul wills and endeavors to do that which is good, if he fail and do amiss, he may well say, It is not I

that do it, but the flesh that dwells in me. And ungodly men for the covering of their wickedness, if they say (as they do) that it is their flesh that sins, and not they, they abuse the holy doctrine, and example of Paul.

The last point concerns the effect of the combat, which is to hinder the godly so that they cannot do that which they would, and that three ways. First it makes them so that they cannot sin, that is, live in the practice of any one sin (1 John 3:9). Secondly, if at any time they fall, it stays and keeps them, that they sin not with full consent of will. For they say when they sin, the evil which I hate, that do I. Thirdly, though in the ordinary course of their lives they do that which is good, yet by reason of this combat, they fail in the doing of it (Romans 7:18). To will is present with me, but I find no means to fulfill or accomplish that which is good. Even as a sick man that is in recovery, for his affection, thinks he is able to walk a mile or two, and yet by reason of faintness and weakness, is scarce able to walk once or twice about his chamber. So the regenerate man, for affection inclines to the best things: and yet by reason of the flesh, fails in the doing of them.

This much of the combat; the application follows. Hence I gather, that concupiscence or lust after baptism, in the regenerate, is a sin. For the lust of the spirit is the thing that God requires and approves: now the lust of the flesh is directly contrary to it, as a defect or privation thereof: and therefore the lust of the flesh is properly a sin, whether consent of will go with it, or no.

Again, hence it follows, that works of the regenerate are mixed works, that is, good works indeed, yet not perfectly good, but partly evil: for such as the cause is, such is the effect: now the mind and will of man are the cause of his works, and the mind is partly

carnal, and partly spiritual: so also is the will: and therefore the works that proceed from them are partly spiritual, and in part carnal. Upon this ground it follows, that all the works of regenerate men are sinful, and in the rigor of justice deserve damnation. Objection: Sin is the transgression of the law: good works are no transgression of the law: therefore good works are no sins. I answer to the minor: The transgression of the law is twofold: one, which is directly against the law, both for matter and manner: the second is, when that is done which the law requires, but not in that manner it should be done. And thus good works become sinful. The duty which the law requires is done, but it is not done perfectly as it ought to be done, by reason of the flesh. Secondly, it is alleged that good works are from the spirit of God: and that nothing proceeding from the spirit of God is sin. Answer: Things proceeding from the spirit of God alone, or from the spirit immediately, are no sins: now good works proceed not only from the spirit, but also from the mind and will of man, as instruments of the spirit. And when an effect proceeds from sundry causes that are subordinate, it takes to it the nature of the second cause: here-upon works are partly spiritual, and partly carnal, as the mind and will of the doer is. Thirdly, it is alleged, that good works please God: and that things pleasing God are no sins. Answer: They please God; because the doer is in Christ, and so pleases God. Again, they please not God before, or without pardon: for they are accepted, because God approves his own work in us, and pardons the defect thereof. Lastly, some object in this manner: No sins are to be done: good works are sins: therefore not to be done. Answer: They are not simply sins, but only by accident. For as God commands them they are good: and as godly men do them, they are

good in part. Now the reason holds only thus: That which is sin, so far forth as it is a sin, or if it be simply a sin, is not to be done. Now then upon this doctrine it follows, that there is no justification by works, nor any fulfilling of the law, for the time of this life.

Thirdly, hence it follows, that the grace of God for the time of this life is mixed with its contrary, the corruption of the flesh. This mixture the godly feel in themselves to the great grief of their hearts. When they would believe, their minds are oppressed with unbelief. They see more ignorance in themselves than light of knowledge. There are a number among us that say they know as much as all the world can teach them, that they perfectly believe in Christ, and ever did, that they love God with all their hearts, and did never so much as doubt of the mercy of God. But these men are void of the grace of God: they are like empty barrels that make a great sound: they never knew what is meant by the combat of the flesh and spirit.

Fourthly, we are here to be admonished, in all duties of religion to use industry, and pains, by willing, striving, and endeavoring to the utmost, to do that which we ought to do. We must use asking, seeking, knocking (Matthew 7:7). We must with Paul use wrestling in our prayers to God (Romans 15:30). They that would have knowledge in the book of God, must do more than hear a sermon: they must strive against their ignorance, and blindness, and laboriously exercise their senses in the discerning of good and evil. They that would believe, must strive against their natural unbelief, and endeavor to believe. Blessed, says Solomon (Proverbs 28), is the man that fears himself, or inures himself to fear. Paul says of himself, that he labored and took pains to keep a good conscience (Acts 24:16).

Lastly, by reason of this combat, we are put in mind to use sobriety, and watchfulness over our own corruptions, with much and instant prayer, lest we fall into temptation (Matthew 26:41). We should practice these more than we do: for beside the enemies without, we have an enemy within, that seeks our perdition.

18 And if you be led by the spirit, you are not under the law.

In verse 13 Paul propounds a main rule of good life, Give no occasion to the flesh: and for the better keeping of this, he gives a second rule, verse 16, Walk in the spirit. Of this second rule, he gives two reasons. The first, is taken from the contrariety of the flesh, and the spirit, verse 17. The second, is in these words: they that walk according to the spirit, are freed from the curse of the law.

In these words, Paul sets down three things. The first, is the office of the spirit, which is, first of all, to regenerate and renew all the powers of the soul; and secondly, to guide and conduct them that are regenerate (Psalm 143:10). In this guidance or conduction, there are four actions of the spirit. The first is, Preservation, whereby the Holy Spirit maintains the gift of regeneration in them that are regenerate. The second is, Cooperation, whereby the will of God as the first cause, works together with the regenerate will of man, as the second cause. And without this Cooperation man's will brings forth no good action: no more than the tree which is apt to bring forth fruit, yields fruit indeed, till it have the presence and cooperation of the Sun, and that in the season of the year. The third, is direction, whereby the spirit of God orders and establishes the mind, will, and affections, in good duties (2 Thessalonians 3:5). The last, is Excitation, whereby the spirit stirs and still moves the will and mind; after they are regenerate: because for the time

of this life, the grace of God is hindered and oppressed by the flesh. Therefore after regeneration, there must still be new inclining (Psalm 119:36), new drawing (Song of Solomon 1:3), new working of the will and the deed (Philippians 2:13).

Hence it follows, that beside the antecedent, and first grace, there is necessary a subsequent, or second grace. For we do not that good which we can do, unless God by a second grace make us do it, as he made us able to do it by the first grace.

The second thing, is, the office of all true believers: and that is, to resign themselves in subjection to the work of God's spirit. Now God's spirit works in and by the word of God. And therefore this subjection has two parts. The first is, to make trial, inquiry, and examination, what is the good will of God, in every thing (Romans 12:2). Thus did David (Psalm 119:94): I am yours, save me, for I seek your commandments. The second part is, to deny ourselves, and to conform our minds, consciences, wills, affections, in all things, to the foresaid will of God (Romans 12:2). Let all such as desire to be spiritual, remember and make conscience to practice this.

The third is, the Privilege of believers, in the last words, You are not under the law. Understand this, in respect of the curse and condemnation of the law: for otherwise we are all under the law, as it is the rule of good life. The privilege then is, that God does not impute the defects of obedience to such as truly believe and repent, but he accepts their imperfect obedience, as perfect and absolute. This serves to comfort them that grieve, because they feel the lack of sanctification in themselves. For if they can and do will that which is good, and endeavor themselves in the course of their lives according to their will, let them not fear overmuch, when their

obedience is defective: because they are not under the rigor of the law: and therefore God accepts the will and endeavor to obey, for obedience. And the consideration of God's merciful acceptance, must stir us up to an earnest care and conscience of all good duties.

19 Moreover, the works of the flesh are manifest, which are adultery, fornication, uncleanness, wantonness, 20 Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, 21 Envy, murders, drunkenness, gluttony, and such like: whereof I tell you before (as I also have told you before) that they which do such things, shall not inherit the kingdom of God.

Paul before delivered his rule in general terms, Give no occasion to the flesh: and, fulfill not the lusts of the flesh. Now he proceeds further in way of declaration, to make a Catalogue or rehearsal of the particular works of the flesh, which were in use, and known to the Galatians. And this he does for weighty cause. For we are full of blindness, and see not our corruption: and we are full of hypocrisy, and therefore ready to esteem ourselves spiritual, when we are carnal. And therefore this Catalogue serves fitly as a table or glass, to discover the corruption of man's heart, by the fruits thereof.

After Paul's example, every man shall do well to make a Catalogue of the sins of his whole life. By this means shall we better know ourselves, and take a manifest view of our sinful condition.

In this catalogue, I consider three things: the condition of the works of the flesh: the kinds of them: and the punishment thereof. The condition is, that the works of the flesh are said to be manifest,

not only to God, but even to men that have the light of reason, and natural conscience. Hence it follows, that there is matter sufficient for the condemnation of them that never knew the Gospel. For though the flesh itself be secret and hidden, yet the works of the flesh are manifest to the natural man. And this must further admonish us, never to hide or excuse our sins, but freely to confess them before God, and before men also, when need requires. Whether we confess them or no, they are manifest: and the ingenuous confessing or uncovering of them, is the way to cover them (Psalm 32:1, 4).

Touching the kinds or sorts of the works of the flesh, they are in number seventeen: and I may reduce them to four heads. The first sort are against chastity, the second against religion, the third against charity, the last against temperance.

The works of the flesh against chastity are four; and they are placed in the first rank, for just cause: for by them, men are brought to reprobate minds (Romans 1:28), and to be without sense or feeling (Ephesians 4:19), and the body which should be the temple of the Holy Spirit, is made a stable and a sty for the devil.

Adultery: it is the incontinence of persons married, or of persons whereof one at the least is married, or betrothed. I say betrothed: because one and the same punishment is designed to married, and betrothed persons: and therefore the sin is alike in both.

If adultery, which is the breach of wedlock, be a work of the flesh, then damnable is the decretal of Pope Siricius, that marriage itself was the pollution of the flesh. It may be objected, that young

widows by marrying have damnation, and break the faith of baptism (1 Timothy 5:12). Answer: They are not said to break the faith of baptism, because they marry: but because they grow wanton against Christ, and so marry: that is, cast off the reins of obedience, by committing fornication, and then in order to cover their offense, they marry. This I take to be the right sense of that place.

Adultery is named in the first place, and that for special cause. For as it is a common, so is it also a great sin. For it is the breach of the covenant of marriage, made in the presence of God, and to God: and therefore it is called the covenant of God (Proverbs 2:17). It is the punishment of idolatry (Romans 1:24). It is a sin greater than theft (Proverbs 6:30, 32). The committers of this sin cut off themselves from human society, and become men of death, and women of death, according to God's law. And it will never be well with human society, till adulterers be made felons, their lives taken from them, and their goods confiscate. Lastly, this sin brings the ruin of the families of adulterous persons: and it sets a fire in them that burns to destruction.

Fornication: it is the incontinence of single persons. Mark how it is made a manifest work of the flesh. Hence it follows, that fornication is no light matter, or a thing indifferent, as some have taught. It may be objected, that it is numbered among things indifferent (Acts 15:29), for with strangled, and blood, is joined fornication. Answer: The Gentiles indeed esteemed it as a thing indifferent: and hereupon it may be, it is joined with things indifferent. But the judgment of the Church was otherwise: and this opinion of the Gentiles is confuted by Paul (1 Corinthians 6). Again, it may be objected, that the Lord commanded the Prophet Hosea to take to him a harlot (Hosea 1:2). Answer: It was done in type or figure:

and then the words of the Lord carry this sense, Take to you a wife of fornications, that is, prophesy and publish, that you are like one that takes a wife of fornication. Again, if the thing were done indeed, yet did not the Prophet take a harlot, to live in fornication with her, but at God's commandment, to live with her according to God's ordinance, namely, in marriage.

Again, hence I gather, that there is no warrant for the toleration of fornication. For it is a foul and manifest work of the flesh. Magistrates may not do evil, that good may come thereof (Romans 3:8). Whoever does evil, must fear: because the magistrate bears the sword to punish (Romans 13:4). And the commandment of God was, that there must be no whore in Israel (Deuteronomy 23). Therefore the permission of the Stews in Rome is without warrant: and the rather, because there the prohibition of marriage (in sundry orders of men) bears sway.

Uncleanness: the incontinence against nature, as incest, the sin of Sodom, and such like. Mark, where these sins were known, there they are named particularly by Paul, as among the Romans (Romans 1:27-28), and to the Corinthians (1 Corinthians 6:9-10), but where they were not known, as in Galatia, there they are only mentioned generally, lest by the naming of them, he should after a sort teach them.

Wantonness: that is, the open profession and ostentation of incontinence, by unchaste words, wanton gestures, and wanton apparel. Hence it appears, that we are to detest all signs of incontinence: and that we are to be chaste not only in deed, but also in our words, gestures, and behaviors.

The punishment of these sins is in verse 21, in these words, They which do these things shall not inherit the kingdom of God. And it must be remembered, that this threat or curse must be applied to every one of these sins particularly.

The application: There are a number of men that live secretly in these sins, adultery, fornication, etc. And because they profess Christian religion, and sometimes come to the church, and to the Lord's table, they think all is well, and they suppose there is no danger. Thus they make a covenant with hell and death (Isaiah 28). But they deceive themselves: for God is unchangeable, and all his threats shall be accomplished. And no adulterer, no fornicator, no unclean person shall enter into the kingdom of God, whatever men suppose, or dream.

Secondly, by the consideration of this threat, we are admonished to flee adultery, fornication, wantonness, etc. They say, these are but tricks of youth. Likely then it is but a trick, to lose the kingdom of heaven. Solomon says, Blessed is the man that fears, or causes himself to fear (Proverbs 28:14); now that shall be done, when we terrify ourselves from these offenses by setting God's judgments before us.

Lastly, some man may say, what shall they doe that are ouertaken with these sinnes, if the doers thereof cannot enter into the kingdō of god? Ans. Their case is dangerous: & there is but one way to helpe them in the world: and that is to cease from adulterie, fornication, vncleannes, wantonnes, and to doe the contrarie. Psal 34:14. And this will doe the deede: for the promise of God is, he that confesss his sinnes, and forsaks thē, shall have mercie. Prou. 28. 14. And this promise of God is not contrarie to his threat. For so long as men are doers of these sinnes, or of any one of them,

they are out of Gods kingdom: and when they cease to be doers of them, and contrariwise exercise themselues in the workes of chastitie, possessing their vessells, that is, their bodies, in sanctification and honor, the case is altered, and they must no more be reputed doers of these sinnes. For God accepts men not as they have bin, but as they are.

In that these foure sinnes, adulterie, fornication, &c. are manifest workes of the flesh, we are taught three things. The first is, that we must stocke vp the roote of these sinnes, that is, mortifie the passion of concupiscence, Col 3:5. 1. Thess 4:5. which is nothing els but an inordinate inclination to these vices. And it is mortified in vs, if we learne to feare God in his word, and in the commandement that forbiddes adulterie. For the feare of God clenss both heart and life. Ioseph tempted by his mistris to follie, by this meanes eschewed the offence, saying, shall I doe this, and sinne against God? Further, it must be remembred, that without holines, no man can see God, or have fellowship with him. Hebr. 12. 14. And while the lust of concupiscence beares the sway, there is no holines: and therefore no fellowship with God.

The second rule is, that all occasions of these sinnes must be cut off, two specially, Idlenesse, and the pampering of the bodie. For Idlenes, consider Daudid, who when he was out of ciuill warres, and free from banishment, at peace in his own house, his wandring affection carried him to commit adulterie. And the Israelites when they were stored and pampered with all the blessings of God, gaue themselues to the committing of these offences. Ier. 5. 7. 1. Cor 10:7. and the people of Sodom and Gomorrha. Ezech. 16. 49.

The third rule is, that all signes of these vices must be auoided and detested, that is, any speech or action, that may signifie or give suspition of an incontinent disposition, as light talke, wanton behavior, curiousnes and excesse in trimming of the bodie, suspected companie, or companie that may in likelihood be suspected. For it is Gods will that not onely the vice it selfe, but also the appearance of euery vice should be auoided. 1. Thess 5:22.

Idolatrie] The second sort of sinnes follow, which are against godlines: and they are three, Idolatrie, Witchcraft, Heresie. Idolatrie is the worshipp [〈◇〉] Idol-gods. An Idol is taken two waies. First of all, a fiction, or a thing meerely deuised, is an Idol: againe, when we conceiue a thing that is otherwise then it is, it is an Idol. So likewise Idolatrie is twofold. One is, when some thing that is not God, is set vp in the Roome of God: and that is done three waies. One is, when the Godhead is ascribed to a creature, as when it was said to Herod, The voice of a God, and not of a man. The second is, when any propertie of the godhead is ascribed to the creature. The third is, when the affections of our hearts are given to the creature. Thus couetousnes is called Idolatrie, Col 3:5. because it makes men put their affiance in riches.

The second kind of Idolatrie, is to worship the true God with deuised worship, as namely with, in, and at Images, set vp to the honor of God. This Idolatrie is forbidden in the second commaundement, as Moses has expounded the law, Deut 4:16. You sawest no image in the day I appeared in Mount Sinait therefore you shalt make no image, namely of God. It is alleadged, that the commaundement onely forbids the making of the images of false gods. I answer, and of the true God also. Aarons calfe was an Image of the true God. Exod 32:5. And it must be obserued, that Iehu destroyed

the Idols of Baal, 2. King. 10. 26. and withall remained still in the sinne of Ieroboam, v. 31. which was to worship the calves in Dan and Bethel, which were images of Iehoua. And for this he is discommended.

The use. By this we see that the Romish religion is a carnall religion: for it teaches Idolatrie foure waies. First, it inioyns men to give to the Consecrated Host the name and honor of God. And thus they set vp to themselues a bredden God made with mans hand. An Idol, as abominable as euer was among the Gentiles. Secondly, it teaches men to inuocate Angels, and Saints departed: and thereby it gives to them the searching of the heart, the hearing and helping of all men, at all times, and places, according to their seuerall necessities: and these things are the properties of the Godhead: and therefore, whether they call this Inuocation, Latria, or Doulia, it matters not: it is flat idolatrie, because the honor of God is given to the creature. Thirdly, it teaches that we may put confidence in workes, so it be done in sobrietie. Lastly, it adors God, in, at, and before Images: and so it bindes the presence, grace, and operation of God to them, without his word. Papists alleadge for themselues, that they intend to worship none in images but the true God. I answer, it is nothing that they say. Not mans intention, but Gods will makes Gods worship. Let them shew Gods will, if they can. If they cannot, then they must know that it is but an Idol-god, which they worship. For there is no such God in nature that will be worshipped in Images, but an Idol of their own braines. They alleadge againe, that God may as well be worshipped in Images, as a Prince in the chaire of Estate. I answer, the reason is not like. The worship of Images is religious, the reuerence to the chaire of Estate, is meerely ciuill, and in ciuill respect, and according to the Princes

will, and so is not the bowing to Images according to Gods will. Let them prove it if they can. That God was worshipped before the Arke, we approuoe of it. For it was his word and will. Let vs heare the like word for Images of God and Christ, and then we are readie to reuoke the charge of Idolatrie.

Again, by this we see that many of us are very carnal. For though we detest outward idolatry, yet the inward idolatry of the heart abounds among us. For look where the heart is, there is the God. Now the hearts of men are upon the world, and upon the riches, and pleasures thereof. For them we take the most care, and in them we place our chief delight, whereas God in Christ should have all the affections of our hearts.

Witchcraft: The word [illegible] properly signifies poisoning: but here it is fitly translated witchcraft: because all poisoning is comprehended under murder which follows. And the Magicians of Egypt (Exodus 7) are called [illegible] in the translation of the Seventy: as also the wise men (Daniel 2). Now if they had been but poisoners, they would not have been fit for Pharaoh's and Nebuchadnezzar's turn, neither would they have desired their presence, and help.

Witchcraft signifies all curious arts, wrought by the operation of the devil. For the better conceiving of it, I will consider two things: the ground thereof, and the kinds of witchcraft.

The ground is a league or compact with the devil. It is twofold, an express or open league, and a secret league. The open league is, when men invoke the devil in express words, or otherwise make any manifest covenant with him. The secret league is, when men use means, which they know have no force, but by the operation of

the devil. And the very using of such means in earnest, is an implicit covenanting with the devil. If by true faith, we make a covenant with God; then a false faith, in the use of Satanical ceremonies, makes a covenant with the devil. And without this, there is no practice of witchcraft.

There are three kinds of witchcraft. The first is superstitious divination, which serves to tell men their fortunes, or to reveal secrets by the flying of fowls, by the entrails of beasts, by the observation of stars, by consulting with familiar spirits, and such like (Deuteronomy 18:11). The second is juggling, which is to work wonders, or feats, beyond the order of nature, as did the Magicians of Egypt. The third is charming or enchanting, which is by the pronouncing of words, to procure speedy hurt, or speedy help.

The application: By this we see that we are a carnal people. For in the time of distress, upon extremity, figure-casting, and charming, are too much used. And yet both of them are full of superstition, and folly. For the revealing of things to come is God's: and the stars are universal causes, working upon all things alike: and therefore it is not possible by them to foretell events that are contingent, or casual. And words have no force in them but to signify. And therefore when they are applied to cure diseases, they are abused to a wrong end, and their operation is from the devil. And for this cause they are to be avoided by Christian people. It may be said, how may we discern of charms, that we may the better avoid them? Answer: Keep this rule in memory always: Such observations, of whose force and efficacy, there is no reason or cause either in the thing done, or in the institution of God, have their operation, and efficacy, from some compact and society with the devil. As for example: scratching of the suspected witch, is said to be a

means to cure witchcraft: but indeed it is a charm, and a practice of witchcraft. For it has no such force from the institution of God, because it is against the sixth commandment: and no natural reason can be given, why drawing of blood should cure witchcraft. The action therefore is a sacrifice to the devil: and in way of recompense, the cure is done by him.

It may be said, what should we do in distress, if such helps may not be used? Answer: We are to use approved and ordinary means: and for the rest, namely the outcome, to leave it to God, living by faith, and casting our care on God, and quieting our hearts in his will, whatever comes to pass. It is a want of faith thus to make haste for deliverance before the appointed time. And whereas it is thought that some persons have a gift of God, by words presently to cure any disease, whereupon they are called wise or cunning men and women, it is false: it is no gift of God, but rather a curse, that leaves them to be deluded by the devil, who is the worker of these cures, when Satanical and superstitious means, and that in a false faith, are used.

For the better conceiving of the sin, it may be demanded what is a witch? Answer: One that wittingly, and willingly, uses the assistance of the devil himself for the revealing of secrets, for the working of some mischief, or for the effecting of some strange cure. I say wittingly, to put a difference between witches, and some superstitious persons, who use charming, and by it do many cures, persuading themselves, that the words which they use, have force in them, or that God has given them a gift, to do strange things. Such people in a natural honesty, detest all known society with the devil; in that respect they are not the witches which the Scripture adjudges to death, yet are they at the next door to them: and there-

fore they are to be admonished by magistrates and ministers to relinquish their superstitious practices, and that upon a double ground. 1. Nothing has efficacy but by the ordinance of God. And this efficacy was either put into the thing in the creation, or since by some new institution in the word. And the efficacy of things that comes by any other means, is by Satanical operation. 2. Charms, enchantments, and spells whatever, have no force unless we believe that they can do us good. Now this faith is a false faith, and the service of the devil. For we must believe nothing, hope nothing, do nothing, without, or against the word of God. If these two rules be observed, not only charming, but all witchcraft shall be banished out of the world.

Againe, it may be demanded, what are the signes that serue to discover a witch? Ans. This discoverie is very hard. For witches doe their feates in close manner, not onely by foule and open cursing, but also by faire speaking, and by praising of things. And hereupon we have a fashion in England, when we praise any thing, withall to blesse it, (as to say, it is a goodly child, God save it) that our speach may not be suspected of witchcraft. Neuerthelesse, there are fiue speciall things that serue to discover a witch. One is, the free confession of the accused, or suspected witch. The second is, the confession of the associats of the witch. The third is, Inuocation of the deuill. For that is to renounce baptisme, and to make a league with the deuill. The fourth, is Euidence, that the partie has intertained a familiar spirit, in the forme or likenes of some visible creature. The fifth is, Euidence of any action or actions, that necessarily presuppose a league made with the deuill.

As for example: if the partie shew a mans face in a glasse: though he professe angelicall holines, he is in league with the deuill, by whose meanes the feate is wrought.

There are besides these, other signes, but they are either false, or vncerten. A man is sicke, he suspects that he is bewitched: he takes it on his death that such a partie has bewitched him. All this is nothing, but the suspition of one man, and therefore no proof. Likewise the testimonie of some wizzard is but the testimonie of one, and it is the deuills testimonie, and therefore not to be received. Againe, neighbours fall out, threatnings are used in anger: afterward, the partie threatned, is either sicke, or he dies: here-upon the partie that used threatning words, is accused of witchcraft. And this is the common course. But great circumspection must be used, for sicknesse and death, may arise of any other causes. Lastly, markes in the bodies of men and women, are vncerten signes of witches. All this I note the rather: because if a judgment befall a man in his familie, presently (according to the common fashion) he says he is hurt by euill tongues, and challenges some one or other, of witchcraft: whereas his own ignorance, vnbeleefe, contempt of Gods word, and Sacraments, &c. are the onely witches that hurt him, and pull downe Gods iudgements upon him.

Heresies] The word heresie generally signifies any opinion, either good or bad. More specially, it signifies any error in religion. Thus Ecclesiasticall writers take it. For they condemne for heretikes such as erred in smaller points, holding the foundation, as Vigilantius, Novatus, &c. And the very Opinion that there are Antipodes, was condemned for heresie, though it be a matter of small moment. Yet most properly, Heresie may be thus defined: It is an error in the foundation of Christian religion, taught and de-

fended with obstinacie. Thus Paul says, Tit 3:11. that an heretike is peruerterd, that is, put beside the foundation: and condemned of himselfe in his sinne, that is to say, he erres obstinately euen against his own conscience.

I say that heresie is an error in religion, to put a difference betweene an error in divinity, and an error in Philosophie, which is not tearmed heresie: and againe, to put difference betweene schisme, and heresie: for heresie is in doctrine, schisme in manners, order, regiment. Againe, I say heresie is an error, in the foundation of religion, to distinguish it from errors that are in smaller points of divinity. Some teach that Abraham was borne the 70 of Terah, some the 130 of Terah. Both cannot be true: yet neither of them are heresie. Some teach that Daniels weekes begin straight after the returne out of captiuitie: others teach that they must begin 80 yeares after: both cannot be true: yet neither opinion is heresie. So there are sundrie opinions touching Ophir, Tarshish, (to which Ionah fled) & Decapolis in the Gospel: & all cannot be true: yet they are not heresies, because they concerne onely times, and places, and other circumstances of the Bible. Lastly, I say that heresie is maintained with obstinacy, to distinguish heresie, & a single error. For there are three things in heresie, an error in the maine doctrine, conuiction of the partie touching his error, and obstinacie after conuiction.

The use. In that heresie, an error in the minde or vnderstanding, is made a worke of the flesh: hence it followes, that the word flesh, signifies more then sensualitie: namely, the corruption of the higher powers, euen of the minde and conscience: though Papists teach otherwise.

Againe, if heresie be a worke of the flesh, our dutie is, to detest and eschew heresies. And that we may for euer preserue our selues from them, three rules must be obserued.

I. We must propound to our selues the right Principles of religion. For as euery Art has his confessed principles, so has diuinity. The head and chiefe Principle whereof, is this. All Scripture of the Prophets, and Apostles, is given by inspiration of God. This is the foundation of all true faith: here is the highest stay and stoppe. This principle is the demonstration of all doctrines, and conclusions: and it has no principle above it selfe, whereby it is to be confirmed. As for humane reason, it is no principle of religion. For it is imperfect and erronious, and serues onely to make men without excuse. Indeede in the minde of man, there are certaine naturall conclusions, that there is a God, and that he is to be worshipped, &c. but the certentie of these is, in the written word. We can by reason dispute of the creation of the world, but a full certentie we have not by reason, but by faith in the word. Hebr. 11. 3. Againe, the Papist makes the authoritie of the Church, a principle. For that is the first ground which they lay downe, that we must captiuate our senses, to the authoritie of the Church. But this is no principle in religion. For we cannot imagine a Church without faith: and faith cannot be without the word of God. It may be saide, that Scripture is the sense of the written word: and this sense must be from the Church. Ans. Scripture it selfe is both the glosse, and the text. Scripture is the best interpreter of it selfe. And the sense which is agreeable to the words of the text, to the scope of the place, to other circumstances, and to the analogie of faith: in the plainer places of Scripture, is the proper and infallible sense of Scripture. Thus fetching the sense of Scripture from it selfe, we

shall keepe our selues within the limits of Scripture, and in the matter of our salvation have certentie of faith, which we shall neuer have, if we listen to reason, tradition, and the authoritie of men.

II. Read the Scriptures: & be a doer of them in the exercises of inuocation, faith, repentance, then shalt you neuer be a heretike. It is Gods promise, Ioh. 7. 17. If you will obey, you shall know whether my doctrine be of God or no. Psal 25:14. The secretof the Lord is reuealed to them that feare him. Marke them, that make Apostasie, and become Papists: they are such as neuer had a minde to loue and obey the religion, in which they have bin baptized, and brought vp.

III. Col 2:8. Let no man spoile you through Philosophie. Paul does not condemne the Philosophie of the Gentiles, but he puts a caueat, that it be used with circumspection, as Marchants use the sea, to wit, in eschewing rockes, and sands, and pirats. So students may use the Philosophie of the Gentiles, but they must take heede, lest their mindes be corrupted with the errors thereof, which are to be considered. Naturall Philosophie gives too much to nature, or to second causes; and too little to God. It puts downe principles flat against the word, as the eternitie of the world, and the mortalitie of the soule. Morall Philosophie, placis happinesse in ciuill vertue, out of Christ: it teaches, that vertue is a meane or mediocritie of affection, whereas in true vertue there is not onely a restraint or moderation of affections, but also the renouation of them by regeneration. It teaches that Vrbantie in iesting & frumping, is a vertue: Paul says no, Eph 5:4. It teaches that Magnanimitie, whereby a man thinkes himselfe worthie of great honor, is a vertue: but it is

contrarie to Christian humilitie. Psal 131:1, 2. Lastly, it teaches that man has a freedome of will in good actions: which doctrine applied by the Schoolemen to matters of religion, is false and erronious.

The third head of sinnes are such as are against Charitie, and they are in number eight.

The first, is Enmitie: of it I consider three things. The first is, whether it be a sinne, or no? for somewhat may be objected to the contrarie.

Obiect. I. Psal 139:21. Doe not I hate them that hate you? Ans. Daud here speakes of the hatred, whereby he hated Gods enemies, not in respect of their persons, but in respect of their sinnes, whereby they were enemies of God. And this hatred is commendable, and not here to be vnderstood.

Obiect. II. Luk 14:26. He that will be a disciple of Christ, must hate father, and mother, and his own soule. Ans. This hatred is not simply commanded, but only in a certaine respect, namely, as father, and mother, and a mans own soule, are in comparison opposed to God, and Christ, in regard of whome they are vtterly to be despised.

Obiect. III. Rom. 9. God chose Jacob, and hated Esau: and we must be like to God. Ans. We are to be like to God in holines, and the duties thereof, and not in the soueraigntie and Lordship ouer the creatures, whereby he either loues or hates them.

Obiect. IV. It is the universall nature of all creatures to flie their contrarie: therefore men may hate their enemies. Ans. Man and man are not contrarie in nature, or naturall properties: but are all one flesh: the contrarietie that is, is by reason of the corruption of nature.

The second point is, what is this Enmitie? Ans. It is a peruerse disposition of minde, whereby men remember iniuries, discourtesies, and vnkindnesses, and carrie about them a purpose, and desire, to requite like for like, when time, and place shall serue. Thus did Esau hate Jacob. Gen 27:41. and Absolom his brother Amnon. 2. Sam. 13.

The third point, where is this Enmitie? Ans. Euery where among vs. For we daily see person divided against person, familie against familie, and Corporation against Corporation. This shewes that we are carnall: and that Gods kingdome takes no place among vs as it should. For in it the lambe and the wolfe quietly dwell together. Isa. 11. The remedie of this Enmitie is, That all be of one mind, desire, and affection, in the receiving and furthering of the Gospel of Christ. 1. Cor 1:11. If in the maine point there be a concord, in leffer matters the agreement will be easie.

Debate] It is a contention in words, whereby men striue, who shall shew most courage, who shall get the victorie, and who shall carrie away the last word, no respect had of equitie, or truth. In this respect, crying, or lifting vp the voice, in reasoning, is condemned. Eph 4:31.

Emulations] There is a good emulation, and that is when men striue to be like to them that excell in vertue, or to goe beyond them. And it is commanded by the holy Ghost, 1. Cor 14:12. and it were to be wished that it were more common then it is. Beside this, there is a carnall emulation, whereby men that excell in any thing, grieve that any should be equall to them, or goe beyond them.

The use. If to grieve at another mans Excellencie, be a worke of the flesh, then it is our dutie to reioyce in the excellencie of others. Thus did Moses when Eldad and Medad prophecied Numb. 11. 29. And John the Baptist, when Christ increased, and he decreased. Ioh. 3. 29, 30. And Paul gaue thanks as well for the graces bestowed on the Churches, as for gifts bestowed on himselfe.

Anger] Of it I consider three points. The first is, whether there be any lawfull anger? Aus. indeed. Christ (in whome was no sinne) was angrie. Mark 3:5. When there is a just cause of anger, then is anger just. When there is a manifest offence of God, there is a just cause of anger: therefore anger is then just.

The second is, when is anger a sinne? Ans. When men are hastie to be angrie. Eccles 7:11. and are offended at euery thing that goes against their mindes. Or againe, hauing a just cause to be angrie, yet they keepe no measure in their anger.

The third point, is the Remedie. And that is here set downe. Hastines is a worke of the flesh, or of corrupt nature, and it barres men from the kingdome of heauen: and therefore it is to be auoided.

Contention] There are sundrie kinds of lawfull contention: as contention with the enemie in just warre: contention at the barre with an aduersarie in a just cause: contention in disputation with an heretike: contention in Schoole disputation for exercise, and trialls sake.

Contention is carnall, and finnefull, in respect of matter, and manner. In matter, when men contend for things, for which they should not contend, as the disciples for Primacie. Luk. 22. or when contention is without forgiuing, forbearing, or suffering; and that

in trifling matters. 1. Cor 6:7. Contention likewise is faultie, in respect of manner, when men wilfully defend their own priuate causes, no regard had, whether they be right or wrong, true or false: and by this meanes they often oppugne truth, or justice, or both. Of this kind are the warres of the Rebell in Ireland: the warres of the Spanyard in the low Countries: and the suits of many quarrelsome and contentious persons among vs.

The use. Doe nothing by contention. Phil 2:3. And therefore we must forgiue, put vp, as much as may be, and yeelde of our right.

Seditions] The originall word signifies such dissensions in which men separate one from another: and that is done two waies, either by schisme in the Church, or by faction in the Commonwealth.

Question. Why are not we schismatiks in England, Scotland, Germanie: considering we have dissented and separated our selues, from the Church of Rome? Ans. We indeede have separated our selues, but they of the Church of Rome are schismatikes: because the cause of our separation is in them: namely, their Idolatrie, and their manifold heresies. The case is the like: A man threatens death to his wife: hereupon shee separates. Yet not shee, but he makes the separation: because the cause of separation, and the fault, is in him.

For the auoiding of schisme, and sedition, remember two rules. I. So long as a Church, or people, doe not separate from Christ: we may not separate from them. II. Prou. 24. 21. Feare the King, and meddle not with them that varie, that is, make alterations against the lawes of God, and the King. Indeeede subiects may signifie what

is good for the slate, and what is amisse: but to make any alteration in the estate, either ciuill, or Ecclesiasticall, belongs to the supream Magistrate.

Ennie] It is a compound of carnall grieue and hatred. For it makes men grieue and repine at the good things of others, and to hate the good things themselues. Thus the high Priests of Enuie hated Christ, and all his most excellent sayings, and doings. Matth. 27. 18. At this day, they which have any good things in them, are commonly condemned for hypocrites: and their religion for hypocrisie. All this is but the censure of Enuie.

The use. That we may depart from Enuie, we must loue them that feare God: and loue the gifts and graces of God wherever they be: euen in our enemies.

Murthers] Obiect. I. A plant liues, a beast liues, and man liues: the cropping of a plant, and the killing of a beast, is no sinne: why is it then a sinne to kill a man? Ans. God has given libertie for the two first, and has restrained vs in the latter. Againe, the life of a plant is but the vigour in the iuice, and the life of a beast is but the vigour in the blood. Gen 9:4. but the life of man is a spirit and spirituall substance. Thirdly, man is of the same flesh with man, and so is neither plant, nor beast.

Obiect. II. The Magistrate kills without sinne. Ans. The killing which is in the name of God, by publike reuenge, is not murther. And Paul onely condemnes that killing, when men take the sword, and upon their own wills slay and kill by priuate reuenge.

Obiect. III. Sampson is saide to kill himselfe, Iudg. 16. 30. and he sinned not in so doing. Ans. Sampson was a iudge in Israel, and tooke publike reuenge of his enemies: and in this reuenge he haz-

zarded his life, and lost his life. Though he died in the execution, yet his intent was not to kill himselfe, but onely to take reuenge. Secondly, his example is speciall. For he was in his death a figure of Christ. The words, Matt. 2. he shall be called a Nazarite, are first spoken of Sampson, and then applied to Christ, in whome was verified that which Sampson figured. For as Sampson conquered his enemies more in his death, then in his life: euen so did Christ.

Obiect. IU. For the auoiding of some great danger, or some great sinne, as the deniall of Christ in persecution, men may make away themselues: so said the Donatists. Ans. Death is no remedie in this case, but faith in the promise of God: which is that he will give an issue in euery temptation. 1. Cor 10:13.

The use. Seeing murther is a worke of the flesh: our dutie is by all meanes to preserue both our own, and our neighbours liues. Life is a treasure. For by it we have time and libertie to glorifie God, to doe good to our neighbours, and to save our own soules.

The sinnes of the fourth sort, are against temperance: & they are two: drunkennesse, gluttonie. For the better conceiuing of the nature of these sinnes, we are first of all to consider the right manner and measure of eating and drinking, of which I deliver two rules. I. We may use meate and drinke, not onely for necessitie, but also for delight, Psal 104:15. II. That measure of meate and drinke, which in our experience makes vs fit both in bodie and minde for the seruice of God, and for the duties of our callings, that measure (I say) is fit, convenient, and lawfull. This is a confessed principle in the light of nature.

Drunkennesse then is, when men drinke, either in wine or strong drinke, beyond this measure: so as there followes an intoxication of the powers of the soule. And in the sinne there are two things: excessiue drinking, and the distempering of the powers of the soule.

Gluttonie is, when men in eating, goe beyond the measure before prescribed. This gluttonie, is that, which now a daies is called reuelling, rioting, swaggering. And it is fitly ioyned with drunkennes. For there are men that use to drinke exceedingly, and will not be drunke: and for all this, they are not free from blame: because they drinke out of measure. To be given to drinking, and to loue to sit by the cuppe, when there is no drunkennesse, is a sinne, 1. Tim 3:3.

These sinnes are said to be rise among vs. The manner of many is, to meete together, and to fill themselues with wine or strong drinke, while their skinnies will hold. Afterward they give themselves to dicing, carding, dauncing, singing of ribauld songs: and thus they passe the day, the night, the weeke, the yeare.

But we must be put in minde, to detest, and to flie these vices. Inducements to this dutie are many.

I. Gods commandement. Keep not companie with drunkards, and gluttonous persons. Prou. 23. 20. Be not drunke with wine, in which is excesse. Eph 5:18.

II. The punishment of drunkennes, is plague, pestilence, famine, captiuitie, Isai, 5. 11, 12, 13.

III. The example of the brute beast, that in eating & drinking, keepes measure, and takes no more then will suffice nature. The horse and the asse, may be schoolemasters to many of vs.

IV. If we cannot forsake a cup of wine, or beere, which is not needfull for vs, we shall neuer be able to forsake wife, and children, house and land, for Christs sake. If we have not the command of our selues in a trifle, we may neuer hope for it in waightie matters.

v. There are dangerous effects of drunkennes. First, it destroies the bodie. For it inflames the blood with an vnnaturall heate: and this vnnaturall heate, ingenders vnnaturall thirst, which ingenders immoderate drinking, from where comes dropsies, consumptions, all cold diseases, and death. Secondly, it hurts the minde: for the spirits of the heart and braine (being the immediate instruments of the soule) are by drinking distempered and inflamed: and here-upon arise wicked imaginations, & disordered affections. And thus the deuil in the roome of Gods image, sets vp his own image: and makes the minde a shoppe of all wickednesse. Thirdly, the vile imaginations and affections that are in men when they are drunke, remaine still in them when they are sober: so as being sober they are drunke in affection.

In favor of drunkennesse, it is alleadged that Noahs drunkennes is remembred in scripture, but no where condemned. Ans. While Moses sets downe the foule effects that followed Noahs drunkennesse, he does indeede condemne it. Secondly, his example is noted in scripture, as a warning to all ages following. Thirdly, his sinne may be lessened, though not excused, because he had no experience of wine.

Obiect. II. Ioseph and his brethren, did drinke and were drunke together, Gen. 43. v. last. Ans. The meaning of the text is, that they dranke liberally, or that they dranke of the best together. For the word (shakar) signifies not onely to be drunke in drinking, but also to drinke liberally, or to drinke of the best drinke, Hag 1:6.

Obiect. III. Learned Phisitians, as Rasis, Avicenna, and others teach, that it is greatly for health, to be drunke once or twice in a mons. Ans. As learned as they, teach the contrarie. And we may not doe any euill, or sinne against God, for any good to our selues.

Obiect. IU. It is said to be neighbourhood and good fellowshippe. Ans. It is drunken fellowship. The right fellowship is in the doctrine of the Apostles, prayer, Sacraments, and the workes of mercie.

Thus much of the works of the flesh. Now follows the punishment of thē, of which I cōsider three things. First, a Premonition, in these words, whereof I tell you before, as I also have told you before. Secondly, the designment of the punishment, in these words, shall not inherit the kingdome of God. Thirdly, the designment of the persons, in these words, They which doe such things.

In the Premonition, is set downe the office of all Ministers: and that is, often to forewarne the people of the future iudgements of God for their sinnes. Mich. 3. 8. Isa 58:1. And this may easily be done. For they may know the sinnes of men by experience, and the iudgements of God due to euery sinne, they may finde in the word of God.

Againe, all people are warned by this, often to meditate of the future iudgements of God. Thus did Dauid, Psal 119:120. and Paul, who knowing the terrour of the Lord, was mooued to doe his dutie. 2. Cor 5:11. The old world neuer so much as dreamed of gods iudgements, before they came upon them, and so they perished. Matth. 24. 39.

The punishment of these sinnes is, not to inherit Gods kingdome. Gods kingdome, sometime signifies the regiment of God, whereby he rules all things, in heauen and earth. More specially, it signifies a state or condition in heauen, whereby God and Christ is all things to all the Elect. 1. Cor 15:28. And thus it is taken in this place. And an entrance or beginning to this happie estate, is in this life, when men in their consciences and liues are ruled by Gods word, and spirit. It must here further be obserued, that, not to inioy the kingdome of God, is to be in torment, in hell: because there are no more but two estates after this life: and therefore to be out of heauen, is to be in hell.

The use. I. This must teach vs above all things to seeke Gods kingdome, and to establish it in our hearts: and that we shall doe, if we know the will of God, and yeeld subiection to it, in the duties of repentance, faith, new obedience.

II. The kingdome of God comes by inheritance: therfore there is no merit of Good workes.

The persons which are punished, are such as are doers and practisers of the works of the flesh. Marke the words, not such as have bin doers, but such as are doers. The word signifies a present and a continued act of doing amisse.

The use. Here is the difference betweene the godly man, and the ungodly. The godly man falls into the workes of the flesh, and being admonished thereof, he repents and recouets himselfe: he does not stand in the way of sinners, though sometime he enter into it. Psal 1:1. The ungodly man, when he falls, lies still in his sinne, and heapes sinne upon sinne, and makes a practise of euill.

I. Warning. They which are priuie to themselues of any of the former workes of the flesh, must bewaile their offences, and vtterly forsake them. For if we be found doers of any one worke of the flesh, there is no hope of salvation.

II. Warning. They which have turned to God from the works of the flesh must be constant, and take heede of going backe, least they loose the kingdome of God.

22 But the fruit of the Spirit, is loue, ioy, peace, long-suffering, gentlenes, goodnes, faith, 23 Meeknes, temperance: against such there is no law.

For the better obseruing, and the more easie vnderstanding of the rule in the 16. v. Walke in the spirit, Paul here sets downe a Catalogue of the works of the spirit. In the Catalogue, I consider three things, the propertie of the workes of the spirit, in these words, The fruit of the spirit: the kinds of works, and they are nine: the benefit that comes by them, in these words, againstsuch there is no law.

The fruit of the spirit] It is the propertie of the workes of Gods spirit in vs, to be called the fruits of the spirit. And by this, much is signified: namely, that the Church is the garden of God. Cant. 4. 16. that teachers are planters and setters. 1. Cor 3:9. that believers are trees of righteousnes. Isa 61:3. that the spirit of God is the sappe and life of them: and good workes and vertues, are the fruits which they beare.

In that the works of the spirit, are called fruits therof, hence it followes, that there are no true vertues, and good affections, without the grace of regeneration. The vertues of the heathen, how ex-

cellent soeuer they seemed to be, were but shadowes of vertue, and serued onely to restraints the outward man, and no further.

Againe, here we see the efficacie of the spirit, which makes men fruitful or bearing-trees of righteousness. Psal 1:3. indeed trees that beare fruit in their old age. Psal 92:14. Here we have cause to cast downe our selues. For the most of vs, are barren trees, that beare no fruit, but the bad fruits of the flesh: and therefore we may iustly feare the curse that God laid upon the figgetree. Luk 13:7. and looke every day to be stocked vp. Matth. 3. 16.

Againe, good workes are made acceptable to God euen by his grace; and therefore they are called the fruits of the spirit: and hence it is that they are acceptable to God. Rom 15:16. We that are by nature wild branches, must be taken out of old Adam, and set into Christ: and after our incision draw a new sappe and life from Christ, namely, his spirit, and then our actions shall be fruits of the spirit, and consequently acceptable to God.

Lastly, hence it followes, that free will of it selfe is like a dead or rotten peece of wood, and that it beares no fruit, but as it is quickned by the spirit Ioh. 15. 5.

Thus much of the propertie: now follow the kindes of the workes of the spirit.

Loue] It may be demaunded, how it is a fruit of the spirit? Ans. First, the spirit of God workes faith, then regeneration, then loue. 1. Tim 1:5. Loue follows faith: because we must know first that we are loued of God, before we can loue God. 1. Ioh. 4. 19. And loue follows regeneration: because till the will and affections be changed, there is no place for loue. The Papists then erre, who teach, that the first act of loue, that is, the inclination to loue God

and man aright, is in nature, and that the second act, namely, the exercise of loue is, from the spirit. Againe, they erre in that they teach that Charitie or loue is the formall righteousness of a Christian. For it is a fruit that follows regeneration.

The loue here mentioned, is either of God, or of man. The loue of God, is an holy affection, whereby we loue God in Christ for himselfe. There are three speciall signes, whereby it is discerned, I. a desire of fellowship with God, and Christ, and the holy spirit: and therefore to be much and frequent in the use of the word, and prayer: because in the word God speaks to vs, and in prayer we speake to him. II. To loue the word of God above all earthly treasure: and to tread our own wills under foote, and to desire that Gods wil may be preferred in all things. 1. Ioh. 2. 5. There are many houses among vs, where the cards and tables are walking, but the Bible is seldome, or neuer seene. And this argues the want of loue. III. The loue of them that loue God and Christ.

The loue of our neighbour, is to loue him simply, in, and for the Lord, and for no other by-respect. The signe of this loue is, to loue not in word, but indeede. And this is to loue indeede, to shew loue, and to do good (when we are wronged and abused) to them that wrong vs, and abuse vs.

Ioy] Ioy is twofold; ioy of glorie after this life, and the ioy of grace in this life: and it stands in three things. The first is, to reioyce in the true acknowledgement of God, that he is our god, and reconciled to vs in Christ. The second is, to reioyce in the worke of our regeneration. The third is, to reioyce in the hope of eternall glorie.

This ioy of grace has a double fruit. First, it moderates all our sorrows, and makes vs reioyce in the midst of our afflictions. 1. Thess 5:16. Secondly, it causeth men to reioyce at the good of their neighbours. Rom 12:15. And this ioy is here meant specially. For ioy is here opposed to enuie, and emulations.

This fruit shewes, that we are most of vs bad trees. For the ioyes of the world be for the most part in iniquitie, and in the workes of the flesh. And it is our common sinne not to reioice, but to pine away with griefe, as Cain did, when we see Gods blessing upon our brother.

Peace] It is a care and desire to maintaine concord, as much as may be, if it lie in vs. Rom 12:18. It is an excellent vertue. For the kingdome of God stands partly in peace. Rom 14:17. For the maintenance of peace, obserue two rules. I. Neither take offence, nor give offence. Abraham chose rather to lose his right, then to offend Lot. Gen. 13. and so did Christ. Matth. 17. 27. II. Seeke to edifie one another, either doe good, or take good. Rom 14:19.

Long-suffering] is to moderate our anger, and desire of reuenge when many and great wrongs are done to vs. It is an excellent fruit, but it takes very hardly in these parts. For our manner is, a word and a blow: a word and a stabbe: a word and a writte.

Set and sow this plant in the furrows of your hearts, and that the weed of revenge not overgrow it, use these remedies. 1. God's commandment forbids rash anger (James 1:19), for it is a degree of murder. 2. The example of God, who is slow to anger: and of Christ, who is meek and lowly (Matthew 11). 3. All wrongs done to us by men come by God's providence, to which we are to subject ourselves. 4. The goodness of God, who forgives more to us, than

we can forgive. 5. There is danger of God's anger, for unless we forgive, we are not forgiven, and we crave forgiveness, as we forgive. 6. It is the duty of love to suffer and bear (1 Corinthians 13). 7. It is a point of injustice, to revenge ourselves, for then we take to ourselves the honor of God; and against all equity, we are both the parties, and judge, and witness, and all. 8. We are often ignorant of the minds of men, in their actions, and of the true circumstances thereof: and so may easily be deceived.

Objection 1: Anger is a sudden affection: therefore it cannot be ruled. Answer: Means are to be used beforehand, when we are quiet: then shall we better restrain it.

Objection 2: It is hard for flesh and blood to do this. Answer: We are more than flesh and blood, for we have the Spirit of God, else we are but hypocrites.

Gentleness: Gentleness is to give good speech, and to show good countenances, even to them that wrong us, and abuse us, without any mind, or desire to revenge (Romans 12:14; Ephesians 4:32).

The courtesy of the world, in the cap and the knee, and all the compliments of humanity, is commonly severed from good affection: and it is often the mask of enmity: and therefore it is but a work of the flesh. Right courtesy is with an honest heart, to bless when we are wronged.

Goodness: It is a virtue, whereby we communicate to others, the good things that are in us, for their good and benefit. It is prescribed by Paul in other terms, when he says, Communicating to the necessities of the saints (Romans 12:13).

Question 1: What are we to communicate? Answer: The gifts of our mind, our temporal goods, indeed our lives too, if need be (1 John 3:16).

Question 2: Why are we so to do? Answer: We are members all of one body; and we are members one of another (Ephesians 4:25). And it is God's pleasure, that men shall be instruments of good mutually one to another.

Goodness respects either the body, or the mind. Goodness concerning the body has many actions: as to feed the hungry, to give drink to the thirsty, to harbor the harborless, to clothe the naked, to visit the sick, and them that are in prison (Matthew 25:35-36), to bury the dead (2 Samuel 2:5), lastly, to lend freely and liberally, to such as be decayed and impoverished (Deuteronomy 15:7).

Goodness concerning the soul, is to endeavor, partly by counsel, and partly by example, to gain the soul of our neighbor to God: and it stands in four actions: to admonish the unruly, to comfort the distressed, to bear with them that are weak, and to be patient towards all (1 Thessalonians 5:14).

Goodness is hard to be found in these days among men: the common practice is according to the common proverb, Every man for himself, and God for us all. The study of men is, how to gather goods, honors, riches, for themselves, and for their children: and the common good is not aimed at. Good orders hardly take place, as namely, the order for the poor; and the reason is, the want of goodness in us. If any profess any show of goodness more than the rest, they are sure to be despised and reproached at every hand: and this shows that there is little goodness among men.

Faith: First, we are here to understand faith towards God, which is to believe the remission of our sins, and our reconciliation with God in Christ.

This faith is common to all among us: yet is it but a false, dead, and ceremonial faith, in many men. Reason 1: Faith comes by the hearing of the word of God preached (Romans 10:14), but this faith in many is conceived without preaching: for they say, they believe their salvation by Christ, and with all they live in the perpetual neglect or contempt of the public ministry. 2. True faith is joined always with the exercises of invocation, and repentance: yet in many among us, this faith is without any conversion or change of heart and life: and therefore it is but a dead faith. 3. True faith is mixed with contrary unbelief, so as they that believe, feel in themselves a want of faith, and much unbelief. But there are many among us that say, they perfectly believe, and that they never so much as doubted in all their lives. Now such a faith, is a vain persuasion. 4. Many that boast of their faith in Christ, want faith in the providence of God, touching food and raiment. And that is manifest, because they use any unlawful means to help themselves: now if their faith fails them in a smaller point, it cannot be sound in the greatest of all.

Secondly, by faith is meant faith towards men, and that stands in two things. One is, to speak the truth from the heart: the other is, to be faithful and just in the keeping of our honest promise, and word.

This faith is a rare virtue in these days. For the common fashion of them that live by bargaining, is, to use glossing, facing, soothing, lying, dissembling, and all manner of shifts. And with many it is a confessed principle, that there is no living in the world,

unless we lie and dissemble. They that deal with merchants shall hardly know what is truth, they have so many words and so many shifts. In this respect, Christians come short of the Turks, who are said to be equal, open, and plain dealing men, without fraud, or deceit.

Our care therefore must be to cherish, and maintain among us, the virtue of faith and truth. Reasons: 1. God's commandment: Put away lying, and let every man speak the truth to his neighbor (Ephesians 4:15). 2. By truth we are like to God, whose ways are all truth: who hates a lying tongue (Proverbs 6:17), whose Spirit is the Spirit of truth. 3. Liars bear the image of the devil; he is the father of lies (John 8:44); so often then as you lie, you make your tongue the instrument of the devil. 4. Eternal punishment in the lake that burns with fire and brimstone (Revelation 22:15). Here mark, that liars are entertained at the same table with murderers and thieves: and the liar never goes unpunished (Proverbs 19:5). 5. To speak the truth from the heart, is a mark of God's child (Psalm 15:2). And he whose faith fails towards men, shall much more fail towards God.

Meekness: The same in effect with long-suffering. The difference is, that meekness is more general, and long-suffering is the highest degree of meekness.

Temperance: It is the moderation of lust and appetite, in the use of the gifts and creatures of God. For the better practicing of this virtue, remember these four rules.

1. We must use moderation in meats and drinks. This moderation is to eat and drink with perpetual abstinence. And abstinence is to take less, than that which nature desires, and not more. And

that measure of meat and drink, which serves to refresh nature, and to make us fit for the service of God and man, is allowed us of God, and no more.

2. We must use moderation in our apparel. And that is, to apparel ourselves according to our sex, according to the received fashion of our country, according to our place and degree, and according to our ability. Here the common fault is to be out of all order: for none almost know any measure. Every mean person nowadays will be a gentleman, or gentlewoman.

3. We must use moderation, in getting of goods: and that is, to rest content, if we have food and raiment, for ourselves, and them that belong to us (1 Timothy 6:8). Here is our limit; we may not desire to be rich (verse 9). The king himself must not multiply his gold, and silver (Deuteronomy 17:17), and yet has he more need of gold and silver, than any private man.

4. There must be a moderation in the spending of our goods: contrary to the fashion of many that spend their substance in [reconstructed: feasting], and company, and keep their wives and children bare at home.

Against such there is no law: Here Paul sets down the benefit that comes by the former virtues. The words carry this sense: Against such virtues, and against persons endued with such virtues, there is no law. And that for two causes. One, there is no law to condemn such. Secondly, there is no law to compel them to obey: because they freely obey God, as if there were no law.

Mark then the condition of spiritual men. They are a voluntary and free people, serving God freely, without constraint. So as if Christ would not give to them life everlasting, yet would they love

him, and desire the advancement of his kingdom. On the contrary, if there were no hell, and God would not punish adultery, drunkenness, blasphemy, etc. with eternal death, yet would a Christian man abstain from these things: because he knows that they displease Christ, and he is governed with another Spirit, to which they are contrary.

Also these words are a reason of verse 16. There is no law against them that do these things: therefore walk in the Spirit.

24 For they that are Christ's, have crucified the flesh, with the affections, and lusts.

The scope: In these words, Paul proves that which he said immediately before, namely, that there is no law against spiritual men. And of this he gives a double reason. One is, spiritual men are Christ's: therefore there is no law against them. The second is this: that is crucified in spiritual men, which the law condemns, namely, the flesh, with the affections and lusts: therefore there is no law to condemn the spiritual man.

In the words, I consider three points. The first is, What is a Christian? Answer: A Christian is one that is Christ's (says Paul). And he is Christ's five ways. 1. By the right of creation. And so are all men. 2. By right of redemption (1 Corinthians 6:19). 3. By the free gift and donation of God the Father (John 17:11): this donation is begun in the eternal election of God, and it is accomplished in our effectual vocation. 4. By propagation: for all true believers spring out of the blood of Christ, and are of his bone, and of his flesh, as Eve was of the bone and flesh of Adam. 5. By our donation in baptism, in which we consecrate ourselves to God and to Christ.

The application: This must teach us to resign ourselves to Christ, and to suffer him to reign in our hearts: and to take the yoke of the Gospel upon us. But alas, it is far otherwise with many of us. For some live in the transgression of the very law of nature, so far are they from observing the Gospel. Others think it sufficient to follow the teaching of nature. If they worship God in some general manner, if they live peaceably, and hurt no man, and mean well (as they say) then all is well: and the doing of further duties, is reputed curious preciseness. And such persons usually reduce religion to the practice of nature. They will be saved by faith: but their faith is nothing else but fidelity. They say they worship God, but this worship is nothing else, but their good meaning, and their good dealing. These men are content that Christ shall be theirs: but they will not be Christ's, and suffer him to have a lordship over them.

2. If you be Christ's, then commend your soul, and life, and all that you have, into the hands of Christ. This was the practice of David (Psalm 22), of Christ upon the cross, of Paul (2 Timothy 1:12). And this practice is the only way to obtain safety and protection. For Christ no doubt will keep his own.

3. Comfort: If you be Christ's, he will care for you, and nothing shall be wanting to you that is for your good (John 17:24; Romans 8:33). Therefore remember this lesson, Never grieve too much, never care too much, never rejoice too much in the things of this world. If you were at your own disposing and finding, it were somewhat: but there is one that cares for you, namely Christ.

