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TWO  
TREATISES.

I.

A Groan for Israel,

OR,

The CHURCHES SALVATION

{ *Temporall,* }  
{ *Spiritual,* }

The *Desire* and *Foy* of SAINTS.

II.

Περιφερεία.

The SPIRITUAL VERTIGO,

OR

*Turning Sicknesse* of *Soul-Unsettlednesse*

IN

Matters of Religious Concernment.

Both lately delivered to the Church of God at  
Great YARMOUTH,

By JOHN BRINSLEY,  
Minister of the Gospel there.

And now published, as being seasonable and  
usefull for the present times.

London, Printed for Tho. Newbery, and are to be sold at his Shop  
in Corn-hill near the Royal Exchange, 1655.



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A N

*Advertisement to the Christian  
Reader.*

*Reader,*

**B**E pleased to take notice, that this Treatise was (according to the date of the *Epistle* prefixed) divers Moneths since tendred to the Presse; Being (with an *Humble prefatory Adresse* thereunto annexed) intended as a word in season to the then living, and hopefull *Parliament*. But there meeting with some unexpected protraction, it hath been since for some time longer delayed, that it might take the other Treatise along with it: In-*somuch* that it may now seem to come forth, as *one born out of due time*. Yet not doubting, but that it will still be found useful to any honest heart that shall please to peruse it, and no whit lesse seasonable for the present Times, I put it into thy hand, and rest

*Thine,*

*Joh. Brinsley.*



*Errata.*

Page 29. line 12 read lesse, p. 86 l. 26r. Mat. 13 l. 6. p. 122. l. 18.  
r. inveigling, p. 126. l. 18. r. take heed. p. 166. l. 24. r. The one,  
p. 173. l. 21. r. not all. p. 195. r. together.

In the second Part.

Page 21. line 11. read Doctrines. p. 37. l. 15. r. must make account.  
p. 50. l. 10. for Yes, r. That. p. 69. l. 26. r. Sometimes done. p. 97. l. 14.  
r. Take up. p. 118. l. 27. in Mag. r. de Ecclesiâ p. 119. l. 17. for  
without, r. who not. p. 132. l. 11. r. of a man. l. 22. for Act; r. S. &  
p. 147. l. 14. for Sect, r. Sec. p. 148. l. 1. for Setting, r. Letting. p. 151  
l. 10. dele But. p. 156. l. 21. r. of all. p. 163. l. 12. r. pleaded. p. 164.  
l. 11. for One, r. Like. p. 167. l. 7. r. Are now Light. p. 170. l. 28. in  
Marg. for Communion, r. Concione. p. 173. l. 19. r. That Text.  
p. 177. l. 22. r. false Teachers. p. 214. l. 27. for Amity, r. Anxiety.  
p. 209. l. 6. r. As it is.



# A Groan for *Israel*,

OR,

## The Churches Salvation

The Desire and Joy of Saints.

Pfal. } 14. } Vers. last;  
          } 53. }

That the salvation of *Israel* were come out of *Sion*! When God bringeth back the Captivity of his people, *Jacob* shall rejoyce, and *Israel* shall be glad.



**I**N this 14<sup>th</sup>. Psalm (as also the 53<sup>d</sup>. which for substance is one and the same)

Scope of the Psalm,

*David* the Penman thereof (as *Calvin* and some other

*Ego quidem non dubito consummum & perditum Judae statum hic describi,*

Expositors look upon it) describeth and

quem invexit Saul quum palam furere cepisset: Calvin. in ver. 1. Perditum regni Saul. et statum hic Psalmo describi nullum dubitatis: Sculectus. ibid.

B

setteth

setteth forth the sad, and deplorable state and condition of the *Kingdom of Israel*, under the misgovernment of *King Saul*: shewing what a general depravation and corruption of manners, (caused by the malignant defluction of a distempered *Head* upon the whole *Body*;) there was therein. How little either *Piety* or *Integrity*, *Holinesse*, or *Righteousnesse*, there was to be found in it. How much *Atheisme*, *profanenesse*, *dissolutenesse*, attended with *Tyrannie* and *Oppression*. This he very feelingly complaineth of, and contesteth about: Which having done, he closeth up all with a *Prayer*, and a *Prophecie*. Both which you have in this last Verse of it. The *Prayer* in the former part, [*O that the salvation of Israel were come out of Sion!*] The *Prophecie* in the latter, [*When God bringeth back the Captivity of his people, Jacob shall rejoyce, and Israel shall be glad.*] These are the parts of the Text: upon which my purpose is (God assisting) to insist severally. Begin with the former, The *Prayer*.