The second point to be considered, is, what is the flesh? Ans. It is the corruption of the whole nature of man. For the right conceiving of this, we must make a distinction of three things, Mans

nature, the faculties of nature, and the corruption of both, which corruption has two parts: the losse of the image of God, and a pronnes to all wickednes. Moreouer, this distinction must be without separation of nature from faculties; or of corruption from either: so as we may say truly, that the nature, and the powers of the soule of man, are corrupted.

In the flesh are two things. Affections, and Lusts. By affections, vnderstand inordinate affections, which shew themselues and beare sway in carnall men, as anger in Cain, loue of pleasures more then of God, in the men of the last times. 2. Tim 3:3. immoderate sorrow in Ahab, when he could not obtaine Naboths vineyard. 1. King. 21. 4.

Lusts are inordinate and infatiable desires after the things of this world, as riches, honours, pleasures, &c. of this sort are couetousnes, gluttonie, pride, the lust of the flesh, &c.

The use. By this we see what a Carnall man is, namely, one that is carried away with some inordinate affection, or some inordinate lust. Herod did many good things at the aduise and motion of John Baptist, whome he reuerenced: yet was he a carnall man. For he was possessed with an inordinate loue of his brothers wife. Iudas a disciple of Christ, yet a carnall man: because he was carried away with the inordinate lust of couetousnes.

The third point, is touching the office of a Christian man. And that is, to crucifie the flesh, with the affections, and lusts. For the better conceiuing of this, Crucifying must be distinguished. It is either the action of Christ, or our action. Crucifying, which is the action of Christ, is threefold. The first is, upon the crosse, where Christ stood in our roome, and bare the burden of our sinnes, and

made an Expiation of them. In this respect we are said to be crucified with him. Gal 2:19. The second is, in vs, when Christ conuaies the vertue of his death into the hearts of them that are ioyned to him, for the causing and effecting of the death of sinne. The third is, in baptisme whereby Christ seales the two former to them that believe. Rom 6:6.

The crucifying, which is our action, is nothing els but the Imitation of Christ crucified, on this manner. He was first attached: so must we bring our selues into the presence of God. He was arraigned: so must we set our selues at the barre of Gods judgment. He was accused: so must we indite and accuse our selues of our own sinnes, at the barre of Gods judgment. He was condemned: and so must we judge our selues, that we be not judged of the Lord. After judgment, we must proceede to execution of the flesh: and that is to use meanes to crucifie it: and they are three. The first is, by faith to applie to our selues Christ crucified: and that is to believe not onely that Christ was crucified for vs, but that we also were crucified with him. Where this faith is, sinne shall no more have domion. The second is, to beate downe the flesh by the sword of the spirit: and that is done, by a serious application of the commandements, and the threatnings of God, to our seuerall affections and lusts. The third is, to flie the occasions of euery sinne, and to cut off the first beginnings of euill.

The use. This doctrine serues to condemne the drowsie Protestants of our time, who professe Christ without making any change in life, and conuersation. For they are Saints in the Church, but in their common dealings they are as worldlings.

II. Secondly, they are here reprooued, that have many good gifts of God in them, and yet neuer proceede to a thorow reformation. For they use to cherish in themselues naughtie affections, and damnable lusts. There is some one sweete sinne or other, that they cannot abide to crucifie.

III. They also are to be blamed, that cannot abide to heare their own particular sinnes, to be noted, and reprooued. They are vncrucified and vnmortified persons. And the word of God is the sword of the spirit that serues to kill and destroy the flesh.

IV. In afflictions be content, and quiet. For we ought to crucifie the affections, and lusts of our flesh: and because we faile in this dutie, therefore God himselfe takes the worke in hand: and he will crucifie our corruption by his chastisements.

Further, of this dutie of crucifying the flesh, there are three points to be considered. I. The time when this action must beginne; namely, in our baptisme, or first conuersion. Therefore Paul says, they that are Christs, have crucified, &c. II. What must be crucified? Ans. The whole flesh, with euery inordinate affection and lust. This makes against them that flie and detest some few sinnes, and runne headlong into others. III. What is crucifying? Ans. In it are two things, the restraint of the exercise of sinne, (which is in part in ciuill men,) and the killing of Originall corruption, in all the parts and branches thereof. And that is done, when we doe not onely mourne for our corruptions, but also hate and detest them in our selues.

25. If we liue in the Spirit, let vs also walke in the Spirit.

In these words is contained, the last reason of the rule of good life before mentioned, in the 16th verse. For the understanding whereof, two things are to be considered, what it is to live in the Spirit? and what to walk in the Spirit? Touching the first: Life is twofold: created, or uncreated. Uncreated life, is the life of God. Created is that which pertains to the creature. And this is either natural, or spiritual. Natural life, is led by natural causes and means, as by meat, drink, clothing, breathing, and such like. Spiritual life, is by, and from the Spirit. Of this there be two degrees. The first is, when the Spirit of God takes up his habitation in man, and with all governs all the powers of his soul, by putting into the mind, a new light of knowledge, into the will and affections, new motions, and inclinations, whereby they are made conformable to the will of God. The second degree of spiritual life is, when the Spirit dwells in man, and governs the powers of the soul, and further does sustain the body, immediately without natural means (1 Corinthians 15:44). It rises again a spiritual body, that is, a body living in the second degree of spiritual life, not being sustained by means, but immediately by the eternal sustentation of the Spirit. The first of these degrees is in this life, the second after this life, in, and after the last judgment, when body and soul shall be reunited. And of the former, this place is to be understood.

To walk in the Spirit is, first, to savor the things of the Spirit (Romans 8:5, 7). And that is, to mind, wish, like, desire, and affect them; or, in a word, to subject a man's self to the law of God, in all the powers and faculties of the soul. For the things revealed in the Law, are the things of the Spirit, which Spirit must at no hand be severed from the word. Secondly, to walk in the pathway of righteousness, without offense either of God or man (Psalm 143:10).

Thirdly, to walk not stragglingly, but orderly by rule, by line, and by measure. For so much the word [walk] imports, in the original; as if Paul should have said, Let us, while we live in this world, not only endeavor to do some one, or some few good actions, but in the course of our lives and callings, order ourselves according to the rule and line of the word of God.

The application: This text in the first place, cuts off the shifts and excuses of sundry persons in these days, who profess themselves to be the children of God, and yet for their lives, are much to be blamed, because they lead them not according to the Spirit, but according to the flesh. And these persons, whatever they say, do indeed and in truth, deceive themselves, and are quite destitute of God's Spirit. For if they lived in the Spirit, they would also walk in the Spirit; it is not an idle Spirit in any, but it will show and manifest itself, in a holy and orderly conduct. You will say; If such persons have not the Spirit of God, what other Spirit have they? Answer: If their life be bad, they have an unclean Spirit dwelling in them: and the god of this world has blinded their eyes, and makes them so that they cannot see the right way wherein they should walk (1 Corinthians 4:4).

Again, we learn from hence, a true and a pregnant sign, whereby to discern, whether any man has in his heart the Spirit of God or not. The life of a man will discover and proclaim to all the world, before God, men, and angels, what himself is. If a man in the course of his life and calling be godly and virtuous, leading his life according to the will and word of God, in an honest and careful endeavor, though he fail in some particulars: whatever the world thinks of him, he is the man that is endowed with the Spirit of God.

Lastly, this teaches, what is the office of all Christian people, namely, to walk in the Spirit, that is, to frame and order the whole course and tenor of their lives, according to the line and square of God's word and Spirit. A motive to which duty may be that fearful threat pronounced upon those, that turn aside, and walk in their own crooked ways (Psalm 125:5).

26. Let us not be desirous of vain-glory, provoking one another, envying one another.

The scope: From this 26th verse, to the 11th verse of the chapter following, Saint Paul handles the second rule, which he had propounded in the 13th verse of this chapter: By love serve one another. In the handling whereof, he first labors to take away the impediments of love: and then he sets down the manner, how the rule is to be observed. This 26th verse is a rule, the end whereof, is to remove the impediments of love.

In this verse four points are especially to be considered. First, what the desire of vain-glory is? Answer: It is a branch of pride, which makes men to refer all they have, or can do, to their own private glory, and advancement. For better understanding whereof, consider a little the excuses that men have, for the defense, or excuse of this sin.

1. Excuse: Vain-glory in effect is no more, but the seeking of men's approbation, which may lawfully be done. Answer: To seek the approbation of men, is no fault, so that it be sought in a good manner. The right manner of seeking the praise of men, is this: A man must in this life pass through three judgments; the judgment of God, of his own conscience, and of his neighbor: and the order of going through them, is, in the first place, he must seek for the

judgment and approbation of God: in the next, his own: and in the last, his neighbor's. Now the vain-glorious man takes another course, first and principally aiming at the glory and good liking of man, having small or no regard of the two other.

2. Excuse: There is a good boasting, which David used, and that we may lawfully use (Psalm 7:8). Answer: Boasting is either lawful, or unlawful. Lawful boasting is in the Lord, when, being urged and compelled, we confess the good things that are in us, to God's glory. Of this read at large (2 Corinthians 11). Unlawful is, when men ascribe the gifts that they have of God, to themselves: or having gifts, do arrogate more to themselves, than indeed they have: or in a word, do so esteem of their gifts, as if they had not received them from God. And this is a damnable boasting.

III. Excuse. Gods blessings we may seeke for: and what are glorie and honor, but the blessings and gifts of God? Ans. There are two degrees of honor. The first is, the honor that euery man has in his place and calling. For euery calling ordained by God, has a glory annexed to it: which being the gift of God, it may be both sought for, and enioyed. The other degree, is that which is above a mans place and calling, and that ought not to be sought for. Euery person must content himselfe with the honor which is sorted to his calling. Neuerthelesse, if God give greater honor, he may accept it, but where God gives it not, there it must not be desired. It remains therefore, that vaine-glorie is a branch of pride, wherein men principally referre all there studies, counsels, indeauours, and gifts, to the honouring and aduancing of themselues.

The next point to be considered is, why he admonishes the Galatians of vaine-glorie? Answ. The Galatians were men of vnderstanding and knowledge, and were adorned with many excellent

gifts. Now, they that have received good gifts of god, many times are most vaine-glorious, 2. Cor 12:7. Math. 6. 5. And whereas all other vices feed upon that which is euill, this vice of vaine-glorie, feeds upon good things. For a man sometimes will be proud, euen because he is not proud.

A third point to be considered, is, where vaine-glorie is to be found? Ans. It is no rare matter, for it is a common vice, and spreads it selfe farre and wide. Some there are, which neuer lift vp heart nor hand to God at home, and yet the same persons in the publike assemblies, will make as though they praied with great deuotion. And what is the reason hereof but this, that they are carried with a spirit of pride and arrogancie, seeking the commendation of men that behold them, rather then to approoue their hearts and consciences to God. Of another sort are those, that have been old and ancient hearers of the word, who notwithstanding, doe little, or not at all profit, either in knowledge, or in good life: and the cause is not in the Gospel, or in the dispensers of it, but in themselves: because they receive not the Gospel for it selfe, but for the praise and commēdation of men, and for the credit & account they are in, by reason of Christian profession.

The last thing, is the remedie of pride and vaine-glorie; which is the rather to be thought upon, because it is a great impediment of Christian loue. This remedie consists partly in meditation, and partly in practise.

Remedies in meditation, are these. 1. God resists all proud persons, and gives grace to the humble. 1. Pet 5:5. the reason is, because the vain-glorious man, seeking himselfe and not god, robbes God of his honor. Thus the proud Pharisie exalting himselfe above the poore Publican, went away lesse justified, that is, not ap-

prooued of God, as the Publican was. 2. It is the worke of the deuill, to puffe vp the mind with selfe-liking, and conceit, that thereby he may worke mans perdition. Gen 3:5. But God works contrarily: for he therefore abass men, that he might in his good time, the more exalt them. 3. There is no religion in that heart, that is wholly bent to seeke the praise of men. Ioh. 5. 44. And the man that desires to be talked of, and admired by others, dos thereby in effect give notice to all the world, that his heart is not sound in the sight of God.

Remedies consisting in practise, are: first, an indeauour to acknowledge the great Maiestie of God, and withall our own basenesse, and vilenesse before him. 2. We ought to ascribe all good things we have, or can doe, to God alone, and nothing to our selues. For in all that befall vs, God is the principall agent, our selues are but tooles and instruments in his hand; by right therefore the commendation belongses to him, and not to vs. 3. In all actions and duties of religion, first we must indeauour to approue our selues to God, and the next place is to be given to man, not contrariwise. 4. when we are reviled we must rest content; whē we are praised to our faces or otherwise we must take heed. For then Satan standes at our right hand to puffe vs vp, and consequently to ouerthrowe vs. It is a true saying, that Temptations on the right hand are far more dangerous, then those on the left. In the fift place, Pauls reason to dissuarde from this sinne, is taken from two euill fruits of it, Contention, and Enuie, prouoking one another, envying one another. Men that are ambitious, if they be crossed in their courses, grow contentious, if they prosper in the world, then are they enuyed by others. Read for this purpose the historie of Samuel and Saul, 1. Sam. 15. Seeing then vaine-glorie has so badde

fruites issuing from it, it must teach vs to abhorre and detest it with all our hearts, and on the contrarie to seeke by all meanes possible to preserue and maintaine loue in the whole course of our liues.

FINIS.

EPISTLE DEDICATORY TO SIR BASSINGBURNE GAUDY



Right Worsh. hauing been licensed some yeare agoe (according to the auncient laudable custome of the Uniuersitie) to interpret S. Pauls Epistles: and then earnestly intreated by M. Perkins his Executor, and others his friends, (which had some interest in me) to supplie that which was defectiue in his Commentarie upon the Galatians: ouercome at the last by their importunitie, I vndertooke the busines, making triall of my simple facultie in this short Chapter, which I have here according to my poore talent, finished: Yet not daring to publish it to the view of the world, without pr[•]mising somewhat in way of excuse for my boldnes. For if Hirtius or (as others thinke) Oppius, being importuned by his friend to continue the Commentaries which Caesar left vnfinished, durst not presume to make a Supplie, without making first an Apologie for himselfe, for attempting to take in hand so great a taske, seeming therein to compare with him who was incomparable: just cause have I to excuse my selfe for this my bold attempt, in vndertaking to equall him who in the judgment of all (save such, as esteeme of Writers by tale and not by touch) is so substantiall, concise, exact, methodicall, that (as it is said of Caesar) he has discouraged wise men from writing. But seeing J

doe not in the vaine confidence of mine own sufficiency, or exactnes of the worke, proclaime a chalenge to all mens censures: nor yet take upon me (as some have don in other writers) so to carry the Author along that the Reader shall not perceiue but that he is still reading him, nor know where he ends, or where I beginne (for that being impossible to attaine, were follie to attempt:) but oenly to finish that which otherwise should have bin imperfect, to satisfie the request of my friēds, & to helpe forward the Lords building, though not as a master builder with hewen stones, or polished Saphirs: yet as a seruer and vnderlabourer as it were with a handfull of rubbish. I hope I shall obtaine (at least) this favorable construction, to be thought as farre from vanitie herein, as my conscience does witnesse with me I did it in simplicitie, and without affectation of singularity. And if it were no presumption in Gillebertus to finish Bernards Sermons upon the Canticles, nor in Clichtoveus to supplie foure bookes which were wanting in Cyrils Commentaries upon John, nor in Wolfius, Reuterus, and other moderne writers, to continue the Commentaries of Martyr, Zanchius, &c. but rather workes worthie great commendation, and deseruing well of the Church of God: I trust it will not be imputed to me as a vice, which in others is accounted as a vertue. Further, if I shall seeme to any with the vnskilfull limmer to have ioyned humano capiti, cervicem equinā, in that I exceede as much the other part in prolixitie, as! come short of it in dexteritie, I hope I shall the more easily obtaine pardon, considering it was my first draught, not hauing taken pensill in hand before: and seeing the worke which I was to finish was caput Veneris, the faire face of Uen[••]s, I chose rather (because I could not hit of the just proportion which J aimed at) to exceede measure a little, then to be de-

fectiue: thinking thereby to sute them the better, seeing beautie or fairenes (to speake more properly) consists only in greatnes, as the Philosopher says. And some perhaps may think that it falls out well, in that I have given it more bodie, because it had lesse spirit. But what others thinke or say (for as in other things, so in this, lookers on will have their words) it skills not, so I may have the approbation of the godly and well affected Reader: especially your Worshipfull [••]tronage, to whome I humbly commend it, as the first fruits of my labors, a simple floure growing in a schollars garden: desiring it may be suffered to grow either in the shadow or sunneshine of your protection, that so of the godly it may be better accepted, and of the caterpillar the lesse touched: (those I meane which will correct the Uerbe before they vnderstand the Nowne, condemning that which they ought rather to commend, at least which they cannot amend.) Uouchsafe therefore Right Worsh. to receive this poore present, as a pledge of my unfained loue, and humble dutie: and a testimonie of my thankfulness to God for his manifold graces of prudence, justice, sobrietie, meekenes, humilitie, liberalitie, bestowed upon you, especially your loue of his truth, and continuall meditation in his word: which was the thing that mooued me, (all by-respects s[•]t aside) to offer this Commentarie to your view, and to have it graced with your countenance: that by this meanes I might the more stirre vp and kindle (if it were possible) your loue and liking of the word, by adding fewel to the fire, and oyle to the flame. It is recorded of Theodosius the second, that he writ the New Testament ouer with his own hand: and of Alphonsus King of Spayne and Naples, that he read the Bible 14 times ouer with the ordinarie Glosse, (the best helpe he had in those daies.) And J doubt not but that you will peruse this exposi-

tion at your leisure, and still continue to reade the holy Scripture as hetherto you have done, and so be answerable to that which is voiced of you, and to that extraordinarie commendation which your faithfull Pastour has often given of your diligence and dexteritie in that behalfe. Now let me adde this one thing, that though there be not the like efficacie in a dead letter, that is in a liuely voice, yet the bare reading of the Scripture is of great and singular use, which may appeare by this, that it is so often commanded by pre[•]pt, & so highly commended by the practise of the Saints; and so straightly forbidden, as by cruel Antiochus, so by the Romane Antichrist: neither dare I denie but that God has and does use it, not onely as a meanes of edification, but also of working the conuersion of many of his seruants, as Augustine confesss of himselfe, that he was conuerted by reading, that place in Paul Rom 13:14. conuerted (I say) not as a heretike onely which is reclaimed from his erronious opinions, but as a lost sheepe which is reduced and brought home from the error of, his way. Notwithstanding, in reading the Scripture to goe alone is not so safe: a guide therefore is necessarie (as the Eunuch confesss) which may be as the Mercurialis statua, to point a man to the right way. And this guide is either the outward, or the inward guide: the outward guide (I speake of reading onely) is a Commentarie, especially such a one as a sanctified spirit has much breathed upon: seeing it is the best learning the Theorick of him which is skilfull in the Practicke. The inward guide, is the spirit of Reuelation, which dwells onely in a humble, docible, and obedient heart, which whosoever brings has apromise that he shall know the truth, Ioh. 7. 17. and vnderstand the secrets of God, Psal 25:14. and without which the Scriptures are but as a Riddle or a clasped booke. For the full and perfect

knowledge of the word consists (as Epiphanius says) in vnderstanding, and feeling, that is, not in bare speculation onely swimming in the braine, but in a sensible saving knowledge sinking into the affections of the heart: and by this latter the comfortable meaning of the Scripture is better vnderstood, then by all the speculations of the most curious Skep[••]kes: as the sweetnes of honie is better knowne in a moment by him that tastes it, then by those that spend many houres in the contemplation and discourse of it.

But I forget my selfe very much in taking upon me to read a lecture to such an exercised scholler in the booke of God. Therefore without further insinuation either for pardon for my boldnes, or acceptance of my paines, I commend you to God, and to the word of his grace, which is able to build you further, and give you an inheritance among all them which are sanctified. From Emanuel Colledge. August. 13. 1604.

A louer of your Worships vertues, in all dutie to command,
RAFE CVDWORTH.

CHAPTER 6



1 Brethren, if a man be fallen by occasion into any fault, you who are spiritual, restore such a one with the spirit of meekness, considering yourself, lest you also be tempted.

The Apostle having finished the first part of the instruction, touching the faith of the Galatians in verse 12 of Chapter 5, in verse 13 he comes to the second part, touching good life, which continues to verse 11 of Chapter 6, in which he first propounds the sum of his doctrine in verse 13. Secondly, he makes particular declaration thereof. In the sum of his doctrine, first, he sets down the ground of all good duties, which is, their calling to Christian liberty. Secondly, two rules of good life. The first, that we must not use our liberty as an occasion to the flesh; which is illustrated and handled in particular, from verse 16 to verse 26. The second, that we must serve one another in love, which is amplified from verse 26 to verse 11 of this chapter. In handling whereof, he first removes the impediments of love, as vainglory, envy, etc., in verse 26. Secondly, he prescribes the manner, how it is to be observed and practiced, by sundry special rules: the first whereof is contained in this verse 1, where we may observe these two general points. First, the duty prescribed. Secondly, the reasons to urge the performance thereof. The duty is, the restoring of our brethren: where we are to consider

four things. First, the duty itself, restore. Secondly, the persons who are to be restored, they that are overtaken by any offense. Thirdly, the persons that must restore, those that are spiritual. Fourthly, the manner how, in the spirit of meekness.

For the first, the duty is set down in the word restore, which in the original signifies, to set a joint, or bone, that is broken; so as it may become as strong and sound, as ever it was: so the word is used (Matthew 21:16).

By this we learn sundry things. First, that it is the nature of sin, to set all things out of order. It was the sin of Achan that troubled the Jews (Joshua 7:25). It was the sin of Ahab that troubled Israel (1 Kings 18:18). The sin of false apostles that troubled the Galatians (Galatians 5:10). Nay, it drives men beside themselves, as appears in the example of the prodigal son, who repenting of his sin, is said to have come to himself (Luke 15:17). Small sins are like slips and slidings, whereby men fall and hurt themselves, but great sins are like downfalls: for as they wound, lame, disjoint, or break some member of the body; so these do wound and waste the conscience. Therefore as we are careful for our bodies, to avoid downfalls; so ought we to be as careful, nay a thousand times more careful for our souls, to take heed of the downfall of sin, or falling away from grace. And as we shun an icy or slippery place, for fear of sliding and falling: so ought we to shun the smallest sins, and the least occasions of sin, for fear of making a breach in conscience. Secondly, I gather hence, that sinners are not to defer their repentance: nor those that are to admonish, their reproofs: for sinning, is the breaking of a bone, or disjuncting of a member: and reproof, is the setting of it in order again. Now the sooner a bone newly broken, or out of joint, is set, the sooner it is restored to its right

frame, and cured: so, the sooner a man after his fall is admonished, the sooner and more easily shall he be able to recover himself. Thirdly, this shows, that it is a point of great skill, to bring a soul in order and frame again. There is great dexterity required in setting of a bone, and surgeons find it a matter of great difficulty, to set a joint; much more difficulty is there in the soul: and therefore as it is not for every horse-leech to meddle with setting of bones: no more is it for unskillful workmen to tamper with men's souls. This is one special reason why Paul says, they that are spiritual ought to restore them that are fallen. Fourthly, hence we are taught, not to wonder, though sinners be so loath to be reprov'd, and account it so painful a thing to be restored, and think those offensive to them, and scarce their friends, which labor to reclaim them: considering the same is to be seen in the body: for he that has a bone broken, or out of joint, can hardly endure to have it touched, or pointed at. Lastly, in that Saint Paul commands those that are spiritual to restore them that are fallen, and prescribes not how often, but speaks indefinitely: we learn, that as often as our brother falls, we must restore him: for as we are not to forgive our brother once or twice, or seven times (which Peter thought very much) but even seventy times seven times, that is, as often as he sins against us (Matthew 18); so we may not restore our brother, twice, or three times only, but toties, quoties: as often as he shall sin against us. If he sin against you, go and tell him of his fault, etc. Therefore it were to be wished, that as men have a care to restore their decayed limbs, so they would restore their brethren being fallen into any sin, even because they are fellow members of the same mystical body.

The second thing to be considered, is the person to be restored, and that is, every one that is prevented and overtaken, either by the sleight of Satan, or allurements of the world, or suggestions of his own flesh: (so he sin not against the Holy Ghost, nor openly scorn religion, and discipline), as Peter who fell being overtaken with too much fear, and David with too much pleasure. Hence we see the subtlety of Satan, who is always tripping at the heel, laboring to supplant us; as also the deceitfulness of sin, preventing and overtaking us, before we be aware. We are therefore to be circumspect and careful, lest we be supplanted. The Apostle admonishes us to take heed lest we be hardened through the deceitfulness of sin (Hebrews 3:13), and, that we walk circumspectly, not as fools, but as wise (Ephesians 5:15), that we walk with a right foot (Galatians 2:14), and, make straight steps to our feet, lest that which is halting be turned out of the way (Hebrews 12:13). For as those that wrestle and compete for mastery, look warily to themselves, lest they be supplanted by their adversaries: so ought we much more, considering, we wrestle not against flesh and blood, but against principalities and powers (Ephesians 6:12).

Againe, whereas it is said, if a man be overtaken by any sinne, he teaches, that no man is exempted from falling, or being overtaken and supplanted by sinne: for he speakes indefinitely, if a man, as S. John does: if any man sinne, we have an advocate. 1. Ioh. 2. 1. This makes against the Catharists or Puritanes, who auouch, they neither have sinne, nor can sinne: because they be trees of righteousness; and a good tree cannot bring forth euill fruit.

Further, hence I gather, that pardon and restitution, is not to be denied to them that fall, after their conuersion, as though there were no place for repentance, or hope of salvation. For Paul would

have such to be restored, as are ouertaken by any sinne, except they be incorrigible, and incurable. Therefore the Nouatians doe erre, in teaching, that sinnes committed after a mans conuersion, are vnpardonable, cōsidering there is hope in store, for great and hainous sinners. For though a man in persecution denie Christ, and renounce his religion, yet he may be restored, and repent as Peter did. Luk 22:32. (for that saying of Christ, Whosoeuer shall denie me before men, him will I denie before my father which is in heauen, Matth. 10. 33. is meant onely of a totall, and finall deniall.) Though a man be a grieuous Idolater, a forcerer, and given to witchcraft, yet he may be restored and find mercie, as Manasses did. 2. Chron. 33. Though a man be defiled and polluted with sinnes against nature, yet he may be clensed and washed from them. Some among the Corinthians were fornicators, adulterers, wantons, buggerers; but yet were washed, sanctified, justified. 1. Cor 6:9. 11. It may be saide, that it is impossible, that they which once have been inlightned, and tasted of the heauenly gift, &c. if they fall away, should be renued againe by repentance. Heb 6:4, 5, 6. Ans. That text is to be vnderstood of a universall, totall, and finall Apostasie. And that text, Hebr. 10. 26. If we sinne willingly, after that we have received the knowledge of the truth, there remains no more sacrifice for sinne, is to be vnderstood, of a wilfull, and malitious renouncing of the knowne truth, as the circumstances of the place, and collation of it with others, doe manifestly euict. Again, if all sinne committed voluntarily, and willingly, were simply inexpressible, euery mans case were damnable. And though the word [〈 in non-Latin alphabet 〉], signifie willingly, as Aristotle takes it, Eth. 1. 3. c. 2. yet sometime it signifis, spitefully, and malitiously, as it is used by the Seuentie, Exod 21:13, 14. Obiect.[〈 in

non-Latin alphabet }], or delicta, may be restored, not [< in non-Latin alphabet }], or peccata. Ans. They are used indifferently one for the other, as might be shewed, if it were needfull. But it is a confessed truth, auouched by Anselme, and others, upon this text. Lastly, whereas the Apostle speaks indefinitely; if any man be ner-taken, restore him. I gather, that the gifts and graces of God, bestowed upon vs, ought to be used in restoring those that are fallen, without respect of persons: for herein spirituall men are debtors, to the wise, and foolish, as the Apostle says of himselfe, Rom 1:14.

The third thing to be considered, is, the persons that are to restore their brethren, laid downe in these words, yee that are spirituall.

Spiritual men are opposed to carnal, as (1 Corinthians 3:1): I could not speak to you brethren, as to spiritual men, but as to carnal: and to natural men (1 Corinthians 2:14-15). The natural man perceives not the things of the Spirit of God: but he that is spiritual discerns all things. Now carnal and natural men, are of two sorts: either they are such as are altogether fleshly, destitute of grace and godliness, being in their pure (or rather corrupt) naturals, of whom Saint Paul says, They that are of the flesh, savor the things of the flesh (Romans 8:5), and verse 8, They that are in the flesh, cannot please God. Or such as are regenerate, yet are weak, as being but babes in Christ; the flesh being far stronger in them, than the Spirit: such were most in the church of Corinth: for Paul says, he could not speak to them, as to spiritual men, but as to carnal (1 Corinthians 3:1); for yet you are carnal; for when there is among you envying, are you not carnal (verse 4)? So spiritual men, opposed to carnal, are of two sorts. First, those that have received the Spirit of regeneration, and do begin to savor the things of the

Spirit (Romans 8). Secondly, those that have received a greater portion of the Spirit, and a greater measure of spiritual graces, of whom Paul speaks (1 Corinthians 14:37): If any man think himself to be a prophet or spiritual — Of the latter, the words are to be understood: and by them he meant those, whom he called perfect men (Philippians 3:13; Hebrews 5:4). Now spiritual men are more fit to restore those that are fallen, than any other. First, because they are less tainted with sin, than others, and so may more freely reprove. Secondly, because they have more knowledge and love, both knowing how to restore, and willing to do it with greater compassion, and fellow feeling. He that must speak in season a word to the weary, must have a tongue of the learned (Isaiah 50:4). When Peter is converted, he must strengthen his brethren (Luke 22:32). Hence, it follows, the more excellent gifts any man has received, the more he is bound to be serviceable to others. For if spiritual men must restore them that are fallen, the more a man is endowed with spiritual graces, the more he ought to restore. For the Apostle says, As every man has received a gift, so let him minister it to others (1 Peter 4:10). This duty was practiced by our Savior Christ (John 13:12). And it meets with the sin of many, who having received great gifts and graces of the Spirit, are so far from restoring those that sin against them, that they scorn and disdain to speak to them: for if they be at variance with any, the common saying is, I am as good a man as he, why should I go to him? let him come to me, etc. These men are far unlike Abraham, who though he exceeded Lot, as well in outward gifts, as inward graces; yet stood not upon his privilege, but was the first man in making the league of unity (Genesis 13:8). Further, in that spiritual men must restore their brethren, we learn that we have not the gifts of God bestowed

upon us, for ourselves alone, but for the good of others: the possession of them belongs to us, the use of them to others. Lastly, in that spiritual men, especially the holy men of God, and ministers of his word, are the Lord's surgeons, to bind up the broken, and raise those that are fallen: as also his physicians; to restore those that are in a spiritual consumption of grace: we ought to make great account of them, and have them in singular love, for their work's sake (1 Thessalonians 5:19). For if we must honor the bodily physician (as Sirach says, Ecclesiasticus 38:1) who cures but the diseases of the body: how much more ought we to honor spiritual physicians, which cure the spiritual maladies of our souls?

The fourth and last point, is, the manner how we must restore, laid down in these words, in the Spirit of meekness.

Meekness is, the settling, or quieting of the mind, freeing it from perturbation, especially in repressing the revengeful affection. A meek and quiet spirit are joined together (1 Peter 3:4). A notable example hereof we have in Moses, who being provoked, instead of anger, showed meekness. It further makes a man to yield of his right, and not to prosecute the matter in rigor, and extremity, and so it is opposed to severity (1 Corinthians 4:21): Shall I come to you with a rod, or in love, and the Spirit of meekness? Hence arises another property; it bridles the tongue, and the outward man, either by silence, as Christ being provoked, was dumb, and opened not his mouth (Isaiah 53:7), was silent, and answered not a word (Luke 23:9), or by a soft and gentle answer, which assuages wrath (Proverbs 15:1). There is great reason why men should restore their brethren in all meekness: for without it there is nothing but swelling, and faction, but troubles, and tragedies. Again, as meekness is necessary for every Christian (Colossians

2:12; Titus 3:2), so it is most necessary for him that would fruitfully and effectually reprove. Hence it is that the Apostle commands us, to Instruct them in meekness, that are contrary minded (2 Timothy 2:25).

Motives to enforce this duty are these.

First, the exhortation and example of Christ, to be followers of him (1 Corinthians 11:1), who was lowly and meek (Matthew 11:29); for he was led as a sheep to the slaughter, and like a lamb dumb before his shearer; so opened he not his mouth (Isaiah 53:7). When he was reviled, reviled not again; when he suffered, he threatened not (1 Peter 2:23), as it may appear by that meek answer; If I have spoken evil, bear witness of the evil: but if I have spoken well, why do you strike me? (John 18:23). Paul has no stronger argument to exhort the Corinthians, than by the meekness, and gentleness of Christ (2 Corinthians 10:1).

Secondly, it is a virtue which God does make great account of (1 Peter 3:4). A meek and quiet spirit, is before God, a thing much set by.

Thirdly, God has made excellent promises to them that are of a meek and humble spirit, that he will guide them in judgment, and teach them his ways (Psalm 25:9), that they shall be hid in the day of the Lord's wrath (Zephaniah 2:3), that they shall inherit the earth (Matthew 5:5).

Fourthly, consider the comfortable effects, and the good that comes thereby. A soft, meek, and mild answer turns away wrath (Proverbs 15:1). Meek and gentle behavior heaps coals of fire upon our enemies' heads (Romans 12:20). A soft tongue breaks the

bones (Proverbs 25:15). See the example of Gideon appeasing the Midianites (Judges 8:1), and Abigail pacifying David (1 Samuel 25).

Fifthly, without meekness, we cannot savingly hear the word, either read or preached (James 1:21).

It is further said, we must restore in the spirit of meekness. The word spirit is added, because it proceeds from the spirit of God, who is both the worker and continuer thereof: as on the contrary, the spirit of jealousy (Numbers 5:14), the spirit of error (1 John 4:6), the spirit of uncleanness (Zechariah 13:2), the spirit of giddiness (Isaiah 19:14), the spirit of slumber (Isaiah 29:19), are so termed, because they proceed from a wicked spirit. So quick motions, sudden perturbations, strong affections, proceeding either from the spirit of God, or of Satan, are termed by the name of spirit. Hence we learn, that the Holy Ghost is author not only of meekness, but of all sanctifying graces, and therefore is called the spirit of wisdom and understanding; the spirit of counsel and strength; the spirit of knowledge, and of the fear of the Lord (Isaiah 11:2). Secondly, this teaches us, that all true virtues are wrought only by the operation of God's spirit in us: for though there are diversities of gifts, yet it is the same spirit (1 Corinthians 12:4), and therefore the virtues of the Heathen are but glittering sins.

Thirdly, that when we see the gifts or graces of God in ourselves or others, we return all the praise and glory to God, from where they proceed, ascribing nothing to ourselves.

Fourthly, this shows to whom we must have recourse in our need, namely, not to the virgin Mary, nor any saint (who stand in as great need of the favor of God as ourselves), but to God alone, who is the fountain of grace (Jeremiah 2:13).

Lastly, in that the spirit is set before meekness, it shows that the spirit of God is present with his graces, to inspire them, to cherish, and increase them. Therefore the commandment, Quench not the spirit (1 Thessalonians 5:19), is to be obeyed, if we will retain the graces of God.

Thus much of the duty. The reasons used by the Apostle, to enforce this duty follow, to be considered, and they are two. The first is implied in the word Brethren, which is of great force to persuade us to use moderation, lenity, and gentleness. Abraham could use no stronger argument to pacify Lot, than this, Let there be no strife between you and me, for we are brethren (Genesis 13:8). Moses used it as a motive to accord two Hebrews: Sirs, you are brethren; why do you wrong one to another? (Acts 7:26). For it is a shame that those whom nature has so nearly conjoined, should be so far disjoined in affection. But the reason being taken from spiritual brethren, such as are not only brethren in the flesh, but also in the Lord, having the same God for their father, the same Church for their mother, Christ for their elder brother, being begotten by the same immortal seed, washed by the laver of one new birth, conglutinate by the sinews of the same faith, nourished by the milk of the same word; is so much the stronger, by how much grace is a straighter bond, than nature: therefore Paul would have us restore one another in the spirit of meekness, because we are brethren. Nay, persons excommunicate, are not to be accounted as enemies, but to be admonished as brethren (2 Thessalonians 3:15). The rea-

son why men use no more mildness in their reproofs, is, because they forget themselves to be brethren, or consider not that they have to deal with their brethren: as Joseph's brethren, who considering him as an enemy, said one to another, Behold, this dreamer comes, come therefore, let us kill him (Genesis 37:19-20). But when they consider him as their brother, they say, Come, and let us sell him to the Ishmaelites, and let not our hands be upon him, for he is our brother, and our flesh (Genesis 37:27).

The second reason, is in these words, Considering yourself, lest you also be tempted. And it is taken from the consideration of our own estate, that we are subject to fall into, and to fall in temptation, as well as others: and therefore we ought to deal with them in all meekness, as we would be dealt with in the like case. The words are laid down by way of admonition or advice, and they carry a double sense: either thus, Considering yourself, that is, looking to yourself: lest you also be tempted, that is, lest you offend, and sin, in being too severe a censurer of your brother, in reproving sin with sin. Or thus, Consider yourself, that is, your own frailty, how you may easily be overtaken with the same, the like, or a greater sin, seeing you may be taken in the devil's snare, and deceived with his pleasant baits, as well as he was: therefore deal as mildly with him, as you would others should deal mercifully with you. Here Paul forbids us not to consider the actions of our brethren, for we are to consider one another; First, that we may avoid the contagion of evil example, Mark them diligently which cause division and offenses, and avoid them (Romans 16:17). Secondly, that we may be able to reprove and censure them. Consider the matter, consult, and give sentence (Judges 19:30). Thirdly, that we may follow their good example. Look on them, which walk so, as you have us for ex-

ample (Philippians 3:17). Let us consider one another, to provoke to love, and to good works (Hebrews 10:24). But he would have us, especially to consider ourselves, that by the consideration of our own weakness, we might learn more mildness towards others in our reproofs: for seeing we stand in need of mercy, we ought to deal mercifully: and seeing God forgives us innumerable sins, we ought to forgive seven times, indeed seventy times seven times: seeing he forgives us ten thousand talents, we ought to forgive a hundred pence (Matthew 18:32-33). Objection. The Pharisee considered himself, when as he said, Lord, I thank you, that I am not as other men, thus, and thus, or like this Publican (Luke 18:11), and yet he is reproved by our Savior Christ. Answer. True it is: for he only considered his own supposed virtues, which he should not have considered, but forgotten, though they had been true virtues indeed, according to Christ's precept (Matthew 6:3), Let not your left hand know what your right hand does: and Paul's practice (Philippians 3:13), I forget that which is behind. And never so much as lightly considered his own sins, which Paul here would have us to consider, and therefore he is reproved.

Paul would have us consider ourselves, because the serious consideration of our own weakness, will move us to practice this duty of meekness: for as we help up those that are fallen, relieve the distressed, pity the afflicted, bury the dead, etc., because we consider ourselves in them, that their case may be ours: so we ought to restore those that are fallen, in all meekness; because we may fail, and be overtaken as well as they: the rather, because God himself in correcting and reproofing us, does descend to our weakness, and considers that we are but flesh, and a wind that passes, and comes not again (Psalm 78:39), and Christ became like to us

in all things, and was tempted in like sort (yet without sin) that he might be merciful, and a faithful high Priest, and might be touched with a sense of our infirmities (Hebrews 2:17-18; Hebrews 4:15). Objection. He therefore that knows assuredly he cannot be overcome by temptation, is not to reprove in the spirit of meekness. Answer. No man is sure, and therefore no man can be secure. Again, though a man know he cannot totally nor finally fall away, yet seeing he does find by experience, that he cannot overcome without much ado, without much striving and wrestling, or rather oftentimes not without resisting to blood: he ought to use more meekness and mildness, considering with what difficulty he overcame: our Savior Christ learned by experience how hard a thing it was to overcome temptations, that he might have a fellow feeling of our infirmities. Therefore spiritual men must remember, that they were once carnal, even babes in Christ: those that are strong, must consider that they were once weak: old men that are grave and stayed, must call to mind that once they were in the heat of their youth, and what difficulties encountered them, and with what contention they passed the vanity of that age: and so they shall the better reprove others in the spirit of meekness, if they look themselves in the glass of their example: this is Paul's reason, why we should show all meekness to all men, because we ourselves were in times past, unwise, disobedient, etc. (Titus 3:2-3).

Lastly, mark here how Paul changes the number: for having said, you that are spiritual, restore etc., in the plural number, here he says, considering yourself, in the singular, and not yourselves: lest you also be tempted, and not you: which he does not through rudeness of speech, as some of the ancient Divines have thought: but with great judgment he uses a familiar Hebraism, changing the

number. First, to give the greater force, and to set the sharper edge upon his admonition. For that which is spoken to all, is spoken to none. Secondly, to show how hard a thing it is for a man to consider himself. It is natural for men to spy specks in other men's eyes, and not to perceive beams in their own (Matthew 7:3); to look outward at others, not inward at themselves. Like Plutarch's *Lamia*, or fairies, which carried their eyes in their heads when they went abroad, but when they came home put them up in a box. In doing good and being beneficial, we must not so much consider ourselves (Philippians 2:4); but in judging and reproof, we ought to begin with ourselves.

For the better understanding of the doctrine of brotherly correction, and Christian reproof, I will handle these four questions: 1. who are to be reproofed? 2. for what? 3. by whom? 4. in what manner?

1. Who are to be reproofed?

Answer. All that are brethren: for so our Savior Christ says, If your brother sin against you, reprove him (Matthew 18:16). And Saint Paul says, Brethren, if any man etc. The name Brethren, is taken four ways in Scripture, as Jerome has well observed against Helvidius. 1. for those that are brethren by nature, as Jacob and Esau; the twelve Patriarchs; Andrew and Peter; James and John. 2. for those that are of affinity. Thus the kinsmen of Christ, are called his brethren: which the Helvidians not observing, thought they had been his natural brethren, by the virgin Mary: thus Abraham and Lot are called brethren (Genesis 13:8, 14), though Lot was but his brother's son (Genesis 14:12). Thus Jacob the nephew of Laban, calls himself his brother (Genesis 29:12), and so Laban calls him (Genesis 29:15). 3. for men of the same country.

Thus all the Jews are called brethren one to another (Deuteronomy 17:15), From among your brethren shall you make a king over you, and (Deuteronomy 23:19), You shall not give to usury to your brother, and (Romans 9:1), Paul says, he could wish himself anathema, or accursed, for his brethren, that is, the Jews.

4. for those of the same religion. (1 John 3:16) We must lay down our lives for our brethren. (Matthew 23:8) One is your Doctor, to wit, Christ, and all you are brethren. (1 Corinthians 5:11) If any that is called a brother be a fornicator, with such a one eat not. To these we may add a fifth sense: for all those that are confederate, or otherwise joined together, by the bond of nature, humanity, society, or friendship. Thus Ahab calls Benhadad his brother, that is, his friend (1 Kings 20:32-33); thus Simeon and Levi are called brethren in wickedness, that is, confederate in evil. Thus all men are called brethren one to another, by reason of the bond of nature (Genesis 9:5), at the hand of a man's brother, will I require the life of man. In all countries those that associate themselves together in war, after a special manner, are called sworn brethren. Now we must not restrain the word brethren, to those that are brethren by nature, or by affinity, or by country: neither enlarge it to all those that are brethren by the bond of nature: but only to those that are brethren in the fourth sense, that is to say, brethren in religion, or brethren in the Lord, (though they be false brethren) if they be brethren at least in outward profession: for reproof being a part of ecclesiastical Discipline, belongs not to those that are out of the visible Church, as to Jews, Turks, Pagans; because our Savior Christ says, If he hear them not, tell the Church: and if he will not hear the Church, let him be to you as a heathen man, and a Publican. Which cannot be understood of him that is a heathen or

Pagan already. And Paul says (1 Corinthians 5:11), If any that is called a brother, that is, a Christian, be a fornicator, etc., and then he adds in the next verse, what have I to do, to judge them that are without? that is, such as are no members of the Church, to whom ecclesiastical Discipline reaches not; do you not judge them that are within? that is, such as are of the visible Church, such as do subject themselves to the censure, and discipline of the church. It belongs therefore to those that are of the Church, at least in show; but specially to those that are of the same particular Church, living under the same particular government. Albeit the case may so fall out, that those of another Church, professing the same religion with us, may be reproved, and censured: indeed one Church may admonish another; for they being members one of another, are to procure the good one of another, as Paul teaches by the similitude of the head and the members of the same body (1 Corinthians 12). Therefore all that are in the bosom of the Church, even the mighty Princes and Potentates of the earth, are subject to reproof, if they do offend: thus Nathan the Prophet, reproved David (2 Samuel 12), and Azarias the Priest, rebuked Uzziah (2 Chronicles 26:18), and Paul reproved Peter to his face (Galatians 2:11). Therefore those men, indeed those Magistrates, or Monarchs, that cannot endure the least reproof, and will not yield their necks to Christ his yoke, and their backs to the rod of ecclesiastical censure, are greatly to be censured: for herein they contemn the ordinance of God. Let them consider that they are not better than King David, who having sinned, patiently endured reproof by Nathan. Let them remember how King Uzziah was stricken with leprosy for resisting God in the ministry. And here the popish sort come to be taxed, who exempt their clergy men (as they call them) from all reproofs,

and ecclesiastical proceedings, in thrusting them into some monastery or other, lest their exemplary punishment should be a blemish or disparagement, to their order and profession: whereas Paul would have the ministers and Elders, indeed all superiors, to be reprov'd as well as others; so it be done in order, and with due respect (as after I will show). Thus Paul bids the Colossians, that they should say to Archippus, Take heed to your ministry, that you have received in the Lord, that you fulfill it (Colossians 4:17).

2. We are bound to reprove all that are in the Church, to whom we owe duty of love: but we are to love our superiors, as much, if not more than others: therefore we are bound to reprove them as well as others. 3. There is greater reason we should reprove them than others, 1. Because they being in higher place, are in greater danger of falling than others, and therefore have more need of admonitions and reproofs. 2. Because they have many that will flatter them, but few or none, that will, or dare reprove them.

It will be said, all are not to be reprov'd which live in the Church; for some be scorers, who (as Salomon says) must not be reprov'd. And our Saviour Christ forbids vs, to cast pearles before swine, Matth. 7. 6. I answer, that onely open scorers, contemners, persecuters of the word, are to be excepted: otherwise all wicked men are to be censured and rebuked. For 1. Christ speaks of manifest contemners of religion, when he says, that they are like swine, which trample pretious pearles under their feet: and of persecuters, when he says, that like dogs they returne againe, and all to rend them. 2. Christ being here upon earth, did not hinder the Pharisees, Sadduces Publicans, and harlots, from coming to his sermons: much lesse would he debarre them of this censure of the Church. 3. The woman of Syrophenissa (though called a dogge)

yet eats of thecrummes that fall from the childrens table, Matth. 15. 27. 4. Paul did often admonish and rebuke the Corinthians, though they were carnall and fleshly minded: therefore all men, though neuer so publike & notorious offenders, (if they be not opē scorers, or persecutors of the knowne trus) are to be reproofed.

Obiect. Profane men which notoriously offend and scandalize the Church by their wicked liues, have no fellowship with Christ, but are to be accounted as dogs, out of the Church.

I answer 1. They are not to be counted dogs, which doe acknowledge their faults, the greatnesse of their sinne, and the merit of Christ: for such a dogge was the Cananitish woman, who was a true beleuer. 2. This is agreeable to S. Pauls practise, who did admonish those among the Corinthians, that were carnall, and did not at the very first excommunicate thē, or yet suspend them: and so answerably, he commands Titus, that he should rebuke the Cretians sharpely, or pecisely, for their notable lying and idlenesse, Tit 1:12. 3. Christ denis not pardon to them that fall by recidiuation, but would have them forgiuen, not onely till seauen times, but till seauentie times seauen times; and Paul speakes indefinitely in this place, that we should restore him that falls by occasion into any offence, not specifying how often we should forgiue. 4. We must distinguish between the magistrates sword, and the keyes of the Church: notorious offendours when they repent, are to be received into the bosome of the Church, as sonnes of the church: yet for all that, they may, in fact they ought to be punished by the magistrate: as the good the theife (albeit a member of Christ) yet iustly punished for his offence.

II. For what faults are men to be reproofed?

Men are to be reprooued for euery known sinne: This is manifest from the end of reproofes, which is, the gaining of our brother, that he perish not in his sinne: but euery sinne is of this nature and qualitie, that it brings death, being not repented of: therefore for euery sinne a man is to be reprooued. Secondly, our Sauour does not restraints this precept to priuate iniuries, because in that case we are to follow another rule. Resist not euill. Blesse, and curse not. Doe good to them that hate you, &c. Thirdly, it is extended to euery sin, because he which sinns against God, or the whole Church, sinns also against you, and euery particular member of the Church. For euery Christian ought more to be affected for the sinnes committed against God, or the bodie of the Church, then for those that are personally, and directly intended or done against himselfe: therefore Christ speaks not only of sinnes, as they are priuate wrongs, iniuries, or damages; but as they are dishonourable to the maiestie of God, scandalous to the Church, pernicious to him that committed them; not onely as they offend him against whome they are committed. It will be objected, that Christs commandment is to be vnderstood of those that wrong vs, when he says, If your brother sinne against you. I answer, that phrase and forme of speech (against you) is not meant onely of priuate wrongs offered vs, (as I have said) but of any sinne committed against God: for in euery knowne sinne, we are in a sort wronged: 1. because we ought to be so zealous of the glorie of God, that we ought to be more grieved when men sin against God, then when they sinne against vs: indeed, we must make Gods quarell, our own quarrell. 2. Because he which sinnes in our presence, does, or at the least ought to offend vs. As Hezechiah was offended when he heard the blasphemies of Rabshekah, 2. King. 19. 1. and Dauid, whose eies

powred out riuers of waters, because men kept not gods law. Psal. 119. v. 136. & Lot, who vexed his righteous soule, in seeing and hearing the abominations of the Sodomites, 2. Pet 2:8. For to expound these words (against you) you being priuie to it, is farre from the meaning of the text, neither can the phrase be shewed in that sense.

Now that men are to be reproved for known sins committed against God, of what nature, quality, and condition soever they be, besides the former reasons, it is manifest. Leviticus 19:17: You shall not hate your brother in your heart, but you shall plainly rebuke him, and shall not suffer sin to rest upon him. Therefore a man is to be rebuked for every sin. The Apostle wherever he speaks of reproofs, never restrains it to one kind, but extends it to all known sins. In 1 Corinthians 5, he reproofs the incestuous person for his incest, and excommunicates him being impenitent. So in this place, if a man be fallen by occasion into any offense, he says not, this or that offense, but in general, into any offense, whether in life or doctrine, by evil example, or otherwise, against the first, or second table. Yet this is so to be understood, as that injuries and wrongs offered us, are not to be excluded: for even for them also, are men to be reproved. First, it is the purpose of our Savior Christ (Matthew 18) to teach this very point, for having taught (Matthew 18:6) that none should offend or scandalize his brother; in verse 10, he shows what is to be done, if any man did offend his brother, by injuring or wronging him: that is, that he is to reprove him. Second, he makes him that suffered the wrong a witness, not an accuser, when he says, If he does not hear you, take yet with you one or two, that by the mouth of two or three witnesses, every word may be confirmed (Matthew 18:16). He bids him take one or

two, that so it may be confirmed by the testimony, not of one or two, but of two or three: therefore the party offended is one of the witnesses. Third, if it were unlawful to reprove men for injuries offered us, what course should he take that is secretly wronged, none being privy to the wrong but himself, and the party offending? Thus men would be emboldened to sin, seeing they could by no means be controlled, and so men might frustrate the commandment of Christ. I add further, that he which is injured, is fitter to reprove him that offered the injury than any other. First, because the offense, both for stance and circumstance is better known to him, than to any other. Second, because the reproof (in all likelihood) will take the better place, when as the offender shall have coals of fire heaped upon his head, when he shall see, that the party wronged is desirous of his good, and ready to requite good for evil, in seeking his amendment, whereas he sought his hurt. And whereas it may seem that it savors of revenge, to reprove those that wrong us, I answer, though many in reproving revenge themselves, yet the one may be done without the other; and the right use of a thing is not to be neglected, because of the abuse thereof.

Objection. Authors of heresies, schisms, dissensions, are to be avoided (Romans 16:17); therefore not to be reproved. Answer. General places of Scripture, are to be expounded, according to particular limitation in other places: now that general text (Romans 16:15) is restrained and limited (Titus 3:10): Avoid a heretic after once or twice admonition.

Objection. Paul commands the Corinthians, that without any more ado, they should proceed forthwith to the public censure of excommunication against the incestuous person: and as it may

seem, without any former reproof (1 Corinthians 5); besides, he commands that we should not eat, that is, familiarly converse with notorious persons of scandalous life (1 Corinthians 5:11), and that we should withdraw ourselves from every brother that walks inordinately (2 Thessalonians 3:6). Answer. Paul's practice is not contrary to Christ's precept. He purposed indeed to excommunicate the incestuous person, if he persisted in his sin, yet mark how; in the name, and by the power of our Lord Jesus Christ (1 Corinthians 5:4), in which words the form of proceeding against him is limited, and that according to Christ's institution (Matthew 18), the name and power of Christ, signifying the word and institution of Christ. Second, Paul does plainly expound himself in other places, what his practice was, in that behalf, as (2 Corinthians 13:1-2), where he signifies that he did not excommunicate unclean persons, fornicators, wantonness (mentioned chapter 12:21) before the third admonition; making his third coming to them, in stead of three admonitions, or witnesses against them.

It will be said, that Paul threatens when he comes he will not spare the rest (2 Corinthians 13:2); therefore it seems he was resolved to excommunicate them without any former proceeding against them. Answer. When Paul says, I write to them which have sinned, and to all others, that if I come again I will not spare. By all others, he means not some which he purposed to excommunicate without former admonition, (for in writing this Epistle to them, he admonishes them all to repent, lest when he came he should use severity) but those which lived securely in the open breach of the law, to whom he threatened to come with a rod, if they did not amend (1 Corinthians 4:21), and when he now again admonishes, threatening that if he comes the third time he will not spare.

Besides this, Paul should be inconstant and unlike himself, if he should admonish unclean persons, fornicators, wantons, and that three times before excommunication: and should at the first excommunicate certain others, without any precedent admonition.

Third, the word there used, signifies reproof in word, as it is taken in Luke 17: If your brother sin against you, rebuke him: therefore the reproof by many, or of many mentioned (2 Corinthians 2:6), may signify as well the grave, serious, and effectual reproof of the Church, by which the incestuous person was reclaimed from his sin, and so prevented the thunderbolt of excommunication; as the real ejection out of the Church: and those words (verse 10), if you forgive anything, may as well signify receiving into favor and familiarity before excommunication, upon his repentance, as restitution after excommunication.

Fourth, be it granted, he were indeed excommunicated (as it is most probable he was) yet hence it cannot be inferred, that they did proceed against him without precedent admonition. The Scripture is silent in this point. Therefore the reason is not good; it is not recorded, therefore it was not practiced.

5. Though the Apostle command we should have no familiaritie with inordinate liuers, 2. Thess 3:6. but that we withdraw our selues from them, yet he addes withall, that if there were any among them that would not obey his sayings, they should note him by a letter, v. 14. and he expressly commands that they should admonish the inordinate. 1. Thess 5:14. for that was his practise, as it may appeare, 2. Thess. 3. Those that are such, that is, inordinate liuers, we exhort & cōmand by our lord Jesus Christ, that they worke with quietnes, and eate their own bread.

III. Who are to reprove.

It is dutie which concerns all men; our Sauour Christ says, If your brother sinne against you, reprove him: and the commandment is generall, Leuit. 19. 17. You shalt not hate your brother in your heart, but shalt rebuke him plainely: now all Christians are brethrē, (as I have shewed) therefore all men are bound to reprove their brethren, as occasion shall serue. Secondly, all Christians are members of the same bodie whereof Christ is the head, therefore they are to helpe and further one another, as members of the naturall bodie doe: and this is done by admonition and reprehension. Thirdly, the bond of charitie t[••]th all men to helpe their brethren in what they can for their good, and therefore (if neede be) to reprove them. And albeit some may seeme to be vnfitte or vnworthie reproouers of others, being tainted with as great, or greater sinnes themselues, and so cannot cast out motes out of other mens eyes, they hauing beames in their own; yet we must know that sinne fres none from this dutie: indeede none ought to reprove, either with scandall to others, or with hurt and hinderance of him that is reprooued; yet no man is exempted from this dutie. For euery man ought to be cleare and blameles, specially of open crimes, that so he may more freely and fruitfully reprove his neighbour; but though he be not, yet he remains still bound to the performance of this dutie. Our Sauour says not, that he which has a beame in his eye, is therefore freed from pulling forth the mote out of his brothers eye; but, first cast out thebeame out of your own eye, and then you shalt see to pull out the mote out of your brothers eye. They therefore are seuerely to be censured, in fact deeply to be condemned, who say with Cain, Am I my brothers keeper? as though it concerned them not a whit whether he sinke

or swimme; as though euery man were to looke to himselfe alone, for his own behoofe and benefit, and not upon the things of his brethren, for their good? or as though God had not made euery man a guardian to his brother? The dimme candle light of corrupt nature, condemns these men, which teaches that he which may save and does not, does in effect as much as kill, or destroy. The dutie therefore lis upon all, but chiefly upon the Pastours and Ministers of the word: for they are to inquire into the liues of men, specially of those that are committed and commended to their charge: for which cause they are called the Lords ouerseers, or watchmen, Ezech. 33. and 34. And if they doe not strengthen the weake, heale the sicke, bind vp the broken, bring againe that which was driuen away, nor seeke that which is lost, &c. he will require his sheepe at their hands. Ezech. 34. v. 4. 10. Paul inioynes the Pastours of the Church of Ephesus, that they should take heede to themselues, and to the flocks whereof the holy Ghost had made themouerseers. Act 20:28. and he commands Timothie that he should be instant in season and out of season; that he should im-prooue, rebuke, exhors, with all long-suffering and doctrine. 2. Tim 4:2. and Titus, that he rebuke and exhort with all authoritie. Tit 2:15.

Further, it is to be obserued, that though all men are bound to reprocue their neighbours if they offend, yet in fiue cases they are not bound.

I. If a man be ignorant of the offence. For a man that reproous another, must be certen of the fault, otherwise he does purchase to himselfe a blot: and priuate persons are not to prie into others mens actions, that so they may have matter to reprocue. Prou. 24. 15. For we are bound to reprocue as we are bound to give almes:

now we are not bound in giving almes to seeke some, to whome we may give; if we give to those whome we meete, that stand in neede of our almes, we have done our dutie. The like is in reproofes. And although reproofe be a debt which we owe our neighbour; yet it is no debt due to any priuate person (for then we were bound to search out the par[〈...〉]e, and discharge the debt) but it is a publike debt, which we owe to all: and therefore it is not necessarie we should seeke them out. If we discharge it to those we meete withall, it is sufficient. S. Augustine says well, *Admonet dominus non negligere invicem peccata nostra non quaerenda quod reprehendassed videndo quid corrigas.*

II. If he have repented of his fact, he is not to be reprooued, for the end of reproofe is to reclaime him; therefore if he be reclaimed already, there is no place left for reproofe: although the magistrate may punish and correct him in regard of the common good.

III. A man is not to reprooue, if he be certaine his reproofe will doe no good: for when the ende ceass, all things tēding to the end do likewise cease; therefore if there be no hope of amendment (which is the ende of reproofe) reproofe is to be omitted; specially if it be so farre from bettering the partie, that it make him much worse. Salomon says, He which instructs a scorner, getts himselfe reproach, and he that reproous a wicked man, purchass to himselfe a blotte, *Prouer. 9. 7.* And then he addes in the next verse, Rebuke not a scorner, least he hate you, rebukea wise men & he will loue you. And verely it were great folly to spend labor in vaine, in telling them of their faults, when out schooling will not better them, but incense them more and more: It were better to be silent, or to separate from them, then to stirre vp hornets, or to thrust our hands into a wasps neast. It is is well said of one, that he which

shall bestowe the seeds of wholesome admonitions on such cursed and vnprofitable ground, shall reapt nothing for his paines, but the thornes of mockes and reproches.

It will be said, the judge ceases not to punish malefactors, though they be not bettered by the punishment; therefore seeing brotherly correction is commanded, it must not be omitted, though the party reprov'd be not bettered, but offended thereby, and made worse. I answer, the reason is nothing like, for the judge in punishing, does principally intend the good of the commonwealth, which comes by chastising, or by cutting off malefactors, though they themselves be nothing bettered: but the end of reproof, is the amendment and good of him that is reprov'd: therefore a man may not be reprov'd, except it be for his private good, though the magistrate may punish him, in regard of the common good.

4th point. Reproof may be omitted, if it be certain that the party will either presently redress his fault without reproof: or that some others will admonish him thereof, whom it does more nearly concern. As the giving of alms may be omitted if it be certain that the party that is in want will provide for himself, or that he will be sufficiently relieved by others.

5th point. If it may be done more conveniently and profitably another time, it may be omitted for the time. Except in these five cases, he that does not reprove his brother, is guilty of his sin (Leviticus 5:1).

4th Point. In what manner are men to be reprov'd?

The manner to be observed in reprov'ing, I will lay down in ten rules.

First, a man must so reprove his brother, as that it may be most for the advancement of God's glory, best for the winning of him to God, and least to the defaming of him abroad to the world: and that it may appear to him, that he does it of love (aiming at nothing but his good) not of any malicious humor, or sinister affection of revenge, or vain glory, and so forth. And that this may be done, two things must be practiced. First, he that reproves another, must pray that God would so guide his tongue, and move the other's heart, that his reproof may be profitable to him: for without God's blessing our admonitions are but words spoken in the wind. If any see his brother sin a sin that is not to death, let him pray, and so forth (1 John 5:16). Secondly, we may not traduce him to others, either before or after our reproof (1 Peter 4:8). This rule is general: the rest following are more special.

Second, every reproof must be grounded upon a certain knowledge of the fault committed. For we may not go upon private surmises and supposes, or flying reports and rumors blazed abroad: no nor upon vehement suspicions, or strong presumptions (Deuteronomy 13:14); for in so doing, we shall but offend the party, who knows himself to be innocent of the crime objected, and purchase to ourselves a blot of indiscretion, in being zealous without knowledge. Therefore for secret sins, men are not to be reprov'd. Secret I call those that are known only to God, and the conscience of the doer: or only to others, but not to us. This was practiced by Saint Paul (Galatians 2:14), who reprov'd not Peter, till he was thoroughly informed of his offense: which condemns the common practice of the multitude, who censure and reprove others, specially public persons, as magistrates and ministers, upon false reports, or wicked surmises, when as no accusation may

be admitted against such, under two or three witnesses (1 Timothy 5:20). Yet a man may reprove upon credible information, as Paul did the Corinthians for their contentions, grounding his reproof upon the report of the house of Chloe (1 Corinthians 1:11), which he believed to be true in part (1 Corinthians 11:18). If the report be not certain, we must only reprove hypothetically, and not peremptorily.

Third, in reproofing others, we must consider ourselves, specially our own weakness, and begin the reproof in ourselves, if not for the same fault we reprove in our neighbor, yet for as great as that (if not a greater) in another kind: this manner of reproofing is enjoined by Saint Paul, when he says, considering yourself, lest you also be tempted: and a man is to consider himself in three respects: in regard of the time past, present, and to come. In regard of the time past, that he was as wicked, profane, and graceless as another: yea that he was (as the Apostle speaks) darkness, and the child of wrath as well as others: Paul shows the force of this consideration, when he persuades men to be soft and gentle, showing all meekness to all men: a reason taken from the consideration of our own frailties and sins in time past, for (says he) we ourselves also were in times past unwise, disobedient, deceived, serving the lusts and diverse pleasures, living in maliciousness and envy, hateful and hating one another (Titus 3:2-3). In regard of the time present, that he is but a frail man, ready to fall every moment, that he is not able of himself to think the least good thought, much less to resist the least temptation, and that whatever he is, he is it out of himself, by grace in Christ, as Paul says, By the grace of God I am that I am. So that were it not for this preventing and cooperating grace, he would fall into as great enormities as other men. In

regard of the time to come, Consider yourself, lest you also be tempted: remember Paul's Item (1 Corinthians 10:12), Let him that thinks he stands, take heed lest he fall: for if you have not been overtaken with the like sin, yet you may be hereafter: therefore as you would have others to be compassionate towards you, if you were in the like case; so be you to them. The non-observance of this rule, is the cause that there are so many censorious Catos, so many severe Aristarchi of other men's actions, so many that are sharp sighted and eagle eyed, in spying moles in other men's eyes: and as blind as moles, or beetles, in discerning the great beams that are in their own eyes.

4. It is very requisite and expedient, that the reprover be not tainted with the same, or the like fault which he reproves in another, lest it be said to him, Physician cure yourself (Luke 4:23). In that you judge another, you condemn yourself (Romans 2:1). Therefore David says not, Let the wicked smite me, or let him that is as deep in fault as myself reprove me: but Let the righteous smite me, for that is a benefit, and let him reprove me, that shall be as a precious oil: that shall not be wanting to my head (Psalm 141:5). For albeit in regard of the reproof itself, it be not greatly material, yet it is not so expedient, nor so profitable in regard of the reprover, 1. because he seems unworthy to reprove another, who is to be reprov'd himself, being as deep in fault as any: 2. because it will be thought, that he which makes no conscience to redress himself, will not be so ready to reclaim others, of love to their persons, or hatred of their sins, or zeal of God's glory; but for pride, or business in other men's matters, or vanity, or some such sinister ends.

5. All reproofs must so be administered, as that the party re-proved may be brought to a true sight of his sin: as also to a lively sense and feeling thereof, and so to a compunction of heart, by reason of it, and of the wrath of God, which attends upon him for his sin; For the performance of this rule, we have the example of God himself (Psalm 50:21), I will reprove you, and set your sins in order before you: as also of the Prophet Nathan, who by the parable convicted David's conscience, and so made him condemn himself (2 Samuel 12). And the precept of Saint Paul, commanding Timothy, that he should so reprove, as that he convict the conscience of the sin, when he says, Reprove, rebuke, exhort with all long-suffering and DOCTRINE (2 Timothy 4:2): now this is done by showing the true meaning of the law and the curse of God annexed to every breach thereof, and so by unfolding the horrible greatness of sin, to the conscience of him whom we do reprove. For reproofs which are not thus qualified, are but cold and perfunctory, such as was that of Eli, in reproofing his lewd sons, Why do you such things? for of all this people, I hear evil reports of you: do no more my sons; for it is no good report that I hear (1 Samuel 2:23-24), being a means rather to cherish sin in them, than to reclaim them from it. These kinds of reproofs, not unfitly may be compared to hot or hasty healing salves, which draw a fair skin over a foul wound; which because it is not soundly cured from the bottom, but overly healed up, does afterward apostemate or fistulate, and becomes more dangerous and desperate than ever before.

6. The vinegar of sharp reprehension, must be allayed and tempered with the oil of mild and gentle exhortation; we may not only use the corrosives of the law, but withal we must apply the cordials of the Gospel: bitter pills of reproof, must be sugared over with

loving and affectionate persuasion, lest the patient abhor the medicine: every man in this case is to follow the skillful surgeon, who does not always use section and [reconstructed: incision] in lancing the wound with sharp instruments, but mollifying ointments, and cleansing waters, to cleanse and soften the wound, and heal the sore. Paul says, that the servant of the Lord must be gentle toward all men: and that he must instruct with meekness them that are contrary minded (2 Timothy 2:25-26), and in this place he commands the Galatians that they should restore their brethren with the spirit of meekness. The word translated [restore] is very emphatic: for it signifies to set a bone that is broken, or any member of the body that is out of joint: and therefore we are to deal with a man that is fallen, and by his fall has [reconstructed: disjointed] some member of the new man, as the surgeon does with an arm or a leg that is broken, or out of joint, to handle it tenderly and gently, so as it may be most for his good, and least for his pain. More particularly, this may be done four ways.

1. When a man does propound the reproof in his own person, as Paul did (1 Corinthians 4:6), Now these things, brethren, I have figuratively applied to my own self and Apollos, for your sakes, that you might learn by us, that no man presume above that which is written, etc.

2. When a man does not directly reprove another in plain terms, but closely shows a dislike of the fact, and conveys a reproof in an exhortation, and so wraps up pills (as it were) in sugar: as when a man swears; not always to say, you, etc., but yea and nay shall serve between us: what needs this vehemence between us two? I will as soon take your word, as your oath, etc.

3. When the reproof is propounded in a parable: as Nathan dealt with David (2 Samuel 12), and as our Savior Christ by the parable of the two sons reproved the Pharisees (Matthew 21:28).

4. When we reprove a man directly (as at the length Nathan did David, You are the man (2 Samuel 12:7)), we must so carry ourselves, as that the party may see himself rather reprov'd by God, than by us: and not to proceed bluntly to work, to rebuke and censure at the very first: but to use some preface before hand; as, that we do that which we do in love of his person, for his good, wishing him well, both temporally, the reputation of his name, and eternally the salvation of his soul; and that we consider ourselves herein, how that we may easily be overtaken, as he was. These cautions observed, the inferior may reprove his superior, as (2 Kings 5:13).

Seventh, every reproof must be fitted to the quality and condition of him whom we reprove; and to the nature of the offense for which he is reprov'd; we shall fit the reproof to the person reprov'd, if we consider that a man may reprove another four ways. First, by friendly admonition: and thus one equal is to reprove another. Secondly, by reverent and submissive exhortation: thus the younger must reprove the elder, the inferior their superiors. It is God's commandment that we should not rebuke an elder, but exhort him as a father (1 Timothy 5:1). And thus kings and great potentates are to be reprov'd, they being *patres Patriae*. Thirdly, by sharp reprehension: thus elders or superiors are to reprove their inferiors, specially, if the fact be notorious, scandalous, or dangerous. Paul commands Titus that he should rebuke the Cretans sharply, that they might be sound in the faith (Titus 1:13). Fourthly, by due chastisement and correction: thus the superiors

must reprove their inferiors over whom they are set, as the father the child, the master the servant, the magistrate the subject, and so forth; and thus the inferior cannot reprove his superior, nor one equal another, though he does it with never so great mildness.

Secondly, we shall fit our reproof to the offense committed, if in spiritual wisdom and discretion we put a difference between sin and sin, as the Apostle teaches us (Jude verses 22-23): Have compassion on some in putting difference: and save with fear, pulling them out of the fire. Sins committed of human frailty, or through ignorance, must be distinguished from those of malice, of pride, and presumption; both must be reproved, yet after a different manner: for the one must be won with gentleness, the other with sharpness: the one with lenity, the other with severity: to the one we must come with the pleasant pipe of Christ, to the other with the lamentation of John Baptist. To the one in the spirit of Elias: to the other in the spirit of Moses. When gentle admonition would take no place, Christ thunders out threats against Corazin and Bethsaida. And Paul threatens severity, when lenity will do no good (2 Corinthians 13).

Eighth, every reproof must be administered in fit time when we may do the most good: therefore if in wisdom we shall foresee fitter opportunity to win our brother, we are to take that time, and to omit the present: not to tell him of his fault being drunk, or in the heat of his passion, but after, when he comes to himself, as Abigail dealt with Nabal (1 Samuel 25). For the commandment of God touching reproof, being affirmative, binds not to all times, but only to that which in spiritual discretion we shall judge the fittest, both to reclaim him, and save his credit. Solomon says, that a word spoken in due time, is like apples of gold, with pictures of silver

(Proverbs 25:11). Now if this be true of a word spoken in due time, it is much more true of a reproof delivered in due season. There is a time for all things (Ecclesiastes 3:1). And surely if everything that comes to pass in the world has its set time, and opportunity, reproof must needs have its time and season.

Ninth, secret sins known only to you, or to a few, must be reproofed secretly, between you and the party alone: they must not be divulged, but concealed in love, which covers a multitude of sins. For if you have offended, or if your brother has anything against you, go your way, and be reconciled to your brother (Matthew 5:23-24). If he has trespassed against you, or you have anything against him, go and tell him his fault between him and you alone (Matthew 18:15). And although Solomon says, That open rebuke is better than secret love (Proverbs 27:5), yet it makes nothing against this rule: for he understands not that reproof which is uttered before witnesses, but that private reproof which is given to his face, and not behind his back, between them two alone. But open sins are to be reproofed openly (1 Timothy 5:20): Them that sin, rebuke openly, that the rest also may fear. Which text of Scripture must rightly be conceived: for it is not a general commandment given to all, (as some have thought, in alleging it to prove that they may lawfully reprove open swearers, and offenders, and that openly:) but it is a special commandment given to the pastors, or governors of the Church, that they should reprove those elders, and so consequently all such as were convicted of any crime, by witnesses, and that before all men, that is, before the whole Church, and not before all men, in every place, and assembly, where they offend. For we have no warrant in Scripture so to do. Secondly, this open disgraceful rebuking of men will rather

harden them in their sins, than any way reclaim them from sin. Augustine says well, *Prae pudore incipiet defendere peccatum suum*, and *quem vis correctiorem, facis peiorem*. Thirdly, they might as well say, a man is to be reprov'd for every sin, and that openly before all men, as for open sins, because Paul says not, Them that sin openly, rebuke before all men, but them that sin, rebuke openly. Fourthly, the words depend upon the former verse, where it is said, Receive not an accusation against an elder, under two or three witnesses: and then it follows, Those that sin, rebuke openly: that is, those elders that sin, and have been first privately admonished, and after that before witnesses, if they be accused by two or three witnesses; then reprove them openly, before all men: that is, before the whole Church.

Tenth, we must carefully observe the order set down by our Savior Christ (Matthew 18:15). First, we must try whether by private reproof our brother will be reclaimed or not; if he be, we must proceed no further, for then we have attained the main end of all reproofs. If he hears you, you have won your brother: if not, we must take one or two, which may witness the fact, and that for sundry causes. The first is given by Saint Jerome, upon the place, that they may witness that to be a sin, for which he is reprov'd, and that he is worthily reprov'd for the same. The second is laid down by Augustine, Epistle 109, to convince the party offending, of the act committed, if he should repeat the same again. The third, by Chrysostom, Homily 6 on Matthew, to witness that he which reprov's, has discharged his duty, and done what in him lay to win his brother. If he be reclaimed at the second reproof before witnesses, we must proceed no further, but rest there, as before: if not, we must relate it to the Church: if he hears the Church, there

is no further proceedings to be used: if he hears not the Church, he is to be excommunicated, and held as a heathen. Offenders therefore are not to be excommunicated at the very first, but orderly to be proceeded against, and lovingly to be dealt withal, and patiently to be endured, according as the Apostle commands (2 Timothy 4:2): reprove with all long suffering. It may be objected that Paul bids Titus he should avoid a heretic after once or twice admonition (Titus 3:10). Therefore we are not to proceed against offenders according to Christ's commandment. Answer: That text makes nothing against this orderly proceeding commended to us by our Savior Christ. For first, this commandment is not given to all, but only to the pastors (as here to Titus) or bishops, who representing the whole Church, are to give sentence of excommunication. Secondly, it is to be understood of public admonition in the face of the Church, after that the party has been privately dealt withal; and if after this admonition, he does not recant his errors, and reform himself, then is he to be rejected as a heretic, that is, condemned of his own self (Titus 3:11).

Nevertheless, there be certain cases, in which we are not bound to follow this order or manner of proceeding in our reproofs, and they are principally three.

First, when the sin committed tends to the hurt of the Church, or commonwealth, and there be danger in delay; as also danger to the party that is privy to it, and does not detect it; and small hope of hindering of it, (as when a man does plot treason, or intermeddles in treasonable practices;) in this case the party offending is not first privately to be reproved, but publicly to be detected, and so to be dealt withal of the magistrate, according to the nature and

quality of his offense: for the common good is to be preferred before any one man's private good: better it is that one man perish, than that the bond of unity should be broken.

Second, when the fault is greater if it be committed, than the loss of his credit that committed it, though it be published. For example, if one intends to slay another, and lie in wait for him; in this case, we are not bound privately to admonish the party intending murder, or bloodshed, but to detect him to the magistrate: for his life is to be preferred before the man's credit that sought his life. When Paul's kinsman (to wit his sister's son) heard that above 40 men, had conspired together, and bound themselves with an oath, that they would neither eat nor drink, till they had killed Paul: he does not go and reprove them for this fact, but relates it to Paul: and Paul hearing of it, does not counsel him to go and reprove them first, and if they would not hearken to him, to take two or three witnesses, and so forth; but sent him straight, to the chief captain, that he might take order to prevent their bloody attempt.

Third, when a man is assured private reproof will do no good, and that the party offending will not brook it, nor take reproof at his hand, he is not to follow that order, and manner of reproof, but to acquaint them with it, that can and will redress it. Thus Joseph (as it may seem,) did not reprove his brethren, because he knew well they would not be bettered by him (seeing they hated him) but he brought to his father their evil sayings (Genesis 38:2). Although others say, that their sin was public, and therefore needed no private admonition: and others, that he did admonish them secretly, before he did relate it to his father; (although it be not expressly

set down in the text.) However this example be understood, the rule is certain, that private reproof is to be omitted, when it will either do hurt, or no good.

Bear you one another's burdens, and so fulfill the law of Christ.

In this verse, the Apostle propounds another rule, touching brotherly love, and it depends upon the former, as an answer to a secret objection, which might be made upon the former doctrine, in verse 1, in this manner: You enjoin us we should restore our brother, if he fall by occasion into any sin, in the spirit of meekness: but there are some infirmities in our brethren which cannot be amended nor redressed by brotherly correction: what is to be done in such a case? The Apostle answers, such infirmities must be borne and tolerated, in these words, Bear you one another's burdens: and this rule is enforced by an argument taken from the excellency thereof, in that the practicing of it, is the keeping and fulfilling of the whole law, in these words, And so fulfill the law of Christ.

First, for the rule: The Apostle calls slippes, infirmities, & sinnes, by the name of burdens, taking his metaphor from trauellers, who use to ease one another, by carrying one anothers burdē, either wholly, or in part: that so they may more cheerefully, and speedily goe on in their iourney. Mens burdens are of two sorts: either such as euery man is to beare by himselfe alone, without shifting them off his own shoulder, and laying them upon other men (of which we are to intreat, when we come to the fift verse.) Or such as may be borne of others, as well as of our selues: of these the Apostle speaks in this place, when he says, Beare you one anothers burdens: and there are foure sorts of them: First, those whereof our brethren may either be wholly disburdened, or

in part eased, such is the heauie burden of pouertie, sicknesse, nakednesse, hunger, thirst, banishment, imprisonment, &c. Secondly, the outward and bodily wants, that are in sundrie persons, as blindnesse, deafenesse, maimednesse, lamenesse, &c. Thirdly, personall or actuall sins of men, as anger, hatred, iealousie, enuie, &c. Lastly, outward frailties, in the actions of mens liues, (which are not felt oftentimes of those that are subiect to them, but are heauie burdens to others with whome they conuerse) as curiousnesse, nicenesse, flownesse, selfe-conceitednes, frowardnes, hastines, and such like: The two first forts, are to be borne three waies. First, by hauing a holy sympathie, and fellow-seeling of them, in weeping with those that weep[••] and in remembering those that are in bonds, as though we were bound with them, those that are in affliction, as if we were also afflicted in the bodie, Ebr. 13. v. 3. This was Pauls practise, 2. Cor 11:29. Who is weake, and I am not weake? who is offended and I burne not? Secondly, by bearing with them in their wants and infirmities, according to that of the Apostle, Beare with the weake, 1. Thes. 5. 14. Thirdly, by putting under our shoulders, and bearing part of the burden with them; in helping and easing of them in their necessities. Rom. 12. v. 13. Distributing to the necessities of the Saints. The two latter sorts, (being principally meant in this place) are not to be borne by dissembling of them, or yeelding to them▪ much lesse by bolstering men vp in them, or by partaking with thē; For albeit the adulterer and vnclane person would gladly make Christ a baud, the theife would make him his receiuer: and many there are who would be content to shift off their sinnes, in whole, or in part, and lay them upon the shoulders of others: yet in Gods cause and quarrell, in matters of faith, we are not to yeeld a haire

breadth; Moses told Pharaο, that [•]he would not leaue so much as a hoofe behind him, Exod 10:26. And Paul would not give place to Peter and them that were with him, no not for a moment, that the truth of the Gospel might continue with them, Gal. 2. [〈◇〉]. They must therefore be borne by disburdening thē of thē, by gentle & mild admonitiō, or if they cannot be redressed, by bearing & tollerating of them, in passing by them, as though we did not perceiue them, for as Salomon says, It is the glorie of a man to passe by infirmitie: or lastly, by praying for them For if we shall breake the bond of brotherly loue, and Christian societie, by reason of these or such like infirmities, which we see to be in our brethren: we walke not in loue, in that we beare not their burdens, as the Apostle commands in this place, and Eph 4:2. Support one another, through loue. And surely, this is a most necessarie precept, of great use and consequence, in the life of man: for except we beare and tolerate the frailties of men, in passing by them in such sort, as I have said, it is impossible we should lead a quiet, or comfortable life in any societie. We must seeke for a new world, or leauing the fellowship of men, betake our selues to some solitarie desert, as sundrie Eremites, and Anchorites have done, because they could not (by reason of their froward and wayward natures) digest the manifold inconueniences which they saw to be among men in publike societies. This dutie therefore of bearing one anothers burdens, albeit it be difficult, yet it must be practised, specially of those that are strong men in Christ: for as in architecture, all stones are not fit to be laid in euery place of the building, but some below, as the fundamentall and chiefe corner stones, to beare vp the waight and burden of the building; others above in the wall, that so the whole building may be firme and compact in it selfe: So

in the Church, which is the house of God, (where all believers are liuely stones, built upon Christ Jesus the chiefe corner stone, bearing vp the whole burden, euen all the infirmities of the Church:) those that are strōg must support the infirmities of the weake, that so the whole building being compact and knit together, may growe vp to a holy temple in the Lord. For otherwise the whole frame of the building must needs be dissolued, and come to ruine. It is a common prouerbe among the Italians, that Hard with heard, neuer makes a good wall. By which is signified, that as stones cobbled vp one upon another, without mortar to combine them, make but a tottering wall, that may easily be shaken; but if there be mor[•]er between them, yeelding to the hardnes of the stones, it makes the whole like a solide continued bodie, strong and stable; able to endure the shooke of the ramme, or the shot of the cannon: So that societie, where all are as stiffe as stones, which will not yeeld a haire, one to another, one being as fast, as froward, as hastie, as another; cannot be firme and durable. But where men are of a soft, a yeelding, and relenting nature, giving place to the stiffenes of others, and yeelding to the tempest for a time, that societie is compact in it selfe, and so cannot but continue, because one does beare the infirmities of another. Dost you therefore see your brother to be ouertaken with some sinne, or to be ouer curious, very froward, too self-conceited, abounding in his own sense, exceeding hastie, &c. beare this his infirmitie now; and so he (perhaps) may beare with you in the like case, another time: or beare you with his curiousnes, he will beare with your dulnes: beare with his ficklenes, he will beare with your frowardnes: beare with his hastines, he will beare with your selfe-conceitdenes. For it is to be obserued, that the Apostle says not, that those onely which are

strong, should beare the frailties of the weake, but that both strong and weake should beare one anothers burdens, it being a mutuall and reciprocall dutie imposed upon all, because there is none so strong, but one time or other he may slippe, and fall, and so may stand in neede to be supported euen of the weake: the palsie man being sicke, had his burden (to wit, his bed) borne, but being restored, could helpe to beare another mans burden: so if you beare another mans burden, that is weake, when he is strong, he will be readie to beare your, if neede require. God commands, that if we find our neighbours beast lying under his burden, we must lift him vp: how much more ought we to helpe our brethren lying under the burden of sinne? Therefore the strong, are to support the weake, and the weake must (upon occasion) support the strong: as in the arch of a building, one stone does beare mutually, though not equally, the burden of the rest: or as harts swimming ouer a great water, doe ease one another, in laying their heads one upon the backe of another: the foremost that has none to support him, changing his place, and resting his head vp on the hindermost. Thus in a familie, the husband must beare with the nicenes, and frowardnes of his wife: the wife with the fastnes, or hastines of her husband. Those Magistrates, and Ministers, which are too cold and backward in good things, must beare with the ouer great heat, and forwardnes, of their fellowmagistrates, or fellow-ministers: and those must beare with them againe, seeing both aime at the same ende, the edification of the Church, and the good of the Commonwealth. Thus in Gods prouidence Luther and Melancthon were happily ioyned together, and did beare with one another, Luther with his softnes, Melancthon with his hastines; he with his boldnes, he with his timorousnes: Melancthon did well temper the

heat and zeale of Luther with his mildnes, being as oyle to his vinegar; and Luther on the other side, did warme his coldnes, being as a fire to his frosennes. Thus the Apostle commands, that we should beare with the infirmities of those that areweake, and not sufficiently catechized in the doctrine of our spirituall libertie purchased to vs by Christ, and not to please our selues too much, but rather to please our neighbour in that which is good to edification. Rom. 15. v. 1, 2. For among other properties of loue reckned vp by S. Paul, 1. Cor. 13. this is not the least, that it suffers all things, v. 7. that is, all such things as may be borne and suffered with good conscience, for the good of our brother. For looke as a louer, does suffer all things in regard of his loue, in three respects. First, in vndergoing any labor that may be for her good, as Hercules did for the loue of Omphale. Secondly, in bearing patiently all hard measure that is offered him for her sake, as Jacob did for the loue of Rachel. Thirdly, in induring any thing that is imposed upon him, and putting vp what wrong soeuer is done to him by her, as Sampson did for the loue of Dalilah. So Christian charitie causs vs to suffer all things. First, *pro fratribus*, to indure any labor, cost, or trauell, for their good. Secondly, *propter fratres*, to beare all afflictions for their sakes, as Paul says he did for the Church. 2. Tim 2:10. Thirdly, *à fratribus*, to beare wrongs, and put vp iniuries at their hands, as he did, being shamefully entreated, at Philippi, stoned, scourged, &c. This must be considered of vs all, but specially of such as wil give a man as good as he brings, who are but a word, and a blow: a lie, and a stab: a word, & a writ: such as cannot beare coales, (as they say) nor brook any little wrōg, nor endure any small frailtie in their brethren. These men must remēber, that in bearing coales, that is, in suffering, and forbearing, they heape

vp coales of fire upon their heads, (as Paul speaks, Rom 12:20.) as also that God does beare with them in greater matters, euen when they wound him with their oathes, Leuit. 24. 11. and give him the lie thorough vnbeleefe. 1. Ioh. 5. 10. as he bare the manners of the Israelites in the wildernes. That Christ whose example we are to follow has borne our infirmities, Esa. 53. and does ease them that trauell, and are heauie laden. Matth. 11. 28. and therefore we treading in his steppes, must forbear one another, and forgiue one another, if any man have a quarrell against another, euen as Christ forgave vs. Coloss. 3. 13. Thus, if when we see any sinne in our brother, we reclaime him from it, by reproofes, exhortations, admonitions, we are Gods instruments, to save a soule from death, and so doe couer a multitude of sinnes, euen before God. Iam. 5. 20. And if, when we perceiue common frailties in our brethren, we shal not stand too much vpō our right, but shall yeeld to them in bearing, forbearing, and forgiuing, we shall couer a multitude of sinnes before men. 1. Pet 4:8.

Thus much touching the rule. Now I proceed to the reason, whereby the Apostle urges the practice of this precept, in these words, And so fulfill the law of Christ. The reason stands thus: That which is the fulfilling of the law of Christ, must be practiced of us: but the bearing of one another's burdens, is the fulfilling of the law of Christ: therefore we ought to bear one another's burdens. For the clearing of this text, sundry things are to be considered.

First, it may be demanded, what the Apostle understands by the law of Christ? Answer: Nothing else but the doctrine, precept, or commandment of Christ, enjoining the love of our brethren. John 13:34-35: A new commandment give I to you, that you love

one another, as I have loved you, and so forth. And it is all one, as if he had said, Bear you one another's burdens, and so fulfill the commandment of Christ, who has after a special manner commanded the love of your brethren. Now the Apostle rather uses the word law, than commandment, because he would make a clearer antithesis between the law of Christ, and the law of Moses, so vehemently urged by the false Apostles: as if he should have said, You Galatians are taught to observe the law of Moses, circumcision, days, and times, months, and years, and so you do indeed. Well, if you will needs be observing of laws, here is a law for you to observe, bear with the frailties one of another, and so you shall fulfill the most excellent law that ever was, the law of Christ, which is necessary to be kept, whereas the keeping of the ceremonial law is but in vain.

Second Question: Why does Paul call the love of our brethren, the law of Christ, rather than the law of nature, or the law of God, or the law of Moses? Seeing it was written in the mind of man in the creation, was given by God himself in Mount Sinai, was written by Moses, the relics thereof are yet remaining in the mind of man? Answer: It is so called, because it is a new commandment given by Christ himself, after a special manner. But it is hereupon further demanded, why this commandment of loving our brethren, should be called a new commandment? To which some make answer, that it is so called, only because it shows a new manner of loving our brethren, after the example of Christ; as he has loved us. Now this manner of loving our brethren (as Chrysostom expounds it) is this; that as Christ loved us freely, not moved by any amiable thing in us, nor for any profit that should redound to himself thereby: so we should freely love one another, not for any benefit received, or

expected. But as Cyril of Alexandria upon John expounds it, it stands in this, that as Christ loved us more than himself, so we should love our brethren more than ourselves. But this cannot be the meaning. For Saint John in his 1 Epistle 2 and 2 John, repeating this new commandment, says only, this is a new commandment, that you love one another, and never adds, as Christ loved us: the which he should have done, if these words [as I have loved you] be an essential part of the new commandment, which he enjoins us to observe.

Besides, our Savior himself says, a little after, By this shall all men know, that you are my Disciples, if you love one another, not adding, as I have loved you: therefore, the new commandment is laid down in these words, Love one another, not respecting those that follow, as a modification or limitation, as I have loved you. Besides, this exposition takes it for granted, that the moral law, Love your neighbor as yourself, is a certain rule, by which we are to square our love, namely, that we must begin at ourselves, and look how much we love ourselves, so much we ought to love our neighbor, and no more, and that therefore Christ should give a new commandment of greater perfection, than that in the law, to wit, that we love one another as he loved us, that is, more than ourselves. But this is a flat mistaking of the Scripture: for the commandment, Love your neighbor as yourself, is no exact rule whereby we are to try and examine our love, (as the Popish doctors, and some others teach). For then Paul and diverse of the saints of God, should have done works of supererogation, more than the law requires, in loving their neighbors more than themselves (Romans 9:1). And if it were a rule, it were but a leaden and false rule: for we are in some cases bound to love our neighbor,

more than ourselves, especially if he be a greater instrument of God's glory, in procuring the good of the Church or commonwealth, as to love our godly king more than ourselves, and prefer his safety and life before our own, as the Israelites did David's: You are worth ten thousand of us (2 Samuel 18:3). For as, is a note of similitude, and not of equality, signifying, that as we love ourselves heartily, and earnestly, and inwardly, wishing all good to ourselves: with the like sincerity of affection we should love our brethren. So that Christ has added nothing to the law, in commanding to love one another, as he loved us. Others say, it is called a new commandment, because it ought to be kept with as great a care, and diligence, as though it were new, and had been now first given: for new laws (we know) are commonly precisely kept at the first, but after a while, they begin to be neglected: and men do (as it were) antiquate them, accounting them as though they were not.

Others, by a new commandment, understand another diverse or different commandment; for Christ in the beginning of the chapter, had given them a commandment to flee pride, to be humble, to live at peace, and concord one with another: and then he says, But I give you a new commandment, that is, [reconstructed: a] commandment differing from the former, that you love one another.

The word New is often taken in Scripture in this sense, as (Exodus 1:8) There arose up a new king which knew not Joseph: that is, (as the 70 interpreters, and Saint Luke (Acts 7:18) translate it) another king. (Mark 16:17) They shall speak with new tongues, that is, other, diverse, or different languages, from their usual tongue: for the meaning is not, that they invented a new language, which was never spoken before, but that they spoke in a language

diverse from that which they used before: for so it is said (Acts 2:4), They began to speak with other tongues. Thus our Savior Christ tells his Apostles, that he will not drink any more of the fruit of the vine, till he drink it new with them in the kingdom of God (Matthew 26:29). Where by new wine, he means not the liquor or juice of the grape, to preserve animal life: but another different drink, wherewith he would entertain all that were invited, and came to his table. But these expositions are not so fit.

I take it therefore to be called a new commandment, either in respect of Christ, or of us: in respect of Christ two ways: 1. Because he renewed it, not only by freeing it from the false glosses and interpretations of the Scribes and Pharisees, the Jewish Rabbis: but also in fulfilling it most perfectly, whereas it was obliterated, and almost antiquated, by the great corruption of man: for none did ever so perfectly observe and keep the law, as he did. Therefore in regard of the new manner of fulfilling it, it is called a new commandment. 2. Because he abrogating the ceremonial law, and many judicials, only renewed this precept of the moral law, in commanding it as his law to the Church (John 15), This is my commandment, that you love one another, as if he should say. Though I have abrogated the ceremonial law, and antiquated the judicial, yet this commandment shall never be abrogated: and this I commend to you again and again, as my commandment, which above all others, I would have you carefully to observe, as that whereby you shall be known to be my Disciples. In regard of us it is called a new commandment, and that in two respects: 1. Because it being defaced, and almost clean blotted out of the mind of man by original sin, is renewed again in the hearts of believers, by the powerful operation of the Spirit of God, both in their minds, and affections:

In their minds, because they are daily enlightened with the true knowledge thereof, in being taught whom they ought to love: namely, not only their friends, but even their enemies: with what kind of love, to wit with a fervent love, not in word, or tongue only, but in deed, and truth: and that with free, sincere, and constant love in their wills, and affections: in that they are persuaded by the inward working of the Spirit, to love: and are inclined thereto, being renewed by grace. 2. Because it does after a peculiar manner belong to us, who are under the New Testament, in the kingdom of grace, seeing that this commandment only is renewed by Christ, as his own proper commandment, many others being abrogated: as also because it is daily written by the Spirit of Christ, after a new manner, in the hearts of new converts: so that they have not only a new, that is, a true knowledge thereof; but also a new, that is, a true sense and feeling of the power of it, in their hearts: in that they are become new creatures in Christ Jesus. For in him all old things pass away, and all things become new (2 Corinthians 4). For to them, the law is no killing letter, written in tables of stone; but a quickening spirit, as being written in the fleshly tables of their hearts. This seems to be the true, full, and proper meaning of these places, for thus Saint John (1 John 2:8) does expound it, when he says, that it is true in him and in you; in the sense before specified: both in regard of Christ, and the believers in Christ.

3. Question. Seeing the commandment of loving our brethren, is called the law of Christ, and a new commandment, is not the Gospel a new Law? Answer. In no wise: for albeit the Law and the Gospel agree in sundry things, as first in the Author, God being the author of them both; of the Gospel (Romans 1:1); of the Law (Romans 7:22). Secondly, in that both of them were preached,

known, and understood in both Testaments: the law being written in the heart of man in the creation: the Gospel preached to our first parents in Paradise, immediately after the fall, and repeated again and again to the Patriarchs and prophets, from time to time. Thirdly, in the [reconstructed: general] matter, and end of them both, in that both the law and the Gospel, require righteousness in him that would come to [reconstructed: possess] eternal life. Fourthly, in this, that they confirm, and establish one another, in that the law commanding justice, and justifying none, shows that a man is justified by the free gift and grace of God, and that Christ is the end of the law to everyone that believes. In that the Gospel justifies not by works, but by faith, and yet so as that we do not by our faith abrogate the law, or make it of none effect, but rather establish it; and that in two respects. 1. Because by faith we apprehend the righteousness of Christ, and so in him (who has fulfilled the law for us) we fulfill it, and so establish it. 2. Because having our hearts purified by faith, we live no more according to the flesh, but according to the Spirit, and so by inchoate obedience we fulfill the law.

Lastly, in the end, in that both the law and the Gospel tend directly to the manifestation of the glory of God.

Yet they differ in 5 things. First, in the manner of revealing: the law before the fall was perfectly known by nature, and since the fall in part (Romans 2:15). The Gospel is not known by nature, neither was it ever written in man's heart, before, or after the fall, as Paul says (1 Corinthians 2:9), Those things which the eye has not seen, nor the ear heard, nor the heart of man conceived, are they which God has prepared for them that love him: therefore the Gospel is called a mystery (Romans 16:25-26). First, because the doctrine of

the Gospel was made known to men and angels by the revelation of God (Ephesians 3:5, 9). Secondly, because there is required a special revelation, and work of God's Spirit, before a man can yield assent to it. Therefore Paul says, We have not received the Spirit of the world, but the Spirit of God, that we might know the things that are given to us of God (1 Corinthians 2:12). Secondly, in the subject or doctrine itself, and that in two respects. First, the Law preaches nothing but absolute justice, to the transgressors thereof: the Gospel shows how justice is qualified with mercy: from all things from which you could not be absolved by the Law of Moses, by him everyone that believes is justified (Acts 13:39). Secondly, the Law teaches what manner of men we ought to be, and what we ought to do, that we may come to eternal life, but shows not how we may become such indeed: the Gospel teaches, that by faith in Christ, we may be such as the Law requires. God has made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him (2 Corinthians 5:21).

Thirdly, in the object, The law is given to the unjust and lawless, ungodly, and profane (1 Timothy 1:9-10), that it may show them their sins, and the punishment thereby deserved, and so may accuse and condemn them: the Gospel is to be published and dispensed only to the penitent, which are contrite and broken in heart, and mourn for their sins (Matthew 11; Isaiah 57; Luke 4).

4. The law promises eternal life upon condition of works: Do this, and live: If you will enter into life, keep the commandments. The Gospel promises eternal life freely without any condition of works (Romans 4:5), To him that works not, but believes in him that justifies the ungodly, his faith is counted to him for righteous-

ness (Romans 3:21-22), The righteousness of God is made manifest without the law, by the faith of Jesus Christ, to all, and upon all that believe.

5. In the effects. The Law is no instrumental cause, of faith, repentance, or any saving grace: it is the minister of death (2 Corinthians 3:7), causing wrath (Romans 3:15). But the Gospel causes life: it is the grace of God which brings salvation (Titus 2:11); for this cause Paul calls the Law, a dead, or killing letter: the Gospel, a quickening spirit (2 Corinthians 3).

Fourthly, it may be demanded, whether any man be able to fulfill the Law, considering that Paul bids us bear one another's burdens, and so fulfill the Law of Christ? Answer. No mere man can perfectly fulfill the Law in this life. This conclusion Saint Paul proves in sundry of his Epistles, specially by these arguments.

First, by the great and general depravation of nature, which remains in part even in the regenerate, staining their best actions, and making them like a menstruous cloth: confessing withal, that his best works are not answerable to the law, by reason of the remainders of original corruption (Romans 7). Now perfect fulfilling of the law, cannot stand with corruption of nature, and transgression in life. For a corrupt fountain, cannot send forth sweet waters: neither can a corrupt tree, bear good fruit. Saint James says, He that offends in one, is guilty of all: and the Scripture pronounces him accursed, that abides not in all things written in the book of the law to do them. Popish Doctors answer, first, that original corruption (which they call the fuel of sin) and the first motions to evil, preventing all consent of will, are indeed in the regenerate; but they are no sins properly. But it is false which they teach. For every transgression of the law, is a sin, as Saint John defines it (1

John 3:4); but these are transgressions of the tenth commandment: for it either forbids these first motions, whether they be *primo primae*, or *secundo primae*, (as Schoolmen speak) or it forbids nothing but the motions, which are with consent of will, which were forbidden in the former commandments, and so in effect there are but nine commandments, the tenth forbidding no special sin.

Againe, Paul teaches, that these motions preuenting all consent of will, are formally opposed to the Law, I see anotherlaw in my members rebelling against the law of my minde. Secondly, they answer, that Paul, Rom. 7. speakes not of himselfe, but in the person of the vnregenerate, according to the opinion of S. Augustine. Ans. Augustine indeede was once of that judgment, but he after retracted that opinion, (as it is manifest out of his booke of Retractations, and the 6. booke, against Iulian the Pelagian,) and that for these reasons. First, because Paul says, To will is present with me: and I doe not the good I would: and J delight in the law of God concerning the inward man: all which are proper to the regenerate, and cannot be affirmed of the wicked. Secondly, because he makes mention of the inward man, which is all one with the new man, or the new creature: which agrees onely to the regenerate. Thirdly, because he says, he is ledde captiue to sinne, v. 23. whereas the wicked are not drawne to sinne by force, against their wills, but runne riot of their own accord into all wickednes, as the horse rushes into the battell. Ierem. 8. 6. Lastly, in that he cries out in a sense and sorrow for his sinnes, O wretched man that I am, who shall deliver me from the bodie of this death? v. 24. which can not be the voice of the vnregenerate, for they feele not the burden of their sinne, nor desire to be eased of it, but take delight and

pleasure in it. His second reason is this: such as our knowledge is, such is our loue of God and man: but our knowledge is onely in part: therefore our loue is but in part: and so consequently our obedience is but in part, & therefore there is no perfect fulfilling of the law. The aduocates of the Romish Church answer, that our knowledge, loue, and obedience, are perfect for the condition and estate of this life, as we are viatores, which is sufficient: though they be not perfect for the condition of the life to come, when we shall be comprehensores, which is not required at our hands in this life: for they make a double perfect fulfilling of the law: one, for the tearme of this life, which is to loue God above all things, and our neighbour as our selues. The other after this life, and that is to loue God with all the soule, with all the powers and faculties of the soule, and with all the strength and vigor of all these powers.

And this distinction they make to be the ground of their opinion, touching the fulfilling of the law, and justification by workes, &c. But it is a sandie foundation, and therefore that which is built upon it, cannot stand. For besides that it is a fond and friuolous distinction forged by the Schoolemen, without warrant of Scripture, or consent of Antiquitie; it is manifestly false. For there is one onely rule of righteousnes, and not two: one onely generall sentence of the Lawe, more vnchangeable then the lawes of the Medes & Persians, euen as vnchangeable as God himselfe; which is, that, He which continus not in all things written in the Law to doe them, is accursed. So that he which lous not God with all his soule, minde, and might, with all his valdè suo, that is, with all the faculties of his soule, and all the powers of all these faculties, and that in this life, is accursed. And it is absurd which they teach, that a man is not bound for the tearme of this life, thus to loue God, but

onely in the life to come. For looke what man could doe by creation, in the state of innocencie; the same and so much the Law requires at his hands in the state of Apostasie. But Adam by creation could loue God with all his soule, with all the faculties of his soule, and all the powers of all these faculties: therefore the same perfect, absolute, and entire obedience is now required at his hands. For the sentence of the law, Cursed is hethat continus not in all things, &c. is not onely given to men glorified, but to those that are in the state of grace. And S. Paul does so apply this sentence to men euen in this life, t[〈...〉] he pronounces all that are of the workes of the law, to be under the curse. Againe, if this were so, the Iewes had no cause to feare the seueritie and strictnes of the law, as they did: when they said, If we heare the voice of the Lord any more, we shall die: considering they were able to keepe and fulfill it, according to this Popish opinion. Neither would God have promised them a Messias or Mediatour to redeeme them from the curse of the law: but would rather have comforted them in that their so great feare and astonishment, by giving them to vnderstand that they were not bound to the full and perfect fulfilling of the law for the time of this life.

Besides, the patheticall exclamation of Paul, O miserable man that I am, &c. Rom 7:24. and that saying of Peter, in calling the Law a yoke, which neither we nor our fathers were able to beare, Act. 15. should be childish, and ridiculous, if that which is impossible in the law (as Paul speakes) did not appertaine to vs.

The third argument. If a man could fulfill the Law, he should not stand in neede of a Mediatour. For if righteousness be by the Law, Christ died in vaine. Gal 2:21. It is answered, that Christ died in vaine, if men by the strength of nature could fulfill the Law: but

the fulfilling of the Law is by grace, and so his death is not in vaine: for by vertue of the obedience of Christ, we are enabled to fulfill the Law. But this were to make Christ no Sauour, but onely an instrument, whereby we fulfill the Law, and are our own Sauours; whereas the Scripture says, that he is made to vs righteousnes. 1. Corinth. 1. 30. not that we are made righteousnesse by him. That we are made the righteousnesse of God in him. 2. Corinth. 5. 21. not by him, as an instrument. That we are complete in him. Coloss. 2. 10. and not complete of our selues, by him.

Lastly, the Scripture shuts up all men under sin, even the most sanctified (Proverbs 20:9; 1 John 1:9). Job confesses he cannot answer one of a thousand (Job 9:3). And David says, If you, Lord, shall mark what is done amiss, who can abide it? (Psalm 130:3). And Paul says of himself, that he found no means to perform that which is good (Romans 7:18). He says further, that it is impossible to be kept, by reason of original corruption (Romans 8:3). It is answered, that all these places and examples must be understood of venial sins, which make men sinners indeed, yet are not against, but beside the law; and therefore though a man commits them, yet he may fulfill the law for all that. Answer: the common received opinion in schools, that some sins are mortal, others venial of their own nature, is a witless distinction. For if all sins deserve death, as Paul teaches (Romans 6:23), either venial sins are no sins, or they must needs deserve death. Moses says, that he that abides not in all things written in this law, is accursed (Deuteronomy 27:26), where the words, this law, may not be restrained only to the catalogue of great and heinous sins, which are there reckoned up, but extended to all sins, as Paul applies it (Galatians 3:10), pronouncing him accursed, that continues not in all things written in the

law, not this law. So that every sin, even the least sin in thought, makes a man subject to the curse, and so in rigor of divine justice deserves eternal death. And it is but a poor shift, to say that some sins are against the law, as all mortal sins, and others beside the law, as venial. For the doing of that which God forbids, is a sin not beside, but against the law. But idle words, jesting, and gibing, and so forth (which the Popish Doctors account venial sins,) are expressly forbidden in the word; Matthew 12:36: Of every idle word that men shall speak, they shall give account at the day of judgment. And Paul forbids all foolish talking, and jesting, as things uncomely (Ephesians 5:4). Therefore they are not beside, but flat against the law. Secondly, they answer, that these places and the like are to be understood of several works and actions of the saints, whereof some were good, as David's sparing of Saul, and so forth; some evil, as his adultery, murder, and numbering of the people: and not of the same particular works. Answer: it is false. For Paul speaking of the same individual work, says, that it is partly good, and partly evil, I find when I would do good, that evil is present with me (Romans 7:21). In my mind I serve the law of God, in my body the law of sin (Romans 7:25). And the Prophet says, that all our righteousness is as a menstruous cloth (Isaiah 64:4). Therefore every good work is stained with sin.

Thus much shall suffice to show that it is impossible for any man in the time of this life to fulfill the law: the reasons alleged to the contrary, are sufficiently answered before, page 188, and so forth. To which place I refer the reader.

It may further be said, if we cannot perfectly fulfill the law, why does Paul command us to bear one another's burdens, and so to fulfill the law of Christ?

Answ. The lawe is said to be fulfilled three waies. First, by personall obedience, and thus Christ onely fulfilled it. Secondly, by imputed obedience, thus the regenerate fulfill it in Christ, he being their righteousnes. 1. Cor 1:30. and they complete in him, Coloss. 2. 10. Thirdly, by inchoate obedience, thus Zacharie & Elizabs are said to have walked in all the commandements of the Lord, without reproofe. Luk 1:6. And thus all the faithfull fulfill the lawe, in labouring to obey God in all his commandements; according to the measure of grace received: and thus we are said to fulfill the lawe in this place, God accepting the will for the deed. We are further to consider, that fulfilling of the lawe is sometime opposed to the transgression of the law, as Iam. 2. 10. in which sense, no man euer did, or can fulfill it, except Christ, God and man, who for this cause is said to be the end of the lawe for righteousnesse, to euery one that beleueus, Rom 10:4. Sometime it is opposed to hypocrisie, and dissimulation, as 1. Ioh. 2. 4, 5. and thus all the Saints fulfill it, in that they indeauour to mortifie their corruptions, and in all things to approoue their hearts, and liues to God, in keeping faith & a good conscience. In which sense, Paul here bidds vs to fulfill the lawe of Christ, in performing duties of loue, and bearing one anothers burdens. It will be said, if the lawe can no otherwise be fulfilled, then by inchoate obedience, to what ende serus it? Answ. It has a threefold use euen since the fall. First, it serues to restraints the outward man, by keeping men in order, through feare of punishment, of which use Paul speeks, when he says, that the lawe is not given to a righteous man, but to the lawlesse and disobedient, &c. 1. Tim 1:9. Secondly, to arrouse the drousie conscience: and this it dos many waies. 1. By reuealing sinne, for by the lawe comms the knowledge of sinne, Rom 3:20. 2. By reuealing the

wrath and anger of God for sinne, for the lawe causse wrath, Rom 4:15. 3. By conuicting the conscience of sinne. When the commandement came, sinne reuiued, Rom 7:9. 4. By arrainging and condemning vs for sin, for the lawe is the minister of death, 2. Cor 3:7. and so putting vs out of all heart in our selues, it causse vs to flie to the throne of grace, and so is our schoolemaster to bring vs to Christ. Gal 3:24. Thirdly, it serues as a rule of good life: Dauid says, that the word of God (specially the law) is a lanterne to his feete, and a light to his paths, Psal 119:105. So that though a regenerate man be not under the lawe, in regard of justification, or accusation, or coercion, or condemnation: yet he is under it, in regard of direction, and instruction, for it shewes what is good, what is euill, what we ought to doe, & what to leaue vndone. Lastly, whereas Paul says, Beare you one anothers burdens, and so fulfill the lawe of Christ: the word S O has great Emphasis, for it implies the manner how the Galatians, and all men are to fulfill the lawe, not by obseruing circumcision, daies, or times, moneths, or yeares, as the false Apostles taught: but by bearing, forbearing, and tollerating the infirmities of their brethren. It may not vnfitly be applyed to the religious orders of Franciscans, Dominicans, Carthusians, &c. Let them not thinke that they keepe the lawe, by abstaining from flesh, by whipping themselves, by single life, counterfeit fasts, voluntary pouertie, regular obedience, &c. But let them comfort the afflicted, releiue the distressed, beare with the weake, support one another in loue, and S O they shall fulfill the law of Christ.

v. 3. For if any man seeme to himselfe, that he is somewhat, when he is nothing, he deceiues himselfe in his imagination.

In this verse the Apostle remooues an impediment, which hinders most from performing the former dutie, of bearing other mens burdens, and that is, a vaine conceit, and imagination they have of their own excellencie, farre above their brethren: in thinking themselues too good to doe any dutie or service to them, to be their packehorses to beare their burdens. This vaine imagination and swelling concept (which puffs vp the most) the Apostle labours to purge in this place, when he says, He that seems to himselfe, &c. where by the way we may obserue the method of the Apostle, first, to give rules of direction; after, to remooue impediments which may hinder our obedience. 2. We see here the force of the word, which searchs the secrets of the heart, Ebr. 4. 12. in that it casts downe the imaginations, and euery high thing that is exalted against the knowledge of God: and brings into captiuitie euery thought to the obedience of Christ, 2. Cor 10:4. In the words we may obserue these foure things: 1. That men are nothing of themselves. 2. That thought they be nothing, yet they seeme to themselves to be somewhat, and that of themselves. 3. That in so doing they deceiue themselves. 4. The remedies against the ouerweening of our selues.

For the first: it may be demanded howe it can be truely said, that men are of themselves meere nothing? Is he nothing that is created after the image of God, in holinesse and righteousness? Are Princes and Potentates nothing that are called Gods in scripture? Are they nothing that Prophecie, and worke miracles? Answ. Paul speaks not of the gifts of God, bestowed upon men, but of the men themselves: and of them, not as they were in the state of innocencie before the fall, but as they are now in the state of corruption & Apostasie, or in the state of grace, as they are considered of, in,

and by themselves. Thus euen spirituall men, are nothing of themselves: (for of them especially the Apostle speaks, as it may appeare out of the first verse.)

For first, all are by nature the children of wrath, and firebrands of hell. 2. the gifts of God bestowed upon vs whether of nature or of grace, are not ours, but Gods, the giuer of them. Therefore no man may arrogate more to himselfe, then another in regard of them, seeing all of vs are but stewards, and the things we have are but talents, left vs to imploy to our masters aduantage. If you have received them (says Paul) why boastest you your selfe, as though you hadst not received them? 3. Be it that a man be in Christ and sanctified, yet he has no greater right to the merits of Christ, nor greater part in them, then he which is lesse sanctified: for though sanctification has degrees, and a certaine latitude, yet justification has none. So that a mā is in trus nothing of himselfe. 1. Because he has his being and beginning of nothing, and tends of his own nature to corruption, and nothing. 2. In that he is not that which he imagins himselfe to be. 3. Though he have some gifts and graces of God, yet is he nothing, because he is farre short of that which he ought to be. 1. Cor 8:2. upon these considerations Abraham acknowledges himselfe to be but dust and ashes, Gen 18:27. Dauid comparing himselfe with the magnificence of Saul, says, What am I, or, what is my fathers house? 1. Sam 18:18. in fact whether we consider man absolutely in himselfe, or relatiuely in respect of other creatures, as those glorious bodies, the sunne, moone, starres, we may say with the Prophet Dauid, Lord what is man, that you are mindefull of him, or the sonne of man, that you regardest him? Psal 8:4.

Paul confesss himselfe to be nothing, in, of, or by himselfe: but by the grace of God (says he) I am that I am, 1. Cor 15:10. And againe, I was nothing inferiour to the very chiefe Apostles, although I am nothing. 2. Cor 12:11. The Apostle affirms of euery man, which thinks he knows some thing, that he knows nothing as he ought to know. 1. Cor 8:2. and of many, that they are puffed vp and know nothing. 1. Tim 6:4. For a swelling conceit, and emptines, vsually goe together.

The second generall thing to be obserued in the words, is this, That it is naturall for men to thinke too well of themselues, to magnifie themselues above others in their conceits, and in a manner to deifie themselues: and to nullifie others in comparison of themselues: and this ouerweening of a mans selfe, is a branch of pride. For a man looking upon himselfe through the spectacles of selfeloue, does thinke euery small gift of God, which he ses to be in himselfe, to be farre greater then in truth it is: imagining meere shadowes, to be substances; or molehills, to be as bigge as mountaines. For as a man that is in loue, does thinke the blemishes and deformities in his loue, to be ornaments, which make her more beautifull: So those which with Narcissus are in loue with themselues, and do[•]e upon their own gifts; judge the vices which they see to be in themselues, to be vertues. Simon Magus though a wicked wretch, a limme of the Deuill, a sorcerer, &c. yet had this conceit of himselfe, and gaue it out also, that he was some great man. Act 8:9. to wit, the great power of God. v. 10. The Church of Laodicea, thought shee was rich, and increased with goods, and had neede of nothing: whereas shee was wretched, and miserable, andpoore, and blind, and naked. Apoc 3:17. And so the skarlet strūpet thought her selfe a Queene, and that shee was out of all

daunger of downefall, when shee was alreadie fallen. Apoc 18:2, 7. indeed this corruption is so naturall, that euen the regenerate themselues, who are in part sanctified, are tainted therewith: and generally, they that have received greater gifts of knowledge, of sanctification, &c. are most ready to ouerweene their own gifts, except God give them grace to resist this temptation: for knowledge puffs vp. 1. Cor 8:1. The Apostles themselues contended which of them should seeme to be the greatest. Luk 22:24. indeed in all ages there have been some in the Church ouerweening themselues, as in Christs time the Iustitiarie Pharises: after them, the Catharists, or Puritanes, who both proudly and odiously called themselues by that name, thinking themselues without sinne: the Donatists, that they were a Church without spot or wrinkle: the Iovinianists, that a man cannot sinne after the lauer of regeneration. The Pelagians, that the life of a just man in this world, has no sinne in it at all: and of later times the Semi-Pelagian heretike, who will be something of himselfe, and will have some stroke in his first conuersion, & wil concur with Christ in the worke of justificatiō. It will be said, Papists ascribe all the praise to God. Ans. So did the Pharisie, Luk 18:11. and yet a wicked Iusticiarie for all that. Now all this ariss from sundrie causes: the first is, the bitter roote of pride, that was in our first parents, when as they affected a higher place, in desiring (through discontentment of their own estate) to deifie themselues, and become equall to the highest Maiestie, in knowing good and euill.

The second is, the ouermuch considering the good things we have; as when the Pharisie considered that he gaue tithe of all that he possessed, that he fasted twice a weeke, that he was not thus and thus, as other men. Luk. 18.

The third is, the comparing of our selues with the infirmities that we see to be in others: the Pharisee was puffed vp, by comparing himselfe with extortioners, vniust men, adulterers, and with the Publican.

The fourth is, the false flattering, and applause of men, which sooth vs vp in our humours, in perswading vs to be that which in truth we are not, as the people flattered Herod, when they gaue a shout, and said, The voice of God, and not of man. Act 12:22.