Parts of the Text

a } Prayer.  
 } Prophecie.

Partes duae.

Optatum, et

Prophecica glo-

riatio de futura

liberatione. Ju-

nius ad loc.

Part I.

The Prayer.

17' 18'

*O that the Salvation of Israel were come out of Sion!*] *O that!*] *Mi Fitten, Quis dabit?* (saith the Original) *Who will*



will give? (as the Margin taketh notice of it). Thus the Psalmist speaketh, not by way of *despairing*, or yet *doubting*; as if he knew not which way to look for the salvation of *Israel*; but by way of *desiring*, *wishing*. So we find this form of speech elsewhere frequently used, Numb. 11. 29. *Would God that all the Lords people were Prophets!* Deut. 5. 29. *O that there were such a heart in them!* 2 Sam. 18. 33. *Would God I had dyed for thee, O Absalom!* Job 11. 5. *O that God would speak!* Jer. 9. 1. *O that my head were a fountain of waters!* Psal. 55. 6. *O that I had wings like a Dove!* In all which places the words in the Original are the same with those in the Text: *Quis dabit? Who will give?* importing an appreciation, an earnest desire and wishing of a thing. And so look we upon the Phrase here. *Who will give?* that is, *O that*, or *Would to God that the Salvation of Israel were come out of Sion!*

Thus David having before complained of, and contested about the *Evils of the Times* wherein he lived, he betaketh himself to his prayers.

*Non loquitur ista animo dubitante interrogandi, sed animo optandi. Muscul. ad loc. Sciscitando quis dabit salutem, tantum fervorem desiderii exprimit. Calvin ad loc.*

General Uses. ]  
 Hoc in diuturnis  
 molibus  
 optimum solati-  
 um, vota sub-  
 inde repetere.  
 Calvin. ad loc.  
 The Christians  
 Refuge in evil  
 times; Prayer.

*Observ.* Behold here the *Christians Refuge and Remedy in Corrupt and Evil Times; Prayer.* This is the Refuge which *St. James* holdeth forth to them in their personall distresses: *Is any among you Afflicted, let him pray, Jam. 5. 13.* This was *Jobs* remedy, when his friends proved *miserable comforters* unto him, instead of pitying, *scorning* of him, and so adding to his *Affliction*; Then (saith he) *mine eyes poured out teares unto God, Job 16. 20.* And the like did *David* in the like cases, as himself tells us, *Psal. 18. 6. In my distresse I called upon the Lord.* A proper *Remedy* in such cases. So much we may learn from the *Title* of that *102<sup>d</sup>. Psalm*, which is stiled, *A Prayer of the Afflicted, when he is overwhelmed, and poureth out his complaint before the Lord*]. And as in *Personal and Private*, so also in *Common and Generall Calamities*. When it goeth ill with the *Publick*: when things are out of order, threatening ruine and destruction to *Church or State*; now it is a time for particular persons to betake themselves to their *knees*, to their *Prayers*.

Applic.

*Applic.* Which, let it be taken notice of by all that hear it. Amongst whom I question not but there are some, and many who will be ready enough to do what *David* doth in the former part of this *Psalme*; to complain of the *Evill of the Times* they live in: that things are still out of *Order*; that it is ill with the *State*, and worse with the *Church*. But in the mean time, where are your *Prayers* for the Reformation of what is amisse? Thus *man* heareth of you, but *God* heareth not from you. *Man* heareth of your *Discontents*, but *God* heareth not of your *Supplications*. Thus it is; but thus it should not be: neither let it be so with us. If we follow *David* in the one; see that we also imitate him in the other: not spending our breath in bootlesse complaints about what it is not in our power to redresse, have we recourse to heaven for *Reformation*, seeking it by *Prayer*: So doth *David* here. But I shall not dwell upon this *General*.

*Applic.*  
In evill times  
turn Com-  
plain's into  
Supplications.

Come we to a more particular handling of the words. Wherein we may take notice of three things. For

Three Particulars.

whom; For what; and From whence.  
 1. For whom the Psalmist here prayeth, *Israel*. 2. What he prayeth for, the *Salvation* of *Israel*, [ *O that the Salvation of Israel were come!* ] 3. From whence he desireth and looketh for that saluation, Out of *Sion*, [ *O that the Salvation of Israel were come out of Sion!* ] These are the Particulars which I shall deal with in their Order, beginning with the first: For whom it is that *David* here putteth up this Request.

1. Partic.  
 What meant  
 by *Israel*.

*Israel*]. What we are hereby to understand, I presume I shall not need to tell you. *Israel*, it was first a proper name given to the Patriarch *Jacob*; who was called so for his strength in wrestling and prevailing with God, (as you may see it, *Gen. 32.28.*) From him it was transferred to all his posterity, the people of the *Jewes*, of whom consisted the visible Church till the coming of Christ: And from them to the whole *Catholick Church* made up of believing *Jewes* and *Gentiles*; which making up one *mystical Body*, and being the seed of *Jacob* according to the Spirit are called by the name

of *Israel*. And for this *Israel* it is that the Psalmist here putteth up this Supplication; the *Church* of God, which was then among the *Jewes*. This it was whose state and condition he was here so affected with; not so much his *own particular*, (which was at that time sad enough; *Saul* looking upon him with an envious and evil eye, and seeking his life, which through his malice was continually in danger) as the *generall state of the Church*. This it was that lay so sadly upon *Dauids spirit*, that made him to breath forth this affectionate groan, *O that the Salvation of Israel were come!*

See what it is that should lye nearest the heart of every true *Israelite*; the *state and condition of the Church of God*. This it is which Gods people are to be affected with, more then with their own private concernments. So were the *Jewes* in *Babylon*. However they were touched, and that deeply, with the sense of their own grievances, yet the common state and condition of the *Church* was most grievous to them. So we may hear them most pathetically

*Observ.*

The state of the *Church* is that which should lie nearest the heart of every true *Israelite*.

*Quod Israel em liberari cupit, hinc cognoscimus non tam privatim de se cogitasse, quam de communi Ecclesie salute fuisse sollicitum.* Calvin. ad loc.

B 4

expres-

expressing it in that 137. Psalm, vers. 5, 6. *If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem before my chief joy].* This it was which lay nearest their hearts; the common condition of the Church. This was now *the head* of their sorrow, to see that lying under so sad a desolation; *sitting down by the Rivers of Babylon, we wept* (say they) *when we remembred Sion*, vers. 1. And this they professe should be to them *the head of their joy*, (as the Original there hath it) to see that restored again. Such was their affection to the common cause of the Church and Religion of God, that they preferred it before their own particular interests. The like did the *wife of Phineas*, who was more affected with the Case of Israel, and of the *Ark*, then either with the losse of her nearest Relations, the death of her *Father in law*, and her *husband*, or yet with the birth of a *son*: when she heard of both these, *She said, The glory is departed from Israel, for the Ark*  
of

ראש  
שמחת  
v. 6.

of God is taken, 1 Sam. 4. last. And the like we read of *Uriah*, whom when *David* would have perswaded to go home to his house to eat and to drink, and to solace himself with his Wife, he returns him this Answer, *The Ark, and Israel, and Judah abide in Tents, &c. and shall I then go into my house, to eat and to drink, and to lye with my Wife?* 2 Sam. 11. 11. Thus did he prefer the publick before his own private. The like did *Nehemiah*, as we may read it, *Nehem. 2.3.* And the like spirit there should be in all those who professe themselves *Israelites*.

*Applic.* But, alas! how far otherwise is it with many? I fear I may say with many amongst our selves. So it is, generally men are all for themselves. *There be many that say, Who will shew us any good?* Psa. 4. 6. So long as it goeth well with them in their own private, what care they what becommeth of the publick. At the present it is sad enough with the Church of God, as elsewhere, so in this and the neighbouring Nations: But how few are there that lay this to heart as they ought

*Applic.*

Use 1.