The third point is, that they which thus ouerweene their gifts, in thinking themselues somewhat when they are nothing, doe notably deceiue themselues: as those that thinke they have the substance, when they have but the shadow, as those that dream they are Kings or Princes, being in truth but base persōs: or to use the Prophets similitude, Esa 29:8. Like as an hungrie man dreams & behold he eats, & when he awaks his soule is emptie: or like as a thirstie man dreams and loe he is drinking, and when he awaks behold he is faint, and his soule longs. Men are deceiued two waies, either by others, or by themselues: by others, as by flatterers, they are deceiued occasionally; by themselues, causally, or properly. For he that does judge himselfe to be that which indeede he is not, he may happely please himselfe, but he dos but please himselfe in an error: for in trus he deceiues himselfe in his imagination: the Apostle James says, If any man seeme (specially to himselfe) to be religious, and yet refrains not his tongue, hedeceiues his own heart, his religion is vaine, Iam. 1. 26. So likewise, they that are only hearers of the word (& therefore thinke that all is wel enough with thē, though they be not doers therof) deceiue their own selues, Iam. 1. 22. And verely this corruption is so great, that as men can be content to be deluded by flatterers, and clawebackes, which

please them in their itching humours: so they willingly suffer themselves to be deceived, even by themselves, to the end that they may appeare to others, to be that which in trus they are not: that so they may aduance and magnifie themselves in the account of the world. For as Alexander the great, being in India, caused his souldiers, to make and leaue behind them bittes and horse shoes, of an extraordinarie greatnesse; hudge speares, massie shields, big helmets, long swords, and other furniture for horse and man, fitting rather Hippocentaurs, or Giants, then men of ordinarie stature; and all to the end, it might be said in future time, that Alexander was a mightie Monarch indeed: So many there be, who (setting the faire side outward) make goodly glorious shewes in the eyes of men; and so would have other to thinke of them accordingly, (farre above their desert,) that posteritie might judge them to be that which indeed they are not: and so with Alexander in deceiuing others, they wittingly deceiue themselves. Which spirituall guile of deceiuing our selues in matters touching our salvation, is most dangerous, when men delude themselves, in perswading themselves falsely, that they know sufficient, that God is to be loued above all, our neighbour as our selues (which is as much as all the preachers in the earth can say:) that they believe; when instead of faith, there is nothing but damnable pride, and presumption: that they repent, when it is nothing but deceitfull counterfeiting, and hypocrisie. Besides the danger, consider the indignitie of it: men can abide nothing lesse, then to be deceived and circumvented by others; and yet, behold, they are deluders and deceiuers of themselves: and that which does more aggrauate the indignitie of it, in such things as ought to be best knowne and most familiar to them, wherein it is a shame they should be deceived, v^z. in the

knowledge of themselues, and that which is yet more, in a matter of greatest moment, in the salvation of their soules. What maruaile therefore is it, that men should be deceiued by the seducer of all seducers, the deuill, who are so easily deceiued of themselues, or rather willing to deceiue themselues.

Further obserue, that proud conceited persons, such as have an ouerweening of themselues and their gifts, and of all men thinke fowle scorne to be deceiued, euen they are easiliest deceiued, indeed and that of themselues: for so the Apostle says, He that thinks that he is somewhat, &c. deceiues himselfe in his imagination.

Againe, marke hence, that no men, be their gifts neuer so rare, their callings neuer so high, their places neuer so great, are to good to beare other mens burdens; for they that thinke themselues to be somewhat, some great men, that is, too good to put under their shoulders to beare the frailties, and infirmities of their brethren, doe nothing herein but deceiue themselues. Princes and Potentates of the earth are prophecied by Esay, chap. 49. vers. 23. to be nourcing fathers, and nourcing mothers to the Church, not onely by nourishing and defending it, (as the nource her child) but also by bearing with the frailties and wants which are therein.

Lastly, consider that this selfe-conceitednesse, and ouerweening of a mans selfe, is the very bane and poyson of loue; for it maks proude men thinke themselues too good to become packe-horses, or drudges to beare other mens burdens, to become seruiceable to them in any dutie of loue, or to tollerate their frailties, or to yeelde of their right, or to suffer iniuries at their hands, or to put vp any little indignitie, without stomacke and discontent: because they imagine themselues euery way better then their brethren, and

therefore ought to be tollerated, but not so bound to tollerate and beare with others; So that where selfe-loue is, there is no true brotherly loue; It was well said of the Poet, *Non benè conueniunt, &c. maiestas & amor*. It may may be said, may not he that is priuie to his own vertues, in conscience of his own worth, judge himselfe to be somewhat, that is, to be that which indeed he is, or to have a greater measure of knowledge, grace, and other gifts, then they that have lesse?

Answ. He may. For humilitie is not sottish: the master in humilitie cannot thinke his scholler more learned then himselfe, except he shall thinke against his conscience. For that saying, Let euery man thinke better of another, then of himselfe, must be restrained onely to equalls, and not extended to superiours in regard of their inferiours. Secondly, I answer, that the Apostle in that place, speaks not of the giftes and graces bestowed upon men, but of the persons themselues, and of them, not so much as they are in the account of men, as in the account of God. For he says not, Let euery man thinke another more learned, wise, discreete, sober, then himselfe (for so he may thinke against his conscience) but Let euery man thinke another (that is, any other that is his brother in the Lord) better then himselfe, to wit, before God. And this euery man may doe with good conscience; for albeit another shall outwardly seeme more ignorant, negligent, backward, in matters of religion then himself, yet for any thing he knows, he may be higher in the favor of God, then he. And therefore though a man erre in thinking of another, better then of himselfe, yet he shall not doe any thing against his conscience. Thus the Publican accounted the proud Pharisie better then himselfe. For he held him as just, himselfe not worthie to looke vp to heauen: yet herein he sinned not,

in fact he is commended for it, though he erred in his judgment of the Pharisee. And so if the Pharisee had reputed the Publican better then himselfe, that is, higher in Gods favor then himselfe, he had not sinned, nor done against his conscience. For though he might judge himselfe more just then the Publican, in regard of his life past, yet for his present estate before God he could not. Though Dauid knew in the particular quarrell between Saul and him, that Saul was vniust, and he innocent, yet if he should have thought better of Saul in generall, then of himselfe, he should but have done his dutie.

The fourth and last point, contains the remedies of this euill, which are the rather to be considered, because it is a great sinne, one of those seuen which the Lord does most of all detest, Prou. 6. 17. a dangerous sinne, hauing a heauie woe attending upon it, Woe to them that are prudent in their own eyes. Isa 5:21. a sinne almost incurable, Seest you a man that is wise in his own eyes? there is more hope of a feeble then of him. Prou. 26. 12. therefore the remedies are more carefully to be known, and applied. The remedies are specially fiue.

The first is, to looke our selues in the glasse of the Law, which will shew what we are without flatterie, or partialitie: & by it we shall see nothing in our selues but the vgly shape of Satan, cleane defacing the image of God, and that in vs there dwells no good thing (as Paul says of himselfe, Rom 7:18.) that there is nothing but vanitie in our mindes, rebellion in our wills, a confused ataxie in all our affections, transgression in our liues. The viewing of our hearts and liues in the Law, and the considering of our wretched estate, in that we are under the fearefull curse, which is a thunderbolt annexed to euery breach thereof, will driue vs out of all con-

ceit of our selues, from our selfe-loue, and selfe-liking: in fact, it will make vs goe out of our selues, not onely to denie our selues, as Christs commands, but euen to abhorre our selues, repenting in dust and ashes, as Iob did, chap. 42. 6. causing vs to become flat nothing in our selues, that we may be something in Christ, as Paul says, 1. Cor 3:18. Let no man deceiue himselfe: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise.

Secondly, when we feelee our selues to be tickled with the itching humour of selfe-loue, and selfe-liking, arising from our hidden corruption, either in regard of outward gifts, or inward graces: we must make our own euills, sinnes, blemishes, imperfections (for there is no man but has one or other) a soueraigne remedie against it, and so (as it were) driue away one poison with another. As to call to minde some great deformitie that is in our bodies, some great infirmitie that is in our minde, some crosse or miserie in our outwarde estate, some vile and abominable sinne which we have committed, and the horrible punishment, to the which we are lyable by reason thereof: and no doubt but the serious consideration of these, or any of these, wil be auailable, to nippe pride in the bud, & kill the serpent in the shell: and in so doing we shall with the Peacocke, now and then cast our eyes downeward, to our feete, the fowlest and vgliest things we have: and not alway stand in admiration of our gay feathers, & glorious traine.

Thirdly, we must consider that the things for which we looke so high, and swell so in our own conceits, are not our own: but lent vs for a time. For what is there, that you have not received? whether in gifts of bodie, or graces of minde? in fact whether you speake of soule, or bodie it selfe? and if you have received it, why boastest

you your selfe as though you haddest not receiued it? what vanitie is it, for a man to be proud of another mans garment? or for a woman to boast of her borrowed haire? The wicked persecutors of the Church are reprooued for sacrificing to their nets, and burning incense to their yarne. Hab 1:16. Further, we must consider we have not onely received them; but that we have so received them, as that they are not our own, with which we may doe what we list, but talents lent vs for a time, and left with vs to employ, ouer which we are but stewards and bayliffes, not lords or masters, and that we must be countable for the smallest gift, euen the least farthing: how we have got it, kept it, bestowed it: the time will come when it shall be saide to you, give an account of your stewardship. Luk 16:2. Therefore we ought not so much to be puffed vp with the greatnes of our talents, as to be humbled with the consideration of the strict reckning that God will require at our hands, seeing that of him, to whome much is committed, much shall be required.

Fourthly, to the end we may avoid this overweening of ourselves, let us compare ourselves with the majesty of God, in whose sight, we are but as silly worms, crawling upon the ground; nay in comparison of whom, we are less than nothing, and vanity itself. Consider, that to him every knee does bow, of things in heaven, in earth, and under the earth, and you will not be so conceited of yourself, that a silly man does crouch to you; that to him every tongue does confess, and sing his praises, the blessed angels crying continually Holy, Holy, Holy, Lord God of Sabaoth, heaven and earth are full of your glory: and then a short blast of wind, or popular applause, shall not so easily puff you up, like an empty bladder, or carry you away, as it did Herod (Acts 12). But to omit this odious comparison, between a frail mortal man, and the glorious ev-

erliving God (there being no comparison between finite and infinite) let us never compare ourselves with our inferiors, but with our superiors and betters, who are eminently above us, in every gift and blessing of God, in regard of whose honors and preferments we are but base and contemptible: in regard of whose knowledge, we are but children, and know nothing: in regard of whose riches, we are but beggars, and have nothing. For as David, when he beheld the wonderful frame of the heavens, those glorious creatures, the sun, the moon, and the stars, by and by made this use of it to himself, to consider his own vileness in regard of them, What is man that you are mindful of him? Or the son of man, that you visit him? So when we compare ourselves with others, that are as far above us, as the heavens are above the earth, whose gifts and graces do as far excel ours, as the bright sunshine the dim candle-light: we cannot choose, but be abashed, and confounded in ourselves; acknowledging, that there is no such cause why we should so magnify ourselves above others, and nullify others in comparison of ourselves.

But let every man prove his own work, and then shall he have rejoicing in himself only, and not in another.

Here the Apostle lays down another remedy against self-love, and overweening of ourselves, and it is the fifth and the last of which I purpose to treat, and it stands in proving and examining of a man's own work by itself, without comparing it with another man's work, and withal in the approving of it to God. Let every man approve his own work. And he gives two reasons, why every man ought to approve his own works to God, and to consider them absolutely in themselves, and not relatively in respect of others:

the first reason is in this verse, then shall he have rejoicing in himself only, and not in another: the second, in the next verse, for every man shall bear his own burden.

Touching the remedy. Let every man prove his own work. The word translated prove, signifies also to approve, as (Romans 14:22): Blessed is he that condemns not in himself in the thing that he approves. (1 Corinthians 16:3): Whoever you shall approve or allow of by letters. And so the word is used in English, when we say such a one is to prove a will, that is, approve it.

The word in this place (I take it) may be understood in both senses, to prove our works and to approve them. How we are to prove our works by taking trial and examination of them, I have already shown in the former verse. But we are further to approve them to God according to Paul's commandment, study to show yourself approved to God (2 Timothy 2:15), and his practice, in coveting always to be acceptable to him (2 Corinthians 5:9). This approving of our works is a sovereign remedy against overweening of ourselves, for he that always stands upon his trial, and God's approbation, cannot be puffed up with self-love of himself, or self-liking of his own works: but rather humbled with the consideration of God's absolute justice, and his own imperfections, and so stirred up with greater diligence to work out his salvation with fear and trembling.

Now we shall approve our works to God, if we observe these three things. First, that all our actions (specially in the worship and service of God) be grounded upon the will and word of God; and not upon will-worship, or human inventions: otherwise it will be said, Who required these things at your hands?

Secondly, that we perform all our actions sincerely and uprightly, as in the presence of God, with an honest heart, and a good conscience: as Abimelech protests of himself (Genesis 20:5), and Hezekiah (Isaiah 38:3), and Paul (Acts 23:1).

Thirdly, that they always tend to a good end, as the glory of God, Whether you eat or drink, or whatever you do, do all to the glory of God (1 Corinthians 10:30), and the good of our brethren, Let all things be done to edification (1 Corinthians 14:26).

It may here be demanded, whether we may not approve ourselves, and our actions to men? To which I answer that we may, and ought. For although we may not be men-pleasers, that is, such as frame and temper our actions, and our speeches, so, as they may always be pleasing to the corrupt humors and wicked affections of men (for then we were not the servants of God) (Galatians 1:10), yet we are to please them in that which is good to edification (Romans 15:2; 1 Corinthians 10:33). And Christ commands that our light should so shine before men, that they may see our good works. And Paul bids us to procure honest things in the sight of all men. And whatever things are true, and honest, and just, and pure; whatever appertain to love, and are of good report, we must think on them, and practice them (Philippians 4:8). Yet we must seek for the approbation of men, with these cautions.

First, we must so seek for the approbation of men, as that we do not seek it, nor rest in it alone, but withal seek to be approved of God. For he that praises himself (and so consequently, he that is praised of others) is not approved, but he whom the Lord praises (2 Corinthians 10:18). How can you believe (says our Savior Christ) which receive honor one of another, and seek not the honor that comes of God alone? (John 5:44).

Secondly, we must seek for the approbation of God in the first place; and in the second place, to be approved of men, as Christ did: for he grew in favor first with God, and after with men (Luke 2:52), and the elders, who by faith obtained a good report (Hebrews 11:2); read (Romans 14:18).

Thirdly, we must never look for the approbation of the multitude, or acclamation of the most: for that cannot be done without ambition, and vain glory, in seeking popular applause: Woe be to you, when all men speak well of you (Luke 6:26). Thus Christ says, He sought not praise of men. For those that are addicted to popular applause, and are over curious of their credit, immoderately seeking to get and keep a good name with all sorts of men, while they seek for fame they lose a good name, in seeking fame from the wicked, which is but a shadow, and losing a good name in the opinion of the godly, which is the substance.

Fourthly, we must so far seek for the approbation of the wicked, that we minister, no not the least occasion of offence to them (1 Corinthians 10:32). Give no offence, neither to the Jew, nor to the Gentile, but to convict their consciences, and to stop their mouths by our godly and blameless conversation, which may be a preparative for them against the day of their visitation (1 Peter 2:12). Have your conversation honest among the Gentiles, that they which speak evil of you, as of evil doers, may by your good works which they shall see, glorify God in the day of the visitation.

Fifthly, in doing our duties, we must not respect the judgment of the world, neither fearing the faces, nor the censures of men. This was Paul's practice (1 Corinthians 4:3). I pass very little to be judged of you, or of man's judgment: we must go through good report, and evil report (2 Corinthians 6:8).

Lastly, we must seek to be approved of men, not so much in regard of ourselves, as that, by this means God's glory may be more and more advanced: for our light must so shine before men, that they may see our good works, and glorify our father, which is in heaven (Matthew 5:16). If we observe these six cautions, we may with good conscience seek to get a good name, which will be to us as a precious ointment, refreshing us with the comfort of a godly life (Proverbs 22:1; Ecclesiastes 7:3).

Thus much of the remedy. The reason follows, And then shall he have whereof to rejoice in himself, and not in another. The words translated to rejoice, signify, to glory: which is more than to rejoice. There is a double ground of glorying: one, out of a man's self: another in himself. Out of himself, in God alone, Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches. But let him that glories, glory in this, that he understands and knows me (Jeremiah 9:23-24; 1 Corinthians 1:31). In himself, in the comfortable testimony of a good conscience. Our glorying is this, the testimony of our conscience, that in simplicity, and godly pureness, we have had our conversation in the world (2 Corinthians 1:12). The one, is glorying before God; the other, before men. The one, of justification, the other, of holy conversation for time past, and constant resolution for time to come. The one in the testimony of our conscience (2 Corinthians 1:12), the other, in the testimony of God's spirit, witnessing to our spirits, that we are the sons of God (Romans 8:16). The first is not meant in this place, but only the second. For no flesh can glory in his presence (1 Corinthians 1:29).

It will be said, This glorying in a man's self, is vain glory, and a branch of pride. Answer: It differs from vain glory: first, in the foundation: for vain glory has for his ground our own virtues and gifts, considered as coming from ourselves, and not from God: whereas this true glorying is grounded upon them, as they are fruits of regeneration, proceeding from our justification by Christ, and reconciliation with God. Secondly in the end: Vain glory tends to the advancing of ourselves, in an opinion of our proper justice, and desert. This true glorying aims at the glory of God alone.

Objection: Paul reproves those that consider their own gifts only, never comparing themselves with others (2 Corinthians 10:12). They understand not that they measure themselves with themselves, and compare themselves with themselves. Therefore it seems that a man, by comparing himself with others, may have whereof to rejoice. Answer: He reproves the false Apostles in that place for glorying in the gifts which they had, and the number of Proselytes which they had won, never comparing themselves with himself, or any other Apostle, which was the cause they were so puffed up with pride. For to compare ourselves with those that are eminently above us, is a notable means to abate pride: as I have already showed. Whereas the measuring of ourselves by ourselves, with our inferiors, is the only way to increase it. And this is it which the Apostle reproves in this place.

Further, we may rejoice, or glory in the testimony of a good conscience, if we observe these rules.

1. In our best desires, endeavors, actions, we must labor to feel our own defects: that we do not the good we should, nor in that manner we ought.

2. We must labor to have even our best works, (our alms, prayers, etc.) covered with the righteousness of Christ: for it is the sweet odor of his sacrifice, that does perfume all our actions, that they may be acceptable to God, being offered with the prayers of the Saints upon the golden altar (Revelation 8:3).

3. We must acknowledge all the good things we have, the will and the work, the purpose and the power, to proceed from God alone (Philippians 2:13; James 1:17).

4. We must rejoice in them, not as causes, but as fruits of justification: so that if the question be whether we be justified by them, or not? we must renounce them, tread them under our feet, and account them as dung, as Paul did (Philippians 3:8).

Hence we learn sundry things.

1. That if we would have a light heart, and pass our time merrily with comfort and content, we must look to approve our hearts to God in all our actions.

II. It contutes the opinion of the multitude, who judge those that make conscience of sinne, and lead a more strict life then the common sort, endeauouring with Paul to have alwaies a cleare conscience toward God, and toward men, of all others to lead a most melancholike, sadde, and vncomfortable life. For the truth is, this is the onely true ioy, all other ioy is but counterfeit in comparison: it is radicall, proceeding from the heart: the other but superficial, from the tes outward: it comforts a man in the midst of afflictions: whereas a man may have the other, and yet in the midst of mirth his heart will be sorrowfull: this is permanent and during, the other transitorie and fading. It is like the ioy in haruest. Psal

4:7. and which they have that divide a spoyle. Esa 9:3. therefore Salomon says, it is a continuall feast. Prou. 15. 15. and Peter calls it ioy vnspeakable, and glorious. 1. Pet 1:8.

III. This shewes, that there is much false ioy in the world, consisting wholly in honours, profits, pleasures: none of which have their ground in a mans selfe: and therefore being out of a mans selfe, they are not true and durable, but false and vanishing ioyes. Now those which have no comfort but out of themselues, are of foure sorts. First, such as reioyce and glorie in the opinion that the world has of them, and not in the testimonie of their own conscience. Secondly, such as reioyce not in their reconciliation with God, but in their blamelesse conuersation, in that they have not been open offenders, or men of scandalous life. Luk 18:11. Thirdly, such as reioyce in the vertues of their ancestors, as the Iewes bragged they were the seede of Abraham. Ioh. 8. 33. which vaine glorying of other mens vertues, John Baptist reproofs, when he says, Thinke not to say with your selues, we have Abraham for our father&c. Mat. 3. 9. Fourthly, such as reioyce & thinke themselues in a good case, because they see others worse then themselues: this is right the Pharisies ioy, O God I thanke you, I am not thus, and thus, or like this Publican. Luk 18:11. This is it which the Apostle directly aims at in this place: when men thinke thēselues just, because others are more wretched then themselues: and pure, because others are more defiled. Whereas other mens hainous sinnes shall not justifie vs and our lesser sinnes, save onely as Jerusalem justified her sisters, Sodome, and Samaria. Ezek 16:51. But so a man may be justified, and yet condēned.

5 For euery one shall beare his own burden.

Here Paul laies downe a second reason of his assertion, in the former verse, why euery man ought to prove his own worke, rather then to be curious in searching into the liues, and skanning the actions of other men, because euery man shall beare his own burde, which is all one with that Gal 5:10. to beare a mans own judgment: and that Rom 14:12. to give an account to God for himselfe. It is a prouerbiall speech, the meaning wherof is expressed by the like. Ier. 31. 30. Euery man that eats the sower grape, his tes shall be set one edge. And by that which is common among vs, Euery vessel shall stand upon it own bot. to[•]e: that is, euery man shall beare the punishment of his own sinne. For as the Indian is not therefore white, because the Morian is more blacke, or as the sand▪ blind is not therefore sharpe sighted, because some other is stone blinde. So no man is therefore acquit of his sinnes, because others are greater sinners: or exempt from punishment, because others shall vndergoe a deeper conde[••]nation. Therefore confidering that euery man must beare the guilt and punishment of his own sin, he ought more narrowly to looke to himselfe, then to others; and to be a more seuerer censurer of himselfe, then of another.

For the better vnderstanding of the words, sundrie questions are to be discussed.

First, it may be demaunded, howe euery man should beare his own burden, seeing we are commanded to beare one anothers burdens? Ans. There are two sorts of burdens. The first is, of giving an account to God: thus euery man shall beare his own burden, for euery man must give an account for himselfe to God, Rom 14:12. The second is, of bearing one anothers infirmities, of which Paul speakes, vers. 2. In this sense a man is not to beare his own burden: but euery man his brothers. For the Apostle (to crosse the

opinion of those which thought a man was polluted with other mens sinnes,) says, Euery man shall beare his own burden. And to meete with the carelesnesse of others, who respect themselues alone, neuer minding the good of their brethren: he says, Beare you one anothers burdens.

II. Obiect. By bearing of our own burdens, is vnderstood giving an account for our selues to God. Nowe euery man is not to give account for himself alone, but for those also that are cōmitted to his charge, as the father for his child, the master for his seruant, the magistrate for the subiect, the sheapheard for the sheepe, Ezek. 34. His blood will I require at your hand. Hebr. 13. 17. They watch ouer your soules, as they that must give account. Answ. Gouvernour: and superiours, are not to give account for the sinnes of those that are committed to them: but for the sinnes which themselues commit, in not looking to them, not admonishing them, not restraining them, not taking condigne punishment of them for their offences. This is plainly ta[•]ght, Ezek 33:8, 9. If you doest not admonish the wicked of his way, he shall die for his iniquitie, but his blood will I require at th[•] hand. Neuerthelesse, if you warne the wicked of his way, to turn from it, if he doe not turne from his way, he shall die for his iniquity, but you have delivered your soule.

III. Obiect. Infants which have not sinned after the manner of the transgression of Adam, doe beare the burden of Adams sinne: therefore all doe not beare their own burden. Ans. First, the words are properly to be vnderstood of personall, or actuall sinnes, which are proper to euery man in particular, and not of originall sinne, or the sinne of our nature, which is common to all mankind, being propagated together with nature. Secondly, I answer, that Adams

sinne, was our sinne: and therefore seeing infants partake with him in the sinne, it is just with God, they should partake with him in the punishment, and so beare their own burden. For albeit the transgression of Adam was his actuall and personall sinne: yet it is our originall sinne, or the sinne of our nature: seeing it is ours by imputation, and propagation of nature together with corruption. For as Leui was in the loynes of Abraham, when Melchizedech met him, and payed tithes in Abraham, Hebr. 7. 9, 10. So, all mankind was in the loynes of Adam when he sinned, as the branches are in the roote, or in the seede. And therefore when he sinned, we also sinned, as the Apostle says, Jn whomeall sinned, Rom 5:12. For so the words are in the originall, and not as it is commonly translated, for as much as all men have sinned.

IV. Obiect. In the second commandement, the Lord threatens to visit the sinnes of the Fathers upon the children, to the third and fourth generation. Therefore they beare not their own burden, but part of their parents burden: and parents doe not beare their own whole and entire burden, but their children for them. Ans. The clause in the second commandement, of visiting the sinnes of the fathers upon the children, dos not contradict that of Ezek 18:19. The sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne; the same soule that sinns, that shall die. For they are reconciled, v. 14, 17. If he (that is, a wicked man) begette a sonne that ses all his fathers sinnes, which he has done, and fears, neither does the like—he shall not die in the iniquitie of his father, but shall surely liue. Therefore the threatning in the second commandement, is not to be vnderstood absolutely, as though God would alway plague the children for the fathers sinne, but conditionally, if they persist and

continue in their sinnes, walking in their waies, and treading in their steps. And the same answer is given in the second commandement, that God will not visit the sinne of the fathers upon the children, save upon those that hate him. It may be said, The sinnes of the parents are not vindicated upon the children, because the punishment inflicted upon their posteritie, is not felt of the parents. Ans. First, children are (as it were) a part of their parents, and therefore they being punished, their parents are punished with them. Secondly, it is a corrasie and a torment to parents, to knowe th[••] their children shall be seuerely punished and afflicted Thirdly, the punishment of posteritie has a relation to the parent, seeing God has threatened he will punish the children which walke in the wicked waies of their fore-fathers, that so he may testifie, how extreemly he abhorrs both their sinne, and the sinne of their progenitors. Fourthly, the parents sinne, is often a cause of the childrens sinne, seeing that God in his just judgment, curss a wicked mans posterity, by leauing them to themselues, to blinde-nesse of minde, and hardnesse of heart, that so they may fulfill the measure of their fathers, as our Sauour Christ speaks, Matth. 23. 32. And by their own sinnes, may iustly pull upon them condigne punishment. Lastly, God does more manifest his wrath against the sinne of the parent, by punishing the child.

Obiect. v. Numb. 25. 4. The chieftest of the Israelites were hanged vp before the Lord, for the fornication and idolstrie, of the people: therefore they did not beare the burden of their own sinne. Ans. They were punished for their own sinne, for they consented to worship the idol, and commit folly with the daughters of Moab: or r[•]ther were principall ring-leaders, and first actors in this Commick-tragedie, as may appeare by the practise of Zimri Prince

of the familie of the Sime[•]nites, v. 6. in bringing C[•]sbie a Madianitis[•] woman, into his tent, in the sight of Moses, and the whole congregation. Therefore because they did not hinder them from committing this fact, as they might, being in place of gouernment, but did partake with them in the sin they are first punished, & that more seuerely: for a thousand of them were hanged vp the same day, v. 4. the rest of the people, to the number of 23 thousand, were slain by the sword, at the commandement of God. v. 5. to which Paul had an eye, when he said, that there fell in one day 23 thousand. 1. Cor 10:8. meaning of the common sort, excluding those that were hanged vp: for in all there were 24 thousand. Num 25:9. Thus the contrarieti[•] which seemes to be between those two places, may be better accorded, then to say (as some doe) that the pen-men, or scribes, failed in copying out the bookes. Or (as others) that it was [〈 in non-Latin alphabet 〉] in Paul: or as others, that Paul is not contrarie to Moses, seeing that if there were 24 thousand, (as Moses says,) there were 23 thousand: for there is no reason why the Apostle should use the lesse number rather then the greater, (except that which I have said) considering the greater is as round a number as the lesse.

Obiect. VI. Dauid sinned in numbring the people, and they were punished for his sinne: Achan sinned, and the people fell slaine before the men of Ai: therefore euery man does not beare his own entire burden. The like may be said of the children of the Sodomits, and of the first borne of the Egyptians, who bare the burden of their parents sinne. Ans. The people were punished for their own sinnes: and so was Dauid, albeit not in his own, but in their persons: for God punished him in his kind, in destroying the people with that fearefull plague, in whose great multitude he had

gloried so much. Indeede their punishment was occasioned by his sinne: but caused by their own: for no man, though neuer so holy, is without sinne, and therefore none but deserue punishment: in fact, it is Gods mercie, that we are not consumed. Lam 3:22.

And albeit all the infants perished in the Deluge, and in the ouerthrow of Sodome and Gomorrha, which could neither imitate, nor approoue the actions of their forefathers: yet their death was deserued. For though infants be truly called innoc[••]ts, in regard of actuall sinne: yet they are not innocents in regard of originall: for from the wombe they carrie a woluish nature, which prepares them to the spoile, though they neuer did hurt: the Scorpion has his sting within him, though he doe not alway strike: and though a Serpent may be handled while the cold [•]ath benumbed him; yet when he is warmed, he will hisse out his venomous poison. Mans practise does cleare God of vniustice in this behalfe, in killing the young cubbes, as well as the old foxe: the wolues whelps, as well as the damme. Albeit if we speake of their finall estate, and come to particulars, we are to leaue secret iudgements to God. The example of Achan is more difficult, seeing that for his sinne, 36 of the people were slaine, Iosh. 7. 5. and his whole familie rooted out, v. 25. who were not consenting to his fact, nor guiltie of his sinne. Yet something may probably be said in this case. First, that they were guiltie of this his sinne in part, in not punishing theft so seuerely as they ought to have done, which was a meanes to embolden Achan to steale the execrable thing. Secondly, that priuate good must yeeld to the publike; as the life of euery particular person to the generall good of the whole Commonwealth: thus souldiours in the warres, redeem the publike peace by the losse of their own liues: now the manifestation of the glorie, of the wisdome, power,

and justice of God, is the publike good of the whole Church: therefore mens priuate good, euen their liues, must give place to it: especially considering he neuer inflicts temporall punishment for the publike good, but he respects therein the priuate good of his Elect, whome he corrects in judgment, not in [•]urie. Thirdly, howsoever Achan did beare the burden of his own sinne; this judgment might be inflicted upon them for their good: for temporall punishment, indeed death it selfe, is sometimes inflicted for the good of those that are punished, as we see in the children of the Sodomits, many whereof (no doubt) were taken away in mercie, lest malice should have changed and corrupted their minds: and sometime for the terrour of others, to be a warning peece to make them take heede; and sometime for both: as it may be it was in this particular. Fourthly, sinne committed by a particular man, that is a member of a politike bodie▪ does after a sort belong to the whole bodie: thus the Lord says, that blood defils the land, which cānot be clēsed of the blood that was shedde therein, but by the blood of him that shedde it. Numb. 35. 33. And thus Achans sinne, though not knowne to the people, made the whole armie guiltie before God, till he was put to death. Iosh. 7. 11, 12. Lastly, if the tithing of an armie, for the offence of some fewe, have been thought lawfull and just: why should the death of 36 men seeme vniust for the sin of Achan, especially considering it was to make the people more prouident to preuent and take heede of the like euill? If these reasons satisfie not, yet let vs rest in this, that Gods iudgements are often secret, but alway just. See August. lib. quaest. in Iosh. q. 8. and Calvin in 7. cap. [•]osh.

Obiect. UII. If euery man must beare his own burden, Dauid shall as well beare the burden of his murthering Vrias, by the sword of the children of Ammon, as Saul the murthering of himselfe with his own sword, Peter his denying Christ, as Iudas his betraying him, &c. Ans. By the sentence of the Law, euery one is to beare his own burden, and to satisfie for his own sinne, in his own person: but the Gospel, (the second part of Gods word,) makes an exception: which is, that they which have their sinnes set upon Christs reckening, shall not give account for them againe: and those that have the burden of them laide upon his shoulders (who has borne our sinnes in his bodie upon the crosse, 1. Pet 2:23.) shall not beare the burden of them themselues at the last judgment. Therefore true believers, which have Christ their suretie, satisfying the rigour of Gods justice for them, shall not answer or satisfie forthē themselues: for they are freed by him from a three-fold burden. First, frō the burden of ceremonies (& so consequently of humane lawes and ordinances) which were a yoke (as Peter says) which neither we, nor our fathers, were able to beare. Act. 15. Secondly, from the burden of miseries, and crosses, which befall men in this life. He does ease vs of this burden, by his word and spirit, either in remoouing them away, Psal 81:7. or in giving strength and patience to beare them, 2. Cor 12:9. or in mitigating & proportionating them to our strength. 1. Cor 10:13. Thirdly, from the burden of sinne, as well originall, as actuall, in being made sinne, that is, accounted a sinner, and made a sacrifice for sinne, for vs: as also by easing them that are heauie laden, in pacifying the perplexed conscience. Matth. 11. 28. It will be said, if Christ beare the burden of our sinnes, euery man shall not beare his own burden. Ans. Both be true, and may well stand together: for

Legally, euery man is to beare his own burden, the Law requiring personall obedience, or satisfaction, or both. Euangelically, Christ our suretie does beare the burden of them, and satisfie the justice of God for them. 1. Pet 2:23.

Use. Hence we learne, first, that no man can pay a ransome for his brother, or redeeme his soule from death, or satisfie the justice of God for his sinne, seeing that euery man by the tenour of the Law, is to beare his own burden: and by the Gospel, none can be our suretie but Christ.

Secondly, here we see the nature of sin, that it is a burden to the soul: for it is heavier than the gravel of the earth, and the sand of the sea. It is a burden to the wicked Angels, for it weighed them from the highest heaven, and made them fall like thunderbolts into the lowest hell. To man: for as David says, it is like a grievous burden, too heavy for him to bear (Psalm 38:4). To God: for the hypocritical and ceremonial service of the Jews, was such a burden to him, that he was weary to bear it (Isaiah 1:14). Behold, I am pressed under you, as a cart is pressed that is full of sheaves (Amos 2:13). To the creatures, who groan under this burden, being by man's sin subject to vanity, and corruption (Romans 8:20-21). Hence it follows then, that those which feel not the weight and burden of their sins, are dead being alive, as Paul speaks in another case (1 Timothy 5:6).

Thirdly, we are not to wonder, that sin being so heavy a burden, should be made so light a matter, by carnal men: for it is a spiritual burden, and therefore no marvel, though it be not felt of them that are all flesh, and no spirit.

Fourthly, this shows that the more a man does feel the burden of his sins, the greater measure of grace and spiritual life he has: and the less he feels it, the more he is to suspect himself, that the graces of God do wane, and decay in him. For corruption is not felt by corruption, but by grace: and therefore the more a man does feel the burden of his own corruptions, the more grace he has.

Fifthly, by this we see, that the greatest part of the world are dead in their sins, in that they have no sense nor feeling of this heavy burden. There is indeed great crying out of the stone in the reins, because it is felt to be a great torment to the body: but there is little or no complaining, of the stone in the heart, because men want spiritual life, and sense to discern it. All men can take pity upon a beast, if he lie under his burden, and will be ready to help him up again. But all have not the like sight and sense of the spiritual burden of sin, nor sympathy of the misery of their brethren, groaning under it.

Sixthly, whereas Paul says, Every man must bear his own burden, he meets with the profaneness and Atheism of our time, when men make a mock at the day of judgment, and the strict account that every man is to give for himself. The Jews were used to feast at the threatenings of God, denounced by the Prophets, and to call the visions of the Prophets, the burden of the Lord, in a merriment, using it as a byword (Jeremiah 23:34, 36, 38). Thereby signifying that the threats of God, were but vain fears, or scarecrows, which might perhaps terrify children, but could not hurt them. The like profaneness, infidelity, atheism, has crept into the minds of many, who otherwise profess the Gospel, which they testify by their speeches, in saying, they are sure, sin is nothing so ugly, hell is not half so hot, nor the devil half so black, as preachers say they

are: or if they be, they are sure they shall not go laden alone, with the burden of their sins, but shall have company, and shall perhaps abide the brunt as well as their fellows. But alas, they know not that the burden of sin is intolerable, that it will eternally press them down to the gulf of hell, and that they shall never be able to be rid or eased of it.

Seventhly, we are here admonished to take heed of every sin, for there is no sin so small but has his weight, and such a weight, as will press down to the bottomless pit (Romans 6:23). And though some be greater than others, and sink a man deeper into condemnation, yet many small sins will as easily condemn, as a few great. Like as sands, though but small in quantity, yet being many in number, will as soon sink the ship, as if it were laden with the greatest burden.

Eighthly, seeing the guilt and punishment of sin, is so heavy a burden, we are to ease and disburden ourselves thereof. And that we may do this, we must labor to feel the intolerable weight of it, pressing and oppressing the conscience. Therefore as those who in their sleep are troubled with the Ephialtes or nightmare, feeling (as it were) a great mountain lying upon them, and pressing them down, would give all the world the weight might be removed. So we feeling the weight and burden of our sins, are to labor to be disburdened and eased thereof: and this we shall do by our repentance toward God, and faith in Christ (Matthew 11:28). Come to me all you that are weary, and laden, and I will ease you.

Verse 6. Let him that is taught in the word, make him that has taught him partaker of all his goods.

In these words the Apostle lays down another rule touching the maintenance of the ministry, and competency of allowance, for the ministers of the word: for it seems that the ministry among the Galatians, was at that time much neglected, at least not so respected as it ought.

In handling of the rule, I will first show the meaning of the words; secondly, the reasons of the rule: thirdly, the objections against it: lastly, the doctrine, and uses, that are to be gathered from it.

The meaning.

Let him that is taught] The word translated taught, signifies him that is catechized, or taught familiarly, by word of mouth, or lively voice, as when children are taught the first principles of religion. But here it has a larger signification (as Oecumenius has well observed) for him that is any way taught and instructed, whether it be in the first principles, and rudiments, or in points of greater difficulty; whether plainly, and familiarly, (as catechizers use to do:) or more profoundly, for the instruction of the learned.

Taught in the word] What needes this addition (may some say) is there any catechizing without the word? Answ. The Apostle adds in the word, to shew that he means not so much the doctrine of Christian religion, contained in the scriptures, as the doctrine of the Gospel, which by an exoche, or peculiar excellencie, is called the word. Act 16:6. They were forbidden of the holy Ghost to preach the word in Asia: which is expounded, v. 10. to be the preaching of the Gospel: Thus it is used, Act 14:25. when they had preached the word in Perga. Mark 4:14. The sower sows the word. And so in sundrie other places. And it is further called the word of

the kingdome, Matth. 13. 19. because it teaches what is the kingdom of grace, and glorie: and because it being believed, or (as the Apostle speakes) being mingled with faith in our hearts, does make vs freeddenizens of the kingdome of grace in this life; and does aduance vs to the kingdom of glorie, in the life to come. Secondly, it is called the word of God, because he is the author of it, and no creature, man, or angel, 1. Thess 3:13. Thirdly, the word of salvation, Act 13:26. because it shewes the way and meanes of attaining salvation. Lastly, the word of life, Act 5:20. because it does not only shew the narrow way, that leads to eternall life; but is in it selfe a liuely word, and mightie in operation, Heb 4:12. For as the powerfull word of God in the beginning, did give being to things that were not; so the Gospel (being the power of God to salvation, to euery one that beleues,) does make new creatures, by the immortal seede of the word.

Make him that taught him] q. d. catechized him. Yet as before it must be taken generally for any kind of teaching, or instruction; for so the word is used else where in scripture, as Luk 1:4. Act 18:25. Rom 2:18. 1. Cor 14:19. so that this text gius vs no just occasion to speake of the originall, manner, use, and profit of catechizing.

Partaker of his goods] By goods he vnderstands foode, rayment, lodging, bookes, and other necessities without the which, a minister of the word cannot followe his calling, for Paul calls these goods, according to the common opinion, which so iudgs of them. Luk 12:19. Soule, you have much goods laid vp for many yeares. Luk 19:25. Sonne, remember that you in your life time receiuedst your good things.

Make them partaker] That is, communicate, afford, give to them these temporall things, seeing they give you spirituall.

Of all his goods] Not in giving all away, but imparting to their teachers what they stand in need of, accounting nothing to dear for them. The Papists upon this ground, take tithe of all, as the Priests did in the Leviticall lawe: whereas Paul speaks nothing of tithes.

There are foure principall duties, which the people are to performe to their Pastor, three of them are recorded else where in Scripture. The first is, to heare them as Embassadors sent of God, with reuerence. The second is, to obey them, and submit themselves to them in the Lord. The third, to loue and honor them for the worke sake. The fourth, the Apostle speakes of in this place, to give them not onely countenance, but also maintenance.

The reasons of this rule are many and waightie.

We are bound (euen by the bond of nature) to maintaine our parents if they be in want; because they maintained vs, and gaue to vs our being: Paul says, It is an honest thing, and acceptable before God, for children to recompence their parents and progenitors, 1, Tim 5:4. Nowe if this be so, men are bound by the same right to maintaine their spirituall fathers in Christ, that have begotten them a new by the preaching of the word: as Paul says, He trauelled in paine of the Galatians, till Christ was formed in them. Gal. 4. and that he begat Onesimus in his bonds Philem: v. 10. And 1. Cor 4:15. In Christ Jesus I have begotten you through the gospel. Hence Paul commends the Galatians, Gal 4:15. for that if it had been possible, they would have plucked out their cies, and have given them him. And surely we owe to our spirituall parents, and

fathers in Christ, not onely this temporall trash, but euen our selues, as Paul says to Philem. v. 19. Aibeit I doe not say to you that you owest to me, euen your own selfe.

II. It is a law of nations, and a conclusion grounded upon common equitie, that those that watch, labor, and spend thēselues, as a candle, to give light to others, and that for the common good of all, should be maintained of the common stocke by all. And the Lord chargs all the twelue tribes, euen all Israel. Deut 12:19. Beware that you for sakest not the Levite, solong as you liuest on the earth.

III. Euery trade, calling, and condition of life, is able to maintaine them that liue therein (as experience shewes:) therefore we may not thinke, that the ministerie, being the highest calling, should be so base, or barren, as that it cannot competently maintaine them that attend thereupon.

IV. The ministers are the Lords souldiers, his captaines, and standard-bearers, and therefore are not to goe a warfare at their own coste: the Lords labourers in his vineyard, and therefore are worthie of their wages, and ought to eate of the fruit of the vineyard: the Lords shepheards, set ouer the flocke of Christ to feede his sheepe, and therefore ought to eate of the milke of the flocke. And seeing it was forbidden that no man should muzzle the mouth of the oxe, that treads out the come: shall we thinke, that God would have those that thresh in his floore, and separate the wheat from the chaffe, the pretious from the vile, to be muzzled, or not to liue upon their labors? for they are worthie double honor, that is, all honor, reuerence, helpe, and furtherance, which labor in the word and doctrine. 1. Tim 5:17.

v. The Ministers are to give themselves wholly to reading, exhortation, doctrine, and to continue therein. 2. Tim 4:13, 15, 16. they are wholly to deuote themselves to the building of the Church, and to the fighting of the Lords battells: and therefore not to be entangled with the cares of this life. 2. Tim 2:4. therefore they are to have their pay, and their allowance, that so they may attend upon their callings, without distraction.

VI. It is the ordinance of God (as Paul says, 1. Cor 9:14.) that they which preach the Gospel, should liue of the Gospel: therefore those that doe not their endeaouro, and inlarge not their liberalitie to vphold and maintaine the Ministerie in good estate, they withstand (as much as in them lis) the ordinance of God: besides, they wast and make hauocke of the Church of God: and are guiltie of the blood of all that perish for want of instruction.

I adde further, it is the will of God, that the Ministers which labor in the word and doctrine, should be plentifully and liberally provided for: (yet with moderation, that they draw not all mens wealth into their purses, as the Pope and Church of Rome have done into their coffers, of whome it is truly verified, *Religio peperit diuitias, sed filia devoravit matrem.*) which I prove from the Leuiticall law: for the whole land of promise, being no bigger in compasse then Wales, or the fourth part of England: yet yeelded to the Leuites, at the appointment of God, besides the share which they had out of the sacrifices, besides tenths, first fruits, &c. 48 Cities, with their suburbs.

It may here be demaunded, whether the Ministers of the word are now to be maintained by common contribution, and liberalitie of the people, or not?

Ans. We must consider, that if the Ministers be sufficiently provided for, by set stipends, as by some foundation, or by the reuenewes of the Church, men are not bound to contribute to them, and make them partakers of all their goods; although in regard of thankfulnes, they owe to them euen themselues, as Paul tells Philemon; but onely such as have not else wherewith to maintaine themselues. And we must consider the reason why Paul commands all that are instructed in the word, to make them that instructed them partakers of their goods, to wit, because in Pauls time, and long after, the Church was not endowed with lands or goods, whereby the Ministerie might be vpholden, neither had it publike Christian Magistrates, but was under cruell tyrants in persecution: and therefore those that were taught in the word, were to maintaine their teachers by liberall cōtribution, otherwise they might starue: but now the Church being greatly enriched, they may without contribution be sufficiently maintained of the Church goods.

And that it is much more conuenient for the Ministers to be maintained by set stipends, arising from goods proper to the Church, then by voluntarie contribution, it may appeare by this, in that it cuts off sundrie inconueniences which in voluntarie contributions either cannot be, or are hardly auoided. First, slatterie, and suspition of flatterie, in being thought to have some persons in admiration, because of aduantage. Secondly, the poorer sort are no way disgraced by this meanes, as they should be in contributions, except they did give ratably as the rest. Thirdly, dissembling and deceit, in making as though they received little, when as they have much, is cut off in a set stipend. Fourthly, the euill disposed would not so easily cast off their minister, and seeke a new that would

teach for lesse; or would give nothing at all, if they were touched to the quicke, and galled for their sinnes. Fiftly, ostentation in some in giving much, and disdainning those that give lesse. Sixtly, suspicion of couetousnes and filthie lucre in the ministers in seeming to take of those to whome they ought to give. Seauenthly, disgrace of the ministerie, in gathering themselues, or sending others to gather the peoples liberalitie from dore to dore. Lastly, a set stipend comes nearer the order appointed by God, in maintaining the Priesthood under the Leuiticall law.

In the next place, I will answer the common obiections that are made to the contrarie, by such as thinke it is as easie a matter, to say seruice in the church, as to do seruice in the house: to stand at the altar of God, as to follow their masters plough; to preach in the pulpit, as to talke in the tauerne.

Objection 1. (2 Thessalonians 3:10) They which will not work, must not eat. But ministers never plow, nor sow, nor hedge, nor ditch, nor use any painful labor: for of all men they have the easiest lives: their greatest pains is to read over a few books, or to speak a few words, once or twice a week. Therefore they are not to be maintained. Answer. There is a twofold labor, one of the body, another of the mind: now although the ministers do not weary themselves in bodily labor, yet they are not therefore idle: for the labors of the mind do far exceed the labors of the body: they are more painful, they spend the spirits more, they consume natural moisture, and bring old age sooner. The Holy Ghost calls the ministry, the work of the ministry (Ephesians 4:12); indeed, a worthy work (1 Timothy 3:1); therefore Paul says, that those elders are worthy of double honor that labor in the word and doctrine (1 Timothy 5:17); and he exhorts the Thessalonians that they would

know them that labor among them; and that they have them in singular love for their work's sake (1 Thessalonians 5:12-13). Hence it is that the Scripture does usually compare the work of the ministry, to the most toilsome labor that may be, as to the work of the husbandman, to setting, to plowing, to sowing, to reaping, to the labor in the vineyard: and the minister, to a builder: to a shepherd, that watches his flock; to a soldier that fights in the wars, etc. Again, we may not judge of the painfulness of the calling, by the outward appearance: for so a man would think a King had the easiest life of all; when as the truth is, the toil which he takes and the cares with which he is possessed, do exceed all other cares: if a man knew the travail that is required to the wielding of a scepter, and the pain that is taken in wearing of a heavy crown, he would hardly stoop down, to take the one into his hands, or to set the other upon his head. The master builder does not hew the stones, nor work the mortar, nor carry the rubbish, nor any such drudgery; but only stands by, and directs the workmen; and yet his labor is double to any of theirs. The master of the ship (a man would think) were idle, and did nothing: he stands not to the tackling, he stirs not the pump, he drives not the oars, he sounds not the deep, he rides not the ropes; but only sits still at the stern, and looks to the pole-star, and guides the compass; yet his labor surpasses all the rest: were it not for him, the ship would run herself under the water, or strike upon the rocks, or be split upon the sands, or fall foul with another (as mariners speak.) Even so for all the world fares it with the ministers of the word: they seem to sit still, to be at ease, to do nothing; and yet their labor is double and treble to other men's bodily labor, except they be unfaithful, and do the work of the Lord negligently.

Objection 2. Paul labored with his hands in making of tents (Acts 18:3), that he might not be chargeable to any (Acts 20:34; 2 Thessalonians 3:8). Therefore preachers are to maintain themselves, by their handy labor, and not be chargeable to the Church.

Answer. Paul's example proves not, that the minister ought to live by the labor of his hands: for first, himself received a contribution of the Philippians, when he was absent from them (Philippians 4:16). When I was in Thessalonica you sent once, and afterward again for my necessity. Therefore if Paul received support from other churches, where he did not labor, it is lawful for the ministers to receive of those whom they do instruct. Secondly, consider the reasons why Paul would not take wages of the Church of Corinth, and some others.

1. Lest he should be a burden to them (2 Thessalonians 3:8): We worked with labor and travail, day and night, because we would not be chargeable to any of you (2 Corinthians 11:9): In all things I kept and will keep myself, that I should not be grievous to you.
2. That he might give a precedent or example to others to tread in his steps (2 Thessalonians 3:9): Not but that we had authority, but that we might make ourselves an example to them to follow us.
3. That he might manifest what his end was in teaching the Gospel, not to seek himself, but the salvation of his hearers (2 Corinthians 11:14): I seek not yours, but you. And verse 19: We do all things for your edification (Philippians 4:17): Not that I desire a gift, but the fruit which may further your reckoning.
4. That he might confound the false apostles, which taught not freely, but received wages for their labor, whereas he received none: or lest they should slander him and his ministry, if he should receive wages: that he did it for filthy lucre (2 Corinthians 11:12): But what I do, that will I do, that I may cut away occasion from

them which desire occasion, that they might be found like to us in that wherein they rejoyce. Therefore Paul's example is altogether impertinent, and proves nothing. For 1. he himself took wages: 2. when he refused it, it was upon special consideration: 3. he did not only permit, but also commanded that the ministers should be maintained.

III. Obiect. Math. 10. 8. Freely you have received, freely give: therefore as it was vnlawfull for the Apostles to take any reward for their labor, so is it for preachers at this day. Ans. I. This text is specially to be vnderstood of the extraordinarie gift of working miracles, which Christ hauing freely bestowed upon them, he would have them to use freely, not seeking thereby to enrich themselues by exacting or taking any thing, or to winne reputation and glory among men. II. If we vnderstand it of the whole ministerie, as well of preaching, as of working miracles, it is to be taken as a precept forbidding only filthy lucre, that they should not make marchandize of the word of God setting it to sale, in preaching the word with purpose to benefit themselues, to feede their bellies, or to get a name and reputation in the world, which is forbidden in other places, as 1. Tim 3:3. Tit 1:7. but for the glory of God, the discharge of their duties, and the salvation of their hearers. Great reason there is of this precept. 1. Because the graces of God exhibited to vs in the preaching of the word, are so pretious, that they cannot be valued at any price, all earthly things a man can desire, are not to be compared to them, as the wise man says, therefore Peter said to Simon Magus, Your moneyperish with you, because you thinkest that the gift of God may be obtained by money, Act 8:20. 2. Because it is not in mans power to sell them, seeing he is not Lord ouer them, but steward and dispenser of them, 1. Cor. 4. v. 1. 3.

Because that which God has given freely, ought not to be sold basely: seeing by that meanes, that is made saleable, which God would have free, which kind of marchandize is used in the Church of Rome at this day, in their Indulgences, wherein they sell pardons for remission of sinnes, and set euen heauen it selfe to sale, for a small summe of money. III. This text must so be expounded, as that it crosse not other precepts in this commission, and that Christ be not contrarie to himselfe, which he should be, if it were vnlawfull for preachers to take any thing for their paines: for in the 10. verse he says, The workeman is worthy of his meate: therefore he may receive it: and vers 11. he enioyns them to enquire in euery towne where they came, who is worthy, and there abide. Therefore they were not vtterly barred from taking all necessaries, for they might take their lodging, their food, their raimen[•]; with this they were to be content, and more then this they might not take, though it were offered them, or forced upon them. Ti[〈...〉] Elizeus refused the gift offered him by Naaman for curing his leprosie, least Gods gifts should be made a ga[〈...〉]le, or least that which was given to set forth Gods glorie immediately, should be an occasion of satisfying mens greedie desires.

IU. Obiect. Math. 10. 9. The Apostles are forbidden by Christ, to possesse gold, or siluer, &c. Answ. We may not precisely vge the letter of the text, for so we shall make the Apostles practise contrarie to Christ precept: & so he should condemne himselfe, for he had his bagge, which Iudas bare. He had besides his vpper garment, Ioh. 13. 4. and coate without seame. Ioh. 19. 23. Luk 22:36. Peter had sandalls, Act. 12. Paul had a c[•]oake, 2. Tim. 4. indeed Christ afterwards says to them, But now he that has a bagge let him take it, and likewise a s[•]rip, &c. II. It was a temporary pre-

cept, given them in commission only for that present, and their going without gold, siluer, a scrip, two coates, shooes, a staffe, signifies, that they should goe in haste, committing themselues wholly to the prouidence of God, not caring for prouision, or victuals, which is signified by a scrip, by siluer, & gold: nor of change of raiment, signified by two coates: nor of defending themselues against violence, by the staffe.

Use. Here we see that there are two sorts of men in the Church, some teachers, others to be taught, called in scripture teachers and hearers. The ground of this distinction, is taken from the good pleasure of God, who has ordained that man should be taught by man, partly because of man's weakness, who could not endure the glory and majesty of God, speaking to him: partly, that nothing might be ascribed to the excellency of the instrument, in the conversion of men, but that God might have all the glory of it, as the Apostle speaks (2 Corinthians 4:7). We have this treasure in earthen vessels, that the excellency of that power, might be of God, and not of man. There is set down (Deuteronomy 5:23 etc.) a notable ground for the institution of the holy ministry by man, instead of God's lively voice from heaven. And it was one of the ends which God had in giving his law in so great majesty, to teach us, that it is for our good, that he does not instruct us with his own lively voice from heaven, and speak to us in his own person: and that therefore we should be content, nay desirous rather to be taught by man. For when the people desired that they might not hear the voice of the Lord any more, but that Moses might speak to them, the Lord answered, They have done well to say so, I will raise them up a Prophet from among their brethren, like to you, and I will put my words in his mouth, and he shall speak to them

all that I command him (Deuteronomy 18:17-18). This crosses the curiosity of those, who not contenting themselves with the word of God delivered by the ministry of man, desire that God would speak to them with his own mouth from heaven. For the Israelites found it by experience, that it was a fearful thing, full of horror and astonishment to hear the voice of God, therefore they desire they may hear it no more, lest they die (Deuteronomy 18:16). But the Anabaptists object that under the New Testament all shall be taught of God (John 6:45), and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord. Therefore the public ministry is now needless. Answer: The words must not be understood simply, but comparatively, and synecdochically. Comparatively, that there shall be far greater knowledge under the New Testament, than was under the old (Isaiah 11:9). The Apostle says not, that there shall be no teaching at all, (for Christ has given some to be Prophets, others Pastors and teachers, for the work of the ministry, and the edification of the body of Christ (Ephesians 4:11-12)), but that there shall be no need of this kind of teaching, to catechize them in the first rudiments, as to teach them what God is. Synecdochically, not of perfect and absolute knowledge, for we all know but in part (2 Corinthians 13:12), but of initiate, or inchoate knowledge, which shall be consummate in the life to come.

Further, upon this distinction it follows, that hearers are not to intermeddle with the public duties of the ministry, for every man is to abide in the calling wherein God has placed him, and therein to live contented (1 Corinthians 7). For no man may take to himself this honor, but he that is called, as was Aaron (Hebrews 5:4). For although it be true which Ambrose writes, that in the beginning of

the preaching of the Gospel, and founding of the church of the New Testament, all Christians did teach and baptize indifferently: yet afterward, when the Churches were founded, it was not lawful, neither is it now. And though there be neither male nor female in Christ, but we are all one in him (Galatians 3:28), namely, in receiving of the Gospel: yet in dispensing of it, there is great difference: it being unlawful for a woman to preach, or publicly to teach. I permit not a woman to teach (1 Timothy 2:12). Let women keep silence in the Churches, for it is not permitted to them to speak (1 Corinthians 14:34; Revelation 2:20). This condemns the fantastical opinion of the Anabaptists, that all men may speak publicly without any difference, according to the instinct of the spirit, and measure of his gifts.

Againe, when Paul says, He that is taught in the word,&c. him that taught him in the word, &c. he shewes what the dutie of the minister is, that lookes to liue by his ministerie, namely, not to feed his auditorie with Philosophie, or fables, or lying Legends: nor to preach Poeticall fictions, Thalmudicall dreames, Schoolemens quiddities, Popish decrees, or humane constitutions, o[•] to tickle the itching eares of his auditory with the fine ringing sentences of the Fathers ([•]or what is the cha[••]e to the wheate?) But he must preach the word of God: for there is no word nor writing in the world besides, that has a promise to be the power of God to salvation. Rom. 1. able to make men wise to salvation. 2. Tim 3:15. to give an inheritance among them that are sanctified. Act. 20. To be liuely & mightie in operation, sharper then any two edged sword, entring through, euen to the diuiding asunder of the soule and the spirit, the ioynts and the marrow, and to be a discerner of the though[•]s and intents of the hearts, Heb 4:12. and that can make

the man of God absolute to euery good worke. 2. Tim 3:17. but onely this word given by divine inspiration. It being not onely the seed by which we are begotten and borne anew, but the food by which we are nourished: both milke for the babe, that is, a nouice in religion, and strong meate for him that is of yeares: and therefore being perfect nourishment, the bread of life for him that is hungrie, and the water of life for him that is thirstie, what needes there any more? Besides, no word nor writing has the propertie of fire save onely the word of God, to dispell the darknes of ignorance by enlightening the minde with the saving knowledge of the truth: and to h[•]at, indeed to enflame the affection with a zeale of Gods glorie, by burning vp the corruption of nature. Againe, divinity is the mist[•]is, all liberall arts, tongues, historie, &c. are but hand-maids to attend upon her: now when the mistris is speaking, it is good manners for the maide to hold her peace. To this word alone the Prophets were tied by their commission, What I shall command you, that shalt you say. And the Apostles, You shal teach what I have cōmanded you. Christ himselfe taught nothing but that which he had heard & received of his father. Ioh. 8. 28. Paul delivers nothing but that which he received of Christ▪ 1. Cor 11:23. and taught nothing but that which Moses and the Prophets had written. Act 26:22. Paul commāds Timothie to charge the Pastours of Ephesus, that they teach nodiuers doctrine, either for matter or manner, for substance or circumstance. Yet here we must take heede of extremities: for in some cases it is lawfull in preaching to use Philosophie, the testimonie of prophane writers, and quotations of Fathers.

I. When we have to deale with heathen men (who will not be so easily mooued with the authoritie of the Scriptures) we may conuict them by the testimonie of their own writers, as Paul did the Athenians, Epicures, and Stoikes, by the testimonie of Aratus, Act 17:28. and the Cretians, by the testimonie of Epimenides. Tit 1:12.

II. In preaching to a mixt congregation, where some are infected with Poperie, or some other heresie, and will not receive the doctrine delivered, nor yeeld to the truth, except it have the consent of the fathers of the Church.

III. In handling of some controuersall point of divinity, shewing that the doctrine we teach is no new doctrine, but that which was taught in the Primitiue Church, especially in speaking to the weake, who have not as yet left their old superstition wherein they were nuzzled.