Reprehension  
to such as are  
all for their  
own private,  
not regarding  
the Publick.  
*Dum Proprius  
dolor unum-  
quemq; occupat.  
serè negligitur  
publica fratrum  
salus.* Calvin.  
in Text.

ought to do? As for their own particulars, they are sensible enough of what ever pressures lye upon them. But in the mean time the publick case of the Church, and of the Religion of God, that is little regarded by them. Now what is this, but as if a Passenger at Sea, being in a stresse, should take care onely of his Cabbin, in the mean time not regarding the Ship wherein he is imbarqued?

Use 2.

Exhort.

Let the Members of the Church sympathize with it.

Use 2. Let it be otherwise with us; us (I say) who professe our selves members of this *mysticall Body*, the Church; that we may approve our selves such indeed, *living members* of that Body, see that we *sympathize* with it; and that so as we prefer the publick condition thereof before our own private. So did David here; When he saw *Israel* in such a condition, he spends his sighes and his prayers upon that, *O that the salvation of Israel were come! Non dicit, Quis dabit mihi salutem*, (saith *Musculus* upon it), He doth not say, *Who will give safely unto me? Sed quis dabit Israeli? but, Who will give salvaation to Israel?* Thus

Muscul. ad loc.



Thus was he more thoughtful of the publick, then of his own private. And let the like spirit be in every of us who are before the Lord this day. We are here met together to joyn with other of the Churches in this Nation in seeking the face of God. Now herein let us all be mindful of *Israel*, of the Church of God. Let that be written upon all our hearts, Even as the *names of the Tribes* were upon the *Breast-plate* of the *High Priest* when he came to stand before the Lord : Even so let the name of *Israel* be written upon every of our hearts, who this day, as *spiritual Priests*, draw nigh unto God to present our prayers and supplications unto him. Be we all of us intimately affected with the state and condition of the *Church* of God; pitying it, and praying for it. This is a duty which the publick necessity calls for at our hands: And therefore withhold it not. Thereby shewing our selves to be, what all Christians ought to be, *Publick spirited*. Such was the *man after Gods own heart* here: In an evill time (however himself was as much concerned as any other in his own particular,

Private Christians should have Publick spirits.

ricular, yet) he is most thoughtful for the *publick*, for *Israel*; for which he here sigheth forth this affectionate wish, *O that!*

2. *Partic.*  
What desired  
for *Israel*.

And what is it that he is so desirous of in *Israels* behalf? That is the second Particular, which we have in that word, *Salvation*. [*O that the salvation of Israel were come!*

Salvation two-  
fold.

*Salvation*] *Jeshugnath*. But what *Salvation*? For Answer, I may mind you of a two-fold *Salvation* spoken of in Scripture. A *Temporal*, a *Spiritual* *Salvation*. *Temporal*; deliverance from temporall evils, whether felt or feared, present or imminent; with outward safety and prosperity. This in phrase of Scripture is often called by the name of *salvation*, as *Exod. 14. 13. Stand still* (saith *Moses*) *and behold the Lords salvation!* his deliverance. Thus say the people speaking of *Fonathan*, *1 Sam. 14. 45. Shall Fonathan dye who hath wrought so great salvation in Israel?* this great victory. And in this sense *David* saith of his *salvation*, that it did not grow, *2 Sam. 23. 5.* meaning the outward felicity and prosperity of his House and Kingdome.

1.  
*Temporal.*

dome. This is *Temporall* *salvation*.

Besides which there is a *Spiritual* *Salvation*; deliverance from *spiritual* *evils* and *Enemies*; from *Sin*, *Satan*, *Hell*, *Death*; which being begun here, shall be perfected hereafter; begun upon earth, shall be perfected in heaven. Of this *Salvation* speaketh our Saviour to *Zaccheus*, *Luk. 19. 9.* *This day is salvation come unto thine house:* *spiritual* *salvation*, which was begun in his *Conversion*, and was to be perfected in his *Glorification*. Of which *Salvation* *Christ* is the *meritorious* and *procuring* cause, and therefore called *the salvation of the Lord*. [*Mine eyes have seen thy Salvation*] (saith *Simeon* speaking of *Christ*, (whom he had in his *Armes*, *Luk. 2. 30.*) who is the *Author of Eternal Salvation* to all that obey him, (as the *Apostle* describeth him, *Heb. 5. 9.*)