IIII. To cut off the calumniationes of the malicious aduersaries, who must needes have their mouthes stopped by some other meanes then by the Scriptures.

v. In the necessarie vnfoldings of the meaning of certaine places of Scripture, which without Philosophie cannot be conceiued. In such a case we may use humanitie in descending to the reach and capacitie of the audiorie, and so teach heauenly things, by earthly things, as our Sauour Christ taught regeneration by the similitude of the winde. Ioh. 3. Yet all these must be used, first, sparingly, secondly, when there is just cause, thirdly, without ostentatiō, fourthly, deliuering nothing to the people, the ground whereof is not in the word.

This shewes, that the maine scope of the ministerie, is, to preach the word purely, and to applie it powerfully to the consciences of men: and it condemnes all deceitfull handling of the word, and all huckster-like dealing, in mingling wine and water together, wheat and chaffe, gold and drosse, in peruertering it with aguish and sottish conceits, in wresting it with allegories, tropologies, and anagogies, and in wringing the text till they make it bleede, and so (as an ancient writer says) presse the two dugges of the Scriptures, the old and new Testament, that in stead of milke they drinke nothing but blood. This teaches the hearers likewise to rest contented with the bare word, without hungring after new doctrines, as the Athenians after newes, or being drawne away from the simplicitie that is in Christ, by the subtiltie of seducers; or by deuises and quiddities of mans braine. Let those therefore which loath Manna. & long for Quailes, remember that if God give them their desire, he will also give them their desert. Let them take heede lest he punish them with a famine, not of bread, nor a thirst of water, but of hearing the word. Amos 8:11. And let those that have itching eares, in heaping vp to themselues a multitude of teachers, take heede also that they have not tinglingeares, when they shall heare of the iudgements of God for the contempt of his word.

Further, whereas Paul says, He that teaches, is to be maintained: it is a good note for all idle drones that will not labor, and all dumb dogs that cannot bark, they may not expect the maintenance which is due to the ministers: for it is generally true of all men, and much more true of the minister, that he which will not labor, must not eat. And great reason it is that he which looks for his hire, should do his work: he that would live of the sacrifice,

should minister at the altar: he that looks to be fed with corporal bread, should break to his hearers the bread of life: he that would reap carnal things should sow spiritual things: he that would not have his mouth muzzled, should thresh out the corn: he that would drink of the wine, should plant the grape: he that looks for milk, should feed the flock: that is, he that will live of the Gospel, should teach the Gospel. It is a maxim not only of the Canon law, but grounded upon the law of nature, that *beneficium postulat officium*, a benefit requires a duty: or more plainly, a benefice requires an office, and diligence in the office. They therefore that care not so much for the feeding of the sheep, as for the feeding of themselves, and fear not so much the loss of the flock, as the loss of the fleece, do not only violate the law of God, but even the law of nations, and the law of nature.

Again, hence I gather, that those that labor in the word and doctrine, may lawfully take wages, although they have sufficient of their own to maintain themselves: it is the very equity of this text. For if they that are instructed in the word, are to make those that instructed them partakers of their goods: then it is lawful for them which instruct and teach, to receive something in recompense of their labor, seeing that the laborer is worthy of his wages. Yet this one caveat must be remembered, that if receiving of wages be a hindrance to the Gospel (as it would have been in Paul) it is not lawful: for we may not so use our liberty, as that we thereby hinder the free course of the Gospel.

We may here further perceive the great want of devotion, which is in most men of these days. For as the cry of the poor in the streets, and at our doors, is an argument that there is no mercy, no bowels of pity and compassion: so, in that there are so

many needy poor wandering Levites, which would gladly serve for a morsel of bread, or a suit of raiment, it is a pregnant proof there is very small devotion in men for the maintenance of religion; especially in those which are so straitlaced, and short-sleeved, in bestowing anything for the good of the ministry, and yet in keeping of hounds and hawks, and worse matters, in maintaining players, jesters, fools, and such like, are very lavish and profuse, to their great cost. This has been the practice of the world, and the contemptible estate of the ministry in former times. Four hundred false prophets were richly provided for at Jezebel's table (1 Kings 18:19), whereas the true Prophets of God in the mean time were fain to hide their heads, having scarce bread and water, and that not without danger. Well, her practice shall condemn a number of professors: nay, our forefathers' zeal and forwardness, (notwithstanding they lived in blindness) shall condemn our coldness, in this behalf: what speak I of our forefathers? even the stones in the ruined Abbeys, and other religious houses, shall rise up in judgment against us: for those places could maintain thirty or forty idle bellies, which did nothing but nuzzle men in superstitious idolatry: whereas now the same place will not competently maintain one or two to instruct them in the way to eternal life. And no marvel: for we take from the Church, as fast as they gave to it. In old time they were used to say, What shall we give the man of God (1 Samuel 9)? but now with the sacrilegious church-robbers, they say, Come, and let us take the houses of God in possession (Psalm 83:12). The Jews were exceeding forward and liberal in their contribution to the Tabernacle; some brought gold, others silver, silk, precious stone, the meaner sort, rams' skins, goats' hair, etc., so that more than enough was offered by them in such sort that Moses was

forced to cause a proclamation to be made to stay the people from offering (Exodus 36:5-6). This their example in being so forward to contribute to the material Temple, shall condemn our backwardness in conferring so little to the ministers, who are the living temples of God, and to the ministry which is in the place of the altar: for look by how much God has diminished the cost of the altar, and the charges of the ceremonial worship under the old Testament, by so much more does he require the ministry to be maintained, and spiritual worship furthered in the New.

Lastly, if they that do not put to their helping hand to uphold the ministry, are to be condemned; what condemnation then belongs to sacrilegious persons, that rob the Church of her revenues, and devour holy things?

7 Be not deceived, God is not mocked: for whatever a man sows, that shall he also reap.

Here the Apostle prevents sundry secret objections against the former precept (verse 6). For the Galatians might plead for themselves in this manner. Whereas you enjoin us to make those which instructed us in the word, partakers of all our goods: alas, we cannot do it. It is an unreasonable thing you exact of us: for, as for some of us, we have a great family and charge to look to, wife and children to provide for; and for them we must provide, otherwise we deny the faith, and are worse than infidels (1 Timothy 5:8). Others, are poor and needy, fitter a great deal to receive, than to give: and those that can give are not so to give, that others may be eased, and they themselves pinched (2 Corinthians 8:13). And as for the ministers themselves, many of them are covetous and insatiable, and therefore it is evil spent that is bestowed upon them: some of them need not, and therefore we need not to give: and why

do not those that are needy, follow Paul's example, who labored with his hands, and got his living by making of tents, because he would not be chargeable to any? or why do they not lead a single life (as in former times they did) that so they may be less burdensome to the Church, and more beneficial to their brethren? Besides all this, God has promised, he will be the portion and inheritance of the Levites; and therefore we need not be so hasty to share with them in all our goods.

To these and all other vain and frivolous excuses of the same kind, made by worldlings of corrupted minds, the Apostle answers in these words, Be not deceived, God is not mocked, as if he should say, I know right well, you are very cunning in seeking out shifts and pretending reasons to excuse your faults, and to exempt yourselves from the performance of the former duty, and so to cover the cursed covetousness of your hearts with colorable excuses: But, be not deceived brethren, they are but fig leaves, you do but dance in a net, you cannot blind the all-seeing eyes of God: however these reasons may persuade you, and go for current with men, yet they are but counterfeit in God's estimate (with whom you have to deal,) who is not mocked, nor will not be deluded with such vain excuses: therefore take heed lest in going about to deceive them, you deceive yourselves: for look how you deal with them, God will deal with you: and with what measure you measure to them, the same he will measure to you again; for as you sow, so shall you reap. So that in these words the Apostle does summarily comprise these three things. First, a dissuasion from this their vain reasoning, and wicked practice, laid down by way of prevention, Be not deceived. Secondly, a reason of the dehortation, showing that these their excuses are but frivolous and vain, God is not mocked.

Thirdly, a confirmation or proof of his former reason, for whatever a man sows, that shall he reap. The dissuasion is laid down in these words: Be not deceived. The like phrase of speech we have in sundry other places, as in that advertisement which Hezekiah gives the Levites (2 Chronicles 29:11). Now my sons be not deceived. And Paul the Corinthians (1 Corinthians 6:9): be not deceived, neither fornicators, etc. (1 Corinthians 15:33): be not deceived, evil speeches corrupt good manners. Now men err and are deceived sundry ways, both in divine and human things (which appertain not to this place.) Touching the deceit here mentioned, we are to know that a man may be deceived and that by himself two ways. First, through ignorance, in judging that to be no sin, which is a sin, as when a man is persuaded that God is to be worshipped in an image: that when he persecutes the saints of God, he does God good service. Secondly, when men are so wickedly willful, that they wittingly deceive themselves, in thinking they can deceive God himself, and so cunningly handle the matter that he shall not know their words, nor see their works, nor understand their thoughts: that whether they do good or evil, give to the ministry, or not; live according to the flesh, or according to the spirit, it is all one, seeing he considers it not, and so promise to themselves impunity, though they sin willingly, as Eve did in putting a chance, where God's threat was peremptory. Both these sorts of deceit are here understood, specially the latter.

Use. Hence we may observe the deceitfulness of sin, which makes men think all is well with them, and that there is no danger, etc., when the case is far otherwise. This shows that the heart of man is deceitful above measure (as the Prophet says) who can find it out? or who can sound the depth of the deceit of his own heart?

or who knows the infinite windings and turnings which are in this intricate labyrinth? Now this comes to pass, partly by reason of original corruption, which the Apostle says is deceitful (Hebrews 3:13). Take heed lest any of you be hardened through the deceitfulness of sin: partly, by reason of long custom in sin, whereby the heart is inured to deceit (Psalm 32:2). Blessed is the man — in whose spirit there is no guile. For from this double ground it comes to pass, that men are so witty in defrauding the ministers of their due, in cutting them short of their allowance, in embezzling and purloining from them what they can: and so ingenious in inventing probable reasons, and plausible arguments, to deceive themselves with, in accounting all to be gained that is thus gotten. This teaches us, first of all, to pray instantly that God would open our eyes that we may see our hidden corruptions, and that he would anoint them with the eye-salve of his spirit, that we may clearly see, and rightly discern of things that differ, considering that sin does often apparel itself with the cloak of virtue. Secondly, we are to suspect ourselves of our secret sins, and to aggravate our known sins by all circumstances, seeing we may so easily deceive ourselves, in flattering ourselves to be clear of this or that sin: or at least not to be so grievous sinners as in truth we are. Thirdly, that it is the duty of the minister to warn the people to take heed that they be not deceived, as Paul does (Ephesians 5:6). Let no man deceive you with vain words: for such things come the wrath of God upon the children of disobedience.

Again, hence I gather, that in the prime of the Church in the Apostles' days, when the Church of the New Testament was but in founding, the ministry was in contempt: and (as it may appear out of other places) the ministers were not only neglected, or con-

temned, but reviled, persecuted, accounted as the filth of the world, and the off-scouring of all things (2 Corinthians 4:13), or where they were better entreated, they were but abused, scorned, reputed brain-sick fellows, as the Prophet was (2 Kings 9:11), and Paul (Acts 26:24). This has been, and is the account which the world makes of the ministers of God, which must be so far from discouraging us, that it should minister rather matter of joy to us, in that we are conformable by this means to Christ our head, who was not only neglected of all, not having where to rest his head (Luke 9:58), but laughed to scorn, accounted a pot-companion, a drunkard, and a glutton, a sorcerer, one that had a devil, and was mad (John 10:20). For if we suffer with him, we shall be glorified with him (Romans 8:17).

Thus much of the dehortation: the reason follows to be considered in the second place, in these words, God is not mocked, where the Apostle shows that their excuses are but vain, because God is not mocked, nor will not be deluded with such pretenses.

First here the Apostle's dealing is worthy to be observed, in that, reproving them which neglected their duty to the ministers of the word, he brings in God himself taking the matter into his own hand, making the ministers' quarrel, his own quarrel: and this he does, to the end we might see whom we have to deal with, and whom we do abuse, when we abuse the ministers of the word; to wit, that we abuse not man, but God. For although it be true of all and every sin, which David confesses of his own particular murder and adultery, that it is against God, yea against him alone (Psalm 51:4), yet in these and such like cases which tend to the undermining of his Church, and the decay of his religion and worship, he takes himself more directly aimed at, and more nearly touched.

When the Israelites refused to have Samuel and his sons to rule over them, the Lord says They have not cast you away, but they have cast me away, that I should not reign over them (1 Samuel 8:7). When the Levites were defrauded of their due, the Lord by his prophet tells the people, You have spoiled me in tithes and offerings (Malachi 3:8). So, in this place, when the Galatians did wrongfully withhold and keep back that competent allowance, that was due to their teachers; he tells them that it was a sin tending against God, who is not, nor will not, nor cannot be mocked: for whatever wrong is done to the messenger that is sent, the same is done to his Lord that sent him: and whatever disgrace or indignity is offered an Ambassador, the same redounds to the Prince, whose Ambassador he is. This ought to be a caveat to us, to take heed how we condemn or neglect the ministers of God, seeing whatever wrong is done them, Christ takes it as done to himself (Matthew 25:45; Acts 9:4). This lets us see the heinous sins of many that profess the Gospel, especially in this kind, who, now at this day (if ever) are ingenious in defrauding, and eloquent in declaiming against the ministers of the word: in laughing them to scorn, as they did our Savior Christ (Mark 5:40), and abusing them in terms and taunts, calling them bald priests, as young children called Elisha bald, (no doubt following the example of their parents, of whom they learned it) ascend you bald head, ascend you bald head (2 Kings 2:23), that they are too full of the spirit, as they derided the Apostles, in saying, they were full of new wine (Acts 2:13), in making them their table talk, making songs of them, as the drunkards did of David, and Jeremiah, in scourging them with the whip of the tongue, as the Stoics called Paul a babbler (Acts 17:18), and Festus, a mad man (Acts 26). Now in that they thus scornfully

abuse his ministers, and so indignantly, and disdainfully entreat his messengers, and Ambassadors; what do they else but abuse Christ Jesus himself, and through their sides, wound and crucify him again? When Sennacherib King of Assyria reviled Jerusalem and Hezekiah the king, what says the Lord? O virgin daughter of Zion, he has despised you, and laughed you to scorn: O daughter of Jerusalem, he has shaken his head at you. Whom have you railled on, and blasphemed? and against whom have you exalted your voice, and lifted up your eyes on high? even against the holy one of Israel (Isaiah 37:22-23).

The use. Hence we learn, that God has an exact knowledge of all our actions, and cannot be deluded (Proverbs 15:11). Hell and destruction are before him, how much more, etc. (Psalm 11:4). His eyes consider, his eyelids try the children of men (Psalm 139:2). He knows our thoughts long before they be (Hebrews 4:12). All things are naked and bare in his sight. Reason itself shows, that he which made the eye cannot but see, he that made the heart and mind, cannot but understand the frame and motion thereof (Psalm 94:9-10, etc.).

2. This shows the madness of those which say, God hears not, sees not, understands not, or which say in their hearts, How should he hear? is there knowledge in the most high? or can he see through the thick cloud?

3. Hence we are taught in our prayers, to pour forth our hearts before the Lord, without concealing so much as the least sin, seeing we may easily delude men, and deceive ourselves, but God we cannot deceive.

4. It ought to be a bridle to us to curb and keep in our corruptions, considering his eyes pierce the darkness, the most secret and hidden places, yea even the secret closets and cabinets of our hearts.

Thus much of the reason: I proceed to the confirmation or proof of his reason, in these words, For whatever a man sows, that shall he also reap. Where the Apostle proves, that God will not be mocked with vain excuses, seeing he will render to every man, according to his works, which is signified by this allegorical speech of sowing and reaping so often used in Scripture (2 Corinthians 9:11; 2 Corinthians 9:6), in which places, labor and cost in doing good, and being beneficial, specially to the ministers of the word, is compared to seed; the workers to seedsmen; the ministers to whom this benefit is conferred, to the tilled ground: the gain that accrues to them thereby, to the harvest, with which God will reward them, and that according to their works, in the general day of retribution. This metaphor of sowing, does elsewhere signify all the moral actions of a man's life, whether they be good or evil. Of good actions Solomon says, He that sows righteousness, has a sure recompense (Proverbs 11:18). Of evil actions, he says, He that sows iniquity, shall reap affliction (Proverbs 22:8). But here Paul restrains it, to those good works of liberality, which are performed in the maintenance of the ministry. And he calls that which is bestowed upon the ministers of the word, seed, which being sown, does recompense the cost, thirty, sixty, a hundred fold: that so they might not think their labor lost, nor their cost bestowed in vain, seeing they were to receive, that which they laid forth, with advantage.

But here it may be said, This proverbial sentence is not always true: for sometimes men sow much, and gather but little (Deuteronomy 28:38; Haggai 1:6), nay sometimes they sow, and reap not (Micah 6:15). Again experience shows, that, that which is sown, may degenerate into another kind. Answer: It is not necessary that proverbial sentences should be true at all times, and in every particular: if they be true for the most part, or in that for which they are brought, it is sufficient, as that (Matthew 13:57), a prophet is not accepted in his own country is for the most part true, though not always. So, whatever a man sows, the same commonly, and usually, he does reap.

But it will be said, how can a man reap that which he sows; seeing that Christ affirms it to be a true saying, that one sows, and another reaps (John 4:37)? Answer: In that one sows, and another reaps, it is not to be imputed to nature, but to the special providence of God: the words are to be understood of the prophets, who were the seedsmen, in sowing the seeds of the Gospel; and of the Apostles, who were the reapers, whose plain and powerful preaching of the Gospel, did as far exceed that of the prophets, as the harvest does the seed time. Thus the time under the Law, is resembled to childhood, and infancy, that under the Gospel, to man's estate (Galatians 4:1, etc.) Again, it may be said, the husbandman sows not the body that shall be (1 Corinthians 15:37). Therefore he reaps not that which he sowed. Answer: He reaps not the same individual, but yet the same specific body. It may further be doubted of the truth of that which is signified by this proverbial sentence, namely, whether every man shall receive according to his works, for so every man should be condemned. To which I answer, that it is not universally true, for if the righteous commit iniquity, all his

righteousness shall be no more remembered: and, if a wicked man turns from his sin, none of his sins that he has committed shall be mentioned to him (Ezekiel 33:13-16). It must therefore be restrained thus: He that does wickedly, and perseveres therein to the end: He that does well, and continues in well doing, shall receive according to his works; the seeds of his former sins shall not grow up to the harvest of condemnation. For it is the privilege, yea the happiness of a righteous man, so to have his sins covered with the robes of Christ his righteousness, as that they shall never be uncovered to his shame (Psalm 32; Isaiah 43:25). Again, it may hence be proved; in that sanctification in death, is perfected, original corruption being utterly abolished: and therefore though the book of a regenerate man's conscience be opened at the day of judgment, yet nothing shall be found in it, but his good works, which follow him till the resurrection (Revelation 14:13). Besides this, in the last sentence pronounced by our Savior Christ (Matthew 25), only their good works are mentioned, Come you blessed of my father, inherit the kingdom prepared for you, for I was hungry, and you fed me, etc., their sins and imperfections, not so much as once named, but concealed and passed over.

2. Objection: It may be said, that neither the good nor the bad do reap that which they have sown: the godly for the seeds of good works, reap nothing but affliction: the wicked for the cursed seeds of a damnable life, comfort and contentment. To which I answer, that it is not true, if we restrain it to the term of this life, for so all men reap not, as they have sown: But it is undoubtedly true of the life to come: for the justice of God requires that all should be rewarded according to their works (Romans 2). Hence therefore we may gather, that seeing men must reap as they sow, and yet do not

reap, nor receive their reward in this life: that there is another life after this, in which God will give to every one as his works shall be, and therefore there shall be a judgment. And because the body was partaker with the soul either in doing good or evil, it is just likewise it should be partaker either of misery, or felicity: and therefore there shall be a resurrection.

III. Obiect. The whore of Babylon must be rewarded double. Apoc 18:6. In the cuppe that shee has filled to you, fill herthe double. And the Saints pray thus to God, Render to our neighbours seuenfold into their bosome. Psal 79:12. Therefore it seems that some men shall not be judged according to their works, because they are punished above their deserts. Ans Shee is rewarded double, yet not above, but according to her deserts, give her double according to her workes, v. 6. the meaning is not, that shee should be punished twice as much as shee had deserued (for it is the law of God that the malefactor should be beaten with a certaine number of stripes, not above, but according to his trespassse. Deut 29:2.) but that shee should be tormented, twice as much as shee had tormented others. Againe, these phrases and formes of speech, of rewarding double, or seuen fold, signifie, that God will pay wicked men whome to the full (a definite number being put for an indefinite) as Gen 4:15. Doubtlesse, whosoeuer slais Cain shall be punished seuen fold. The meaning is not, that the murtherer of Cain should be punished seuen fold more then he was punished for killing his brother Abel (for it should not have been so great a sinne for a man to have killed him, as it was for him to kill his brother) but that he should be most seuerely and grievously punished.

III. Obiect. Infants have no works whereby they may be judged, seeing they doe neither good nor euill, as the Scripture speaks of Jacob and Esau, Rom 9:11. therefore all shall not be judged according to workes. Ans. These phrases of Scripture, As a man sowes, so shall be reape: euery one shall receive according to his workes, &c. are not to be extended to all, but must be restrained to such as have works, & knowledge, to discern between good and euill, which infants have not. For besides that they are destitute of workes, they also want the use of reason: and therefore they shall not be judged by the booke of conscience, but by the booke of life. For to say as Hugo de S.Vict. does, upon the Rom. quaest. 59. that they shall be condemned for the sinnes which their parents committed in their conception and natiuitie, as though they themselues had actually committed them, is contrarie to that Ezek 18:20. the sonne shallnot beare the iniquitie of the father.

U. Obiect. But how shall they be pronounced just, who being come to yeares of discretion, yet have no good works, as Lazarus, and the theefe upon the crosse, who liuing leudly all his life long, was converted at the last gaspe? Ans. That Lazarus had no good works, whereby he might be declared just, it cannot be proved: the contrarie rather may be gathered out of Scripture: and that the good theefe had no good works, it is flit against the text, Luk 23:40, 41. where he maks a notable confession of Christ, and rebuks his fellow, labouring to bring him to the faith, which was a memorable fact of Christian charitie. Secondly, though it were graunted that they had no good works in action; yet they were full of good workes in affection, and by these they were to be judged, God accepting in his children the will for the deede. Lazarus by reason of his extreame pouertie, and the theefe by reason of the

shortnes of time which he had to liue in the world, could not be plentiful in good workes, thereby to give sufficient testimonie of their unfained faith: yet God accepts a man according to that which he has, and not according to that which he has not, accepting the will for the deede, as he accepted the willingnes of Abraham to sacrifice his sonne, as though he had sacrificed him indeede. Gen. 22.

VI. Obiect. God does not proportionate the reward to the worke, because he does reward works which are finite & temporall, with infinite and eternall punishment. Ans. Sinne being considered in respect of the act, as it is a transient action, is finite. But in a threefold confideration, it is infinite. First, in respect of the obiect against whome it is committed: for being the offence of an infinite Maiestie, it does deserue infinite punishment: for if he that clippes the Kings coyne, or defacs the Kings armes, or counterfaiet[•] the broad seale of England, or the Princes priuie seale, ought to die as a traytour, because this disgrace tends to the person of the Prince: much more ought he that violates the law of God, die the first and second death, seeing the breach thereof does not onely tend to the defacing of his own image in vs, but to the person of God himselfe, who in euery sinne is contemned, and dishonoured. Secondly, sinne is infinite in respect of the subiect. For seeing that the soule is immortall, and that the guilt of sinne and the blot together, doe staine the soule, as the crim[•]in or ska[•]let die, the silke or the wooll, and can no more be seuered from the soule, then spots from the Leopard: it remains that sinne is infinite in durance, and so deserues eternall punishment. Thirdly, it is infinite in respect of the minde, desire, and intent of the sinner, whose desire is still to

walke on in his sinnes, and except God should cut off the line of his life▪ neuer to give ouer sinning, but to runne on in infinitum, committing of sinne euen with greedinesse.

Thus having the meaning of the words, let us come to the doctrine and use. There be two principal reasons which hinder men from being beneficial and liberal to the ministry. The first is, because they think all is lost that is bestowed that way. The second is, because they are afraid lest themselves should want. To both which the Apostle makes answer in this place, comparing our beneficence in the upholding, maintaining, countenancing of the ministry to seed, to teach us that as the husbandman does sow his corn in the ground, never fearing the loss thereof, but hoping for a greater increase: not doubting his own want, but assuring himself of greater plenty. So we in sowing the seeds of good works, must never dream of loss, or cost, considering the more we sow, the more we shall reap: we must never fear want, seeing we shall receive a hundredfold (Mark 10:30). If men could be persuaded of this, that the time of this life is the seedtime; that the last judgment is the harvest; and that as certainly as the husbandman which sows his seed looks for increase, so we for our good works, a recompense to the full; O how fruitful should we be, how plentiful, how full of good works? But the cursed root of infidelity, which is in every man by nature, does dry up the sap of all God's graces in us, and make us either bad, or barren trees, either to bring forth sour fruits of sin, or no fruit at all, but to become unprofitable both to ourselves and others. For the reason why men are so cold in their liberality, so fruitless, so unprofitable, is, because they do not believe the promises of God, that he is true of his word, that whatever they give to the poor, or the ministers of his word, they lend to the Lord, and

whatever they lay out, the Lord will restore to them again (Proverbs 19:17). For if they were as well persuaded of a recompense at the last day, as the husbandman is of a harvest, they would be more frequent in duties of charity, and more plentiful in good works, than commonly they be.

Further let it be obserued, that though these words be but generally expounded in the verse folowing, where the Apostle says, He that sows to the flesh, shall of the flesh reape corruption▪[•]e that sows to the spirit, shall of the spirit reape life euerlasting: yet are they more particularly and distinctly set downe elsewhere in Scripture: as 2. Cor. 9▪ 6. He that sows sparingly, shall reape sparingly, and he that sows liberally, shall reape liberally: that is, the haruest shall not onely be answerable to the seede, and the reward to the worke; but greater or lesse according to the quantitie, and qualitie of the worke. For euery man shall receive his reward according to his proper labor. 1. Cor 3:8. For the more the husbandman sowes, the more he does vsually reape (except God blow upon it, in cursing the land, as he did the Israelites who sowed much, and gathered but little) and the lesse he sows the lesse shall his croppe be. Euen so, the more plentifull we are in sowing the seedes of good workes, the more we shall reape: and the more sparing we are, the lesse shall our haruest be. Hence I gather. First, that there are seuerall degrees of punishmentsin Hell, according to the greatnes and smalnes of sinnes: for some sinnes are but as mo[•]les, others as beames, Matth. 7. 4. some as gnats, others as camells, Matth. 23. 24. and therefore some shall be beaten with many stripes, some with few, and it shall be easier for them of Sodo[•] and Gomortha at the day of judgment, then for them of Capernaum. Secondly, that there are sundrie degrees of glorie and

felicities in heaven, proportionall to mens works: for all men doe not sow alike, neither are their workes equall; but have sund[••]e degrees of goodnes in them, and therefore there are answerable degrees of glorie wherewith they are to be crowned. This truth is taught elsewhere more plainly, as Dan 12:3. They that be wise shall shine as the brightnes of the firmament: and they that turne many to righteousnes, shall shine as the starres for euermore. Therefore as there is a greater brightnes in the starre, then in the firmament; so there shall be greater glorie in one then in another. 1. Cor 3:8. Euery man shall receive his reward, according to his own labor, therefore seeing all mens labors are not alike, their reward shall not be alike. This is further confirmed by the parable of the talents, Luk. 19. where the master of the seruants does proportionate his wages to their worke, making him that had gained with his talent, fiue talents, ruler ouer fiue cities, him that had gained te[•], ruler ouer tenne. And whereas it may be said, that all the labourers in the vineyard, received an equall reward, namely, a pennie; as well as those that wrought but an houre, or those that bare the burden, and heate of the day. I answer, it is true of essentiall glorie, all the elect shall have equall glorie: but it is not true of accidentall glorie, therein all shall not equall. Take sundrie vessels of diuers bignesse, and cast them in to the sea, all will be filled with water, though some receive a greater quantitie, others a lesse: So, all shall have fulnesse of glorie; that is, the same essentiall glorie: though in respect of accidentall glorie, some shall have more, and some lesse. Secondly, the scope of the parable is not to shewe the equalitie of glorie, in the world to come; but that they which are first called, ought not to insult ouer their brethren, which are not as yet called, seeing they may be preferred before them, or (at the least) made

equall with them. It remains therefore for a conclusion, that there shall be degrees of glorie in heauen, as there are degrees of torments in hell, and that as mens labors differ in goodnes, so their rewards shall be different in greatnesse. Nowe mens labors differ in goodnesse, three waies; in the kinde, in the quantitie, and in the qualitie. In the kind; in that some are more noble in their kinde, some more base; as to cure the maladies of the soule is a more excellent worke in it kinde▪ then to cure the diseases of the bod[•]e: and therefore it has a greater degree of glorie prom[••]ed. Dan 12:3. They that turne many to righteousnes, shall shine as the starres for euermore. In the qualitie, or manner, in that some are done with greater loue, some with lesse: some with greater zeale, some with lesse: some with greater care and conscience to discharge our duties, some with lesse: now, those that are performed with greater loue, zeale, care, and conscience, shall [•]ece[•]ue a greater reward: tho[•]e that are done with lesse, a lesser: for so is the promise, Euery man shall receive his wages according to his own labor. 1. Cor 3:8. In the quantitie, in that some labor but an houre, others beare the burden and hea[•]e of the day, and so according to the greatnes or s[•]alnes of their paines, they shall have a greater or lesser reward. He that had so carefully emplo[•]ed his talent, that he gained with it ten others, was made ruler ouer ten cities: and he that had taken lesse paines, and gained bu[•][••]ue, was made but ruler ouer fiue, that is, had his reward; yet a lesse reward, sutable to his worke.

Further, as God does reward the good workes of his seruants, according to the kind, the quantitie▪ and qualitie: so he rewards sinnes not onely according to their degree (as we have heard) but also in the same manner, according to the nature and qualitie of

the sinne. 2. Thess 1:16. It is a just thing with God to recompence tribulation to them that trouble you. Thus he threatns that to the froward he will shew himselfe froward. Psal 18:26. And, he that shedds mans blood, by man shall his blood be shedde. Gen 9:6. And, all that take the sword, shall perish by the sword. Matth. 26. 52. And, he that stopps his eares at the crie of the poore, shall crie to the Lord, and he will not heare him. Pro. 21. 13. And, judgment mercilesse shall be to him that shewes nomercie. Iam. 2. 13. And, Woe be to you that spoilest, and wast not spoiled, and doest wickedly, and they did not wickedly against you: for when you shalt cease to spoile, you shalt be spoiled: and when you shalt make an ende of doing wickedly, they shall doe wickedly against you. Esa 33:1. For with what judgment men iudg[•], they shall bejudged, and with what measure they mere, it shall be measured to them againe. Matth. 7. [〈 ◇ 〉]. Neither does God barely threaten this, but he does it in deede; in handling sinners in their kind. Gen 2:17. Because you have eaten of the tree, cursed is the earth for your sake, in sorrow shalt you eate of it all the daies of your life. Thus God punished the filthie Sodomites in their kind, in that, for their burning lust he rained upon them fire and brimstone from heauen. Gen 19:24. Nadab and Abihu censing with strange fire, were consumed with fire from heauen. Numb. 10. 1, 2. The like may be said of Adonibezek, for as he caused seuentie Kings hauing the thumbs of their hands, and of their feete cut off, to gather crummes under his table, so the Lord rewarded him. Iud. 1. 7. As Agags sword made women childlesse, so his mother was made childlesse among other women, being hewen in peeces before the Lord in Gilgal. 1. Sam 15:33. Thus God punished the adulterie and murther of Daud: for as he defiled an others mans wife,

so his own sonne Absolom defiled his wiues in the sight of all Israel, 2. Sam 10:22. & his murther in slaying Vriah by the sword of the childrē of Ammō, in that the sword did neuer depart frō his house. 2. Sam 12:10. Because the Grecians accoūted preaching foolishnes: it pleased God (as a fit & just punishment of this their sin) by the foolishnes of preaching to save thē that believe. 1. Cor 1:21. Thus as Chrysost. has obserued, the rich glutton was met with in his kind: for wheras he would not give Lazarus a crumme of bread to slake his hunger, god would not give him a droppe of water to coole his thirst, Luk. 16. and therefore he says, Hieme non seminavit misericordiam, venit aestas & nihil messuit. Thus he punishs spirituall fornication, with bodily pollution, because the Israelites went a whoring from God, therefore their daughters became harlots, and their spouseswhores. Hos 4:12, 13. And this is verified in the Church of Rome at this day: for as he gaue vp the heathen to reprobate minds, by reason of their idolatrie; so has he given them vp, as we may see in their vncleane cloysters; their Sodomiticall Stewes, their beastly brothelhouses, and the like. So they that delight in looking at the rednesse of the wine, shall have red eies, as a punishment of their sinne. Pro. 23. 30. Thus God punished the pride of the women of Jerusalem: for in stead of a sweete savor, there was a stinke, in stead of agirdle, a rent, in stead of dressing of the haire baldnes, in stead of a stomager, a girding of sackcloth, and burning, in stead of beautie. Esa 3:24. And thus the Lord shut vp euery wombe of the house of Abimelech, because of Sara Abrahams wife. Gen 20:18. Thus the wise man says, Because the Israelites worshipped serpents which had not the use of reason and vile beasts, the Lord sent a multitude of vnreasonable beasts among them for a vengeance, that they might know,

that wherewith a man sinns, by the same also shall he be punished. Wisd. 11. 13. And this manner of punishing sinners in their kinde, Iob acknowledgs to be most just, when he says, If mine heart have been deceiued by a woman, or if I have laid waitean the dore of my neighbour: let my wife grind to another man, and let other men bow downe upon her. Iob 31. 10, 11.

Use. First, here we see the justice of God in awarding the last sentence, nay his bounty and severity: his bounty, in recompensing men above their deserts; his severity, in punishing sinners according to their deserts. For as he will deny anything in justice that denied to Dives a drop of water to cool his tongue (Luke 16:24-25), so he will recompense anything in mercy, that will recompense a cup of cold water (Matthew 10:42). This integrity in judgment without partiality is signified by the white throne (Revelation 20:11), and it serves as a pattern and example for all judges and magistrates to follow, in laying judgment to the rule, and righteousness to the balance (Isaiah 28:17), that is, in hearing causes impartially, and determining equally, examining them (as it were) by line and square, as the mason or carpenter does his work. The Greeks placed Justice between Leo and Libra, thereby signifying that there must not only be courage in executing, but also impartiality in determining. The Egyptians express the same by the hieroglyphical figure of a man without hands, winking with his eyes; whereby is meant our uncorrupt judge, who has no hands to receive bribes, nor eyes to behold the person of the poor, or respect the person of the rich. And before our tribunals we commonly have the picture of a man, holding a balance in one hand, and a sword in the other, signifying by the balance just judgment, by the sword, execution of judgment. For as the balance puts no difference between gold and

lead, but gives an equal or unequal weight to them both, not giving a greater weight to the gold for the excellence of the metal, because it is gold, nor a lesser to the lead for the baseness of it, because it is lead: so they were with an even hand to weigh the poor man's cause as well as the rich. But it is most notably set out by the throne of the house of David, mentioned (Psalm 122:5), which was placed in the gate of the city toward the sunrise: in the gate, to signify that all which came in and out by the gate of the city might impartially be heard, the poor as well as the rich, and might have access and regress, to and from the judgment seat. Toward the rising of the sun, in token that their judgment should be as clear from corruption, as the sun is clear in his chief brightness.

Secondly, this refutes the common opinion of the Schoolmen, who as they truly affirm that God rewards his elect above their desert, so they erroneously teach that he punishes the reprobate less than they have deserved. For God pours upon the wicked, after this life, the full vials of his wrath, punishing them in the rigor of his justice, without all mercy, not only according to their works, in regard of the nature and quality, but in respect of the measure and quantity.

Lastly, this doctrine seriously considered and thought upon, that we shall drink such as we brew, reap such as we sow, and that men shall have degrees of felicity, or misery, answerable to their works, answerable to the kind of their work, to the quantity and quality thereof; will make us more careful to avoid sin, and to be more plentiful in good works, than if with the Papists, we should teach justification by works.

Again, in that every one shall reap as he sows, that is, shall be rewarded not according to the fruit and success of his labor, but according to his labor, be it more, or less, better or worse: it serves (first of all) to comfort the ministers of the word, which are set over a blind ignorant people, who are always learning and never come to the knowledge of the [reconstructed: truth]: they must not be discouraged, though after long teaching there be little knowledge or amendment; after much pains, little profiting; but rather a coldness, a backwardness, a declining in all sorts and degrees. They must remember, that if their Gospel being delivered with such simplicity, with such assiduity, with such evidence and demonstration of the Spirit, be [reconstructed: hid, as it is] hid to them that perish, in whom the God of this world has blinded the minds of the unbelievers, that the glorious Gospel of Christ should not shine to them (2 Corinthians 4:3-4). Besides, let them consider that though they seem to labor in vain, and to spend their strength in vain, and that their words take no more effect than if they were spoken in the wind: yet, that their judgment is with the Lord, and their work with their God (Isaiah 49:4), remembering that God will give to every man according to his work, according to the kind, the quantity, the quality thereof: and not according to the fruit, or success of his work.

It may serve also as a cordial to every man that is painful and faithful in his calling, though never so base and servile, as to a shepherd which watches his flock, or a poor drudge that attends upon his master's business: he is to comfort himself with this, that though he see no great good that comes by his labor and travel, yet if he be obedient to him that is his master according to the flesh in all things, not with eye-service as men-pleasers, but in singleness

of heart, serving God and whatever he does, doing it heartily as to the Lord, and not to men: let him know, and assure himself, that of the Lord he shall receive the reward of inheritance (Colossians 3:22-24). And the promise is more general (Ephesians 6:5): Know you, that whatever good thing any man does, the same shall he receive of the Lord, whether he be bond or free.

It serves further, as a comfort against inequality, whereas the wicked flourish in all manner of prosperity, and the godly lie in contempt and misery; for the time shall come, when every one shall reap even as he has sown. When God will punish the sins of the reprobate with eternal torment, according to their deserts; and crown the good works of his servants, with an eternal weight of glory, above their desert: for piety shall not always go unrewarded, neither shall impiety always go unpunished, for as the Psalmist says, The patient abiding of the righteous shall not perish forever. And again, doubtless there is a reward for the righteous, doubtless there is a God that judges the earth (Psalm 10:18; Psalm 58:11).

Again, this condemns the damnable opinion of atheists, who think all things come to pass by nature, or fortune; and that doomsday is but a dream: and that stick not to say, It is in vain to serve God, and what profit is it, that we have kept his commandments; and that we have walked humbly before the Lord of [reconstructed: hosts] — as though good works should never be rewarded, nor sin punished: although the Lord has said, Behold I come quickly, and my reward is with me, to give to every one as his works shall be (Revelation 22:12).

Besides, it meets with the practice of those men, which sow nothing but cockle, and yet expect a crop of wheat: or nothing but darnel, and yet look to reap a barley harvest: that is, such as sow

nothing but the cursed seeds of a damnable life, and yet look to reap the harvest of eternal life: for as a man sows, so shall he reap: such as he brews, such shall he drink; every one shall eat the fruit of his own ways, and be filled with his own devices (Proverbs 1:31).

It does further detect the folly of those which loaded the ship of their soul, with nothing but faith, resting in carnal presumption upon a vain opinion of faith, and never caring for good works: against whom Saint James writes (James 2:14), What avails it, though a man say he has faith, when he has no works? Can the faith save him? 20. Will you understand, O you vain man, that faith which is without works is dead? We must therefore sow the seeds of good works in this life, if after this life we look to reap the harvest of eternal life: and give all diligence by good works to make our calling and election sure, that as it is sure in itself in God's unchangeable decree (2 Timothy 2:19), so we may make it sure to us (2 Peter 1:10), and so lay up in store a good foundation against the time to come, that we may obtain eternal life (2 Timothy 6:19).

Lastly, it crosses the wicked conceit and imagination of those men, that sing a requiem to their souls, in promising to themselves an impunity from sin, and an immunity from all the judgments of God, notwithstanding they go on in their bad practices; and all because God does not immediately take vengeance on them for their sins. For they do not consider, that their sins are as seeds, which must have a time to grow in, before they come to maturity; but being once ripe and full-eared, let them assure themselves, God will cut them down with the sickle of his judgments, as we read (Genesis 15:16). They remember not what the Lord says by Jeremiah, that he will not weary himself with following after these wild donkeys, used to the wilderness, which snuff up the wind by

occasion at their pleasure, and none can turn them back, but will seek for them, and find them in their months, that is, when their iniquity shall be at the full, the Lord will meet with them.

8. For, he that sows to the flesh, shall of the flesh reap corruption: but he that sows to the spirit, shall of the spirit reap life everlasting.

Here Saint Paul specifies that in particular, which before he had delivered in general, namely, what he meant by sowing, and reaping. And this he does by a distribution, or enumeration of the kinds of sowing, and reaping: showing, that there are two sorts of seeds which men sow in this life, good and evil. Two kinds of sowers, spiritual men, and carnal men. Two sorts of ground, in which this seed is sown; the flesh, and the spirit. Two sorts of harvests, which men are to reap according to the seed; corruption, and life: as Paul says, If you live after the flesh, you shall die: but if you mortify the deeds of the body, by the spirit, you shall live (Romans 8:13). These two sorts of harvests being answerable to the seed: corruption and death, being the harvest of the seed sown to the flesh: life and immortality, of that to the spirit.

Tacianus the heretic, and author of the sect of the Encratites, does gather from this and the like places, that marriage is in itself simply evil, because it is a sowing to the flesh. To him we may adjoin the Pope's holiness Syricius, who reasons after the same manner, to prove that priests ought not to marry, because, says he, they that are in the flesh cannot please God (Romans 8:8), where he condemns all marriages as unclean both in the clergy, and the laity (Distinct. 82). Understanding, as though Paul should speak properly of seed and of the flesh — but worthily was Tacianus's opinion confuted, and he condemned for a heretic: for the Apostle speaks

not of the works of nature, but of corrupt nature which overturns the divine order which God set in nature, in the creation. Besides, the Apostolic writer says, that marriage is honorable among all men; not the first only, but also the second, third, etc., and among clergy men, as well as others: and therefore the marriage bed being undefiled, that is, being used in holy manner, is no sowing to the flesh, but to the spirit, as Popish doctors are enforced to confess. Lastly, Paul says not He that sows to the flesh, shall of the flesh reap corruption: but, he that sows to his flesh, etc. Now no man, except he be worse than a brute beast, does abuse himself by sowing to his own flesh (as Jerome says upon this place). Others, by sowing to the flesh and spirit, understand the following after the fruits of the flesh and of the spirit, mentioned in the former chapter, verses 19-22. But this exposition cannot stand in this place; because the illative particle (for) in the beginning of the verse, shows evidently, that these words depend upon the former, as an exegesis or exposition thereof, where Paul spoke not generally of all, but particularly of those works which serve directly to uphold the ministry.

By sowing to the flesh therefore the Apostle means nothing else, but to liue in the flesh, to walke in it, to take pleasure in it, to followe the desires of it, and to fulfill the lusts thereof. More plainely; it is wholly to give and add to a mans selfe, to the pleasures, profits, honours, and preferments of this life, and to spend himselfe, his strength, and wit. in compassing of them, hauing little or no respect of the life to come, howe he may compasse the rich purchasse of the kingdom of heauen: which who so dos, shall reape nothing at the haruest, but corruption: that is, shall have for his reward, eternall death, vnderstanding by corruption, the cor-

ruption of good qualities, not of the substance. On the contrary, to sowe to the spirit, is to liue in the spirit, and to walke according to the spirit, and to mortifie the deeds of the flesh by the spirit, & to doe those things, which otherwise we would neuer doe, if we were not mooued and ledde by the spirit, as to bestowe a mans goods, his labor, and trauell, his strength, his wit, and all, in those things that may further true religion and pietie, with relation to eternall life: which whosoeuer does, shall reape life euerlasting, as a just recompence of his worke, according to the mercifull promise of God.

Here sundry objections are to be answered, for the clearing of this text. First, the Papists reason thus, Works are seeds: but seeds are the proper cause of the fruit: therefore good works are the proper cause of eternal life, and not faith only. So that as there is a hidden virtue in the seed, to bring forth fruit: so is there a dignity in good works, to merit eternal life. Answer: First, as in a parable, so in a similitude, whatever is beside the scope and drift thereof (as this their dispute is), proves nothing. The scope of the similitude is this, that as he which sows wheat, shall reap wheat: so he that sows to the spirit, shall of the spirit reap life everlasting; and as he that sows tares, shall reap nothing but tares: so he that sows to the flesh, the cursed seeds of a wicked life, shall of the flesh reap nothing but corruption: and as he that sows plentifully either of these, shall reap a plentiful harvest of either of them: so he that sows the seed of a godly or wicked life, in plentiful manner, shall reap a plentiful increase, either of misery, or felicity. When the Papists therefore reason thus: Seeds are the cause of the fruit, and have in them a hidden virtue, whereby they grow, and bring forth fruit: therefore good works are the proper cause of life, and have a

dignity and excellence in them, whereby they are worthy of eternal life: they miss the drift, and intent of the Apostle, and so conclude nothing. Besides, this their collection, and discourse, is contrary to their own doctrine. For they teach that good works are meritorious by merit of congruity: which may be understood 3 ways — either in regard of the dignity of the work alone; or in regard of the promise of God alone, and his divine acceptance: or partly in regard of the dignity, and excellence of the work; partly in regard of the promise of God. Now albeit some of them hold, that good works do merit in respect only of God's promise, and merciful acceptance, as Scotus, Ariminensis, Durandus, Vega, Bunderius, Coster, and the like: others, in respect partly of their own worthiness, partly of God's promise, and acceptance, as Bonaventure, Biel, Driedo, [reconstructed: Clingius], Jansenius, Bellarmine, etc., it being the common received opinion among the Schoolmen (as B[illegible]dus witnesses): yet none of them (excepting only Cajetan) affirm that they are meritorious only in regard of the dignity of the work: which notwithstanding the Rhemists, and others, labor to prove out of this similitude, urging the analogy between seed and good works, contrary to the current and stream of their own doctors. Thirdly, I answer that good works are seeds, yet faith is the root of these seeds: and in that good works are made the seeds of eternal life, it is to be ascribed to God's merciful promise, not to the merit of the work: for in that we, or our works, are worthy of the least blessing, it is more of God's mercy, than our merit. Fourthly, the Apostle shows only who they are that shall inherit eternal life; and the order how life is attained: but not the cause, for which it is given. It will be said, not only the order, but the cause is set down, as it may appear by the antithesis: for as sowing to the flesh, is the

cause of destruction, so sowing to the spirit, is the cause of eternal life. Answer: It is true in the one, but not in the other. For first, sins or works of the flesh, are perfectly evil, as being absolute breaches of the law, and deserve infinite punishment, because they offend an infinite majesty: whereas works of the spirit, are imperfectly good, having in them wants, and imperfections, (there being in every good work a sin of omission), coming short of that perfection that is required in the law: they being good, and perfect, as they proceed from the Spirit of God; imperfect, and vicious, as they come from us. Even as water is pure, as it proceeds from the fountain: but troubled, as it runs through a filthy channel; or as the writing is imperfect, and faulty, as it comes from the young learner; but perfect, and absolute, as it proceeds from the scrivener which guides his hand. So that if God (setting aside mercy) should try them by the touchstone of the word, they would be found to be but counterfeit. And if he should weigh them in the balance of his justice, they would be found too light. Secondly, there is a main difference between the works of the flesh, and the works of the spirit, in this very point; in that the works of the flesh, are our own works, and not the works of God in us: and so we deserve eternal death, by reason of them, they being our own wicked works: whereas good works, proceed not from us properly, seeing we are not sufficient of ourselves to think any good thing as of ourselves (2 Corinthians 3:5), but from the Spirit of God, who works in us both the will and the deed; and are his works in us: therefore being not ours, we can merit nothing by them at the hands of God. Thirdly, observe that it is not said, he that sows to the spirit shall of that which he has sown reap life everlasting, but, shall of the spirit reap life everlasting. Where we see the Apostle attributes

nothing to our works, but to the grace of God's Spirit. Lastly (Romans 6:23), the Holy Spirit puts manifest difference between the works of the flesh, and of the spirit, in respect of merit, when he says, The wages of sin is death: but eternal life is the gift of God. He says not, that eternal life is the reward of good works, but the gift of God: now in the reward of sin, there is merit presupposed: in the gift of eternal life, nothing but grace, and favor.

Obiect. II. God gius eternall life according to the measure and proportion of the worke. v. 7. As a man sows, so shall he reape. 2. Cor 9:6. He that sows sparingly shall reape sparingly, and he that sows liberally, shall reape liberally. 1. Cor 3:8. Euery one shall receive his proper wages according to his own labor. Therefore in giving eternall life, he has no respect of the promise or compact, but of the dignitie and efficacie of the worke. Ans. Fulnes of glorie, called by Schoolemen essentiall glorie, is given onely for the merits of Christ, in the riches of Gods mercie, without all respect of workes. Accidentall glorie, (when one has a greater measure of glorie, an other a lesse, as when vessels of vnequall quantitie cast into the sea, are all filled, yet some have a greater measure of water, some a lesse) is given, not without respect of works: yet so as that it is not given for workes, but according to workes, they being infallible testimonies of their unfained faith in the merits of Christ. If it be said, that eternall life is given as a reward, meritoriously deserved by good works, because it is said, Come you blessed; for I was hungrie, and you gaue me meate. Matth. 25. I answer, it is one thing to be just, an other thing to be declared and knowne to be just. We are just by faith, but we are knowne to be just by our works: therefore men shall be judged at the last day, not by their faith, but by their workes. For the last judgment serus not to make

men just that are vniust, which is done by faith, but to manifest them to the world what they are in deede, which is done by workes. Men are often compared to trees in Scripture. Now a tree is not knowne what it is, by his sappe, but by his fruit: neither are men knowne to be just by their faith, but by their workes. Indeede a tree is therefore good, because his sappe is good: but it is knowne to be good, by his fruit. So, a man is just, because of his faith, but he is knowne to be just by his good works: therefore seeing that the last judgment must proceede according to euidence that is upon record (for the bookes must be opened, and men must be judged of those things, that are written in the bookes) all must be judged by their workes, which are euident and apparent to the view of all men, and not by their faith, which is not exposed to the sight of any. And hence it is that the Scripture says, we shall be judged according to our workes, but it is no where said, for our good workes. Gregorie says, God will give to euery one according to his workes: but it is one thing to give according to workes, an other thing, for workes. For workes are no way the cause of reward; but onely the common measure, according to which God gius a greater or lesser reward. Take this resemblance. A King promiss vnequal rewards to runners, (the least of which would equall the riches of a kingdome) upon condition, that he which first comms to the goale, shall have the greatest reward; the second the next, and so in order. They hauing finished their race, the King gius them the reward according to their running. Who would hence but childishly inferre, that therefore they merited this reward by their running? And whereas they vrge that text, Matth. 25. Come you blessed—, for I was hungrie, and yee fedde me. I answer, first, that the word [for] does not alway signifie a cause, but any argument or reason takē from any

Topick place: as Rom 3:22, 23. The righteousness of God is made manifest to all and upon all that believe. For there is no difference: for all have sinned, & are deprived of the glorie of God. Where sinne is no cause of the righteousness of faith, but onely an antecedent, or adiunct, common to all men. So when we say, This is the true mother of the child, for she will not have it divided. There [for] does not implie the cause, as though her refusing to have it divided, did make her the true mother of it: but onely the signe, that shee was the true mother indeed. Secondly, be it granted that it implis the cause, yet not the meritorious cause: for good workes are said to be causes of eternall life, not as meriting, procuring, or deseruing any thing at the hands of God, but as they are the kings high way to eternall life, God hauing prepared good works, that we should walke in them. If a King promise his subiect a treasure hid in the topp of a steepe and high mountaine, upon condition that he clime and digge it out: his climbing and digging, is the efficient cause of enioying the treasure, but no meritorious cause of obtaining it, seeing it was freely given. If it be further said, that the word [for] does here signifie the cause, as well as in the words following. Goe you cursed..., for I was hungrie and you gaue meno meat: seeing our Sauour Christ speaks after the same māner of the reward of the godly, and punishment of the wicked. I ans. The paritie of the reason, stands in this, that as by good works we come to eternall life, so by wicked works, we runne headlong to perdition. The dissimilitude is this, that euil works are not onely the way, but also the cause of death: good workes are the way, but not the cause, as Bernard says, they are *via regni, non causa regnandi*.

Objection 3. Here God promises eternal life to good works: therefore good works merit eternal life. Answer. There is a double covenant, legal, and evangelical. In the legal covenant, the promise of eternal life is made to works. Do this and live. If you will enter into life, keep the commandments. But thus no man can merit, because none can fulfill the law. In the evangelical covenant, the promise is not made to the work, but to the worker, and to the worker, not for the merit of his work, but for the merit of Christ, as Revelation 2:20: Be faithful to the end, and I will give you the crown of life — the promise is not made to fidelity, but to the faithful person, whose fidelity is a sign that he is in Christ in whom all the promises of God are yes and Amen, that is, most certain and infallible. Secondly, if anything be due to works, it is not of the merit of the work, but of God's merciful promise. Augustine says, God made himself a debtor, not by owing anything, but by promising. Thirdly, no reward is due to works of regeneration, upon compact and promise: first, because we are not under the covenant of works in which God does covenant with us upon condition of our obedience: but under the covenant of grace, the tenor of which covenant runs upon condition of the merits of Christ apprehended by faith. Secondly, though we were under the legal covenant, yet we merit not, because our works are not answerable to the law. Lastly, whereas the pillars of the Romish church teach, that the promise made upon condition of performing the work, makes the performer to merit, is very false. This is not sufficient to make a meritorious work: it is further required, that the work be answerable and correspondent in worth and value, to the reward: as if one shall promise a thousand crowns to him that will fetch a little wa-

ter out of the next well; it is debt indeed in the promiser, but no merit in the performer; because there is no proportion between the work and the reward.

Objection 4. Sowing to the spirit, is a good work, and reaping eternal life, the reward: but reward presupposes merit: therefore sowing to the spirit, does merit eternal life. Answer. There is a double reward, one of favor, another of debt (Romans 4:4): To him that works, the wages is not counted by favor, but by debt. So says Ambrose, There is one reward of liberality and favor: another reward, which is the stipend of virtue, and recompense of our labor. Therefore reward signifies generally any recompense, or any gift that is bestowed upon another, whether it be more or less, whether answerable to the work or not, whether upon compact, or otherwise: for the Scripture makes mention of reward, where there are no precedent works, as Genesis 15:1: Fear not Abram, I am your exceeding great reward, that is, your full content and happiness. Psalm 127:3: The fruit of the womb is a reward, that is, a blessing, and a free gift of God. In this sense (I grant) eternal life is a reward. Yet it is no proper reward, but so called by a catachresis, which yet is not an intolerable catachresis (as Bellarmine either ignorantly or maliciously affirms) but easy and familiar; for in the phrase of the Scripture, eternal life is called a reward, in a general signification, when it is used absolutely, and not relatively, to signify the end of any thing: and so the Hebrew word which signifies a heel, signifies also a reward, because it is given when the work is ended: and eternal life has this resemblance with a reward, in that it is given at the end of a man's life, after that his travail and warfare is ended. Thus the Greek words which signify a reward and an end, are used indifferently one for the other. 1 Peter 1:9: Receiving

the end of your faith, the salvation of your souls, that is, (as Beza has fitly translated it,) the reward of your faith: for to translate it, the end of your faith cannot agree to the word receiving, for we receive not an end, but a reward. Thus reward signifies a free gift, or free remuneration, as when the master gives his servant something for his faithful service (though done upon duty) when he owes him not thanks, much less reward. Luke 17:9: [reconstructed: Does he thank that servant], because he did that which was commanded to him? I think not. Thus God gives us eternal life, not because he is bound in justice so to do, (for he owes us neither reward, nor thanks, for our labor, because when we have done what we can, we have but done our duty, verse 10.) but because his goodness, and merciful promise made thereupon, does move him to it. And yet eternal life is called a reward, because it does as certainly follow good works, as though it were due. And, good works are mentioned in the promise, because they are tokens that the worker is in Christ, for whose merit, the promise shall be accomplished. And it is further called the reward or fruit of our faith, (as here the harvest) because it is the way and means of obtaining it.

2. Eternal life is called a reward of good works, not causally, as procured by them, but consequently, as following them. For although it is given properly for the merit of Christ apprehended by faith: yet it is given consequently as a recompense of our labors: as an inheritance is given to the heir, not for any duty or service, but because he is the heir: yet by consequence it is given in recompense of his obedience. He that forsakes father and mother — shall receive a hundred fold more in this life, and in the world to come eternal life (Mark 10:29-30).

3. Reward does not always presuppose debt, but is often free, for whereas it is said (Matthew 5:46): If you love them that love you, what reward shall you have? It is thus in Luke 6:34: What thanks shall you have? By which we see that reward does not always signify due debt, but thankful remembrance, and gracious acceptance.

4. (Colossians 3:24) Eternal life is called the reward of inheritance, whereby is signified, that it is not given, for our works, but because we are the sons of God by adoption. Bellarmine answers, that it may be both a reward, and an inheritance: a reward, because it is given to laborers upon compact: an inheritance, because it is given to none, but those that are children. But the word [Greek text] translated reward, signifies a gift freely given without respect of desert, it being all one with [Greek text], as Basil teaches upon Psalm 7.

5. The Scripture teaches that God gives rewards four ways. First, he gives a reward of due debt, in respect of merit: thus he gives eternal life, as a reward due not to our merits, but to the merits of Christ: for none can merit at the hands of God, but he which is God. Secondly, he gives a reward, in respect of his free and merciful promise, and thus he rewards only believers. Thirdly, he gives rewards to hypocrites, unbelievers, heathens, etc., being neither bound by his own promise, nor by their merit, when they perform the outward works of the law, and lead a civil life conformable thereto, as when Ahab humbled himself before the Lord (1 Kings 21). And this God does to the end he may preserve human society, and common honesty, and that he may testify what he approves, and what he dislikes. Lastly, he gives good success in enterprises, and attempts, according to his own decree, and the order of divine

providence: which metaphorically is called a reward (Ezekiel 29:19-20), because it has a similitude thereunto, as when wicked men through ignorance, do that wickedly, which he has justly decreed shall come to pass, suffering them to fill their houses with the spoil of the poor, which they have for their work, as a man has wages for his honest labor. Thus the spoil of Judea, is called the hire or reward given to Tiglath-Pileser for his Syrian war (Isaiah 7:20), and thus the spoil of Egypt, is said to be wages given [reconstructed: Nebuchadnezzar], for his service against Tyre.

Further, let us here observe the different manner of speech which the Apostle uses, in speaking of the flesh and of the spirit. Of the former he says, He that sows to his flesh, etc. Of the latter, He that sows to the spirit, not to his spirit, by which is signified, that whatever good a man does in being beneficial to the ministry, in furthering the Gospel, etc., he does it not by any goodness that is in himself, but by the Spirit of God, who in every good motion works in us the will, and in every good action, the deed (Philippians 2:13). Therefore no man ought to flatter himself in this respect, or to think highly of himself, as though he had attained an extraordinary measure of sanctification, either for desiring, or effecting anything that is good: seeing, whatever good thing is in us, is the gift of God, as Jerome says. On the contrary, whatever evil a man does, he does it of himself, God being neither the author, the furtherer, nor the abettor thereof.