Here is a twofold *Salvation*. Now of which of these shall we understand the *Psalmist* here to speak? About this *Expositors* are not unanimous. Some understanding it of the former, a *Temporal* *Salvation*. Others of the latter,

Both comprehended in the Text.

latter, a *Spiritual* Salvation. And some there are who put them both together. And with them I shall choose to go along: understanding hereby both a *Temporal* and *Spiritual* Salvation. Both these it is conceived the Patriarch *Jacob* had an eye at in that passage of his, *Gen. 49. 18.* where giving his Sonnes his last *Benediction*, he breaketh forth into this abrupt and pathetical ejaculation, *I have waited for thy salvation, O Lord*], meaning both his *Temporall* and *Spirituell* Salvation, both which he desireth for his posterity. And in a like sense I understand the Psalmist here in the Text; *O that the Salvation of Israel were come!* meaning both the *Temporal* and *Spiritual* Salvation. Both these doth he here earnestly desire and wish for *Israel*.

*Observ.*  
Both to be desired for the Church; of God.

I.

*Temporall* Salvation a desirable blessing for the Church.

And both these ought all true *Israelites* with like earnestnesse to desire for the Church of God; the *Salvation* thereof both *Temporall*, and *Spirituell*: Upon these two I shall insist severally. Beginning with the former.

*Temporall Salvation.* This, questionlesse, *David* here hath an eye at, Taking notice how it was with the out-ward

ward state of *Israel*; how all things were out of order, and tending to Confusion and desolation, he laying this sadly to heart, breaks forth into this Appreciation; *O that the Salvation of Israel were come!* wishing some speedy remedy for those destructive evils; that both *Church* and *State* might be put into a quiet and settled condition, enjoying both tranquillity and prosperity. Such a *Salvation* it is that he (if he were the Penman of that Psalm, as it is most probable he was) elsewhere speaketh of, *Psal.* 85. making suit for it, verse 7. *Shew us thy mercy, O Lord, and grant us thy salvation:*] and making promise of it, verse 9. *Surely his salvation is nigh them that fear him.*] What salvation? why even *Temporal* salvation; deliverance from those long continued evils under which the Church then groaned, of which he complaineth, vers, 4, 5. with the settlement of a happy and blessed peace, attended with outward prosperity: So the 9. and 10. verses explain it. [*That Glory may dwell in our Land. Mercy and truth are met (or shall meet) together; Righteousnesse and peace have kissed each other.*] All  
which

which are expressions of happy and flourishing times; a settled felicity founded upon righteousness and mercy, by which Kingdoms are established. And such a *salvation* it is that he here wisheth for *Israel*. And the like are all true Israelites to do for the Church; earnestly to desire her temporal salvation; her deliverance from outward troubles. This is the request which *David* elsewhere putteth up for *Israel*, *Psal. 60. 2.* where bemoaning the sad state and condition of it, as under the Reign of King *Saul*, so sometime after his death, during those Civil Commotions, under which the Land trembled and was broken, he beggeth healing for it. *Heal the Breaches thereof, for it shaketh*]. And with a like Request he closeth up his 25<sup>th</sup>. Psalm; where having begged deliverance for himself in his own particular, he doth the like for the Church in general: *Redeem Israel, O God, out of all his troubles*]. A pattern for Christians, teaching them in their prayers, not only to be mindful of themselves, and of their own private condition, but also of the Publick, of the Church, seeking  
the

the peace and welfare of it. So doth David again in that 51. Psalm, first praying for himself, for *Remission of sins*, and *Sanctification*, then he remembreth the Church, bestowing a Prayer upon it, verse 18. *Do good in thy good pleasure unto Sion, build thou the walls of Ferusalem,*] that is, save, protect, defend, maintain and prosper thy Church; bringing it into, and keeping it in a peaceable and flourishing state and condition. And what himself there doth, elsewhere he exciteth others to do the like, *Psal. 122. 6, 7. Pray for the Peace of Ferusalem, &c. Peace be within thy walls, and prosperity within thy palaces*]. This are all Gods Saints earnestly to desire for his Church.