Again, we hence learn that all unregenerate persons, are sowers to the flesh, because that before their conversion they do nothing but those things that are pleasing to the flesh: so that dying in that estate, they can reap nothing but corruption: therefore it hence follows that philosophers, heathens, and all mere civil, and

natural men, being such as never sowed to the spirit, shall reap nothing but corruption, death, and condemnation, contrary to the opinion of some ancient, and modern writers.

Further, observe here, that though there be some that are neutrals in religion, lukewarm gospellers, halting between two opinions, such as are neither fish nor flesh; yet in moral duties, there are no neutrals, nor mediators: for all men are ranked into one of these two ranks, either they are sowers to the flesh, or to the spirit.

Here also we see who are true worldlings indeed; to wit, such as mind earthly things, in spending themselves, their strength, and wits, upon the world, having all their care for it, and all their comfort in it: in the meantime, having little or no taste of the joys of the world to come, because they make their Paradise here upon earth, and never look for any heaven after this life. As also who are spiritual men, namely, such as walk in the Spirit, who though they live in the world, in these houses of clay, yet are not of the world, because they set not their affections upon it, but have their conduct in heaven, where Christ sits at God's right hand (Philippians 3:20).

This serves first of all, to discover to us our own estate, whether we be indeed carnal, or spiritual: for if we sow to the flesh, that is, be always poring, and digging in the earth with the mole, setting our affections upon it, not referring the blessings of God, to his glory, and the furtherance of the Gospel, but to serve our own corrupt desires: we are fleshly minded, (though we pretend this, and that, and protest never so much) and continuing in this estate, we can expect nothing but the harvest of death and condemnation. Whereas on the contrary side, if we savor the things of the Spirit, by setting our affections upon them, and seeking those things that

are above, again and again lifting up our hearts by secret groans and ejaculations, for the enjoying of them, we are spiritual men, and shall undoubtedly in due time reap the harvest of eternal life.

Secondly, this reveals the paucity of spiritual men, even where the Gospel is professed: and how the world swarms with multitudes of carnal, and fleshly minded men. For as in former times before the flood, they ate, they drank, they bought, they sold, they planted, they built, that is, wholly addicted and devoted themselves to these things: so in these latter days (which our Savior Christ prophesied should be a counterpart of the former) the multitude generally in every place do wholly employ and spend themselves, in thinking, in desiring, in talking, in seeking, in following of worldly things, seldom (God knows) or never minding the kingdom of God, or the righteousness thereof, nor practicing the Apostle's rule, so to use the world as though they used it not (1 Corinthians 7:31).

Againe, here we see how the wisdom of God is counted follie, among worldly wise men: and how the wisdom of the world is foolishnes before God. For if a man sow to the spirit, in not following blind reason, nor corrupted affection, nor fashioning himselfe to the guise of the world, nor seeking his own good so much as the good of others, but denying himselfe, forsaking all (in his affection) for the Gospel of Christ, and contemning this temporal trash, in regard of the heauenly treasure; he is accounted in the world but a foole: whereas God accounts him truly wise: for he is the wise merchant man who hauing found a pearle of great price, went and sold all that he had, and bought it. Matth. 13. 46. For the lesse he lays vp for himselfe upon earth, the more he treasures vp for himselfe in heauen: and though he seeme to sowe upon the waters, yet

after many daies he shall finde it againe. Whereas they that minde nothing but the world, in sowing to the flesh, are reputed wise and prouident men: when as God accounts them starke fooles: You Foole, this night shall they fetch away your soule, and thē whose shall those things be which you have provided? and then it follows, So is he that gathers riches to himselfe, and is not rich in God. For the more they treasure vp riches, the more they treasure vp to themselues wrath against the day of wrath. Rom 2:5. and fatte themselues against the day of slaughter. Iam. 5. 5.

Lastly, we are here warned to take heede of the Deuills sophistrie. It is a notable policie, one of the cunningest stratagemes the Deuill has, in good things commanded, to seuer the meanes from the ende: and in euill things forbidden, to seuer the ende from the meanes He labours to seuer the means from the ende, by perswading a man that he may come to the ende though he neuer use the meanes, that he may reape eternall life, though he neuer sow the seedes of the spirit in this life. But we must know, that as he which runns not at all, can neuer gaine the garland: he which labours not in the vinyard, the labourers wages: he that neuer sowes, can neuer reape. So he that runns not in the race of Christianitie, shall neuer attaine the crowne of happines, and felicitie: he that labours not in the Lords vineyard, the recompence of reward: he that in this life sows not to the spirit, shall neuer after this life reape life euerlasting. For we may not dreame of a good haruest, without a good seede time, of sowing nothing to reape something, or sowing tares to reape wheate. Againe, he seuers the end from the meanes, by perswading men that they may use the meanes and neuer come to the end, that though they sow to the flesh, yet they shall not reape corruption. Thus he perswaded Eue,

that though shee did eate of the forbidden fruit, yet shee should not die the death, in fact shee should not die at all, but her eyes should be opened, and she should be as God himselfe, knowing good and euill. But we are to be vndoubtedly resolued of this, that God has linked with an yron chain, the pleasure of sinne, and the punishment thereof: that as he that follows a riuer, must needes at length come to the Sea: so he that followes the course and streame of his sinnes, must needes come at the length to the gulfe of eternall destruction.

9 Let vs not therefore be wearie of well doing: for in due season we shall reape, if we faint not.

In these words, the Apostle expounds the fift generall rule appertaining to all sorts of men: and in it he ascends from the hypothesis to the thesis, that is, from the particular, to the generall, shewing that we ought not to faint in any good course, either in doing good to them that labor among vs, and are ouer vs in the Lord, and admonish vs; nor yet in being beneficiall to others. And this verse depends upon the former, (as the word therefore does im-
plie) by way of necessarie illation, and consequence: for seeing that they which continue in well doing, in sowing to the spirit, shall of the spirit reape life euerlasting, v. 8. therefore no man ought to be wearie of well doing. It consists of two parts: of a rule, or precept, in the former part of the verse, Let vs not therefore be wearie of well doing: and a reason of the rule, or a motiue to incite vs to the performance thereof, in the latter part: for in due season we shall reape, if we faint not. In the rule, the Apostle speakes that plainly, which in the former verses he had delivered more obscurely: for here he expounds himselfe, what he meant by sowing to the spirit, namely, doing of good, or (as it is in the next verse) doeing of good

to all, which may also appeare by that which follows, we shall reape, if we faint not, that is, we shall reape the fruit of that which we have sowne to the spirit, if we faint not: therefore to sow to the spirit, is nothing els, but to doe good. Now, by well doing, the Apostle means not onely the outward worke, whereby our neighbour is furthered, helped, relieued; but the doing of it also in a good manner, and to a good ende; so, as it may be a good worke indeede, not onely profitable to our neighbours, and comfortable to our selues, but acceptable to God. This is a most necessarie precept: for most men are soone wearie of a good course, like to these Galatians, who beganne in the spirit, but being wearie of that walke, turned aside, and made an ende in the flesh. Gal 3:3. Like Ephraim and Iudah, whose goodnes was as a morning cloud, and as the morning dowe which vanishes away. Hos 6:4. This wearisomnes in well doing has seased upon the most: euen upon all drowsie professours, (which are the greatest part,) as may appeare by this, in that some, if they be held but a quarter of an houre too long, or above their ordinarie time; are extreameley wearie of hearing the word. And as for duties of mercie, and liberalitie, putting vp iniuries, and tolerating wrongs, they are readie to make an ende as soone as they begin. And as for Prayer and thanksgiuing, and other parts of the worship of God, most men say in their hearts with the old Iewes, what profit is it that we keepehis commandments, and that we walke humbly before the Lord of hosts? Malach. 3. 14. in fact they count it a wearines to them, and snuffe thereat. Malach. 1. 13. Hence it is, that the Holy Ghost is so frequent in stirring vs vp to the performance of all good duties, with alacritie, and chearefulnes, and so often in rousing vs from that drowsines and deadnes, wherewith we are ouerwhelmed. Luk 18:1.

Our Sauour Christ propounds a parable to this ende, to teach vs, that we ought alwaies to pray, and not to waxe faint. Eph 3:13. I desire (says Paul) that you faint not at my tribulations. 2. Thess 3:13. And you, brethren, be not wearie in well doing. And so in this place, Let vs not therefore be wearie of well doing.

Nowe the reasons which make men so wearie of wel doing, are in generall these three. First, the strength of the flesh, which euen in the regenerate is like the great gyant Goliath, in comparison of poore Daud. Secondly, the weakenesse of the spirit, and spirituall graces. Thirdly, the outward occurrences, and impediments of this life. In speciall they be these. First, men by nature are wolues one to another. Esay. 11. v. 6. and so they continue, til this woluish nature be mortified, and renued by grace, being so farre from helping, furthering, releeuing, tollerating one another, or performing any other dutie of loue, that contrarily, they are readie to bite, and deuoure one another. Gal 5:15. Secondly, oftentimes it comms to passe, that other mens coldnesse does coole our zeale, their backwardnesse, slacks our forwardnesse. Thirdly, many thinke it a disgrace and disparagement to them, to stoope so lowe, as to become seruiceable to their inferiours. Fourthly, there are many things which discourage vs from well doing, either the partie is vnknowne to vs, as Daud was to Naball (for which cause he would not releiue him in his necessitie:) or eise seems unworthy of our helpe, being such as through rior, harlots, lewd company, has brought himselfe to miserie and beggerie. Or such as reward vs euill for good, hatred for our good will: or such as are querulous, alwaies complaining, though neuer so well dealt withall: all which make men cold in the duties of loue. Fiftly, some there be which faine dangers and cast perils, which hinder them from doing the good they should: The

slothfull person says, a lyon is in the way, &c. Lastly, the manifold occasions and affaires of this life, doe so distract the minde, as that a man is soone wearied, indeed in the best things. Besides, many see no reason why they should spend themselues, in doing good to others.

Now to all these obstacles, and pul-backs, we are to oppose the Apostles precept, Let vs not be wearie of well doing For verely, if the consideration of these small occasions, and rubbes that lie in our way, daunt and dismay vs, and so stoppe our course, we shall neuer be plentiful in good workes: we may happily put our hand to the plowe, but a thousand to one we shall looke backe againe: with Lots wife cast a long looke toward Sodom; and with the Israelites in our hearts turne againe into Egypt. For as he that obserus the winde shall not sowe, and as he that regards the cloudes, shall neuer reape. Eccles 11:4. So he that regards the ingratitude of some, the euill example of others, the manifold distractions, and occurrences of this life; and shall cast perils in carnall wisdome, of this, and that trouble, or inconuenience, that may ensue, shall neuer doe his dutie as he ought.

And assuredly, he that faints in a good course, and gius it ouer before he come to the ende, is like to the slothfull husbandman, who hauing plowed and tilled, and in part sowed his ground, gius ouer before he have finished it; and so, either the parching heate does wither it, or the nipping colde does kill it, or the foules of the aire deuoure it.

Now most men are sick of this disease, which shows the greatness of our corruptions, and that the best Christians have a huge mass or lump of sin in them, and but a spark of grace; in that they are seldom or never weary in scraping together of riches, in follow-

ing their pleasures, in pursuing honors, and hunting after preferences: and yet are quickly weary in duties of piety, justice, and mercy, albeit they have an unspeakable reward annexed to them.

Well, whatever the corrupt practices of men be, let us learn our duty, to go forward without weariness, nay to do good with cheerfulness, as Paul says of himself (Philippians 3), forgetting that which is behind, and endeavoring himself to that which is before. Let us consider that it is the property of a liberal mind, to devise liberal things, and to continue his liberality (Isaiah 32:8). Neither is this all, not to be weary, or to persist and continue, but we must proceed on from strength to strength, and bring forth more fruit in our age (Psalm 92:14), as the church of Thyatira, whose works were more at the last, than at the first, for which she is worthily praised by our Savior Christ (Revelation 2:19). It was the motto of Charles the fifth, *Plus ultra*, and it ought to be every Christian's motto to strive to perfection, and as the Apostle exhorts us, To be steadfast, immovable, and not to make stay there, but to be abundant always in the work of the Lord (1 Corinthians 15:58). And that we may do this indeed, we must set this down as a certain conclusion, that we will not recoil, nor give back, come what will come: and withal we must labor to quicken our dull and drowsy spirits, to gird up the loins of our minds, to strengthen our weak hands, and our feeble knees, by public and private exercises of reading, prayer, meditation, conference, etc.

Thus much of the rule: now follows the reason of the rule, or the motive to encourage us to the performance of this duty, for in due season we shall reap, if we faint not, as if he should say more fully, thus, Let us be assured of this, that continuing and increasing in well doing, our labor is not lost, nor spent in vain (1

Corinthians 15:58). For though we imagine that we labor in vain, and spend our strength in vain (as the Prophet speaks) yet our work is with the Lord, and our labor with our God (Isaiah 49:4). And albeit we may seem to ourselves and others to cast away our goods in being beneficial to some, and (as the wise man speaks) to sow upon the waters; yet after many days we shall find them again (Ecclesiastes 11:1). In the motive there be three things contained. First, the reason itself, which is a promise of reward: We shall reap. Secondly, the circumstance of time, when this harvest shall be reaped: we shall reap in due season. Thirdly, the condition that is required on our parts, that we may reap: if we faint not. Of these in order, and first of the reason or promise itself.

Whereas the Apostle to the end we may not be weary of a good course, does encourage us to proceed on, by setting before our eyes the promised reward, I gather, that we may encourage, animate, and excite ourselves to the performance of all good duties, by the consideration of the heavenly harvest which we are to reap, and the crown of glory we are to receive after this life; as the husbandman does sow in hope that he shall reap: and though seed time be painful and costly to him, yet he gives not over for all that, but comforts himself with the expectation of the harvest, which will fully repay his cost, and recompense his labor. That this is a truth, it may appear by sundry arguments: by precept, by promise, by practice, by reason. For precept: It is the commandment of Christ we should make us friends of unrighteous mammon, or of the riches of iniquity, that when we shall want, they may receive us into everlasting tabernacles (Luke 16:9).

For promise, besides this place (which is very pregnant to the purpose) Paul exhorts servants that whatever they do, they would do it heartily, as to the Lord, and not to men, knowing that of the Lord they shall receive the reward of inheritance (Colossians 3:23-24). And generally whatever good thing a man does the same shall he receive of the Lord, whether he be bond or free (Ephesians 6:8). He that forsakes father and mother, etc., for Christ's sake, shall receive a 100 times more in this life, and in the world to come life everlasting (Matthew 19:29). These and the like promises were to no purpose, if it were not lawful for us to look to the reward, and if we might not by considering of it, incite and stir up ourselves, to greater alacrity in the course of Christianity, in making us more fervent and frequent in the duties of piety.

Thirdly, it may be proved by the practice of the saints of God: Abraham was contented to forsake his native country at the command of God, and to dwell in a strange land, yea and that in tents, because he looked for a city having a foundation, whose builder and maker is God (Hebrews 11:9-10). Moses esteemed the rebuke of Christ greater riches than the treasures of Egypt, because he had respect to the recompense of reward, verse 26. Christ (whose example is without all exception, being exemplum indeficiens as the Schoolmen speak) did sweeten the bitterness of the cross with the consideration of the glory which a little after he was to enjoy, for so the Apostle says, that for the joy that was set before him, he endured the cross, and despised the shame (Hebrews 12:2). The Colossians are commended by the Apostle, for that they continued, and increased, in faith to God, and love to man, for the hope's sake

that was laid up for them in heaven (Colossians 1:5). And Paul shows this to have been the practice, and to be the duty of all the saints of God, so to run that they may obtain (1 Corinthians 9:24).

Lastly, it may be proved by reason. For first, that which is the end of our actions, ought to be considered by us, as a means to stir us up to the attaining of this end: therefore seeing the end of our faith, and hope, is eternal life (Romans 6:22), you have your fruit in holiness, and the end everlasting life (1 Peter 1:9): Receiving the reward of your faith, the salvation of your souls. Therefore we may, indeed we ought to cast our eyes upon it, and to direct all our actions for the attaining of it. Secondly, if the laborer works, not in regard of the common good only, but also with respect of his wages: he that runs a race, to attain the garland: if the husbandman sets and sows, plants and plows, in hope to reap a harvest, and to receive some fruit of his labors: It is lawful for Christians also to do good in regard of eternal reward, for that is the Apostle's reason (1 Corinthians 9:25): They that try masteries abstain from all things, that they may obtain a corruptible crown: but we for an incorruptible. It is Saint James his reason (James 5:7-8): as the husbandman waits for the precious fruit of the earth, and has long patience for it, until he receive the former and the latter rain; So must we be patient, and settle our hearts, for the coming of the Lord draws near, and he will recompense every man according to his works. Thirdly, if it be lawful for a man to abstain from sin, for fear of eternal punishment, and torment in hell, (as we know it is,) (Matthew 10:28), then it is lawful to do good, in hope of eternal reward. It will be said, that it is the property of a mercenary hireling to look for reward. I answer, it is the property of a hireling to look only, or principally for his hire, either not minding the glory and

honor of God, or less respecting it, than his own private advantage; so that when the hope of his gain is gone, he leaves his charge, and flees away: like the Popish Monks, who were right hirelings indeed: for they minded nothing but their own commodity, according to the old saying, No penny, no Pater noster. But to look to the recompense of reward in the second place, after the glory of God, the performance of our duty, and discharge of a good conscience, is no property of a hireling; seeing God has promised to give to them which by continuance in well doing, seek glory, and honor, and immortality, eternal life (Romans 2:7).

By this that has been said, we may see the impudence of the Rhemists, who in their marginal notes upon (Luke 14:1), (Hebrews 11:26), and (Revelation 3:5), do notably slander us and our doctrine, in averring that we teach, that no man ought to do good in respect of reward: the like may be said of Cardinal Bellarmine, Bintfeldius, and others. For this is our constant doctrine, that we may, and ought, to stir up our dullness to all cheerfulness, in the discharge of our duty, by setting before our eyes the reward which is promised. Yet so, as that we ought not only, nor principally, to respect the reward: for the zeal of God's glory, the care and conscience we have to discharge our duty, ought rather to move us to be plentiful in good works (in lieu of thankfulness to God for the riches of his mercy) than the greatness of the reward; seeing we ought to do our duty, though there were no heaven, no hell, no reward, no punishment, no Devil to torment, no conscience to accuse; the very love of God ought to constrain us (2 Corinthians 5:14). And here we must with thankfulness acknowledge the endless love and mercy of God towards us, seeing that, when he might exact strict obedience without any promise of recompense for our

labor: in fact, when he might shiver us in pieces with his iron scepter, yet as Ahasuerus did to Queen Esther, he holds out his golden scepter to us in the preaching of the word, that we might lay hold of it, and by it apprehend eternal life. Indeed it pleases him to win us by gifts, to incite us by rewards, to allure us by promises, in giving his word, that if we give we may look to receive (though not for our merits, yet through his mercy:) if we bestow transitory goods, we shall receive a durable substance. If a cup of cold water, God's kingdom (Matthew 10:12).

The second general point, is the circumstance of time, when we shall reap, to wit, in due time. This due time may be understood in part of this life: for godliness has the promise of this life, as well as of the life to come, and the works of mercy have been even in this life recompensed to the full. The widow of Zarephath for entertaining the Prophet Elijah, was miraculously sustained in the dearth: the meal in her barrel did not waste, and the oil in her cruse did not diminish (1 Kings 17:16). And so the Shunammite for the like kindness showed to the Prophet Elisha, being barren, obtained a son: and when he was dead, she obtained him to life again (2 Kings 4), as the widow of Zarephath did hers at the prayer of Elijah (1 Kings 17:23). For as God does always give to his children in this life the first [reconstructed: firstfruits] of his Spirit: so he does often give them the firstfruits of their labors, as a taste of their future felicity, and an earnest of that happiness which after they shall fully enjoy. Our Savior Christ says, he will reward them a hundredfold in this life (Matthew 19). But this due time is properly meant of the life to come, which has two degrees, the first is at the day of death, when the soul enters into happiness: the second, at the day of judgment, when both soul and body (being reunited) shall be put

in full possession of eternal glory, and felicity: for then they shall be rewarded according to their works; not so much as a cup of cold water which they have given to relieve the Saints of God, but shall be recompensed to the full (Matthew 10:42).

Use. Seeing God has set down a set and certain time when we are to reap, it is our duty with patience to expect it, as the husbandman does; who having sowed his field does not look for a crop the next day, or week, or month: but patiently expects the harvest, that he may receive the precious seed of the earth. For he is too unreasonable, who having sowed in September, looks for a crop in October: he must wait for the month of August, till the harvest, and in the meantime endure storm and tempest, wind and weather, snow and rain, hail and frost. So we must sow our seed, and sow plentifully, still expecting the fruit of our labor with patience, till the great harvest come, the great day of retribution, in which God will separate the wheat from the chaff; gathering the one into his garners, and burning up the other with unquenchable fire (Matthew 3:12). Let us consider the example of God, who does patiently expect, and (as I may say) waits our leisure when we will turn to him, that he might have mercy upon us (Isaiah 30:8). He waits at the door of our hearts, and stands knocking to be let in (Revelation 3:20). Nay he calls to us standing without, Open to me my sister, my love, my dove, my undefiled: for my head is full of dew, and my locks with the drops of the night (Song of Solomon 5:2). Woe to you Jerusalem, will you never be made clean? when will it once be? (Jeremiah 13:27). More particularly, God's waiting and expecting is set down in Scripture by sundry degrees. First, he waits all the day long (Isaiah 65:2): I have stretched out my hand all the day long, to a disobedient and gainsaying people. Secondly,

forty days together, Yet forty days, and Nineveh shall be destroyed (Jonah 3:4). Thirdly, all the year long, as the husbandman does; I looked for grapes, and lo wild grapes (Isaiah 5:4). Fourthly, he expects our amendment, many years together (Luke 13:7): Behold, these three years have I come and sought fruit on this fig tree, and find none. Fifthly, the Lord suffered the manners of the Israelites forty years in the wilderness (Psalm 95:10; Acts 13:18). Sixthly, the long suffering of God (as Peter says, 1 Peter 3:20) did patiently expect the conversion of the old world, all the while the Ark was in preparing for the space of a hundred and twenty years. Seventhly, he expected the Canaanites, and Amorites, for the space of four hundred years, yea he suffered all Gentiles to wander in their own ways, and in the vanity of their mind almost for three thousand years together (Acts 14:16). Now if God be so patient in expecting our amendment from day to day, from year to year; we ought to be patient in expecting the accomplishment of his promises day after day, and year after year, as we are commanded (Habakkuk 2:3): Though the vision tarry, yet wait for it, for it shall surely come, and shall not stay: and though it be long before we reap any fruit of our labors, yet let us with patience expect it, for in due season we shall reap, if we faint not. For, if God wait upon us, not for his own good, but for ours; what a shame is it, that we will not wait upon him, in tarrying his good leisure, for our own good? The dumb and senseless creatures may set us to school in this point: for they expect with a fervent desire to be delivered from the bondage of corruption, into the glorious liberty of the sons of God (Romans 8:19-20), and as the word signifies, they expect with a longing desire, even with thrusting forth their heads, as the poor prisoner that is condemned does, who again and again puts forth his head out of

the window, in a continual earnest expectation of the gracious pardon of the Prince. It is our part therefore to wait as David did, who says of himself (Psalm 69:3): I am weary of my crying, my eyes fail me while I wait for my God. For if we give over our patient expecting, and faint in our minds, seeking to anticipate this due time, this period which God has prefixed in his unchangeable will, (more immutable than the laws of the Medes and Persians) a thousand to one but we run for help, either to the witch of Endor, as Saul did (2 Samuel 28), or to the wizard of Pethor, as Balak did (Numbers 22), or to the sorcerer and figure-caster of Babel, as Nebuchadnezzar did (Ezekiel 21:21), or if all these fail, (as commonly they do) we either break out into open blasphemy, as the king of Israel did (2 Kings 6:33): Behold this evil comes of the Lord, should I attend on the Lord any longer? Or in the depth of discontent, we play the desperate part of Razis, and lay violent hands upon ourselves (2 Maccabees 14:41).

The third thing to be considered, is the condition required on our part, that we may reap in due time; set down in these words, if we faint not. The words in the original are thus: we shall reap in due time not fainting: which may be (and are by some) taken in a double sense: either as a promise, or as a condition. As a promise, thus, If we be not weary of well doing, we shall reap in due season without all fainting and weariness, either to the body, or mind, that is, we shall reap with all joy and comfort, as it is (Psalm 126:5-6): They that sow in tears, shall reap in joy: and they that went weeping and carried precious seed, shall come again with joy, and bring their sheaves with them. As a condition, that if we continue constant in well doing to the end without fainting, we shall reap in

the time that God has appointed: and in this sense it is to be taken in this text, to wit conditionally, as it is well translated, if we faint not.

We are further to consider that there is a double fainting, one of the bodie, another of the minde. The bodily fainting which comms by labor, and toying, is not here meant, seeit dos nothing impeach the goodnesse of the worke, (it is an argument rather of the soundnesse and sinceritie thereof:) but the spirituall fainting is that which is to be seared, because it maks our labor all in vaine. And this spirituall fainting is two fold: the first is, the slaking and remitting some what of our course, and this has, and dos befall the Saints of God, as we may see in the example of the Church of Ephesus, which left herfirst loue. Apoc 2:4. indeed all the saints of God have their turbida intervalla, troubled and distempered fits, sometime in the full, sometime in the wane, sometime zealous and forward in the seruice of God, sometime againe heaue and backward, &c.

The second is such a fainting & languishing, that we cleane give ouer our course, of which Paul speakes, 2. Cor 4:16. therefore we faint not, but though our outward men perish, yet the inward man is renewed daily. And the author to the Hebrewes, we must consider Christ, who endured such speaking against of sinners, least we should be wearied, and faint in our soules. Heb 12:3. And againe, ver. 5. Despise not the chastening of the Lord, neither faint whē you are rebuked of him. This fainting is meant in this place.

Whereas Saint Paul says we shall reape, if we faint not, he signifis, that we must perseuere and continue to the ende, otherwise we cannot looke to reape the haruest of eternall happinesse. It is nothing but constancy and continuing in well doing, that dos

crowne all our good works. Be constant (says our Sauour Christ to the church of Smyrna, Apo. 2. 10.) and I will give you the crowne of life▪ Jerome says, It is the propertie of true vertue, not to beginne well, but to ende well. Paul blams these Galatians for beginning in the spirit and ending in the flesh: and Christ shewes what a shame it is to him that beginns to build and cannot finish it: it is as good neuer a whit as neuer the better: in fact his condition is better that never began, then that of Iudas, whose end was worse then his beginning. Leuit. 3. 9. the taile of the sacrifice was commanded to be offered upon the altar, by which was signified, that in euery good worke we must not onely begin, but continue in it to the end, and sacrifice the ende of it to God, as well as the beginning: otherwise we loose our labor, and misse our reward, therefore Saint John bids vs looke to our selues, that we loose not thethings which we have done, but that we may receive a full reward. 2. Ioh. v. 8. The labourers in the vineyard came at sundry times, some in the morning, others at the third, others at the sixt, and ninth, others at the twelfth houre of the day, yet none received the labourers wages, but those that continued in the worke to the ende, Matth. 20. God is Alpha and Omega, and therefore requirs a good ende, as well as a good beginning, and it is our dutie not onely to obey the commandement of Christ, venite ad me, come to me, Matth. 11. 28 but that also, manete in me, abide in me, Ioh. 15. 4. for he onely that continuus to the ende shall be saved. Matth. 24. 13.

Further, whereas the Apostle says, we shall reape, if we faint not. It may be demanded, whether the Saints doe so faint at any time, that they finally fall away? To which demaund I answer in a word, that they doe not, in fact they cannot totally and finally fall from grace. For first, if any thing should make them fall away, it is

sinne; but they cannot sinne, because the seede of regeneration and grace remains in them. 1. Ioh. 3. 9. And though the Church sleepe, yet her heart waks, Cant. 5. 2. And if any thing make them faint, it is affliction and persecution, but these and all other crosses worke together for the best to them that loue God, Rom 8:28. And therefore these are no hinderances but furtherances rather to their salvation. Secondly, they are built and founded upon the promise of God, I will put my spirit into their hearts, so that they shall not depart from me. Ierem. 32. 40. Therefore Christ does so preserue them by his power, preuent them by his grace, guard and guide them by his spirit, that they shall neuer fall away, and that none shall plucke them out of his hand. Ioh. 10. I adde further, that they are built upon the trus and fidelitie of his promise, God is faithfull and wil not suffer you to be tempted above that you be able, but will give the issue with the temptation, that you may be able to beare it. 1. Cor 10:13. Thirdly, upon the prayer of Christ, who praied that they might be kept from euill. Ioh. 17. 15. that they might be one in the Trinitie, as he in the father, and the father in him. v. 21. that they may be with him, and see his glorie. v. 24. Now Christ was alway heard in that which he praied for. Ioh. 11. 42.

Lastly, upon the life of Christ, which is communicated to all his liuing members, Gal. 2. v. 20. When Christ which is their life shall appeare, then shall they also appeare with him in glorie. Coloss. 3. 4. Quest. If they cannot altogether faint and fall away, why does the holy Ghost make a doubt of it, as though they might? Ans. It is the will of God to mooue vs to perseuerance, and to stirre vp our dulnesse by such speeches, that we should not be wanting to our selues in the use of the meanes.

10. While we have therefore time let vs doe good to all men, but specially to them which are of the houshold of faith.

In these words the Apostle dos iterate the conclusion propounded in the sixt verse, as also in the ninth verse immediately going before; that we should doe the good we can, while we have time; and withall he dos illustrate it both by the object to whome we must doe good, and by the circumstance of time, howe long we must continue therein. And herein he answers a secret demande, which might be made upon the former rule, for whereas it might be thought that the Gentiles which professe not the same religion with vs, were to be neglected, or at least, not so respected (as we reade, Act. 6. v. 1. the Gretians were neglected of the Ebrewes in their daily ministerie) the Apostle answers, that we must not re-straine our boūtie and goodnesse onely to those that are of the same religion with vs, but enlarge it to all, We must doe good to all men, but specially to them of the houshold of faith.

In the words we may consider three things First, the dutie it selfe, Let vs doe good Secondly, the object or persons to whome we must doe good, which is laid downe comparatiu[•]ly, we mustdoe good to all, but specially to those that are of the houshold of faith. Thirdly, the circumstance of time, when and how long we are to doe good, whilst we have time; of these in order, and first of the dutie.

This generall dutie of doing good is recommended to vs by sundrie arguments. The first may be taken from the maine ende and scope of a mans life in this world, which as Paul signifis in this place, is nothing else but to doe good: and this doing of good stands in three things: the first concerns God, in praying, magnifying, and adoring his holy name. Dauid had an eie to this ende,

when he desired to liue for no other ende, but that he might praise God, O let my soule liue and it shall praise you. The second concerns our selues, in seeking the kingdome of God, and the righteousness thereof, by making our calling and election sure by good, 2. Pet 1:10. This ende of a mans life Salomon intimats, when he says, Let vs heare the end of all; feare God and keepe his commandements, for this is the whole dutie of man. Eccles. 12. v. 13. The third concerns our brethren, in doing good to them so farre forth as possibly we can in the compasse of our calling: for it is the ende of euery mans calling, in seruing of men to serue God; and this is that which Paul vrgs in this place, to be beneficiall to all.

The second may be taken from the example of God himselfe. We must doe good to them that hate vs, that we may be the children of our heauenly father. Matth. 5. v. 44, 45. For we are more conforme to God in doing good to others (it being an essentiall propertie in God to doe good to euery man, seeing that euery creature does drinke, or at least taste of the sweet cuppe of Gods goodnesse. Psal. 145. v. 9.) then in receiving good from them: for he receiues nothing from vs, as Dauid says, My goodnesse reaches not to you, Psal. 16. v. 2. To the exāple of God we may add the exāple of godly kings. The cheifest praise and commendation of Hezekiah, and Iosiah, is noted by their goodnesse. Concerning the rest of the acts of Hezekiah and his GOODNESSE, they are written—2. Chron. 32. 32. Concerning the rest of the acts of Iosiah & his GOODNESSE, doing as it was written in the Lawe of the Lord, behold, they are written—2. Chron. 25. 26, 27. And this excellent name of goodnesse or bountifulnesse, was (as it may seeme) by the Lawe of nations, ascribed to Princes and Potentates, in that it best beseeemed them, as in name, so in the vertue it selfe, to expresse

the divine nature of God by, and therefore they were called [〈 in non-Latin alphabet 〉], that is, bountifull benefactors, or gracious Lords. Luk 23:25.

The third is drawne from testimonie, divine, and humane. Our Sauour Christ says, It is a blessed thing to give, rather then to receive. Act 20:3. that is, to doe good, rather then to receive good. Nazianzen says, that a man does resemble good in no propertie so much as in doing good. And the heathen Orator Demosthenes could say, that doing of good, and speaking the truth, makes vs most like to God himselfe.

But to consider this more particularly. Goodnes is threefold. Preseruing, Vniting, Communicating: in all which particulars we are to practise this dutie. And first, for the preseruing goodnes: we must doe good not onely to our selues, but to others also, in labouring to keepe and preserue them from the contagion of sinne, from falling from grace, or backsliding from their holy profession, by all good meanes, as by good example, and by gracious speeches seasoned with salt, &c. as Barnabas did, who comming to Antioch and seeing the grace of God that was giuenthem, was glad, and confirmed them therein, exhorting them that with purpose of heart they would cleaue to the Lord. Act 11:22. and for this cause (as I take it) it is added, v. 23. that he was a good man, and full of the holy Ghost, and faith.

The Vniting goodnes, is likewise to be practised, in setting men at Vnitie, in reconciling those that are at variance, in making peace and amitie, where there is nothing but enmitie and dissention: for, for this cause Christ calls peace-makers, the children of God. Matth. 5. 10. because herein they liuely resemble the goodnes of

God their heauēly father, as any sonne does resemble any qualitie or propertie in his naturall father: for he maks men to be of one minde in one house. Psal. 67.

The Communicating goodnes (being especially vnderstood in this place) has foure degrees. First, for temporall things we must communicate to the necessities of the Saints, Rom 12:13. And for spiritual blessings we must remēber the saying of Peter, Let euery man as he has received a gift so minister the same to others as good disposers of the manifold grace of God. 1. Pet 4:10.

Secondly, we must be plentiful in the workes of mercie, not contenting our selues with this, that we are beneficiall to some in releeuing them in their wants and necessities: but we must be rich in good workes. 1. Tim 6:18. Charge them that are rich in this world, that they be not high minded, that they doe good, and be rich in good works, readie to distribute and to communicate. We must be like Tabitha (or Dorcas) who cloathed the poore with the garments which shee made at her own proper cost and charges, Act 9:39. and for this cause the holy Ghost gius this testimonie of her, that shee was rich or full of good works & almes which shee did. v. 36. like to the vertuous woman, Prou. 31. 20. who opens the palme of her hands to the poore, and stretched out her hands to the needie: like Iob, of whome it is said that the loynes of the poore blessed him. Iob. 31. 20.

Thirdly, we must be much in goodnes (as the Scripture speaks of God) that is, abundant in goodnes, in communicating to others abundantly those blessings which the Lord has stored vs withall: not onely in louing our brethren, for which the Thessalonians are commended, that their loue one towards another did abound; but in a liberall supplying of their wants, as Paul exhorts the

Corinthians, that as they did abound in faith and loue, so they would abound in rich liberalitie. 2. Cor 8:7. as good Obadiah did, in spending his liuing, and venturing his life, in hiding an hundred of the Lords Prophets, from the furious rage of wicked Iesabel. 1. King. 18. 13.

Lastly, we must be exceeding or superabundant in goodnes; in exceeding measure (if it may be) in doing good: like the poore widow who had rather want her selfe, then be altogether wanting in contribution to the treasurie of the Lords Temple: and therefore though it was but two mites which shee cast into the Corban, yet Christ preferred it before all the rich mens offerings being put together, in that they gaue of their superfluitie, but shee of her penurie, cast in all that shee had, euen all her liuing. Luk 21:4. It is well said by S. Ambrose: We must releue the wants of others according as we are able, and sometimeeuen above our abilitie, as Paul witnesss of the Corinthians to their great commendation, that to their power, & beyond their power, they were willing, 2. Cor 8:3.

Further, in doing good, we must obserue these rules. I. We must doe good of that onely which is our own: for we may not cut a large and liberall shine of another mans loafe (as the common saying is) we may not steale from one, to give to another: or deale vniustly with some, that we may be mercifull to others: or robbe Peter, to cloath Paul. The Lord abhorrs euen burnt offering, if it be of that which is gotten by rapine and spoile. Esa 61:8. and hence it is that Dauid would not offer burnt offering without cost, of that which was not his own. 1. Chron. 21. 24.

II. We must doe good with chearefulnes and alacritie, for God lous a chearefull giuer. 2. Cor. 9. Ambrose says fitly and finely to this purpose, Well-doing ought to proceede from wellwilling:for

such as your affection is, such is your action. Therefore if we give, we must doe it freely, otherwise it is no gift: for what more free then gift? therefore we may not play the hucksters in doing good, for that does most blemish the excellencie of the gift: for as Lactantius says, *Danda beneficia non foeneranda*.

III. We must so doe good, as that we doe not disable our selues for euer doing good; but may continue in well doing, and as the Psalmist speaks, bring forth more fruit in our age. Salomon commands that the streames of our wells should flow to others, yet so, as that the fountaine be still our own. Psal 112:5. A good man is mercifull, and lends, and will guide his affaires with judgment, that is, he will so discreetly dispose and order all his actions, as that he will keepe himselfe within his compasse; so beginning to doe good, as that he may continue: therefore the wise man says, In the house of the wise there is a pretious treasure, and oyntment, but a foolish man deuours it. Prou. 21. 20. All the disciples that were at Antioch, sent succour to the brethren which were in Iudea, in the great famine that was in the time of Claudius Cesar, yet euery man according to his abilitie. Act 11:29. for according to Pauls rule, we must not so give, that others be eased, and we our selues pinched. 2. Cor 8:13.

IIII. We must doe all the good we can possibly within the compasse of our callings, and hinder all the euill. It will be said, God (whose example we are to follow) does not all the good he can, neither does he hinder all the euill. Therefore we are not bound to doe all the good, or preuent all the euill we can. I answer, in this particular we are not to imitate the example of God, and that for three causes. First, because we are subiect to the law, You shalt not doe euill that good maycome of it. Rom 3:8. whereas God is not bound

nor subject to any Law, no not to his own law, but is above it, and has power to dispence with it. Secondly, because he is able to draw good out of euill, light out of darknes; which we cannot doe. Thirdly, because God is the Generall good, we particular. Now there is great difference between these two, for it belongs to the nature of the particular good, to procure all the good that may be simply to euery one, & to hinder all euill: whereas to the nature of the generall or universall good,[〈◇〉] things appertaine. First, that all things should be good in some measure of goodnes. Secodly, that some things should be better then others. Thirdly, that those things that are defectiue in goodnes, that is, euills, should be ordayned to the common good: as in a well ordered house, all the parts thereof are good in their kind. Secondly, some better then others, as Paul says, In a great house there are vessells of gold and siluer, of wood andstone, some for honor, and some for dishonour. 2. Tim 2:20. Thirdly, those that are destitute of goodnes, as sinkes, draughts, and other like places (seruing for base, though necessarie uses) are ordained to the common good of the whole house, which it cannot want. And therefore if the master builder (to preuent these particular euills) should leaue them out of his building, he should preiudice the common good of the whole house, which cannot be without them.

Thus much of the first part, namely the duty: Now I proceed to prosecute the second, which shows first to whom we must do good, and secondly the order to be observed therein. We must do good to all, but specially to those which are of the household of faith. Touching the first; It may seem, that some among the Galatians were of the Pharisees' mind, who thought they were bound to love their friends, but not their enemies; or of this persuasion that they

were not bound in conscience to do good to the heathen among whom they lived, as being professed enemies of Christ, and open persecutors of his Church. But Paul teaches them and us another lesson, when he commands us to do good to all, suitable to that of our Savior Christ, love your enemies, bless them that curse you, do good to them that hate you, pray for them that hurt you and persecute you (Matthew 9:44). Let us consider the good Samaritan's practice: Albeit there was mortal hatred between the Jews and the Samaritans (John 4:6), yet he seeing his deadly enemy wounded and half dead, had compassion upon him; poured wine and oil into his sores, bound up his wounds, set him on his own beast, brought him to an Inn, and made provision for him; the like ought we to do, even to our enemies, as occasion shall serve (Luke 10:30). For if we must do good to our enemy's beast, his ox or ass going astray, in bringing him home again (Exodus 23:4), much more ought we to do good to our enemy himself. For the more beneficial and communicative we show ourselves to be, the greater goodness we show to be in us, as the fountain which pours forth its streams to all, and the candle which stands upon a candlestick shines to all, and not to itself being covered with a bushel.

The reasons why we ought to do good to all, (even to our enemies) are principally four. The first may be taken from the grounds of love and beneficence, which are in all men, even in the wicked themselves; now the grounds of love are specially three: the first is the image of God, which being in all men, even in profane persons in part, ought to be the lodestone of love to draw our affection to it. The second is communion and fellowship in the same nature, and therefore we ought to be beneficial to men, because they are men; and though we will not do good homini, yet we must do it [recon-

structed: humanitati], as the Philosopher said. The third is participation in the death of Christ, in that all men have part in Christ as well as we (for anything we know). Secondly, God (whose example we are to follow, as has been said) is good, and bountiful to all, causing his sun to shine as well upon the bad as the good, and his rain to fall as well upon the ground of the unjust, as of the just, being kind to the unkind and to the wicked. Thirdly, we must do to others as we would they should do to us. Therefore if we being in distress would be glad to receive good at the hand of a wicked man, we ought in the like case to do good to him. Fourthly, our profession and the reward which we look for, require this at our hands, for if we do good to them only that do good to us, or if we be friendly to those only that are friendly to us, what singular thing do we? For even the Publicans do the like; and so having our reward here in this life, we can expect none other after this life (Matthew 5:47).

The second point, (which contains the order to be observed in doing good,) is laid down in these words, Let us do good to all, but specially to those which are of the household of faith. By them of the household of faith, we are to understand those which by faith are of the same family with us, namely of the same Catholic church upon earth; the house of God being often put to signify the Church of God, as (1 Timothy 3:15): The house of God is called the Church of God, the ground and pillar of truth. (Hebrews 3:2): Moses was faithful in all God's house, that is, his Church: and thus this phrase is expounded (Ephesians 2:19): You are no more strangers and foreigners, but citizens with the Saints, and of the household of God. So that by them of the household of faith, we must understand only the faithful; Indeed among men, not only children, but also

manservants, and maidservants are counted to be of the family, but God accounts them only to be of his house, that are Saints by calling, and sons by faith. The rest are bastards and not sons, they are (it may be) in the house, but not of the house: for true saving faith, does characterize those that are of the family of faith; even as fanatical dreams, fantastical opinions, allegorizing of the literal sense of the scripture, denying the resurrection of the flesh, do characterize those that are of the family of love.

Having the meaning, consider the duty, which is, to do good principally to the faithful, the Saints and servants of God, that is, we must do good to them before others, and more than to others, which are not of the same family, as David says, My well-doing reaches not to you, but to the saints that are in the earth, and them that excel in virtue (Psalm 16:2-3). For it is all one as if the Apostle should have said, As it is fit and convenient, that they that are of the same family should be helpful and beneficial one to another, rather than to those that are of another family: So it is requisite that those which are members of the same body, in fact sons and daughters, brothers and sisters, having the same God for their father, the same Church for their mother, Christ for their elder brother, begotten of the same immortal seed, nourished with the same milk of the word, and looking for the same blessed inheritance: should rather be beneficial one to another, than to those that are foreigners and strangers, no way linked to them by the bond of faith.

Now the reasons why we ought especially to do good to them of the household of faith, may be these. First, because God loves all his creatures, specially mankind, most especially the faithful, upon whom he does bestow the riches of his love, yea himself also: for

though God be good to all (Psalm 145:9), yet in a special sort he is good to Israel, to them that are of a pure heart (Psalm 73:1). He is a Savior of all men, specially of those that believe (1 Timothy 4:10). Secondly, because whatever is done to one of God's saints is done to him (Matthew 25:44). Thirdly, in respect of the excellence of their persons, in that they are sons of God, heirs of his kingdom, members of Christ, temples of the Holy Spirit, etc.

Further, in that all the faithful are called a household and a family, this teaches us, that as we have one bed and one board, one bread to feed upon, and one cup of which all drink: so we should have one mind and one heart, we should cleave together, and hold together: for if they of the family of love join together, why should not we which are of the family of faith hold together? If those of the kingdom of darkness combine themselves together, as it is (Psalm 2:2): The kings of the earth band themselves, and the princes are assembled together, against the Lord, and against his Christ. (Acts 4:27) Doubtless against your holy son Jesus, whom you have anointed, both Herod and Pontius Pilate, with the Gentiles and people of Israel, gathered themselves together. (Psalm 83:5-8) They have consulted together in heart, and have made a league against you; The tabernacles of Edom, and the Ishmaelites, Moab, and the Hagarenes, Gebal, and Ammon, and Amalek, the Philistines, with the inhabitants of Tyre: Ashur also is joined with them: they have been an arm to the children of Lot. How much more therefore ought the children of light to company and consort together? But the children of this world are wiser in their generation than the children of light. Nay the brute beasts may condemn us in this point: for cattle herd together, sheep flock together, fish shoal together, and (as the proverb is) birds of a

feather will fly together. What a shame is it therefore for us, that are of the same family of faith, to fall out, making a rent in the coat, and a division in the body of Christ, by separating ourselves one from another, in affection of heart, and practice of life?

Again, this may minister comfort to all the faithful being under the cross, to consider that they are of God's family; and therefore need not doubt of the providence of God, but that he will provide things necessary for them; for he that provides not for his own, and specially for them of his family, has denied the faith, and is worse than an unbeliever.

Lastly, in that the faithful are called a family, it shows that they are but few, even a handful in comparison of the world; for what is a family to a country or a kingdom? Indeed I grant, if those of the family of faith, be considered by themselves, they are many (Matthew 8:11): I say to you, that MANY shall come from the East and from the West, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. Nay they are innumerable (Revelation 7:9): After these things I beheld, and lo, a great multitude, which no man could number of all nations and kindreds and people and tongues, stood before the throne, and before the Lamb, clothed with long white robes, and palms in their hands. But being compared with unbelievers, which shall be condemned, they are but few (Matthew 7:13-14): Enter in at the straight gate: for it is the wide gate and broad way that leads to destruction, and MANY there be which go in thereat: Because the gate is straight, and the way narrow, that leads to life, and FEW there be that find it. MANY are called, but FEW chosen. Here they are called a family, and a little flock (Luke 12:32), and a remnant (Romans 9:27). Let the Papists therefore brag of their universality and multitude, as

much as they please, in the meantime, let not us fear to join ourselves to the little flock of Christ, and with them to go on in the straight way to eternal life.

The order which we are to obserue in doing good to others, is else where more distinctly set downe in scripture: & it stands in these degrees. First, and principally, a man must do good to those of his familie, as to wife, children, seruants. 1. Tim 1:8. If there be any that prouids not for his own, and especially forthem of his houshold, he has denied the faith, and is worse then an infidell. Secondly, after those of our familie, we must doe good to our parents and progenitors. 1. Tim 5:4. If any widow haue children or nephewes, let them (that is, those children or nephewes) learne first to shew godlines toward their own house, and to recompence their parents. Marke, they must first do good to their own house, and then in the second place to their parents, that is, their fathers & mothers, if they be children, their grandfathers and grandmothers, if they be nephewes. Thirdly, after the two former, we must doe good to our kinred. 1. Tim 5:8. If any prouide not for his own—he has denied the faith, &c. where by own, we are chiefly to vnderstand, those poore widowes that are neare of blood, or kinred to vs; or generally all those that are of our kinred in the flesh, who are therefore called ours, because they doe more nearely concerne vs, as being linked to vs, by the bond of nature. They that are of our kinred, are to be respected and releued of vs in the third place, if they be of the houshold of faith; otherwise, the Saints of God, which are neither kith nor kinne to vs, are to be preferred before them. Fourthly, of strangers and forreners, we are to doe good to the faithfull before others. Fiftly and lastly, we must be beneficiall to all, whether friends, or foes, of our kinred, or strangers, of

the house of God or otherwise, as God in his prouidence shall offer them to vs: for so Paul says, We must doe good to all men. It will be said, we are to loue all men alike (seeing we must loue our neighbours as our selues:) and therefore we must doe good to all men alike, not respecting the faithfull more then others. I answer, our loue of our brethren, is lesse or greater, either in respect of the obiect, in wishing a greater or a lesse good to them: and thus we must loue all men alike, in wishing to them eternall life: or in respect of the intention of our loue, in hauing a greater desire of the good of some, then of othersome: and thus we are not bound to loue, or to doe good to all alike. For as S. Barnard says, *Meliori maior affectus, indigentiori maior effectus tribuendus*.

This doctrine inuested with the former examples, may shame the base, seruile, and beggerly liberalitie of the common sort of men, which professe the Gospel, whose hands are tied to their purses, and their hearts locked to their chests, who are so extremely miserable, that they neither doe good to others, nor yet to themselues. Secondly, it condemns them which are so vnnaturall, that they forget all dutie to their kinred and acquaintance in the flesh. Thirdly, those who will doe good to none, but to those that have done good to them: this is right the Pharisies righteousness, to loue our friends, and hate our enemies; the goodnes of the Publican, to lend to those of whom they look for the like. Lastly, those who are so full of the poison of malice and reuenge, that being once incensed, they can neuer, be appeased, till they crie quit-tance with those that offend them.

The third thing to be considered in the words is the circumstance of time; we must doe good to all, while we have time.

Here sundrie points are to be obserued.

I. If we must doe good while we have time, we must make a holy and profitable use of our time, (the rarest iewell, and greatest of all earthly treasures) because time will not alway last: and therefore we must take time while it is time, seeing time and tide will tarie for no man. Let vs consider what a shame it is, that the children of this world should be wiser in their generation then we, who professe our selues to be children of light. The mariner or sea-faring man who obserues wind and weather, taks the oportunitie of the time: the trauailer or way-faring man takes day before him, and trauails while it is light. The smith striks the yron while it is hot, for when it is cold, it is too late to strike. The Lawyer taks his time, to wit, the Terme time, for the intertaining of his clients, and following of his suits: for when the Terme is ended, his time is gone. Now it is alway Terme-time with Christians, euery present day, euen this present time, is their Terme-time: therefore if we will not shew our selues more carelesse & negligent, in fact more absurdly foolish, or desperatly madde then all men, we must take the oportunitie that is offered to do good, and use the pretious time which God in mercie affords vs, to his glorie, our comfort, and the good of others. Time and oportunitie of doing good, is hieroglyphically resembled by the head of a man that has locks of haire before, which a man may take hold of, but has none behind; whereby is signified, that when oportunitie is past, there is no possibilitie left to doe good. We must not therefore let slippe any good occasion, but take hold of it at the first, when it is offered. Hence it is that the Apostle, Eb[•]. 3. 13. bids vs exhort one another daily, while it is called to day. And the wise man, Prou. 3. 28. Say not to your neighbour, goe and come againe, and to morrow will I giuethee, if you now have it. For he may die, and so cannot

come againe, or by your delaying of him, may be discouraged from comming, or you maist be hardened against him, or maist with the rich man in the Gospel, be suddenly taken away from your riches, or your riches taken from you. Our Sauour bids vs walke in the light, while we have light. Ioh. 12. 35.

II. If we must doe good while we have time, we must obserue the Apostles golden rule, Eph 5:16. Redeeme the time: which is nothing els, but so to employ it, and use the benefit of it, as that we suffer it not to slippe away from vs without fruit or profit, either for sloth and idlenes, or by reason of vaine and transitorie pleasures, or other occasions of this life: but to gaine that time we formerly lost by negligence, with double diligence, indeed to redeeme it with the losse of our ease, our pleasures, our profits. And we shall the better practise this dutie, if we consider that time is short, pretious, irrevocable: it is short, and therefore to be guided by diligence: it is pretious, and therefore to be redeemed by an high estimate and account of it, in not being too lauish of it: in bestowing it upon our friends, not upon our enemies: in placing it as a Iewell in our golden age, and wearing it in our newe garments, the robes of Christ his righteousnes, and not (as a pearle in a swines snowt) in the rotten ragges of sinne and wickednes. Lastly, it is irreuocable, and therefore it is to be redeemed by taking the opportunitie thereof.

III. Paul commaunding vs to doe good while we have time, would have vs know times and seasons; to obserue the shortnes of time, to number our daies that we may applie our hearts to wisdom. The not knowing and obseruing of time, is a sinne much inueighed against by our Sauour Christ, Matth. 16. 3. O hypocrites, you can discern the face of the skie, and can you notdiscerne the

signes of the times? Luk 12:56. why discerne you not this time? the Lord does preferre the very bruit beasts before his people, because they know their appointed times and seasons, whereas his people knew not the time of mercie and grace, which was offered to them. Euen the storke in the ayre knows her appointed times, the turtle, and the crane, and the swallow, obserue the time of their coming, but my people knows not the judgment of the Lord. Ier. 8. 7. And Christ threatns Jerusalem, that one stone should not be left upon another, because they knew not the time of their visitation. Luk 19:44. And verily of all follies and ignorances, this is the greatest, not to know the day of our visitation, the acceptable time, the day of salvation, when God offers mercie, by rising earely and calling vs by the ministerie of his word, and stretching out his hands all the day long. Rom. 10. v. 21. For if he stand at the doore of our hearts, and knocke by the sound of his word outwardly, by the motion of his spirit inwardly, by his threatnings, by his promises, by his iudgements, by his mercies, by his tolerance and long suffering, and yet for all that we will not open nor listen to him, we shall stand with the fiue foolish virgins, and knock at his mercie gate, and say, Lord, Lord, open to vs, when it will be too late, when heauen shall be shut against vs. Matth. 25. 11, 12. For, for this cause among others, they are called foolish virgins, because they considered not the time of the bridegroomes coming.

Here it will be saide, obseruing of time is forbidden, Gal 4:10. You obserue daies, and times, and moneths, and years, I am afraid of you, least I have spent on you labor in vaine. Ans. There is a twofold obseruing of time, good, and euill; lawfull, and vnlawfull. Vnlawfull and superstitious, is either Iewish, or Heathenish: the Iewish, and superstitious obseruation of times, is, when religion is

placed in the keeping of them, in an opinion that they bind the conscience to the strict obseruing of them, as their Iubilies, feasts of the Passeouer, of weekes, of Tabernacles, Calends, new moones, &c. Heathenish, when times are obserued in respect of good, or badde successe: as when men make two vnluckie daies in euery mons, in regard of health: when they count leape-yeare ominous, as Valentinian did, who being newly created Emperour, would not come forth and shew himselfe the bissext of Februarie. Not to marrie in the mons of May. To obserue Planetarie houres, and Climactericall yeares, the Horoscope or time of a mans birth, and the position of the heauens at that time. Both these kinds are forbidden. Paul was afraid of the Galatiās, first, because they obserued daiesand moneths, & yeares, that is, Iewish ceremonies, & beggerly rudimēts. Secondly, because they obserued times or seasons, that is, heathenish superstitions mentioned before. And assuredly, besides the vnlawfulnes of this practise, it is also vaine euen in the judgment of the heathens thēselues. Alexander the great commanded the Macedonian souldiers (which had not been accustomed to fight in Iune, because it had been ominous to them) that they should call it Iuly, and so got the victorie ouer Darius. Lucullus being to fight with Tigranes upon an vnlucky day, in which Cepio was ouercome of the Cimbrians: I will (said he) make it fortunate to the Romanes, and got the victorie. And who knows not that the selfe same day has been fortunate or luckie to some (as they use to speake,) vnfortunate and vnluckie to others? The same day was Crassus slaine by the Parthians, and Pachor king of Parthia taken by Ventidius. The same day was to Pompey, the day of his birth, and the day of his death. The same day was to Fredericke the second, his coronation day, and his funerall day.

The lawfull obseruing of time is two-fold. Humane, divine, Humane is threefold, Naturall, Ciuill, Ecclesiasticall. Naturall is, the obseruing of the motion of the sunne, the moone, and the starres, whose reuolutions make times and seasons, daies, moneths, yeares: the obseruing of the foure quarters or seasons of the yeare spring, summer, autumme, winter. The Ecclipses of sunne and moone: the full moone, the wane, the change. The time of cutting of timber, of planting, sowing, &c. in obseruing whereof a great part of Astronomy, Philosophie, and husbandrie is employed.

Ciuill is, when times are obserued in regard of pollicie, or of the good of the common wealth, as faire-times, market-times, tearme-times, &c. the spring, as fit time for Kings to goe forth to warre, 2. Sam 4:11. The keeping of Lent, fasting daies; Ember weekes, are all in a ciuill respect, for the breed of cattell, the maintenance of nauigation, and the plentie of all things.

Ecclesiasticall, when set times are obserued in the Church for order sake, without superstition, or opinion of worship: as among the Iewes the feast of Purim, Esth 9:26. the feast of the Dedication, Ioh. 10. 22. among Christians, festiuall daies: as the feast of the Natiuitie, of circumcision, of the resurrection, & ascension of Christ: these and such like solemnities, appointed for our thankesgiuing and humiliation, are not vnlawfull, if they be enioyned by lawfull authoritie, and kept in good manner.

divine is, when upon the consideration of the shortnesse and vncertainetie of our liues, we prepare our selues against God shall call vs, and so number our daies that we apply our hearts to wisdom. Psal. 90. Or, obseruing the day of Gods mercifull visitation, we take the opportunitie and use the meanes that is offered, for

our conuersion and salvation. Or, obseruing the time of Gods visitation in judgment, and indignation, we hide our selues under the couert of his wings, Prou. 22. 3.

IV. Hence we learne, that there is no possibilitie of doing good or being beneficiall to others after this life, for Paul bids vs doe good while we have time, thereby insinuating, that after death, all possibilitie of doing good is cleane cut off. The time allotted to doe good, being included within the limits of this life, The dead that die in the Lord rest from their labors, Reuel. 14. 13. Therefore no good workes are performed after this life. Paul being aged and readie to die, the tearme of his life being almost expired, says, I have finished my course, 2. Tim 4:7. which could not be truely said, if he were to performe any good workes after his death. 2. Cor 5:10. We must give account for all things we have done in the body, that is, in this life. Where it is to be obserued, that the Apostle speaking of all the workes whereof we are to give account, does confine them within the compasse of this life; therefore no workes can be done after this life be ended. Let vs heare the testimonie of the auntient Cyprian to Demetr. *Quando istine excessum est nullus locus poenitentia est, nullus satisfactionis effectus. Jerome. Dum in praesenti saculo sumus, siue orationibus, sine concilijs invicem posse nos coadinvari, cum autem ante Christi tribunal venerimus, non Iob, non Daniel, nec Noe rogare posse pro quoquam, sed vnumquemque portare onus suum. And againe, In hac vita, licet nobis quod volumus seminare: quum transierit, operandi tempus auferetur, &c.* Hence I gather two things. First, that the doctrine of Purgatorie is a meere fable, because there is no time after this life be ended, left to doe good, either to our selues or others, and therefore not to worke righteousness, to repent, or to satisfie the

justice of God, which the Popish sort say is done in purgatorie. But what should I stand to batter the paper walles of Purgatory, with the canon of the scripture, which were long agoe burnt to ashes, by the fire of the word?

Secondly, seeing all opportunitie, in fact all possibility of doing good is confined in the compasse of this life, euery man must followe the counsell of the wiseman Salomon, All that your hand shall finde to doe, doe it with all your power; for there is neither workenor inuention, nor knowledge, nor wisdom, in the graue whither you goest. Eccles 9:10. Dauid says in the graue no man will or can praise God. And this is the cause therefore Paul does so instantly vrge all men to take the present opportunitie, Beholde, now is the acceptable time: behold, now is the day of salvation, 2. Cor 6:2.

v. Hence we are taught to account euery day, euen this present day, as the day of death, or the day of judgment: for we must doe all the good we can while we have time, now our time is the instant, or present time, for we are vncertaine whether we shall liue till to morrow or no. Iam. 4. 14. Therefore looke what we would doe at the houre of death, if we were now at the last gaspe panting for breath, or if we did see Christ comming in the cloudes to judgment; the very same thing we ought to do euery day, with like zeale and feruencie of sp[irit] (<...>) [t], to praise and magnifie the mercie and goodnesse of God; with like feare and trembling, to worke out our own salvation and to seeke re conciliation; with like loue and sinceritie of affection, to be beneficiall to our brethren, &c.

VI. This doctrine meets with all miserable minded mē, who hauing great meanes and opportunitie of doing good yet let slippe, or rather cut off all occasions that might induce them thereto, who

in a brutish minde like to the sw[•]ne, neuer doe good, nor profit any, till their dying day. I speake not against the laudible custome of bequeathing goods to go[•]ly uses, by a mans last will and testament; but against those that doe little or no good all their life long, till the houre of death: Let these men consider, that as the late repentance of malefactours, a little before their death, is commonly but a ceremoniall repentance: so the funerall beneficence of those who give little or nothing in all their life, is vsually no free, but a formall, and extorted gift: formall, in doing as others do[〈...〉]rtorted, in that it is given to stoppe the mouth of an accusing conscience; The vitall beneficence is that which God accounts of, & by so much to be preferred before the other, but howe much it dos more evidently declare a more liuely faith in the prouidence of God, and a more unfained loue of our brethren. Againe, they give testimonie that they trust not in vncertaine riches, but in the liuing God. Lastly, they have the benefit of poore mens prayers, (to whome they are beneficiall,) which otherwise they should want.

7. The circumstance of time has here the force of an argument, for it enforces the exhortation much, that we should do all the good we can, and take the benefit of the opportunity, because time will not always last: the Holy Ghost in sundry places of Scripture, from the consideration of the shortness of our time, enforces the duties of faith, repentance, new obedience, as (1 Corinthians 7:29-31): And this I say brethren, because the time is short, hereafter that both they that have wives, be as though they had none: and they that weep, as though they wept not: and they that reioice, as though they reioiced not. (Hebrews 3:7-8): Today if you will hear his voice, harden not your hearts. And verse 13: Exhort one an-

other daily, while it is called today. The godly in all ages have practiced this duty. Peter knowing that the time was at hand, that he was to lay down his tabernacle, stirs up himself to greater diligence in his calling, and says, I will not be negligent to put you in remembrance of these things, so long as I am in this tabernacle, seeing I know the time is at hand that I must lay it down as our Lord Jesus Christ has showed me (2 Peter 1:12-14). The Church prays thus to God, Teach us to number our days, that is, so to consider the shortness, uncertainty, and vanity of our life, that we may apply our hearts to wisdom (Psalm 90:12). But wicked men's practice is clean contrary, for they take occasion upon the shortness of their time, to live as they please, to take their pleasures, and to follow the lusts of their hearts: therefore they say, Let us eat and drink, for tomorrow we shall die (Isaiah 22:13). Our life is short and tedious, and our time is as a shadow that passes away — Come therefore and let us enjoy the pleasures that are present (Wisdom 2:1, 5-6). And hence it is that some spend their time in eating and drinking, and going gorgeously, and faring deliciously every day; others in gaming, carding, dicing, rioting, reveling, and as (the term is) in swaggering, wherein they follow their father the devil, who is therefore more full of wrath, knowing that he has but a short time (Revelation 12:12). To these we may add all such idle persons, as follow no vocation, or trade of life, but day after day, and year after year, are still devising new pastimes (as they call them) to trifle the time away. These men hasten the judgments of God, and pull it upon them before God inflicts it. It is a great judgment of God for a man to be in that case that in the morning he shall say, would God it were evening, and in the evening, would God it were morning (Deuteronomy 28:67). In this case is every idle loiterer, who

through idleness is weary of himself, and grieved the time passes away so slowly: and to these who do nothing, we may join them who do evil, and those also who do something else entirely, all of whom are condemned in this text, and against them Titus the heathen Emperor shall rise in judgment, and shall condemn them, because he remembering on a time as he sat at supper, that he had trifled away the day in doing nothing, said, *Amici, hodie diem perdidisti*: Friends, I have lost this day.

You see how large a letter I have written to you with my own hand.

Here begins the Conclusion, being the third general part of this Epistle, consisting of two parts: an Insinuation, in verse 11, and a Recapitulation, in the verses following. He insinuates himself into the minds of the Galatians by a twofold argument. First, from the largeness of his Epistle, You see how large a letter I have written: secondly, from the instrumental cause, in that he wrote it with his own hand, where he gives authority to it, and a kind of eminence above his other letters. And in both, he commends his diligence, love, and care which he had of them.

The word translated, you see, is ambiguous, and may be taken either as a commandment, See how large a letter I have written: or as an assertion, You see —. The like ambiguity is in the word [Greek text] (Philippians 2:5), and may be read either thus, among whom you do shine: or, see that you shine as stars. It is not material in which sense it be taken, seeing the sense is all one.

The first argument to move the Galatians to attention, and acceptance of Paul's pains, and good affection, is taken from the largeness of his Epistle. The word in the original translated large,

is strangely wrested by sundry interpreters, without cause: Hilary referring it to the loftiness of sentences: Hyperius to the profundity and depth of matter: Jerome to the greatness of the character: Chrysostom and Theophylact, to the badness of his hand, as not being able to write well. [reconstructed: Haimo] to the Hebrew character in which he wrote: whereas the word does not only signify quality, but as properly quantity, as (Hebrews 7:4): Consider how great this man was. And the word that answers to it, signifies as well quantity, as quality (Colossians 2:1): I would you knew what great fight I have —. (James 3:5): Behold, how great a thing a little fire kindles? The plain and simple meaning therefore of Paul, is this, that he never wrote so long an Epistle with his own hand, to any Church, as to them. He wrote indeed the Epistle to Philemon with his own hand, but that was short in comparison of this. And he wrote larger Epistles to other Churches, as to the Romans, Corinthians, etc. but by his scribes, not with his own hand. Therefore seeing this is the longest, and largest letter that ever Paul wrote with his own hand, it ought to be more regarded, and better accepted: so that as his pains were greater in writing, our diligence should be greater in reading, and observing the same.

This shows Paul's great care of the Churches, not only when he was present, but when he was absent. How painful he was being among them to win them to the Gospel, how fearful when he was absent from them, lest their minds should be [reconstructed: leavened] by false teachers: how faithful both present and absent.

And it may serve as a precedent to all pastors having cure of souls, to use the like diligence, and conscience, in their ministry; that being absent in body from their charge upon necessary occa-

sions (as Paul was) yet they would be present in spirit with them: and present by their letters: that so they may testify to all the world, that they have a greater care of the flock, than of the fleece.

It further teaches us, that if the minister being carried with discreet zeal for the good of the Church, go further either in word, or writing, than he intended, or is thought fit by some: (as it seems Paul did in this place, for what needs this large letter (may some say,) a shorter would have done as well) that we are not to censure him, or limit and prescribe him. It had been a great fault in the Galatians, if they had found fault with Paul for this his large letter; and in the disciples and Jews if they should have blamed his long sermon, which continued at one time, from morning, to night (Acts 28:23), at another time, from the closing of the evening, till midnight (Acts 20:7). And so it is in many hearers, who are too curious and strict in prescribing and limiting their teachers to the time, longer than which they cannot patiently endure. And in stinting them, in urging of this or that point, in saying he missed his Rhetoric, his Epimone was too long, he was overseen in dwelling so long upon the point: it had been better, a word and away, etc.

His second argument is taken from the instrumental cause, that he wrote it with his own hand. Haimo says it is the opinion of the Doctors, that Paul wrote not this whole Epistle with his own hand, but only from here to the end: which opinion is refuted by the very text, You see how large a letter I HAVE WRITTEN with my own hand: speaking of the whole Epistle, in the time past: or if of any one part more than of another, of the former part, rather than of the latter. Secondly, his assertion is not true, for (if we except Jerome) none of the Ancients (as I take it) are of that opinion. Not Ambrose, who says, Where the whole writing is his own hand,

there can be no falsehood. Not Chrysostom, who says, To the rest of his Epistles he did subscribe, but this whole Epistle he wrote himself. Not Primasius, using the word perscripsit, that he wrote it through with his own hand. Not Theodoret, affirming that it seems Paul wrote the whole Epistle. Not Theophylact, who brings in Paul speaking to them in this manner; I am compelled to write this Epistle to you with my own hand. Not Oecumenius, who calls it an Epistle written with his own hand. Not Anselm, who paraphrasing the text, says, it is all one as if he had said; This Epistle I wrote with my own hand. And a little before: Not with the Scribe's hand, but with my own hand: (albeit Anselm cannot so prejudice his assertion, who lived long after him.) Not the author of the Commentary upon the Epistles ascribed to Jerome, volume 9, for he upon (2 Thessalonians 3:17) says plainly, With these words he subscribes all his Epistles, excepting that to the Galatians, which he wrote from the beginning to the end with his own hand. And upon these very words which we now treat of, See how I am not afraid, which of late time have written with my own hand. (Where by the way, we may observe, that Jerome is not the author of those Commentaries, being so contrary to himself.) This I confess is a light matter, and not to be stood upon, were it not, that some are too hasty to swallow whatever comes in their way, under the title of the Doctors. It must therefore be a caveat to us, not to be too credulous in believing every one that shall vouch this or that to be the opinion of the Fathers, no though it be affirmed by a Father, especially by such a one as draws near the dregs, as Haimo does.

It is certain then, that Paul wrote this whole Epistle with his own hand: the reasons are these. First, that it might appear under his hand, that he was no changeling, but the same man that he was

before, in that he did not preach circumcision, or the observance of Jewish ceremonies, as the false Apostles slandered him (Galatians 5:11). Secondly, that this his letter was not counterfeited by another, and sent in his name, as the false Apostles might have objected, and the Galatians suspected. Thirdly, that he might testify his sincere love toward them, and how he did (as it were) travail in pain for them, till Christ were formed in them, shunning no labor that might further their salvation.

We may hence further observe a threefold difference of the books of Scripture in the New Testament. Some were neither written by an Apostle, nor subscribed: as the gospel of Mark, and Luke. Some subscribed, but not written: as the Epistle to the Romans, and others. Some both written, and subscribed: as this Epistle, and that to Philemon, verse 19, I have written it with my own hand: I will recompense it—. Now that Paul subscribed every Epistle with his own hand, he himself witnesses 2 Thessalonians 3:17: The salutation of me Paul with my own hand, which is a sign in every Epistle (that it is mine, and not forged in my name by another) so I write; the grace of our Lord Jesus Christ be with you all. In which place he warns the Thessalonians again of false teachers, and forged letters: for, 2 Thessalonians 2:2, he had urged them they would not be troubled by spirit, nor by word, nor by letter, as though it came from him—. And here he shows how they may know whether the Epistle be his or not: if it have this sign, it is mine, else it is counterfeit: for this note or mark is to be found in all and every one of my Epistles. Now these words [which is a sign in every Epistle] cannot be meant (as some are of opinion) of the former words only, namely, The salutation of me Paul with my own hand. First, because he says, it is a sign in every Epistle,

whereas it is only to be found, 1 Corinthians 16:21, Galatians 6:11, Colossians 4:18, 2 Thessalonians 3:17, Philemon verse 19, and not in any other of his Epistles. Secondly, the words, so I write, should be false, if they be referred only to the former words, because that manner of salutation, is not to be found in every Epistle, (as I have already shown.) And except they be referred to the words following, the grace of our Lord Jesus Christ, etc., they have either none, or a very hard construction. Thirdly, if Paul's salutation (which he affirms to be a certain note of his Epistle) be understood of these words, The grace of our Lord Jesus Christ, etc., it agrees to all (as Anselme confesses) whereas being meant of the former words only, it does not agree to all, but to a few: and yet Paul makes it, a general, infallible note, and sign, of every Epistle. Besides Ambrose, and Primasius, in their commentaries upon the place, as also the author of the Commentaries which goes under Jerome's name, affirm, the sign whereby we may know Paul's Epistles from counterfeit, and forged Epistles, to consist in these words: the grace of our Lord, etc. Chrysostom and Theodoret likewise say, that Paul calls the salutation a benediction, or blessing, which is in the end of the Epistle: and a little after, Hence we learn that he was accustomed to write these words, The grace, etc., instead of adieu or farewell to them. And Haimo (long after) expounds these words, so I write, how? (says he) even thus as it follows, The grace of our Lord, etc. I grant it is probable that Paul wrote his own name in the end of every Epistle (whether in the Greek tongue, and in the Hebrew characters (as Haimo affirms) I leave it as uncertain) and that by the salutation or sign of his Epistle, his name written with his own hand, is in part to be understood: yet it is not only nor principally meant. The certain sign therefore of his Epistles, is be-

sides the subscription of his own name, the farewell that he gives them in these words, The grace of our Lord Jesus Christ be with you all, or the like to the same effect. I say to the same effect, because these very formal words, are not to be found in every one of Paul's Epistles. Therefore Cajetan is far wide, who takes the entire and formal salutation, as it is literally set down, 2 Thessalonians 3:17, to be a note that the Epistle is his, so that if it wants any one word, either the Epistle is not Paul's, or there is some defect in the text: for hereupon he concludes that the Epistle to the Colossians only, has something wanting in the farewell or salutation, because it is said, Grace be with you: and not the grace of our Lord Jesus Christ be with you, as it is in all his other Epistles. But first, it is an untruth, for they are not only wanting in the Epistle to the Colossians, but also in the 1 Timothy, and in that to Titus, where it is only said, Grace be with you. Grace be with you all. Secondly, it is a flat mistaking of the text, for Paul's meaning was not in every Epistle to tie himself precisely to so many words and syllables: but to commend them to the grace of Christ: sometimes making express mention of Christ, sometimes concealing his name: yet so as that it is always understood, though not expressed.

12. As many as make a fair show in the flesh, compel you to be circumcised, only because they would not suffer persecution for the cross of Christ.

From hence to the end, is laid down the second part of the conclusion, which I call a Recapitulation, wherein the Apostle does very skillfully (as orators are accustomed) repeat those things which he would have specially to be remembered, the main points handled in the Epistle. First, that neither circumcision is necessary to justification, nor the ceremonial law to salvation. Secondly, that

the false Apostles urging the observance of the law as a thing necessary to salvation, sought not herein God's glory, or the edification of their hearers, but their own ease, and freedom from the cross, and persecution. Thirdly, that Christ crucified is the only thing that justifies a sinner without the works of the Law. Fourthly, that true religion stands not in outward things, but in the renewal of the inward man.

In this verse and the next following, Paul describes the false Apostles by five properties: three of which are laid down in this verse. The first is, that they make a fair show. The second, that they compel men to the observing of their devised religion. The third, the end and scope they aim at, that they may always be in the sunshine, living at ease, and having the world at will; only because they would not suffer persecution for the cross of Christ.

First, the Apostle says, that they make a faire shew in the flesh: which is taken diuersly, for it signifis sundrie things. First, to make an outward glorious shew according to the flesh, as that they were true Israelites, of the seed of Abraham, &c. Of which boasting Paul speakes, 2. Cor 11:18. Seeing that many glorie after the flesh, I will glorie also. They are Israelites, so am I: they are the seed of Abraham, so am I. Secondly, to please the Israelites, which are after the flesh, and to approoue themselues to them, which held the keeping of the ceremoniall lawe. Thirdly, to vaunt themselues to the Iewes, and them of the circumcision, of the Galatians, whome they had circumcised in the flesh, as being made proselytes, and wenne to their profession by their meanes. Lastly, to pretend great zeale and religion in outward obseruing of the lawe, standing in carnall rites, and bodily exercises, as circumcision, meates, purification, and the like: which carnall rites the Apostle opposse to spiri-

tuall worship, Rom 12:1. and to the newe creature, v. 16. of this chap. and bodely exercise (which profits little) to true pietie, and the sincere practise thereof, which is profitable for all things, 1. Tim 4:8. The words may be taken in all these acceptions, though princpally in the last.

Here we have a notable propertie of false teachers, which is, to set a faire face upon the matter, to carrie all before them with a smooth countenance, and in outward appearance to excell. For as Satan, though a blacke deuill, an angel of darkenes, does change himselfe into a white deuill, as though he were an angel of light, so that a man can hardly distinguish his wicked suggestions, from the good motions of the spirit of God, and therefore may say, as Ioshua said to the angel, art you on our side, or on our aduersaries? Ioshua, 5. 13. So his instruments transform themselues, as though they were the Apostles of Christ, and ministers of righteousness, 2. Cor 11:13, 15.

In the old Testament, false prophets were accustomed outwardly to conforme themselues to the habite and attire of the holy men of God, in wearing a rough garment as Elias, and the rest of the prophets did. Zach. 13. 4. under the newe Testament, in the time of Christ, the Pharises in hypocrisie, under a shewe of long prayer, deuoured widdowes houses. Matth. 23. 14. In the Apostles time, false teachers with their wil worship, as touch not, taste not, handle not, (which had a shewe of wisdom in voluntarie religion, and humblenesse of minde, and not sparing of the bodie) did vn-dermine the religion of God. Coloss. 2. 21, 22, 23.

And after that, in the primatiue Church, the heretickes called Catharists, under a shewe of holinesse, fasting, prayer, &c. did sowe most damnable heresies in the Church.

And as in former times, the Iewes under the glorious titles of the children of Abraham, the schollers of Moses, the temple of the Lord, the temple of the Lord, made many proselytes by deceiuing the soules of the simple: So, at this day, under the glorious titles of the Church, of Councels, fathers, antiquitie, consent, universalitie; the pretented Romane Catholikes, have ensnared many a simple soule: and no maruaile, considering that these are the times of which Christ foretold, that false prophets should deceiue (if it were possible) the very elect, Matth. 24. 24. And of which Saint Paul prophecied, that Antichrist should come through the efficacie of Satan, with all power, and signes, and lying wonders, and in all deceiue ablenesse of vnrighteousnesse, among them that perish. 2. Thess 2:9, 10. And all this is done by outward shewes and semblances, which our Sauour Christ tearms sheepes cloathing, and it stands in these foure particulars. First, in great swelling titles, as the onely true Catholike Church, the Vicar of Christ, the Oecumennicall Bishop: most profound, illuminate, Angelicall, Seraphicall Doctors: Iesuits, the onely true followers of the doctrine, and example of Jesus, &c. Secondly, in pretended zeale, and deuotion, whereby they would perswade, that their religion, is the onely true religion: all others, which swarue from it, are nothing but false, and fabulous: and this they doe three waies. First [〈 in non-Latin alphabet 〉]; by hauing God alwaies in their mouthes, crying in hypocrisie with the false prophets, Lord, Lord, Matth. 7. 22. Or as the Iesuiticall faction doe, Iesu, Maria. Secondly, [〈 in non-Latin alphabet 〉], with enticing words, consisting in probable reasons, and persusiue arguments. Coloss. 2. 4. Thirdly, [〈 in non-Latin alphabet 〉], with faire and flattering words, to deceiue the hearts of the simple. Rom 16:18. By which three meanes, the

Iesuites have preuailed much in Princes courts, in these latter daies. Apoc 16:14. Thirdly, in the glorious outside of holinesse of life and conuersation, in not sparing the bodie, by whipping of themselues, as Baals priests lanced themselues till the blood gushed out, 1. King. 18. 28. in strict fasts, canonicall houres, hard fare, badde lodging, course apparrell, and such like. Lastly, in rare and excellent gifts of prophecy, tongues, eloquence, miracles, &c. And thus they make Pauls shew of godlinesse, 2. Tim 3:5. to be Peter cloake of wickednesse. 1. Pet 2:16. so that as the Deuill with faire words put Eue into a fooles paradise, till at length he had driuen her out of the terrestriall Paradise, and made her also hazard the celestially. So, his ministers false teachers, by faire and flattering speeches, deceiue the minds of the simple, and cause them to fall from their own stabilitie.

By this we may see, how hypocrites and false teachers, stand especially upon outward things, as externall rites and ceremonies, which are but deuices and doctrines of men. Matth. 15. 9. The Pharisies made much adoe about washing the outside of the cuppe, and of the platter, when as the inside was full of rapine and all vn-cleannes, Matth. 23. 25. very curious about washing of their hands before meate, Mark 7:3. and yet carelesse to wash their hearts frō wickednes. Ier. 4. 14. precise in small matters, as in tything of mint, annise, and cummine; but profane in the practise of the waightier things of the law, as judgment, mercie, and fidelitie. Matth. 23. 23. whited tombes, faire without, and filthie within, v. 27. Thus the Popish worship consists especially in outward things, which may please the senses of carnall men, as in vocall, and instrumental Musicke, to please the eare: censings and perfumes, to delight the smell: gilding and painting, with other sights and

spectacles, to affect the eye. And at this day, in the Masse (which they account the very marrow of their Mattins,) there is nothing, but dumme shews, histrionicall gestures, and tricks fitter to mocke apes withall, then to edifie the people. For whereas in former time they were wont to say, Let vs goe heare a Masse: now the common saying in Italie is this, Let vs goe see a Masse. Let vs therefore trie the spirits before we trust them, and especially in matters of religion, follow Christs precept, not to judge by the outward appearance, Ioh. 7. 24. But to judge of Prophets, by the fruit of their doctrine, Matth. 7. 16. and of their doctrine by the touch-stone of the word. Isa 8:20. so that though the Deuill transforme himselfe into an angel of light; in fact, though an angel from heauen preach any other thing, beside that we have received from Christ, we must hold him accursed: and in so doing we shall follow Christ his practise, who was prudent in the feare of the Lord, and did not judge by the sight of his eyes, nor reprocue by the hearing of his eares. Isa 11:3.

The second note and marke of these false teachers, is, that they compell men to be circumcised. The word compell, has great emphasis, for it signifis, that they did not conuince the judgment, or perswade the will, and affection of the Galatians, but enforced them against their wills: for though circumcision be nothing of it selfe (as Paul says) yet to be compelled to receive circumcision, and to place justification in the use of it, & sinne in the neglect of it, is the readie way to ouerturne Christ, the foundation of our salvation. Gal 5:4.

Here suodrie questions are to be answered. First, it may be demanded, whether it be lawfull to compell men to embrace religion, as the false Apostles compelled the Galatians to circumcisiō? Ans.

The Magistrate may & ought to compell obstinate Recusants to professe true religion: for he is [••]stos vtriusque tabulae, and therefore is to have care that true religion be professed, and the contemners thereof punished. An example hereof we have in good King Iosiah, who caused all that were found in Jerusalem and Beniamin, (that is, all his subiects) to stand to the couenant which he made with the Lord, in fact which is more, he compelled all that were found in Jerusalem to serue the Lordtheir God. 2. Chron. 24. 32, 33. among which multitude many there were (no doubt) which did like better of Idolatrie, then of Gods worship, as the word compelled, does import. The King that made that great supper, commanded his seruants to cōpell the guests to come in to him. Luk 14:23. from where Augustine gathers, that it is the Magistrates dutie to compell recusants, schismatikes, heretikes, and such like, to the hearing and professing of the word. But here three things are commonly objected against this doctrine.

Obiect. I. To compell men to embrace true religion, is to make them goe against their conscience, which the Magistrate ought not to doe: as some Papists have asfirmed, that they would not for tenne thousand worlds compell a Iew to sweare that there were a blessed Trinitie, because he should be damned for swearing against his conscience, although the thing were neuer so true. Ans. I. If it were so hainous a sinne to compell any to embrace true religion, because it is against their conscience; why doe Popish Prelates, and Magistrates, compell Protestants (and that by exquisite torments) to reconcile themselues to the Church of Rome, to sweare obedience to the Pope, to acknowledge Trāsubstantiation, and to heare Masse; which they know are directly against their conscience? II. If they will not compell men to doe any thing,

(though neuer so good or godly,) because it is against their conscience: why should they not be as scrupulous in restraining them from doing that which is vnlawfull, because they are perswaded in conscience they ought to doe it? For if they compell men to omit that which they believe to be good, because they know it to be euill, (as their own practise prooues, in that they will not suffer Protestants to pray publikely in a knowne tongue, nor receive the Sacrament in both kinds, &c.) why doe they not compell them also, to doe that which they know to be good; though they thinke it to be euill? III. The Magistrate is to compell men to embrace true religion, or to punish them for their obstinacie in not harkening to the word, because he is to use the meanes to reclaime them, and to winne them to a loue and liking of the truth. Now so long as they are vrged to heare the word, there is hope they may be wonne againe: and experience shewes (as Augustine testifies of the Donatists) that they which did professe religion at the first meerely by compulsion, may afterwards (by the mercie of God) professe it onely for deuo[•]ion. And what though some come not to learne, but to carpe and cauill? yet God may cast the nette of his mercie so farre ouer them, that contrarie to their purpose, they may be caught. IIII. If the Magistrate who may compell them, and so reclaime them, doe suffer them to continue in their errorrs or heresies, without controlment, he is guiltie of their sinne: but by compelling them, he has discharged his dutie: for albeit they being compelled, doe dissemble and play the hypocrites, doe lie, and forswear themselues, that is not the Magistrates sinne, who intends nothing but their conuersion and salvation, it is their own proper and personall sinne.

Obiect. II. Men ought to be perswaded to embrace religion, and induced to believe, but not compelled: for the will can not be compelled. Ans. True it is, the will cannot be compelled; and as true is it likewise, that the Magistrate does not compell any to believe: for when a man does believe, and from his heart embrace true religion, he does it willingly: notwithstanding meanes are to be used, to make them willing, that are unwilling, and the meanes is, to compell them to come to our assemblies, to heare the word, and to learne the grounds of true religion: for it is Gods commandement men should prove the spirits, 1. Ioh. 4. 1. that so they may know the truth, and cleaue to it. Augustine says fitly, and finely to this purpose, *Quod autem vobis videtur invites ad veritatem non esse cogend[••], erratis nescientes Scripturas, neque virtutem Dei, qui eos volentes facit, dum coguntur inviti.* Secondly, when Papists receive the Sacrament, sweare allegiance to their Prince, present themselves in our congregations, who knowes that they doe these things against their conscience? in fact rather we ought in charitie to thinke that they are perswaded in conscience they may doe them, when by oath and protestation they confesse so much. But be it, they did all in hypocrisie, shall the execution of godly lawes therefore cease, because hypocrites will not obey but in dissimulation?

Obiect. III. The Magistrate by compelling Recusants to the outward profession of religion, maks them to play the hypocrites, to counterfai[•], and dissemble. Ans. The Magistrate in executing the lawes, has no such intent, but onely that they might heare the word, believe it, and be saved. Againe, Protestant recusants in other countries, are not allowed by Papists, to alleadge their conscience for their refusall, but are compelled either to conforme

themselves, or to vndergoe cruell torments: no more may such pretence of conscience excuse the Papists, or other heretikes, but that they should receive the same measure which they mete to others.

II. Quest. How can it be truly said, that the false Apostles compelled men to receive circumcision, seeing Titus was not compelled to be circumcised? Gal 2:3. Ans. That place maks nothing against the text in hand: the meaning is, that Paul for his part was readie to have circumcised Titus (as he did Timothie, Act 16:3.) rather then offend the weake brethren. But when it came to this point, that they would needes vrge circumcision, as a thing necessarie to salvation, Paul refused to do it, for all the false brethren that crept in, v. 4. that is, notwithstanding they laboured by all meanes to bring it in use againe. Neither did the Apostles vrge it, or require it, as a thing necessarie to salvation.

III. It may be demaunded, whether that circumcision being so vehemently vrged by the false Apostles, might not have been used. Answ. It might not. For albeit it be in it selfe a thing indifferent, and so it skills not, whether a man be circumcized or not, (as Paul says) Circumcision is nothing, and vncircumcision is nothing: yet being vrged as a matter o[•] absolute necessitie, as without which men could not be saved. Act 15:1. it ought not to be used. The like may be said of all indifferent things, if they be made essentiall p[•]rts of Gods worship, or necessarie to salvation; as the use of meates and drinkes, obseruing of times and seasons, wearing this or that habit, or attire: forbidding of mariage to some orders of mē. For when things indifferent are made necessarie, the nature of

them is changed. upon this ground Ezekiah brake in peeces the brasen serpent, when the Israelites began to worship it, 2. King. 18. 4.

First, let vs obserue, out of these words, they compell you to be circumcised, that Paul dos not only use Christian pollicie, but deals very rhetorically, excusing the Galatians, as though they were constrained against their wills, to doe as they did: & laying all the blame upon the false Apostles: and so does closely alienate their affection from these seducers▪ who would have them circumcised, either by voluntary submission, or by violent compulsion: the like godly pollicie we ought to use in dealing against heretikes, and false teachers, that the peoples mindes may be estranged from them, & take no loue of their doctrine, nor liking of their persons.

Here we have a second note of false teachers, which is, not onely to retaine ceremonies themselues, but to vrge them upon others, and constraine men to the obseruing of them: for they were more earnest and forward in vrging circumcision (their own deuise) then the keeping of the morrall lawe: and so are all seducers. The Pharises did vrge their own ceremonies, as washing before meate, washing of pottes, cuppes, and beddes, &c. more then the commandement of God. And the Papists vrge the Len[•] fast more strictly, thē fasting from finne, which is the onely true fast. Isaiah. 58. 6. And their own stories doe shewe that men have been more seuerely punished, for eating flesh upon good friday, then for commi[••]ing of simple fornication, or following of strange flesh. They stand more in vrging the outward worshipping of an image, or a peece of bread, then the inward spirituall worship. And as they

have made the Saints daies, equall with the Sabbath daies, so have they made the prophanation of them an equall sinne, and have punished it with equall punishment.

It is further to be obserued, howe they abuse circumcision, for whereas by Gods ordinance it was but a seale of the righteousness of faith. Rom 4:11. they peruerting the end of it, make it a meritorious cause of salvation; and therefore compell men to be circumcised: it is Gods worke, they make it their own worke, indeed such a worke as by which they hope to be saved. And this their dealing, may fitly be paralleled by the Popish practise at this day, in making baptisme which is but a signe and seale of grace, to be the proper, immediate, and physicall cause of conferring grace, by the worke wrought. Almes, prayer, and fasting (which are but signes and testimonies of justification) to be causes thereof. in fact their own deuises, of confession, satisfaction, supererogation, to be meritorious causes of justification, & salvation.

Lastly, see here how the perverseness of the corrupt heart of man, does thwart the ordinance of God. As long as circumcision was commanded by God, most abhorred it; for the heathen testify so much, that the Jews were odious for it. But now being abolished, they take it up again; receive it, and urge it as a thing necessary to be observed upon pain of damnation. Whereas if God should enjoin it again, they would (no doubt) account it as a heavy yoke, which neither they nor their fathers were able to bear. This disapproving of that which God commands, and approving that which he forbids, argues the great corruption of the heart, and that the wisdom of the flesh is not only an enemy, but even flat enmity against God (Romans 8:7). It must therefore teach us to captivate our reason, and to subject our wills to the will of God in all things.

The third property of these false apostles is, the teaching of circumcision, that is, of false doctrine; because they would not suffer persecution for the cross of Christ, that is, for preaching the true doctrine of the Gospel, concerning Christ crucified. It may be demanded whether it was necessary that those which taught not circumcision, but spoke against it, should be persecuted? To which I answer, that it was necessary, according as Paul affirms (Galatians 5:11): If I teach circumcision, why do I yet suffer persecution? The reason was this. The Roman Emperor had given liberty to the Jews to live according to their own laws, and that without molestation or disturbance, in all places of the Roman Empire, so that if a Jew became a Christian, he had the privilege of a Jew, so long as he kept the ceremonial law, and taught no departing from Moses: whereas they which taught, that ceremonies were abrogated, and that men were justified only by faith in Christ, lacked this privilege, and so were persecuted by no men more than by the Jews, either by themselves, or by incensing others against them (1 Thessalonians 2:15-16). The false apostles therefore to avoid persecution, coined a new Gospel; in matter of salvation, joining Christ and Moses, justification by faith, and by works. So that here we have another character and mark of false teachers, which is, to labor by all means to enjoy the world, and to eschew the cross, and rather than they will suffer persecution, to make a hotchpotch of religion, as we may see, not only by this particular, but by the course of the history of the Church, and in latter times, by the Interim under Charles the fifth, and the six articles under Henry the eighth: by our mediators and reconcilers, who either (as it is said of old Consiliator) labor to accord fire and water: or else like hucksters mix wine and water for their own advantage: and by all

neuters and mongrels in religion, who hover in the wind, because they would stand sure for all assays, or win the favor of great men, that they might not stand in the way of their preferment. This is the sin of the multitude among us, who desire to have Christ, but they will have none of his cross: they would be with him upon mount Tabor, but not upon mount Calvary, crowned with glory, but not crowned with thorns.

Further, we may hence gather an essential difference of true and false teachers: the one seeks the good of the Church, the other seeks themselves: the one the glory of God, the other their own glory. It is observed by Popish priests and others, that though the Jesuits pretend, they do all things in ordine ad Deum, yet they intend themselves doing all things in ordine ad seipsos; it being the mark they shoot at in all their Machiavellian plots and policies, that they may have [reconstructed: cum dignitate otium], a lordly command, and a lazy life.

Again, here we see that the love of the truth, and of the world, the fear of the face of man, and the fear of God can never stand together. As also how dangerous a thing it is to be addicted to the love of the world: for it has been always the cause of revolt, in that men never embraced religion so, as that they could be contented to suffer persecution for the profession of it, nor lay down their lives in the maintenance thereof. (Matthew 13:21): As soon as tribulation or persecution comes, by and by they are offended. Whereas we ought to have the same mind that Paul had, who knowing that bonds and imprisonment abode him, yet did not count them, neither was his life dear to him (Acts 20:23); and was not only ready to be bound, but to die also, for the name of the Lord Jesus (Acts 21:13). The reasons which should make us willing to take up our

cross and follow Christ, are these. First, it is a great mercy and favor of God, that we are accounted worthy to suffer anything for his sake (Acts 5:41): The apostles departed from the council, rejoicing that they were accounted worthy to suffer rebuke for his name. Secondly, it is a means (by the merciful promise of God,) to procure and obtain the blessings of this life (Mark 10:30). Thirdly, it has blessedness annexed to it, with a promise of assistance and help of God's Spirit (1 Peter 4:11): If you be railed on for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you, which on their part is evil spoken of, but on your part is glorified. Lastly, the end of the cross, is glory unspeakable: If we suffer with him, we shall also be glorified with him (Romans 8:17).

Further, whereas Saint Paul links together persecution, and the preaching of the crosse, we may see that the profession of the Gospel, and persecution, doe either goe hand in hand, or doe follow one another inseperably; for as many as will liue godly in Christ Jesus, must suffer persecution. 2. Tim 3:12. Moses is said to have chosen rather to suffer affliction with the people of God, then to enioy the pleasures of sinne for a season. Heb 11:25. Where we see that affliction is the lette and portion of the godly. The reason hereof is two-fold. The malice of the Deuil who is alway nibbling at the heele, Gen 3:15. And the hatred of the malignant Church (the deuils seede) euer maligning the Church and people of God. The deuill maks warre with the remnant of the womans seede, which keepe the commandement of God, and have the testimonie of Jesus. Apoc 12:17. The malignant Church persecuts the Church of God, as we may see in their types, namely, in Caine hating and persecuting Abel; Ismael, Isaac. Esau, Jacob. Which they did onely because they saw their own workes to be euill, and theirs to be good.

1. Ioh. 3. 12. And if it be demaunded, why those that preach the word plainly and powerfully to the consciences of men, in euidence of the spirit; are so extreemely hated and maligned? Ans. It is for no other thing, but euen for the workes sake, for which they ought to be reuerenced, 1. Thess 5:13. and because they prophecie not good to them, but euill, 1. King. 22. 8. that is, preach not pleasing things, by sowing pillowes under their elbowes, and lulling them asleepe in the bedde of securitie, but denounce the iudgements of God against them, and so disquiet and trouble their guiltie consciences. And what (I beseech you) is the reason why those that make conscience of sinne, are so maligned of the wicked world, and branded with the blacke names of Puritans, and Precisians, but this, which our Sauour Christ gius, Ioh. 15. 19. Because they are not of the world, therefore the world hats them? Now all this comms to passe, by reason of that enmitie which God has put between the woman, and the serpent; his seede, and her seede. Gen 3:15.

This teaches vs, first, that we should suspect our selues, that our hearts are not found, nor our practise sincere, when all men speake well of vs: for true profession is alwaies accompanied with persecution. Woe be to you, when all men speake well of you. Luk 6:26.

Secondly, that we must not be discouraged in our profession, though there be neuer so many that make opposition, or so mightie that raise persecution against vs. Though they tell vs as they did Paul, Act 28:22. Concerning this sect, we know that euery where it is spoken against: or take vs vp with Nicodemus, Ioh. 7. 52. Art you also of Galile? search andlooke, for out of Galile ariss

no Prophet. In these blasts and stormes of temptatiōs, we ought to make that saying of Christ our anker hold, Blessed is he that is not offended in me. Mat. 11. 6.

Lastly, that we thinke it not strange when we finde affliction, or meete with persecution. 1. Pet 4:12, 13.

13 For they which are circumcised, keepe not the Law, but desire to have you circumcised, that they might glorie in your flesh.

Here the Apostle prevents an objection, which might be made against his former conclusion, verse 12. For it might be said, Paul did them wrong in slandering them, to urge circumcision only because they would avoid persecution, when as they did it, as zealous observers of the Law. To this he answers negatively, that whatever they did pretend, they intended no such thing. And he proves his former assertion, by two arguments, and withal describes the false Apostles by two other properties. His first reason may be framed thus: If they did urge circumcision as being zealous of the Law, and having conscience of the observing thereof, they would keep it themselves, as well as compel others to the keeping of it. But they keep it not themselves. Therefore they urge it not in conscience to have it obeyed, but for some sinister end. The second reason is this: They that propose no other end to themselves in urging of circumcision, but vaunting and boasting in the flesh — they seek not the observance of the Law: But these seducers, urge circumcision, and other ceremonies, that they might glory in the flesh: Therefore they seek not the observance of the law. So that here we have two other properties of false teachers. The first is, to compel men to the observing of that, which they will not observe themselves. For thus these seducers urged the ceremonial law. Resembling herein the Scribes, and Pharisees, who bound heavy burdens and grievous to

be borne, and laid them on men's shoulders, whereas they themselves would not move them with one of their fingers (Matthew 23:4). The Popes, and Prelates of the Romish Church, are notorious in this kind, in urging men to make conscience of that, which they themselves will not keep, to practice that which they will not perform, and to believe that, which they count false, and fabulous. For first, they strictly require regular obedience to be performed of their novices, and others, to their generals or governors, specially to the Vicar of Christ, and See of Rome; whereas they will not be subject to the higher powers as they ought (Romans 13:1), nor obedient to governors, as it is required (1 Peter 2:13-14). Nay, their practice is notorious in these four particulars. First, in freeing children from obedience to their parents. Secondly, in exempting their shavelings from subjection to the civil Magistrate. Thirdly, in freeing subjects from their oath of allegiance to their Sovereigns. And lastly, by advancing that man of sin above all that is called God, or worshipped, and giving him power to depose Princes, to dispose of crowns and kingdoms, and to impose laws which shall properly bind the conscience; indeed to tread Kings and Emperors under his feet, and cause them like vassals to hold his stirrup. Again, they compel others to fast, especially in Lent, when as they in the meantime feast; their fast being to eat fast, and drink fast, in mortifying the flesh with their Indian capons, and peacocks, and that upon Good Friday; whereas to eat white-meats upon that day, should be in others a mortal sin. Further, they bear the poor people in hand that Indulgences are means to remit sins; and that those that are excommunicated by the Pope are in a damnable estate: whereas many of them, account Popes' bulls to be but bullae, mere trifles, and such as buy them, stark fools; witness the speech of the Duke

of Valencia, bastard to Pope Alexander the sixth, who having lost certain thousand crowns at a throw at the dice; Tush (said he) these are but the sins of the Germans. And that of Charles the fifth (though a favorer and maintainer of the Roman religion) who, being threatened by Pope Paul the third, with excommunication, if he would not yield up Piacenza into his hands, let him understand by his Ambassador, that he would thunder at Saint Angelo with his cannons and artillery, if he would needs be thundering out his excommunications. Lastly, they urge confession of Purgatory, almost as an article of faith, whereas some of them are so far from believing it, as that they think there is neither heaven, nor hell, witness the speech of Pope Leo the tenth, to Cardinal [reconstructed: Bembo]: O Bembus, what riches have we gotten by this fine fable of [reconstructed: Jesus Christ]? By this we are contrarily admonished, to practice that we profess: the Ministers of the word, especially, ought to turn words into works (as Jerome speaks), that their lives may be real Sermons to the people: for otherwise they pull down with one hand, as fast as they build with another. Let us consider how Peter's bad example, is said to have compelled the Gentiles to live as the Jews (Galatians 2:14). For actions abide, and are of force, when words pass as the wind.

Moreover, upon this depends another property of seducers, which is, to set a fair gloss upon the matter, and to make the world believe, they do these and these things, for such and such ends (as these false teachers did, pretending religion and conscience, but intending freedom from the cross, and their own vain glory) whereas they mean nothing less: like Herod, who made show of worshipping Christ, when his purpose was to have destroyed him (Matthew 2). This property and practice is, and has been usual,

specially in the Church of Rome. For generally, they would have the world believe, that the Pope's triple crown, and Hierarchy of that See, is for the maintenance and defense of the Gospel: whereas all the world knows, it is only to keep their kitchens hot, to uphold their Persian pomp, and ambitious tyranny. Particularly, there be two politic practices of theirs, which prove the point in hand. First, it is well known, that Popes have never ceased from time to time, to solicit the Princes of Europe, to maintain the holy war (as they call it) pretending the recovery of the holy land, out of the hands of the Turks, and Saracens: when as (at least in the beginning) they intended nothing less, but that by this means they might set the East and West together by the ears, while they played their parts at home in Italy. The second, is their Shrift, or auricular Confession, which they practice for this end (as they say) that they may pacify distressed Consciences, by absolving them of their sins: when as the truth is, they first brought it into the Church, and do still continue it, in a politic respect, as being the only way in the world, to know all the secret purposes, plots, policies, and practices, that are either in Church, or Commonwealth.

We are therefore here admonished to take heed of dissembling, in making Christianitie a cloake of impietie, or to pretend one thing, and intend another, like the heart pointing vpward, and poisoning downward; for that will be a farre fowler soloecisme thē that which the heathen cōmitted with his hād, in pointing to heauen, whē he spoke of the earth. But let vs alway labor for sinceritie, to be at least that which we pretend to be, or rather like Salomons temple, whose windowes were larger within then without, and not like the glow-worme, making a faire glittering shewe of that which we have not.

v. 14. But God forbidde that I should glory, save in the crosse of our Lord Jesus Christ, whereby the world is crucified to me, and I to the world.

In these words Paul comes to the Reddition of the dissimilitude between him and the false Apostles, his glorying and theirs. In them we may consider two generall points. First, wherein he would not glory in nothing, save in, &c. Secondly, the thing wherein he would glorie, In the crosse of Christ, whereof he renders a reason in the words following, taken from the effects which the crosse wrought in him, For, by it, the world was crucified to him, and he to the world.

For the first: To glorie, implies three things. First, to reioice, exult, and triumph in a mans selfe, in regard of some good thing, or some supposed good. Secondly, to bewray this great exultation, by speech, or action, or both. Thirdly, by boasting of it, to looke for praise and applause of men; which glorying (according to the nature of the object, and the ende) is either good or euill. For if it have a right object, namely, the crosse of Christ: and a right ende, the glorie of God, it is good; otherwise it is euill: such as was this glorying of the false Apostles, and all other carnall glorying, which is not in the Lord: for it is nothing els but vain glorie. Vain I say, first, in regard of the things wherin men glorie, which are either such as are not, as when man boasts of that which he has not, but would seeme to have: or such as he has not of himselfe. 1. Cor 4:7. or such as have no continuance, but are transitorie and fading, as all earthly things are, seeing man himselfe is but as grasse, and all the glorie of man, but as the floure of the field. Isaiah. 40. 6. Secondly, it is vaine in regard of man, from whome we looke for glorie, and admiration, seeing his judgment is erroneous. Thirdly, in regard of

the ende, in not referring it to the maine and proper ende, the glorie of God, and the good of his Church. The Prophet reduces all those things, wherein we ought not to glorie, to three heads: wisdom, strength, riches: all which we have received, & thereof ought not to boast of them, as though we had not received them. In particular, wisdom is not to be glorified in, seeing it is very defective, whether we speake of speculative wisdom, standing in contemplation, or practical, consisting in action: For in artes and sciences, as also in the secrets of nature, our ignorance is greater then our knowledge. He that knowes not that he knowes nothing in these things, let him read the booke of Iob, chap. 28. and 37, and 38. And as for wisdom in divine things, We knowe nothing as we ought to knowe. 1. Cor 8:2. for we know but in part, and see but as in a glasse, darkely. 1. Cor 13:12. And as for practical wisdom, standing in pollicie, it is not demonstrative, but meerely coniectural, & therefore we cannot build upon it, considering in it there is the concurrence of so many causes that are casual, and of so many mindes which are mutable. Salomon the great politician had experience hereof; for he thought that by ioining affinity with his neighbour Princes round about him, & taking their daughters to be his wiues, he should establish his own house, strengthen his kingdom, and drawe the Heathenish Idolatours to the worship of the true God. But all things fell out contrarie to this his plot and proiect: for it was so farre from winning others to imbrace true religion, as that it drewe him to idolatrie: and so farre from stablishing his house, or strengthening his kingdom, as that it was the cause of the rending of the one, and the ruining of the other. Constantine the great, was perswaded that by building the citie Constantinople in the confines of Europe and Asia, and there plac-

ing one of his sonnes, as his Lieutenant to keepe his court, he should fortifie his Empire, as with a wall of brasse: But he was de-
ceiued, for the building of new Rome, was the decay of the olde, and the diuiding of the Empire was the destruction thereof: So that it is truely said, pollicie is often the ouerthrowe of politie.

Nowe if wisdomē may not be gloried in, much lesse may strength, seeing that wisdomē is better then strength, Eccles 9:16. seeing that the greatest strength of man, is not comparable to that of Behemoth. Iob. 40. and other brute beasts: seeing it is but the strength of flesh: seeing no power, nor might, can deliver from wrath in the day of wrath. Of all the puissant Princes, and plotting polititians, the Psalmist says, They are so vaine, that if they be laid upon the ballance, euen vanitie it selfe will waigh them downe, Psal 62:9.

And as for riches, besides that they make vs neuer a whitte the better, (in fact oftentimes much worse) they are also vncerten. Salomon says, they make themselues wings like an Eagle, and flie away. Pro. 23. 5. They may not vnfitly be compared to Ionas his gourd, which flourished in the morning, yeelding him content & delight, but shortly after (to his great grieve,) it was stricken by a worme, and withered away. The like may be said of honours, and pleasures. For what more vaine then to glorie in honor, which is not in a mans power, seeing as the Philosopher teaches, honor is not in him that is honoured, but in himthat honours: and therefore Courtiers are compared to counters, which stand sometime for pounds, sometime for pence, being now aduanced, now debased, according to the pleasure of the Prince. Haman to day highly honoured in the court at Shushan, the next day hanged upon a tree. To omit the examples of Iob, and Nebuchodonosar, (in whome we

may see the mutabilitie of worldly dignitie.) Consider it in the glasse of these examples. First of Gelinus a puissant Prince of the Vandals, who was brought so lowe, that he was enforced to request his friend to send him a loafe of bread, a sponge, and a harpe: a loafe, to slake his hunger: a sponge, to drie vp his teares: a harpe, to solace him in his miserie. Of Bellisarius, (for prowes & honor, the only man then liuing,) who came to that miserable estate, that hauing his eies put out, he was led in a string to beg by the high way side, crying, Date obolum Bellisario. And of the victorious Emperour Henrie the fourth, who had fought 52. pitched fields; and yet was driuen to that exigent, as that he became a suter for a poore Prebend in the Church of Spira, to maintaine himselfe in his olde age. And as for worldly pleasures, least cause is there that any man should glorie in them, seing they are more vanishing then the former: seeing they are common to vs with brute beasts: seeing they are mingled with much griefe and vexation, for in the midst of laughter, the heart is sorrowfull. Prou. 14. 13. And lastly, seeing they leaue a sting behinde them, for the ende of pleasure is nothing but paine, as Salomon says, The ende of reioycing is mourning. For feasting & banquetting are often turned into surfetting & vomiting: drinkings into palsies: lusts into goutes, &c. And if pleasures were but onely painefull, the matter were the lesse; but they are also sinnefull. Ebr. 11. 25. and therefore in no wise to be gloried in.

By this we see that Paul had just cause in this earnest manner, to say, God forbidde I should glorie save in the crosse of Christ considering that this boasting in outward things, is not onely a fault of vanitie, but also of impietie, as may appeare by these reasons. I. God has expressly forbidden it. Ier. 9. 23. Gal 5:26. II. He has alwaie seuerely punished it, as in Dauid, for numbring the peo-

ple in a vaine-glorious minde. 2. Sam. 24. In Ezekias, for shewing his treasures in a brauery to the Embassadours of the king of Babel. Isaiah. 39. In Herod, for ascribing to himselfe the glorie proper to God alone, Act. 12. III. The Saints of God have alway abhorred it, as Paul does in this place, and 2. Cor 11:30. If I must needs glorie, I will glory in neine infirmities, as if he should say, I will be farre from carnall boasting. IV. The heathen by the light of nature have condemned it: the Gretian Orator calls it an odious, and burdensomething. And the Romane Orator proves it be most true by his own practise, making his words which flowed from his mouth as sweete as hony, to taste as bitter as wormewood, by interlacing his own praises.

Obiect. I. Paul gloried in something besides the crosse of Christ, when he said, It were better for him to die, then that any should make his glorying vaine. 1. Cor 9:15. Answ. Paul in glorying dos distinguish his calling, from his person; Of such a one I wil boast, of my selfe I wil not boast, & I was nothing inferiorto the very cheife Apostles, although I am nothing. 2. Cor 12:5. 11. Of his person or personall gifts he boasts not: but onely of his Apostolicall calling, and his faithfull discharge thereof, to the end he may stoppe the mouthes of the false Apostles. Thus to confesse the good things we have to the glorie of God, being vrged thereunto, is lawfull boasting, in fact it is sometime necessarie, making much for the maintenance of the Gospell, as Pauls boasting made much for the good of the Church of Corinth. Againe, there is a twofold lawfull boasting, one before God, another before men. Rom 4:2. Of the former the Apostle speakes in this verse: of the latter in the 2. Cor. 12. He gloried not in the testimony of a good conscience, before god, but onely before men. Before God he glori-

fied in nothing, but in the saving knowledge of Christ, and him crucified. And whereas it may besaide, that this his boasting in regard of the false Apostles, as also his glorying in the testimonie of his conscience. 2. Cor 1:12. and in his infirmities, 2. Cor 11:30. were not in the crosse of Christ. I answer, they were: for his glorying ouer the false Apostles, in teaching freely, was in the good and prosperous successe of the Gospel, which is the doctrine of the crosse, and his glorying in the testimonie of his conscience; in that it was washed by the blood of the crosse, as Paul speakes, Coloss. 1. 20. In his afflictions, in that they were the afflictions of Christ, and he by them made conformable to him.

But it will be said, that he gloried in his reuelations, in his paines and trauell, in preaching the Gospel, and in the multitude of Churches which he had planted. Ans. First, he did it being vrged thereunto; secondly, he did it to defend his calling, and the credit of the Gospel: and therefore this boasting was not vnlawfull; in fact it was necessarie, and in the Lord. For when we are compelled, we may confesse the good things we have, if we doe it sparingly, and for the edification of others, that they may be bettered by our example: and that they seeing our good workes, may glorifie God our heauenly father. Matth. 5. 16.

Here we see what glorying is Vnlawfull; namely, when men ascribe to themselues either that which they have not, or more then they have, or as proceeding from themselues, their wisdom, strength, industrie, in sacrificing to their own netts, and burning incense to their own yearne, Habac. 1. 16. or in boasting of them without necessarie cause, either for their own vaine glorie, as Nebuchodonosor did, Dan. 4. or not for Gods glorie, as Herod did, Act. 12. And if this glorying be so greata sinne, surely boasting in

wickednes (as Doeg did, Psal 52:1.) must needes be most damnable: as when the greatest swearers and swaggerers, count themselues the best companions: the greatest Idolaters, and superstitious persons, most religious: the greatest oppressours, surfeters, drunkards, fighters, most valiane and couragious, &c. Now this may be done three waies, either ignorātly as whēPaul gloried in his cruel persecuting of the Saints before his cōuersion, Act 26:11. or presumptuously, when men glorie in wickednes, notwithstanding they be perswaded in conscience, that it is euill: and then it is the sinne of Sodom. Isa 3:9. or maliciously, to despite God, and then it is the sinne against the holy Ghost.

The second point to be considered in the words, is, the thing wherein he will glorie, called here the Crosse of Christ: Sane in the Crosse of our Lord Jesus Christ. The words in the originall translated save, are exceptiue: as if he should say, I will glorie in nothing except in the crosse of Christ: and exclusiue, onely in the crosse of Christ, and in nothing els. Albeit they are sometime aduersatiue, as Gal 2:16. and Apoc 21:27. There shall enter into it no vncleane thing, [〈 in non-Latin alphabet 〉], but they that are written, &c. where the words are not exclusiue: (for then it would follow that some which worke abomination, should enter into heauen:) but aduersatiue, as Matth. 12. 4. and Luk 4:20. which may serue (by the way) to cleare the text, Ioh. 17. 12. Those you gauest me have I kept, and none of them is lost, but the child of perdition: that is, but the child of perdition is lost. For the words, [〈 in non-Latin alphabet 〉], (as I take it) are not so well translated by the exceptiue coniunction nisi, as by the aduersatiue sed: seeing here is no

exceptiō made of Iudas, as though he had been given to Christ, & afterward had fallen away: which exposition must needes be made, if the words be read, nisi filius perditionis.

Further, by the Crosse of Christ, the Apostle vnderstands synecdochically, the all sufficient, expiatorie, and satisfactorie sacrifice of Christ upon the crosse, with the whole work of our redemption: in the saving knowledge where of he professs he will glorie, and boast. For Christ is made to vs wisdom, righteousness—that as it is written, He that glories, should glorie in the Lord: euen to make boast of him all the day long, as the Psalmist speaks. And the reason why Paul professs that he will glorie onely in the Crosse of Christ, is, because Christ crucified is the treasure, and store-house of the Church: seeing that in him are hid, not onely the treasures of wisdom and knowledge, Coloss. 2. 3. but of bountie and grace, Ioh. 1. 16. and of all spirituall blessings. Eph 1:3. For first, by Christ crucified, we have reconciliation with God, remission of sinns, & acceptation to eternall life. Secondly, we have the peace of God which passs all vnderstanding, peace with God, with Angels, with men, with our selues, with the creatures. Thirdly, we recouer the right and title which we had in the creation to all the creatures and blessings of God. 1. Cor 3:22. Fourthly, all afflictions and iudgements, cease to be curses and punishments and become either trialls, or corrections. Lastly, death it selfe, is no death, but a sleepe: for all that die in the Lord, are said to sleepe, and to rest upon their beddes. Isa 57:2. Indeede, if we looke upon death through the glasse of the Law, it is the very downefall to eternall destruction: but if we consider it as it is changed by the death of Christ, it is but a passage from this trans[•]torie life, to eternall life. Christ by his death has taken away sinne, the sting of death: so

that though it seaze upon vs, yet (hauing lost it sting) it cannot hurt vs. So that in a word, in Christ crucified, are all things that a man can glorie of. If we would glorie in knowledge, and wisdom; He is the wisdom of the father, seeing that all treasures of wisdom and knowledge are hid in him: and therefore Paul desired to know nothing among the Corinthians, but (brist and him crucified. 1. Cor 2:2. for this knowledge is eternall life. Ioh, 17. 3. If in the loue and favor of great men: by him we are highly aduanced into the loue & favor of god. Eph 1:6. If in honors & riches; by him we are made Kings and Priests. Apoc 1:6. If in libertie; by him we are delivered from the hands of our enemies, Sinne, Satan, &c. Luk 1:74. If in pleasures, comfort, and content: he is our felicitie, in him we are cōplete, Coloss. 2. By him we have right to those things which eye has not seene, eare has not heard, neither can the heart of man conceiue. It may be said, why does Paul glorie in the ignominious death of Christ, rather then in his glorious resurrection, triumphant ascension, and imperiall iurisdiction now sitting at the right hand of the Father? Ans. These are not excluded, but included in the Crosse: yet he nams the crosse rather then them. First of all, to shew that upon the crosse, Christ did fully finish the worke of our redemption: for being now readie to give vp the ghost, he said, It is finished. Ioh. 19. 30. this made Paul to desire to know nothing but Christ, and him crucified. 1. Cor. 2. For in his humiliation stāds our exaltation; in his weaknes, stands our strength; in his ignominie, our glorie: in his death, out life. Secondly, to shew that he was not ashamed of the crosse of Christ, though neuer so ignominious in the eyes of the world. It had been no great thing for Paul to have gloried in the resurrection, ascension, wisdom, power, maiestie of Christ, wherein the world can

and does glorie. But to glorie in the shamefull, contempuble, accursed death of the crosse was a matter of great difficultie, and the worke of faith, judging that which the world counts ignominious, to be most glorious: that which the learned Philosophers counted foolishnes, to be the wisdom of God. 1. Cor 1:24.

The Popish sort abuse this text two ways. First, in applying it to the transient cross. Secondly, to the permanent or material cross. To the transient cross, in that they glory in it: First, as having a virtue in it, (when it is made in the air,) to drive away Devils. Secondly, being made in the forehead to be as an amulet against charms, blastings, and other such like casualties. To the material cross, when they adorn it with gold and jewels, and so cause it to be carried in great pomp before them. When the Crucigeri wear it in their hats in a white, red, or green color. When they put their confidence in it, and pray to it, Holy Cross, save us. This is Popish and carnal glorying in the cross; and not spiritual, in the death of Christ upon the cross, of which only the Apostle speaks in this place.

The reason why he would glory in nothing but in the cross of Christ, follows to be considered, in these words, By which the world is crucified to me, and I to the world. It is taken from a double effect, which Christ, or the cross of Christ, wrought in him: (for the words, [by which], may be referred to either indifferently.) The first, to be crucified to the world: the second, the world to be crucified to him. By the world, we are not to understand the frame of heaven and earth, not the creatures, nor mankind: but honor, riches, pleasures, favor, wisdom, glory and whatever is opposed to the kingdom of Christ, and the new creature. To be crucified to the world, is to be dead to it, to despise and condemn it, to count all the

glory of it to be no better than dung, in respect of Christ and his righteousness, as Paul did (Philippians 3:8). The world is said to be crucified to us, when it hates and persecutes us, and accounts us the filth and the off-scouring of all things (1 Corinthians 4:13). Yet here observe that we are crucified to the world, and the world to us, by the virtue of the death of Christ, after a different manner. We are crucified to the world, properly by the spirit of Christ, weaning our affections from the love of this world. The world is crucified to us, by the death of Christ, improperly, and by accident, in that we are made such as the world cannot but hate and persecute: for seeing we are made new creatures, and chosen out of the world, therefore the world hates us (John 15:19).

Here we see who those are that can truly glory in the cross of Christ, namely those that are dead to the world, and the world to them: such as feel the power of the spirit of Christ crucifying the flesh in them, with the affections and lusts. Others can no more glory of the cross of Christ, than he that glories of the victory which his Prince has gotten over his enemies, himself in the meantime being a vassal, and slave to them.

Secondly, that it is not sufficient for a Christian, that the world is crucified to him, except he also be crucified to the world, neither loving the world, nor the things in the world.

Thirdly, that to be crucified to the world, is not to profess monastic life, and to be shut up in a Monastery: but to renounce the world, and the corruptions that are therein, both in affection of heart, and practice of life.

Fourthly, we are taught to carry ourselves to the world, as crucified and dead men, not to love nor like it, to seek or affect it, but to renounce and forsake it, with all the vanities, delights, and pleasures thereof: and to be as dead men to our own wicked wills, and to our carnal reason, letting them lie dead in us, and suffering ourselves to be ruled, ordered, and guided by the spirit of God: making his will our will, his word our wisdom.

Fifthly, by this we may examine our hearts, for if we have our affections glued to the world, and set upon the honors, pleasures, profits, and preferments thereof, we are worldlings indeed: for they that are Christ's are crucified with Christ (Galatians 2:20), and have crucified the flesh, with the affections and lusts (Galatians 5:24), and therefore must needs be crucified to the world. A man that is hanged upon a gibbet, ceases from his thefts and murders: So all that are indeed crucified with Christ to the world, cease from their old offenses. For as the Apostle reasons, if we be risen with Christ, we ought to seek the things that are above, and not the things that are upon the earth (Colossians 3:1-2). So if we be dead with Christ from the vanities of the world, we ought as dead men to abstain from all worldly lusts, which fight against the soul (1 Peter 2:11).

verse 15. For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but a new creature.

Here the Apostle proves his former assertion, verse 14, that he neither did, nor ought to glory in anything, save in the cross of Christ, because nothing is of any account in the kingdom of God, but a new creature. And this he proves by the removal of all those things that are either opposite to, or diverse from a new creature, signified by circumcision and uncircumcision. And withal he lays

down two conclusions. The first is, that in Christ Jesus, that is, in the kingdom of grace, neither circumcision, nor uncircumcision are anything, that is, are neither acceptable to God, nor available to salvation. Under these two, synecdochically comprehending all outward privileges, and prerogatives, dignities and regalities, or whatever can be named: under circumcision comprising the pre-eminence of the Jew, and the profit of circumcision, which was much every way (Romans 3:1), seeing that to them appertained the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises (Romans 9:4). Under uncircumcision containing the Gentiles, with all their wealth, wisdom, strength, laws, policy, and whatever is of high account, and glorious in the eyes of the world. All which he excludes, and accounts as nothing in respect of regeneration. For that which is highly accounted of among men, is abomination in the sight of God (Luke 16:15). Therefore wisdom, wealth, nobility, strength, are nothing (1 Corinthians 1:26). Outward callings, as to be King or Caesar, Prophet or Apostle. Outward actions of fasting, alms, prayer. Nay, kindred and alliance, as to be mother or brother of Christ, is nothing: for if the blessed virgin had not borne Christ in her heart, as she did in her womb, she should never have been saved (Luke 11:27-28); and if his kinsmen had not been his brethren by spiritual adoption, as well as by natural propagation, they should have had no inheritance in the kingdom of God (Mark 3:33-35). Nay, the outward element of baptism, without the inward grace, is of no force; for it is not the washing away of the filth of the flesh (that is acceptable to God) but the stipulation of a good conscience, which makes requests to God (1 Peter 3:21). And if the communicant at the Lord's table, does not eat the bread of the

Lord as well as the bread of the Lord (as Augustine speaks) that is, if he does not receive Christ spiritually by the hand of his faith, as he does corporally receive the element by his bodily hand, he receives unworthily, and so eats and drinks his own judgment (1 Corinthians 11:39). Now the reason why these outward things are nothing available, is, because the things that are accounted of with God, are spiritual and eternal, not temporal and carnal, as these are: which as they shall utterly cease in the kingdom of glory (Matthew 22:30), (for then Christ will put down all rule, authority, and power, 1 Corinthians 15:24), so are they not of any moment or account in the kingdom of grace, as Paul teaches (2 Corinthians 5:16; Galatians 3:28; Colossians 3:11). It may be said, these privileges and outward things, as Prince, and people; Master, and servant: bond, and free, etc., have place in the kingdom of grace, seeing Christianity does not abolish nature, nor civil policy. To which I answer, that man must be considered two ways, in respect of the outward, or inward man. Consider him as he is a member, in civil society, as of the family, church, or commonwealth: there are sundry differences of persons, as bond, free; magistrate, subject; poor, rich: etc., in which sense the Apostle's exhortation takes place, wives, submit yourselves to your husbands (Colossians 3:18), children, obey your parents (verse 20), servants, be obedient to your masters (verse 22). But if man be considered in respect of his spiritual estate, as he is a member of the invisible, or catholic church, under spiritual government, consisting in righteousness, peace of conscience and joy in the Holy Spirit (Romans 14:17), there is no distinction of calling, condition, or sex; for we are all one in Christ (Galatians 3:28), or Christ is all and in all things (Colossians 3:11), in that though we be many, yet are we but one

body in Christ (Romans 12:5), seeing we are quickened with one spirit (Ephesians 4:4). The Popish opinion therefore which teaches that there be some outward callings and actions which commend us to God, as to lead a single life, to fast, to vow voluntary poverty, to perform regular obedience, to profess monkery, to be buried in a friar's cowl, or to abstain from these and these meats, is here condemned, when Paul says, that outward privileges will not serve the turn, and that meat commends us not to God (1 Corinthians 8:8).

Again, neither this nor the like places (Galatians 3:28; Colossians 3:11) do anything favor the Anabaptistical fancy, of bringing in an anarchy, that is, a disorder into Christian society; by taking away Christian magistrates, and distinction between master and servant: for by the same reason we may confound the sex of man and woman, for Paul says, there is neither male nor female, but we are all one in Christ, the meaning thereof is this, that although in respect of our inward or spiritual estate before God, there be no such difference: yet that hinders not but there may be in respect of our outward estate.

Further, we learn from hence, that no man is to think highly of himself in regard of outward privileges, as birth, honor, wealth, favor, nor to glory in them (Jeremiah 9:23). Rich men must not be high minded (1 Timothy 6:17). Nay, the King may not lift up his mind above his brethren (Deuteronomy 17:20). Paul's example is notable, who accounted all the privileges which he had before his conversion, while he was a Jew, (as that he was a citizen of Rome, a Pharisee, a great Rabbi, instructed by Gamaliel, of the tribe of Benjamin, circumcised the eighth day, etc.) and after his conversion being a Christian (as that he was an Apostle, taken up into the

third heaven, etc.) to be as nothing or worse than nothing, even as loss or dung in respect of being a new creature in Christ, that is, in respect of justification, and sanctification. And therefore we may not set our minds too much upon outward things, as riches, honors, pleasures, seeing they are not [reconstructed: available] to salvation.

Besides, this teaches all those that are but in mean and base estate, to be content: for outward privileges avail nothing: outward wants and miseries, hinder nothing. If a man be rich, he is nothing the nearer, and if he be poor, he is not a whit the further off: it is the poverty of the spirit, which makes a man rich in grace: for though the poor man be the rich man's slave, yet he is the son of God, and fellow heir with Christ: and though the rich man be the poor man's master, yet he is the servant of Christ, as Paul says he that is called being a servant is God's free man: and he that is called being free, is Christ's servant (1 Corinthians 7:22).

Lastly, this crosses the opinion of the multitude, who think that if a man be increased in riches, graced with favor, advanced with honor, that he is a godly, wise, religious man; and that religion which he professes, is the truth. This is nothing else but to have the faith of our Lord Jesus Christ in respect of persons (James 2:1).

The second conclusion is, that the new creature is the only thing that is acceptable to God. Circumcision, etc. avails nothing, but a new creature. By the new creature, the Apostle understands the image of God, or renewal of the whole man, both in the spirits of our minds, and in the affections of our hearts, which is also called the new man. We shall the better conceive it by the contrary, namely, by the old man; which is want of knowledge in the mind, and delight in ignorance: want of subjection and conformity in the

will, and rebellion withal: want of holiness in the affections, and proneness to evil. The new man then, is the restoring of all these defects. For the understanding of this, consider, that there are three things in the soul. The substance of the soul: the faculties, or powers of the soul: and the qualities of these faculties. Now neither the substance nor faculties are lost by the fall, but only the qualities of the faculties: as when an instrument is out of tune, the fault is not in the substance of the instrument, nor in the sound, but in the disproportion, or jar in the sound: therefore the qualities only are renewed by grace. These qualities or habits, are either in the understanding: or will and affections. The quality in the understanding, is knowledge (Colossians 3:10). You have put on the new man, which is renewed in knowledge, after the image of him that created him. In the will and affections, they are principally two, righteousness, and holiness, both which are in truth and sincerity, without all hypocrisy (Ephesians 4:24). Put on the new man, which after God is created in righteousness, and true holiness: where holiness, and righteousness, are opposed to concupiscences, and lusts of the old man: truth (which has relation to both) to spiritual guile, and dissimulation: so that each of these qualities, have two parts, a want of the contrary evil, and a positive quality or habit of goodness. Holiness respects God, and contains all duties of piety, contained in the first table: righteousness, respects man, and the creatures, and comprises all the duties enjoined in the second table. Truth respects the manner how both the former are to be practiced, namely, with an upright and sincere heart, free from all hypocrisy and deceit. These three making a perfect harmony in all

the faculties of the soul: holiness performing all the duties of piety: righteousness the duties of humanity: truth seasoning both the former with sincerity.

But (may some say) how is the new creature opposed to all external things, or said to be of any force in the kingdom of Christ, seeing it is not available to justify a man before God, being stained with manifold imperfections? For answer of this, we are to know, that outward things are sometimes opposed to Christ, and his righteousness, as (Colossians 3:11): There is neither Jew, nor Grecian, circumcision nor uncircumcision, etc. but Christ is all, and in all things. Sometimes to faith, as (Galatians 5:6): Neither circumcision avails anything, nor uncircumcision, but faith which works by love. Sometimes to the new creature or sanctification, as in this place, and (2 Corinthians 7:29): Circumcision is nothing, etc. but the keeping of the commandments of God. But the sense is all one, for they are opposed to Christ, as to the matter of our justification: to faith as to the instrument apprehending it: to the new creature, as to the sign of them both.

Further, whereas both here, and (2 Corinthians 5:17) the image of God is called a new creature, (or as it is in the original [[〈 in non-Latin alphabet 〉]] a new creation) the meaning is not, that either the substance, or faculties of the soul are created anew; but that the work of regeneration is wholly to be ascribed to God alone, (not as though we were stocks or stones without life or motion) but because God does create these new qualities in us, quickening us when we were dead in sin, and working in us both the will, and the deed (Philippians 2:13).

If regeneration then be a new creation, it must needes follow, that before our conuersion we were not onely dead, but euen flat nothing, in godlines, and grace. By which we see what to judge of the Semi-pelagian heresie, which teaches, that a man by an internum principium, may dispose himselfe to will that which is truly good: and that man is not starke dead in sinne, but onely sicke or wounded and halfe dead, as the man which fell among theeues, Luk. 10. or as a prisoner that is shackled and manackled, who can walke of himselfe, if his fetters be taken from him: so we (if Christ loose the chaines of our sinnes) have power of our selues to mooue our selues. Which doctrine we know is most iniurious to the mercie of God, and most derogatorie to the merits of Christ, seeing it makes him in the worke of our salvation, to be but *causa remouens prohibens*, which (as Logicians teach) is but *causa sine quâ non*, which in truth is no cause at all. So that they make themselues their own Sauours, and Christ to be but an instrument whereby they save themselues: for if he doe but remooue the impediment, they without any more adoe, are able to mooue and act themselues. When as the conuersion of a sinner is as great a worke as the creation of heauen and earth: for Paul calls it here a new creation. in fact, here is a greater power required (if I may so speake) then that whereby the world was created. For though an infinite power be required as well to the creating of the great world, as the recreating or regenerating of the lesse world, as our Sauour Christ signifies, Mark 2:9. Whether is it easier to say to the sicke of the palsie, Your sinnes are forgiuen you, or to say, Arise, take vp your bed and walke? yet the holy Ghost seems, of the two, to make it more difficult, to create a new hart, then a new world, in that speaking of the creation of the world, he says it was made by the

word of God, By the word of the Lord were the heauens made. Psal 33:6. or by his fingers, when I consider the heauens, the workes of your fingers. Psal 8:3. or by his handes. Psalm. 102. 25. The heauens are the workes of your hands. But the redemption of man, and the conuersion of a finner, is said to be wrought by the arme of God. Marie in her Magnificat, says, He has shewed strength with his arme. Luk 2:51. in fact, he was faine to set his side to it, and it made him shed many a teare, and sweat as it were drops of blood, trickling downe to the ground. Luk 22:44. Before our conuersion, we are like the drie bones, Ezek. 37. for as when the winde of God came upon them, bone came to bone, and were ioyned with sinews, and couered with flesh, and had their senses restored: so when the spirit of God, like the fauonian winde, blows upon vs, it reuius vs againe; giving vs a new life, new senses, a new heart, new wills, and affections: for all old things passe away, and all things become new. 2. Cor 5:17. For it opens the eyes of our vnderstanding, making vs discerne of things that differ. Eph 1:18. Philip. 1. 10. it boars a new eare of obedience in vs, Psal 40:6. and gius vs a new tast, not to savor the things of the flesh, but of the spirit. Rom 8:5.

Further, this serues to detect the naturall Poperie of the multitude, and of our own hearts, when we perswade our selues (though falsely) that though we goe on in our sinnes, yet that we can repent when we list. When as the Prophet says, O Lord, I know that the way of man is not in himselfe: and Paul says, that it is as great a worke to create a new heart, as to create a new world: for regeneration is a new creation. 2. Cor 5:17. Augustine says well, He that will grant pardon to him that repents, will not alway give repentance to him that sinnes.

Againe, in the sense that Paul calls the image of God, a new creature, or the new man, and corruption the old man: we graunt, that our religion is new, and Popish religion is old. For as the new men, is the restored image of God, in which Adam was first created, though afterwards defaced by his own inuentions: Eccles 7:31. So our religion is the restored or reformed doctrine first taught by the Apostles, which afterward was corrupted by mens deuices. Albeit, in Tertullians sense, ours is the old religion, and theirs the new: as the image of God is the old man, and corruption the new.

use. If we be not changed in our liues, but remyane old Adams still, euen the same men we were before, in minding, willing, affecting earthly things, and fashioning our selues to the guise of the world; we are no new creatures, though we promise and protest neuer so much: we are but hypoc[••]tes, deceauing others, and our selues also. For where this new creature is, there is a change in all the faculties and powers of soule and body: the mind is not set upon the world, but minds heauenly things: the will, affections, and conuersation of the whole man, is in heauen. Philip. 3. 20. For the spirit of regeneration is like the leauen which a woman tooke and bid in 3. pecks of meale till all was leauened: for after the same manner, by a secret operation it alters the mind, will, affections. If any be in Christ (says the Apostle) he is a new creature, old things arepassed away, behold, all things are become newe. If therefore we be new creatures, why lead we not a new life? if we be changed in affection, why are we not changed in conuersation?

But by this we may perceiue that all which are christians in profession, are not christians in conuersation: all that are washed with the outward Element of water, are not washed with the in-

ward baptisme, the lauer of regeneratiō: as first, those that are as good fellowes (that is, as badde) as euer they were before, and make no consciēce of sinne. Secondly, such as are no more but ciuill honest men, like those honest women which raysted persecution against Paul and Barnabas, and expelled them out of their coasts. Act 13:50. Thirdly, worldly wise men which savor of nothing but the world. Lastly, such as have some loue and liking of the word, and are in some sort outwardly conformable thereunto, hauing some legall sorrow for sinne arising from legall terrors: but have no thorowe change nor renouation.

Lastly, we may not maruell if the world hate & maligne those that are new-creatures: seeing they neither mind nor affect the same things. For there can be no true loue, where there is contrarietie of iudgements, wills, affections, which has been, is, and wil be, between those that are borne of the flesh, and those that are borne of God. Gen 3:15.

v. 16. And as many as walke according to this rule, peace shall be upon them, and mercy, and upon the Israel of God.

Here Paul commends this glorying in the crosse of Christ, and studie of pietie, in becomming a new creature, as the onely rule of faith and manners, which all teachers and heare[•]s, were to obserue, and follow: Enforcing the keeping and obseruing of this double dutie, by the fruit and benefit that comes thereby, specified here by peace and mercy. In the words two things are generally to be considered: First, the duty of walking, in these words, As many as walke according to this rule: Secondly, the reason of motiue to the practize thereof, in these, Peace shall be upon them and mercy: which is amplified by the generalitie thereof, that is, shall light upon as many as walke according thereto, and upon the Israel of

God. The dutie is, that we walke according to this canon, or rule: the word translated walke, signifis not simply to walke, but to walke warily and circumspectly (as it is expounded Eph 5:15.) or to walke by rule, in order, and measure, without treading aside, but making straight steps to our feete. Hebr. 12. 13. Pauls rule which we must walke by, is faith in Christ, called here glorying in the crosse of Christ: & repentance towards God: called regeneration or the new creature: which is rightly called a [••]le of faith, and manners, of things to be believed, and practised, because by it all doctrines and actions, are to be examined: in fact, the Scripture is therefore called Canonically, because it se[•]tes downe an exposition of this rule: there being nothing from the first chap. in Gen. to the last words in the Apoeal. which aims not at one of these two, either repentance towards God or faith in Christ

Here all ministers are taught what rule to follow in preaching the word, or building the church of God, namely faith, & repentance, the doctrine of the crosse, and conuersion, or the new creature. And all [•]earers according to what rule to order their liues and actions. For this metaphor of walking, and that by a rule or line, shewes that we are trauellors or pilgrimmes, that this world is a strange countrey, that we are to goe to another, that the world is an endles labyrinth, in which we shall for euer lose our selues, except we be guided by this rule.

And here we see that there is a certen rule for the regulating of all things apertaining to faith and manners, though we cannot apply it nor use it as we should: The fault is in vs, not in the rule.

Whereas Paul says as many as walke according to this rule, he shewes that Christians have but on onely rule which they are to follow, and according to which they must frame their liues; for the

Apostle exhorted vs that we all proceede by on rule. Phil 3:16. Therefore the Papists doe notoriously offend not only in wresting, preuerting, and breaking this rule, but in making other new Lesbian rules, which they prescribe as necessarie to be followed: as the rule of S. Francis, of S. Dominick. S. Austen. S. Jerome &c. holding on mans baptisme better then another, on mans profession holier then another, on mans rule perfecter then another: following any rule rather then Christs, and so divide his sea[••]les coate. And that these sundry rules of Monks are vaine and wicked, it may appeare, First, because they agree not with this rule of Paul, they being many, it but on: it directing and leading to Christ, they leading to by paths, obscuring the merit of Christ, and prescribing many things partly friuolous, partly impious, contrary to faith and good life. Secondly, in that they agree not among themselues; euery sect hauing his own proper orders, and contending their own to be better, holier, perfecter then the rest. Thirdly, in that they diuide into diuerse sects those that ought to be all on in Christ, for which cause Paul calles the Corinthians carnall, in houlding some of Paul, others of Apollos, 1. Cor 3:4. For how can they be spirituall, who in speech, action, habitte and attire, profession and conuersation, professe nothing but shisme and dissention? Jerome against the Luciferians says, Sieubi audieris [•]os qui dicuntur Christi, non a Domino Iesu Christ[•], sed à quoquam alio nuncupari, puta Marciònitas, Valentinianos, Montenses, Campates, scito non [•]cclesiam Christi, sed Antichristi esse Synagoram. that is, whersoever you shalt heare those that are called Christians not to have their name from our Lord Jesus Christ, but from someother, as Marcionites, Valentinians, Montenses, Campates, knowe thus much, that they are not the church of Christ, but the Synagogue of

Antichrist. in fact further, solitary life in leauing the society of men, and sequest[.]ing themselues from all company, which is the grownd, and generall practize of Monkish E[.]emites (for Coenobites to speake p[.]operly are no Monks as the word teaches) is against the very light of nature it selfe. First, because it is naturall for men to liue together; in fact it is the ground of the family, the church, and common-wealth. There was neuer nation so barbarous or sauage but endeauoured to liue together by associating themselues, in cities, townes, villages, caues, woods, tents, or some other way, according to the custome of the countrey: which generall practise of all, argues the impression of nature in all. Secondly, speach is given men for this end that they might conuerse together: for it were little or nothing auailable if men should liue alone, and conuerse withnone. Thirdly, sundry vertues bestowed upon men, as justice, fortitude, loue, and frendship, should be given in vaine, if men should liue solitary, sequestred from all company. Fourthly, mans imbecillity argues thus much; for whereas all other creatures are armed by nature, as the Bull with hornes, the Boare with tuskes: other with tes, fethers, swiftnes &c. man is borne feeble and naked, not able to prouide or defend himselfe, but only by helpe of others, which is an argument that he is borne to liue in ciuill society, and to be holpen by others. Lastly, man is borne to doe good to himselfe and others, in some estate and calling, 1. Cor. 7. But he that lius alone can doe no good to others, nor receive good from them: For whereas they plead for themselues, that they leaue their particular callings, and betake themselus to Armetages, that so they may renounce the world. I answer, that to renounce the world is not to leaue their places and callings, whereunto God has caled them, but to renounce the corruption

that is in the world through lust. 2. Pet 1:4. These and the like reasons made the Philosopher to say, that he which left the societie of men and betooke himselfe to a solitary life, was either a God, or a beast.

By this we may see what Lesbian rules they follow: and how that which they account the highest degree of perfection, is in truth the depth of abomination: that it has been the cause of much wickedness, as of idleness, hypocrisy, whoredom, [reconstructed: sodomy], besides the cruel murdering of many poor innocents. Therefore let neither their hypocrisy, nor the church's pretended authority, nor the long received custom, anything move us, but that leaving them, we follow the rule of Paul in this place: for they that walk according to it, peace shall be upon them and mercy. By peace, we are to understand outward peace, as prosperity, and good success in all things we go about. For whatever they do, shall prosper (Psalm 1:3). And peace with the creatures; as first with the good Angels (Colossians 1:20), who are ministering spirits, sent forth to minister, for their sakes that shall be heirs of salvation (Hebrews 1:14), pitching their tents about them (Psalm 34:7), and bearing them in their hands as the nurse her child (Psalm 91:12). Secondly, with the godly. The Prophet says that in the kingdom of Christ, the wolf shall dwell with the lamb, the leopard shall lie with the kid, etc., that is, men of fierce, savage, and wolfish natures, shall be so changed by grace, as that they shall live peaceably and lovingly together. Thirdly, with the wicked their enemies, partly because they seek to live in peace, as David says of himself, I labor for peace (Psalm 120:7), partly because God so inclines their hearts, as that they are peaceable. Lastly, with the beasts of the field, and all the creatures. The Lord promises to make a covenant

with the wild beasts, and fowls of the heaven, in behalf of his people, that they may sleep safely (Hosea 2:18). But the peace which is principally meant in this place, is peace of conscience which passes all understanding (Philippians 4:7). Which is peace with God, being reconciled and at one with him (Romans 5:1). Being justified by faith, we have peace with God. And peace with ourselves, which is threefold, as it is opposed to a threefold dissension in man. The first is, when the will and affections renewed by grace, are obedient to the mind enlightened by the spirit, and at peace therewith: opposed to the dissension that is between rebellious affections, and natural reason. The second is, when grace (though strongly assailed) gives corruption the foil, whereupon follows the calming and quieting of the mind, opposed to the combat between the flesh and the spirit. The third is, when the conscience persuaded of remission of sins, and reconciliation with God, ceases to accuse and terrify, and begins to excuse, and comfort us: opposed to the conflicts that a distressed conscience has with legal terrors, and the anger of God. By mercy (which is the cause of this peace) are understood, all spiritual blessings, which flow to us from the love, and favor of God in Christ, as remission of sins, justification, sanctification, and eternal life itself. The words [upon them], have great emphasis, signifying, that these blessings come down from heaven, and light upon them that follow this rule, and that they [reconstructed: cannot be hindered] by the malice of men.

Let the Pope then anathematize, curse, and excommunicate us, both Prince and people, because we tread not in the steps of his faith, but of the faith of our father Abraham, and walk not according to his rule, but according to this rule of the Apostle: for we need not fear his thunderbolts, nor curses, seeing the causeless

curse shall never come (Proverbs 26:2). For what though he curse, if God does bless? It was the thing that comforted David being cursed of his enemies, in that though they did curse, yet God would bless (Psalm 109:28). And let us comfort ourselves in this, that he will curse them that curse his people (Genesis 12:3).

Again, if peace and mercy shall be upon them that walk according to this rule, then wrath and indignation shall light upon those that follow any other rule, or devise any other way, or set down any other means of salvation besides, or contrary to this. False therefore is the opinion of Pucksius, that if a man lead an outward civil life, he may be saved in any religion, the Jew in his Judaism, the Turk in his Mahometism, the Heathen in his Paganism. For they that walk not in this way, according to this rule, do but weary themselves in endless labyrinths: and so walking without line or rule in their crooked ways, shall be led with workers of iniquity, whereas peace shall be upon Israel (Psalm 125:5). Other uses are made of mercy and peace, on pages 11 and 12, to which places I refer the reader.

The Apostle adds, that peace and mercy shall be upon all them that walk according to this rule, and upon the Israel of God. There is a double Israel mentioned by Paul. Israel according to the flesh (1 Corinthians 10:18), and the Israel of God: as there is a twofold Jew, one outward, in the flesh: another inward, in the spirit (Romans 2:28-29). By the Israel of God, the Apostle means all such as are like to Nathaniel, who was a true Israelite, in whom there was no guile (John 1:47), whether they be the faithful Gentiles, or believing Jews. And he makes mention of the Israel of God, partly by reason of the adversaries, who bragged so much of their father Abraham, and that they were the only true Israelites,

and yet were no Israelites because they trod not in the steps of the faith of Abraham: partly for the weak converts, who thought it a hard thing to be severed from the society of those, to whom the promises were made: partly for us Gentiles, that we might know that all are not Israel, which are of Israel (Romans 9:6), but that all they which are of faith are blessed with faithful Abraham (Galatians 3:9), seeing that God is no acceptor of persons (Acts 10:34).

verse 17. From now on let no man put me to business: for I bear in my body the marks of the Lord Jesus.

Here the Apostle lays down his last admonition, preventing an objection that might be made by the false Apostles, or the Galatians. For whereas it might be said, that Paul sought himself, and the world, shunned persecution, and therefore joined circumcision to Christ to please the Jews, and followed not his own rule verse 16, he takes away this objection with great authority, when he says, from now on let no man put me to business. And withal he adds a reason of it, for I bear in my body the marks of the Lord Jesus: as if he should say, The bonds, the imprisonments, the stripes, wounds, and scars in my body, do sufficiently testify my fidelity in my ministry, for if I had preached circumcision I should not have suffered persecution. The words may be and are taken in a double sense. First thus, The false Apostles and you Galatians (by their instigation) have been troublesome to me, by false accusations and slanderous imputations, as that I taught circumcision and the observation of the ceremonial Law as a thing necessary to salvation, and so you have made a revolt from my doctrine, and by that means have doubled and tripled my labor and pains among you: But from now on cease to be troublesome to me, you may take

experiment and proof from me; the marks that I bear in my body do sufficiently witness and seal the truth of my doctrine, and my fidelity in my Apostleship, as also whose disciple I am, Moses or Christ's, and what rule I follow, Judaism or Christianity. Secondly, they carry this sense, I have said, that they which walk according to this rule, in glorying only in the cross of Christ, peace shall be upon them, and mercy, and upon the Israel of God; And I say again and again, that we ought to strive and contend for it, to observe and keep it, as a thing most necessary to salvation: as for [reconstructed: other things] not necessary to salvation, as circumcision etc., let no man trouble me in the execution of my Apostolic function, or hinder the course of the Gospel, by urging any other doctrine or ceremony contrary or diverse from this, as necessary to salvation: This one thing is necessary, other things are needless and fruitless in comparison, therefore neither I, nor the church of God ought to be troubled with them. This latter sense I take to be more agreeable to the text. Some make the sense to be this, I have had many troubles and conflicts; and have many marks and scars in my body inflicted by persecutors: therefore be no more troublesome to me: for it were too much to add wormwood to my gall, affliction to affliction. Here we see the condition of the Apostle, and the estate of all faithful ministers; that it is full of trouble and molestations. For as they are accounted men of turbulent spirits, disquieters of the state, as Elijah was (1 Kings 21), and Jeremiah (chapter 15:18), and Paul (Acts 16:20 and 21:28), So they are most troubled with factious opposers and false teachers, who labor to bring into the church things partly needless and superfluous,

partly hurtful and pernicious. Thus the false Apostles troubled the pastors and church of Galatia (Galatians 5:10), and the churches of Antioch, Syria, Cilicia (Acts 15:24).

Secondly, consider how that the most and greatest troubles of the church have been for matters not of substance, but of circumstance, partly not necessary, partly contrary to the rule: which notwithstanding have been urged with fire and fagot, as things most necessary.

Lastly, he that stands forth for the defense of God's truth (as Paul did, and all Ministers ought to do) must let go all circumstances, and look to the substance. Not with Martha to trouble himself about many needless things, when as one thing only is necessary (Luke 10:41).

The reason follows in these words: For I bear in my body the marks of the Lord Jesus.

The word in the Original translated marks, does properly signify prints with a hot iron. But it is here used generally to signify, any blemish, scar, or mark whatever, whether such as was accustomed to be set upon servants bought with money (which among the Jews was a hole in the ear pierced with a nail, Exodus 21:6; Deuteronomy 15:17), or upon slaves taken in the wars, as the Samians set upon an Athenian captive the sign of an owl: and the Athenians upon a Samian the sign of a ship. Or upon malefactors, as a hole in the ear, an F in the forehead, a brand in the hand. Or such a mark, as some think, was set upon Cain (Genesis 4:15), or the mark of God (Ezekiel 9:4), or of the beast (Revelation 16: [illegible]).

The marks of Christ are of two sorts, either inward and invisible: or outward and visible. The invisible marks are two. The first, is God's eternal Election, which is called God's seal or mark (2 Timothy 2:19). The foundation of God remains sure, and has this seal, The Lord knows who are his. All the Elect are marked with this mark (Revelation 7), and by it Christ knows and acknowledges them for his sheep (John 10). The second, is regeneration, or the imprinting of the defaced image of God in the soul. By this mark (which is the true indelible character, never to be blotted out) are all believers sealed (2 Corinthians 1:22; Ephesians 1:13). These inward invisible marks of Election and Regeneration, are in the soul, and therefore not here meant: for he speaks of bodily marks, I bear in my body the marks.... The outward visible marks are twofold: Typical, or Real. Typical, as circumcision, which was a mark set in the foreskin of the flesh (Romans 4:11). The blood of the Paschal lamb, wherewith the houses of the Israelites were marked, when the firstborn of the Egyptians were slain by the destroying Angel. And Baptism is of the same kind: for by Baptism Christians are distinguished from Jews, Turks, Infidels whatever. Real marks of Christ, are either in his natural, or in his mystical body. In his natural body, the wounds which were given him in his hands, feet, and sides; which he showed to his Disciples after his resurrection (John 20:27). Which whether they be now to be seen in his glorified body (as some affirm) or abolished (as others,) I leave to the Reader, as a thing uncertain, and merely conjectural, seeing there is nothing in Scripture either for it, or against it, that does necessarily conclude it. But of these marks, the Apostle speaks not in this place. The marks in his mystical body, are those, which are in his members, as wounds, scars, whippings, maimedness, etc., of

which we read (2 Corinthians 4:10): Every where we bear about in our body the dying of the Lord Jesus. And (2 Corinthians 11:24-25): Five times I received forty stripes save one: I was three times beaten with rods, once stoned, etc. And these the Apostle here calls the marks of Christ, because they are inflicted for the profession of Christ, and the Gospel: as the wounds and scars of a soldier may be called his Prince's wounds and scars, because they are had in his cause and quarrel. Now those in his natural body differ from these in his mystical: First, in that they are meritorious, for by his stripes we are healed (1 Peter 2:24). These in his mystical body are glorious in the sight of God (as the death of his Saints is;) yet not meritorious. Secondly, those in his natural body, were prophesied of before in particular (Psalm 22:16): They pierced my hands and my feet. These in his mystical body only in general, that we should be conformable to him.

In this place Paul speaks of the latter only, which were in his own person; and this he does, not to put any merit in them, as Saint Francis did, but to testify himself to be a faithful servant of Christ. And he further meets with the false Apostles, who would needs have had the Galatians circumcised, that so they might glory in the flesh, as having set the mark of circumcision in the foreskin of their flesh. As if he should say, I set not marks in other men's flesh, to glory of them, as the false Apostles do; but I bear about in my body the marks of the Lord Jesus, these are the signs of my Apostleship, and arguments of fidelity in my Ministry, which I set not in other men's flesh, but have in my own.

Here we see what we are to think, and what use we are to make of the wounds, scars, and blemishes, that are in any of the Saints for the profession of the Gospel, and maintenance of the truth.

First, that they are the sufferings, wounds, and marks of Christ himself (as Paul terms them here, and Colossians 1:24), seeing they are the wounds of the members of that body, of which he is the head. Secondly, they have this use, to convince the consciences of persecutors, and wicked men, that they are the servants of Christ, which suffer thus for righteousness' sake, for which cause they are here mentioned by Paul. Thus he proves himself to be a member of Christ by the afflictions which he suffered for his sake (2 Corinthians 12). Thirdly, if men be constant in their profession, namely in faith and obedience, they are banners of victory. Therefore no man ought to be ashamed of them, no more than soldiers of their wounds and scars: but rather in a holy manner to glory of them as Paul did. For as it is a glory to a soldier to have received many wounds, and to have many scars, in a good cause, in his Prince's quarrel, and for the defense of his country: So it is a glory for a Christian soldier to have the marks of the Lord Jesus in his body, as of wounds, scourges, bonds, imprisonment, for the profession of the truth. Therefore Constantine the great, (as the Ecclesiastical history records) kissed the holes of the eyes of certain Bishops, (which had them put out by the Arians, for the constant profession of the faith of Christ) reverencing the virtue of the Holy Spirit which shined in them.

This makes nothing for the *fratres flagellantes*, who glory in the marks which they make in their flesh, by whipping of themselves. For first, it is not the punishment (as Cyprian says) but the cause that makes a Martyr. Secondly, the marks which men set upon themselves contrary to the Law (Leviticus 19:28), are not the marks of the Lord Jesus: but those only which are set upon them by others, for the profession of the truth. Thirdly, this whipping

and afflicting of themselves, being but will-worship, in not sparing of the body (Colossians 2:23), is no better accepted of God, than the superstitious practice of Baal's priests, lancing themselves with knives, till the blood gushed out (1 Kings 18:28).

Again, if this be the glory of a servant of Christ, and a note of constant profession, what shall we say of them who have not only their consciences seared with a hot iron, but by drinking, whoring, rioting, etc., get the marks of Bacchus and Venus in their bodies? For if these be the marks of Christ, those must needs be the marks of Satan.

Lastly, hence we are taught a special duty, and that is, to suffer bodily affliction in the profession of the truth: and though bonds and imprisonment await us in all places, not to pass for them, so that we may fulfill our course with joy, according to Paul's example, both here, and (Acts 20:24) as also his commandment to Timothy, Suffer affliction as a good soldier of Jesus Christ (2 Timothy 2:3). The reasons are these. First, by suffering bodily affliction, we are made conformable to Christ, and fulfill the rest of the afflictions of Christ in our flesh (Colossians 1:24). Secondly, they teach us to have a sympathy and fellow feeling of the miseries of our brethren, to remember those that are in bonds, as though we were bound with them, and those that are in affliction, as though we also were afflicted in the body (Hebrews 13:3). Thirdly, our patient enduring of affliction, does not only serve as a precedent and example to others to suffer patiently, but also is a notable means to confirm them in the truth (2 Corinthians 1:6) (Philippians 1:14). Lastly, they serve to scour us that are earthly vessels, from the rust and filth of sin, that cleaves so fast to our nature.

18. Brethren, the grace of our Lord Jesus Christ, be with your spirit, Amen.

Here, the Apostle concludes his epistle with his usual farewell commending the Galatians to the grace of God, and wishing to them all things appertaining to spiritual life and godliness (1 Peter 1:3), which he signifies here by grace. There is a twofold grace mentioned in Scripture, grace which makes a man gracious or acceptable to God, *gratia gratum faciens*: and grace which is freely given, *gratia gratis data*. *Gratia gratum faciens*, is the favor and love of God, whereby he is well pleased with his elect in Christ, and this grace is in God himself, and no quality infused or inherent in us: and it is truly called the first grace, as being the cause of all other subsequent graces. *Gratia gratis data*, is the free gift of God bestowed upon men, whether natural, or supernatural: natural either in the state of innocence, before the fall, as original justice, etc. or in the state of apostasy, since the fall, as the gift of illumination (John 1:9), and such like: supernatural, either common gifts, as the gift of miracles, prophesying, tongues, etc. or saving graces, as the grace of election, effectual vocation, justification, adoption, glorification, etc. all which are called the second grace, because they flow from the first, as the stream from the fountain. Thus Paul distinguishes them (Romans 5:15), calling the former the grace of God, the latter the gift by grace. Now grace in this place is not to be restrained only to the benefit of our redemption, as it is, (2 Corinthians 13:13) where the grace of Christ is distinguished from the love of God, and communion of the Holy Ghost: but to be understood of the favor and love of God, which is the first grace: and of the saving grace of regeneration, which is the second grace, or the gift by grace. And it is called the grace of our Lord Jesus Christ,

first, because he is the fountain of it (John 1:16): of his fullness all we have received, and grace for grace. Secondly, because he is the conduit or pipe, by which it is conveyed to us (John 1:17): Grace and truth came by Jesus Christ: for he is our propitiator by whom alone we receive grace, that is, the favor of God, and reconciliation: for grace, that is, for the favor and love which God the Father bore to his Son; we being accepted of God, and beloved in his beloved (Ephesians 1:6). Christ is further called our Lord in five respects. First, by right of creation (John 1:3): All things were made by him. Secondly, by right of inheritance (Hebrews 1:2): He is made heir of all things (Psalm 2:8): I will give you the heathen for your inheritance, and the ends of the earth for your possession. Thirdly, by right of redemption (1 Corinthians 6:20): You are bought with a price, which is neither silver, nor gold, but the precious blood of Christ (1 Peter 1:18-19): and this he performed by a double right, namely, by right of property, as a King redeems his subjects, the master his servants: or by right of affinity, as the father may redeem the son, one brother another, and one kinsman another. Fourthly, by right of conquest (Luke 11:21): When a strong man armed keeps his palace, etc. but when a stronger than he comes upon him, and overcomes him, he takes from him all his armor wherein he trusted, and divides the spoil. Lastly, by right of contract and marriage (Hosea 2:16): You shall call me Ishi, and shall not call me Baali. and (verse 19): I will marry you to me forever in righteousness, judgment, mercy, and compassion, I will marry you to me in faithfulness, and you shall know the Lord.

The Apostle proceeds and says, the grace of our Lord Jesus Christ be with your spirits. For the better understanding of which phrase, we are to know, that man consists of two essential parts, of

soul, and body (Ecclesiastes 12:7): Dust (that is, the body) returns to the earth, where it was taken: and the spirit returns to God that gave it. Although the Apostle elsewhere divides man into three parts, spirit, soul, and body, when he prays for the Thessalonians, that their whole spirit, and soul, and body, may be kept blameless, to the coming of Christ. Where he subdivides the soul into two parts, into reason or understanding, which he calls the spirit: will, or affection, which he terms (by the common name agreeing to both) the soul: God having given reason to see, and will to seek, after that which is good: that reason having eyes might guide the will that is blind, and go before, that it might follow. So that the spirit and soul are not two several substances, but one and the same (even as the body and the flesh are one body) and yet are they distinguished for doctrine's sake (Hebrews 4:12): the word of God is said to enter through, even to the dividing asunder of the soul and the spirit. And (Ephesians 4:17-18) the Apostle distinguishes the soul into three faculties, the mind, cogitation, heart: when he says the Gentiles walked in the vanity of their minds, and had their cogitations darkened, because of the hardness of their hearts: by mind, meaning the hegemonical part or understanding: by cogitation, the inward senses, as memory, fantasy, etc. and by heart, the affections.

Now by spirit in this place, is not ment the vnderstanding alone, or the soule alone, but by a synechdoche the whole man is vnderstood, albeit the soule principally be ment, because it is the proper subiect of grace: for grace being a spirituall thing is placed immediately and properly in the spirit, or mind of man; and in the bodie accidentally, where it does bewray it selfe by outward actions. Secondly, for that, as the seate of grace is in the mind; so the

sense and apprehension of it is there likewise, & not in the bodie. Thirdly, as Theophilact says, *Non ait vobiscum, quid ita? abigens eos à rebus hisce, arguensque non à lege bos spiritum, sed à gratia accepisse.* So that, it is all one, as if he should have said, the grace of our Lord Jesus Christ be with you all, as it is Philip. 4. 23. and 2. Thess 3:18. as it may appeare by the like: for that farewell which Paul gives Timothie in his latter Epistle, The Lord Jesus Christ be with your spirit, 2. Tim 4:22. is all one with that in his former, Grace be with you. 1. Tim 6:21. And that salutation Philem. 15. The grace of our Lord Jesus Christ be with your spirit, is all one with that Coloss. 4. 18. Gracebe with you.

Hence that phrase and forme of speech in our English Liturgie, or Common prayer booke, (though disliked by some, and cauilled at by others) has his warrant and ground, when the Minister says, The Lord be with you; and the people answer, And with your spirit, wishing the same to him, that he to them, that God would be with his spirit, that is, with him.

Againe, marke how the Apostle as he did beginne with grace, chap. 1. 3. so he does ende with grace, to teach vs first of all, that our salvation is placed in it alone, for the beginning, the progresse, and the accomplishment thereof: for election is of grace, Rom 11:5. and vocation is of grace, 2. Tim 1:9. and justification, Rom 3:24. and glorification. Rom 6:23. Secondly, that Christ is to have all the glorie of this grace, whereby we are so highly aduanced into the favor of God, both for the beginning, continuance, and ending, without ascribing any part thereof to our selues, or any other creature. Thirdly, that all our salutations, and greetings, our adieues, and fare-wells, ought to be grounded in the grace of Christ, otherwise

they are but carnall: and therefore the Apostle bids the Christians to salute one another in a holy kisse, or (as Peter speakes) with the kisse of loue. 1. Pet 5:14.

This confutes the Popish Doctors, who doe not onely ascribe the beginning of their salvation to themselues, in cworking with God in their first conuersion: but also the ende and accomplishment of it, by workes of condignitie, which (as they say) are meritorious of eternall life.

Further, obserue, with what emphasis the Apostle concludes his Epistle: First opposing Christ the Lord of the house, to Moses who was but a seruant in the house. Secondly, the grace of Christ to inherent justice, and merits of workes. Thirdly, the spirit, in which he would have grace to be seated, to the flesh, in which the Apostles gloried so much. Lastly, brotherly vnitie one with another, implied in the word brethren, to the proud and lordly carriage of the false Apostles ouer them.

THE CONCLUSION



In the ende of all, it is added, in the Greeke, and Siriacke copies, that this Epistle was written to the Galatians from Rome. Which post-script seemes to be erroneous and false: for first, there is not a tittle in the whole Epistle, that giues the least inkling that it should have been written from Rome: whereas in all the rest, which are written from there, Paul makes mention of his bonds, and imprisonment. Secondly, the varietie of copies argues the vncertentie of it, seeing in some copies it is said to have been sent from Ephesus, as Caietan and Hyperius affirme, in their Commentaries upon this place. Thirdly, Baronius (if his authoritie be of any waight in this case) affirms that it is not likely or credible that it was written from there. But, be it graunted that this post-script were true indeede; yet it is no part of Canonically Scripture, as not being written by the Apostle, but added afterwards by the Scribes which copied out the Epistles. Neither is this onely true of post-scripts, but also of Inscriptions or Titles prefixed before Epistles, they are no part of holy writ. This may easily be proved in particular: for first, touching Post-scripts, the Greeke copies agree in this, that the first Epistle to the Corinthians, was written from Philippi, and sent by Stephanas, Fortunatus, Achaicus, and Timotheus: when as it is certen, it was written from Ephesus. For

first, chap. 16. 5. he says, He will come to them when he shall go through Macedonia. Therefore Paul was not then at Philippi, a chiefe citie in Macedonia. Secondly, in the 19 of the same chapter, he says, All the Churches of Asia salute you, which shewes plainly, that when Paul writ this Epistle, he was at Ephesus in Asia, not at Philippi in Europe. Thirdly, v. 8. he says, he will abide at Ephesus till Pentecost, therefore he was not then at Philippi. Fourthly, that it was written before the tumult in Ephesus raised by Demetrius and his complices, and so consequently before his comming to Philippi▪ as also that it was sent by Timotheus and Erastus, it is manifest, v. 10. of that chapter, being compared with Act. 19. v. 21, 22. Lastly, the Syriacke translatour agrees with me, in affirming that it was written from Ephesus; and so does Baromius Annal. tom. 1. pag. 494. l. 39. Againe, the post-script of the 2. to the Corinthians, has it was written from Philippi of Macedonia, and sent by Titus and Luke: whereas the Rhemists (if we may give any credit to their testimonie, who elsewhere make titles part of the Canonically scripture) say, it was written at Troas, as it is thought. And Baron. annal. [•]om. 1. pag. 590. l. 51. Antuerp▪ thinkes it was written at Nicopoli, upon this occasion, that in his former Epistle from Ephesus promising to come to thē as he passed through Macedonia, & cōming not, 1. Cor. 16. he does in this excuse himselfe, 2. Cor. 15, 16, 17. compared with the 2. Cor 7:5. Neither is it a good reason to prove that Titus carried this Epistle (as it is in the postscript) because Paul says, he sent Titus to them, and another with him. 2. Cor 8:18, 22. and 12. 18. for Paul speakes of Titus his comming to thē before that time: neither may it be thought that T[•]itus was sent the second time to them, considering that departing from Macedonia, and taking Titus with him, he left him in

Creete. See Cesar Baron. annal. tom. 1. Antuerp. p. 591. l. 40. Besides, the Rhemists controll the subscription of the first Epistle to the Thessalonians, which has it thus, The first Epistle to the Thessalonians, written from Athens. For in their preface, they are bold to affirme, that it seems rather to have bin writtēat Corinth, then at Athens: and they give this reason of it, because after the sending of Timothie to Thessalonica, Paul and he meete not at Athens againe, but at Corinth. And Baronius affirms, that it seemes to have been written presently after that Syllas and Timotheus came to him to Corinth, out of Macedonia, by comparing Act 18:5. with 1. Thess 3:6. Annal. tom. 1. pag. 457. l. 1. And Emman[••]i Sa does censure the Syriacke postscript, which says it was sent from Athens by Timothie, seeing that Timothie was then absent. The like they affirme in the argument of the second Epistle: for albeit the Greeke postscript has it, that it was written from Athens, yet they rather thinke it was written from Corinth, where Paul aboad a yeare and sixe moneths, Act 18:11. because the title is like to the first Epistle, Paul and Sylvanus and Timotheus, &c. And Baronius says, that it should be written from Athens, impossibile estaffirmare; because it was written soone after the former, as may appeare by the inscription, Paul and Sylvanus and Timotheus, (they continuig together:) but the former was written from Corinth, (as has bin proved,) and therefore the latter: specially considering that Paul went from there from Athens, and aboad at Corinth a yeare and a halfe, and returned not backe againe to Athens, but went to Ephesus. Annal. tom. 1. pag. 457. l. 2[•].

Adde hereunto that whereas the postscript of the 1. to Timothie says it was written from L[•]odicea the chiefe Citie of Phrigia Pacaciana, the Rhemists notwithstanding in the argumen[•], affirme that it is vncerten where it was written: & though it be commonly said to have been written at L[•]odicca, yet it seems to be otherwise, because it is like he was neuer there, as may be gathered by the Epistle to the Colossians which was written at Rome in his last trouble▪ a little before his death: for Coloss. 2. 1. Paul seemes to insinuate that he was neuer at that Laodicea of Phrigia, neare to Colossos, and Hierapolis, and that they neuer saw his person. Besides, neither Pl[•]inie (who writ after Paul) nor any other ancient classique author, does make mention of Phrigia Pacaciana, so that it seems to have been so called long after Pauls discease: the first mention that is made of it (as some have obserued) being in the acts of the 5. Synode of Constantinop. Baronius is of opinion that it was written from Macedonia, Tom. 1. pag. 564. grounding his coniecture upon 1. Tim 1:3. as I besought you to abide at Ephesus, when I went into Macedonia; so doe—The same does Athanasius affirme, in his Synopsis, and Theodoret in his preface upon that Epistle.

Againe, the subscription of the 2. to Timothie, that it was written from Rome to▪ Timothie the first Bishop elected of the church of Ephesus: cannot well stand as some thinke with that of S. Paul, 2. Timothie 4. 5. Doe the worke of an Euang[•]list, seeing that Euangelists were not tied to personall residencie, to abide in one place (as Bishops and pasters are) but were to goe from place to place, to confirme the Churches planted by the Apostles. But the discussing of this argument, whether Timothie were an Euangelist properly so called, and whether the same man could not be an

Euangelist, and a bishop, requirs a longer discourse, then can be afforded to this short treatise. Lastly, the postscript of the Epistle to T[•]tus, says it was written from Nicopolis of Macedonia: the deuisers of which assertion ground their opinion upon Titus 3. 12. where Paul says, be[•]iligent to come to me to Nicopolis, for I have determined there to winter: mistaking the text, for he says not, be diligent to come to me to Nicopolis▪ for I have determined here to winter (as being there already) but I have determined there to winter. By which it is plaine that when Paul wrote to Titus, he was not at Nicopolis, (as the postscript affirms,) and so we see the text which they alleadge for them, maks most against them. And this is the judgment & reason of Baronius, Annal. tom. 1. pag. 575. l. 33. Antuerp. howsoever Claudius Espencaus shifts his fingers of it, and passes it ouer in silence.

Thus much concerning Subscriptions: a word or two touching Inscriptions or titles prefixed before Epistles. That these be no part of scripture written by the Apostles, but added to the Epistles by some others, it may appeare by these reasons. First generally, if titles were canonicall as well as the epistles themselues, the Fathers would neuer have doubted (as they did) whether Paul were the author of the epistle to the Ebrewes or not, seeing in all copies save one (as Beza has obserued) it bears his name: but some of them ascribe it to Barnabas, as Tertullian: others to Luke, as Jerome witnesss, others to Clement: Oecumenius infitls it only thus, The epistle to the Ebrewes, without adding the name of Paul or any other as the penner of it: and so Hentenius a papist does translate it out of Occumenius. Secondly, some epistles (as those seuen written by James, Peter, John, Iude) have vnfit titles prefixed before them, in that they are called sometime Canonicall, specially of the Latine

church) and sometime Catholick (chiefly of the Greek church) neither of which were euer given them, by any Apostle, or Apostolique writer. For first touching the title Canonically, it may seeme strange that this inscription should euer have been appropriated to them, which is common with them to the whole word of God: as though in them were contained a more perfect and absolute rule of doctrine and manners, of things to be believed and practised, then in the other bookes of holy writ; considering that sundrie Diuines (albeit erroneously I confesse) have been so farre from giving to them this preheminance above the rest of the bookes of Scripture, that they have altogether reiected them, as no part of Canonically Scripture: by name the epistle of James, the 2. of Peter, the 2. and 3. of John, and that of Iude, of all which it was doubted in auncient time, as we see in Eusebius; and the Syrian church receiues them not to this day, as being not in the Syriacke translation; and Caietan a popish writer, and the Lutherans at this present, reiect them, as may appeare by their writings. Secondly, that this inscription was added to these Epistles without sufficient ground, and warrant of reason, may appeare, in that no reason can be given why these seuen should be called Canonically, rather then the Epistles of S. Paul, or that to the Ebrewes (whosoeuer was the penner thereof.) For whereas the ordinarie Glosse says, they are called Canonically, because they were received into the Canon with the other epistles; by that reason they should be no more Canonically then the rest, in fact, not of that authentically, at least of that vndoubted authoritie the rest are of, seeing they hardly obtained to be registred in the Canon with the rest as Canonically. Lastly, this title was neuer given to these Epistles by the Greek church (which was more auncient) but onely by the Latin church, as might be

proved by manifold testimonies, if it were a thing necessarie to be stood upon. Neuerthelesse, howsoever this inscription cannot be defended, yet it may be excused, and tollerated, as a title of distinction, to distinguish them from the other epistles. As we see the Iewes diuiding the olde testament into 4. parts: the first they called the law, or 5. bookes of Moses: the 2. the former prophets, viz Ioshua, Judges, 2. bookes of Samuel, 2. bookes of the Kings: the 3, the later prophets, as Esay, Jeremiah, Ezechiel, and the small prophets: the 4. they called Kethubim, which in English is as much as the scriptures, not as though those 11. bookes were more properly scripture then the Pentateuch of Moses, or the bookes of the former and later prophets: but onely for distinction sake they were so called. And they are tearmed of the 70. and of the Greeke church [〈 in non-Latin alphabet 〉], that is, holy writts, not because they had a peculiar holines proper to them above other parts of Gods word, (seeing all scripture is equally given by divine inspiration) nor as though the amanuenses of these bookes were more holy then the other pen-men of the holy Ghost (in fact, contrarily it is doubted by some, of Salomon, who penned three of these bookes whether he were elected or reiected; whereas it is not doubted of the rest:) but onely (as I have alreadie said) to put a note of distinction between them and other bookes, in naming of them, as Hugo, de S. Uict. has well obserued.

In this sense this title Canonicall, may be given to these Epistles without danger: but if we shall vnderstand it in any other sense, we shall be so farre from being able to defend it, that we shall not be able to excuse it.

The second title which is given them, is, that they be called Catholic, which inscription is as unfit as the former: for they are so called (as some would have it,) because they were written, and directed to the whole Catholic Church, consisting both of Jews and Gentiles. But that is not true, seeing James chapter 1:1 directs his Epistle only to the 12 tribes that were dispersed, and not to the Gentiles. And Peter, who was an Apostle of circumcision, 1 Epistle 1:1, writes only to the strangers the Jews, that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. Others think they are termed Catholic, for that they were not sent to one man, or family, or city, or country: but generally to the whole body, company, and society of the Jews, wherever dispersed over the whole earth. But neither in this sense can they fitly, or truly be termed Catholic: forasmuch as two of these seven, namely the second and third of John, were written to particular persons, the one to the elect Lady, the other to [reconstructed: Gaius]. And by this reason the Epistle to Timothy, that to Titus, and Philemon, may be called Catholic, as well as these.

Again, be it granted, that they were all directed to all the Jews, yet I see not why the Epistle to the Hebrews, may not as well challenge this title to be called Catholic, as any of these seven, considering it was written to all the Jews, and only to the Jews.

Thirdly, others affirm them to be called Catholic, because they contain Catholic doctrine, such as appertains to all men generally, of what estate, place, condition, or calling so ever they be. But in this sense all Paul's Epistles may be called Catholic Epistles. For whatever is written, is written for our learning, that we through patience and consolation of the Scriptures might have hope (Romans 15:4).

Secondly, the word Catholic, is not so ancient: for Pacianus an ancient father, says, it was not used in the Apostles' days. His words are these: *Sed sub Apostolis (enquies) nemo Catholicus vocabatur: esto, sic fuerit, vel illud indulge, cum post Apostolos, haereses extitissent, diversisque nominibus Columbam Dei atque reginam lacerare per partes, et scindere niterentur; nonne cognomen suum plebs Apostolica postulabat, quo incorrupti populi distingueret unitatem, ne intemeratam Dei virginem, error aliquorum per membra laceraret?:* that is, But you will say, under the Apostles no man was called Catholic: well, be it so, yet admit this withal, when after the Apostles there were heresies, and men began to rend in pieces, and divide God's dove, and Queen, by sundry different names, did not the Apostolic people require their surnames, whereby they might distinguish the unity of the uncorrupt people, lest the error of some, should rend in sunder God's undefiled virgin? Where we see Pacianus does freely grant, that this surname Catholic was not in use in the time of the Apostles. Which testimony Baronius does notably dissemble, in showing the original of this name out of Pacianus; affirming, but not proving it to be as ancient as the Apostles. Now this error has not only befallen the Latin, and Greek copies, but the Syriac likewise, as may appear in the title prefixed before the most ancient Syriac translation, where we shall find these words, *The 3 Epistles of the 3 Apostles before whose eyes our Lord was transfigured, James, Peter, John.* In which inscription be couched 2 foul errors. First, in that this translator makes but 3 epistles of James, Peter, and John: whereas there are six, he omitting 2 Peter, 2 and 3 John (as also that of Jude) as no part of holy Scripture; and therefore the Syriac church (as I have already said) does not receive these Epistles into their

Canon to this day. The second is, in that he affirms James before whom our Lord Christ was transfigured in mount Tabor, to be the author of this epistle. For, that James before whom Christ was transfigured in the mount, was James the son of Zebedee, and brother of John (Matthew 17:1): After six days, Jesus took Peter and James and John his brother, and brought them up into a high mountain, and was transfigured before them. Which James could not possibly be the writer of this epistle, for he was slain by king Herod long before the destruction of Jerusalem, and the dispersion of the 12 tribes (Acts 12:2): About that time Herod the king stretched forth his hand to vex certain of the Church: and he slew James the brother of John with the sword. Therefore James the author of this epistle, was James the son of Alphaeus. For to feign another James the brother of our Lord as some have done, is childish, seeing it is plain by sundry places of the New Testament that there were but two of that name mentioned in Scripture, James the son of Zebedee called James the greater; and James the son of Alphaeus, brother to Jude, called the lesser, and brother of our Lord.

GRATIAS TIBI DOMINE IESV.

THANKS FOR READING



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