And great Reason they should do so. For which I shall not need to look far. That *Psalm* last named, in 2. or 3. verses of it, will furnish us with as many Arguments or Motives serving to presse and inforce this duty. Gods people are to seek the peace of *Ferusalem*, the temporal salvation of *Israel*. This they are to do, first, *for their own sakes*; secondly, *for their Brethrens sake*; and thirdly, *for Religions sake*.

Reason.

Ths Gods people are to desire.

C

I. For

I.  
For their own  
sake.

1. *For their own sake.* In so doing they themselves shall be gainers. [*Pray for the peace of Jerusalem, they shall prosper that love thee, verse 6.*] Christians in seeking the Churches prosperity, they seek their own welfare, having each an adventure in that Bottom. And upon that account they are to be desirous of it. Upon this ground the Prophet *Jeremy* willeth the *Jewes* in their Captivity to seek the peace of *Babylon*, *Jer. 29.7.* *Seek the peace of the City, whither I have caused you to be carried away captive, and pray unto the Lord for it: For in the peace thereof ye shall have peace.*] And upon this ground Christians should much more seek the peace and welfare of *Jerusalem*, of the Church. In the peace thereof they shall have peace: they shall have a share in the blessings of it. They shall be no losers by their well-wishes to it.

2.  
For their Bre-  
threns sake.

2. *For their Brethrens sake.* [*For my Brethren and Companions sake I will now say, Peace be within thee, verse 8.*] Christians, they are *Brethren and Companions* (as *St. John* stileth himself, *Rev. 1. 9.*) *Brethren*, having one and the same *Father*,



ther, God: one and the same Mother, the Church, that Jerusalem which is from above, which is the Mother of us all: (as the Apostle describeth her, Gal. 4. 26.) And Companions, partners in Grace here, and Glory hereafter. Now being thus nearly related, they should have a regard each to other: Each one seeking the peace and welfare of the Church, that so all those who professe the same faith with themselves may have a share in it.

Thirdly, *For Religions sake.* [ *Be-  
cause of the house of the Lord our God I  
will seek thy peace,* vers. 9. ] David knew  
that if it went not well with *Jerusa-  
lem*, it could not go well with the *Tem-  
ple*, and with the worship of God there-  
in. If it go ill with the *Church* in out-  
ward respects, that that be troubled,  
and disquieted, it cannot go well with  
the *Religion* of God, which is there  
held forth. *Religion* is to the Church, as  
rich lading to the Ship: If the one mis-  
carry, the other is in danger. In these  
regards then, and upon these accounts,  
(besides many other which might be  
named) it lyeth all Gods people in hand  
to desire and seek the *peace of Jerusa-  
lem*.

3.  
For Religions  
sake.

lem, the *Salvation of Israel*; the outward welfare and happinesse of the Church.

*Applic.*

*Exhort.*

To seek the Temporal salvation of the Church.

Not deligning the ruine and destruction of it.

*Applic.* And this let all of us be Exhorted and excited to do; to seek the *Salvation of Israel*; the peace and welfare of the Church.

Not the *Ruine and Destruction* of it. So did the *Edomites* of old; who said of *Ferusalem*, *Rase it, Rase it, even to the foundations thereof*, Psal. 137. 7. And such *Edomites* there are to be found at this day, who bear like ill-will to the true Church of God, desiring and desigining the ruine of it. Of which rank would to God there were none to be found among our selves. Which if there be, let them know, how closely soever they may carry it, how cunningly soever they may dissemble this Enmity, God will in his time find them out; he will *Remember* them. *Remember, O Lord, the children of Edom in the day of Ferusalem; who said, Rase it, Rase it*]. This was the Churches *Prayer*; and not more a prayer then a *Prophecie*: shewing not onely what they would have God to do, but what they were assured he would do. Those *Edomites*

mites who in the day of *Ferusalem's* calamity joyned hands with the *Babylonians*, endeavouring the utter ruine and desolation of it; in the hopes whereof they rejoyced and triumphed, when they beheld what was done to it, (as the Prophet *Obadiah* chargeth it upon them, *Obad.* verse 11, 13.) the Lord who saw it would not forget it: He would *Remember* it, and them. And so will he do to all the Enemies of his Church; be they open, or secret: Take we heed there be none amongst us found in that number. Such as desire and design the ruine of the Church.

Or yet any wayes procure or promote the trouble of it. A thing which Gods own people may be accessory to, and sometimes are; by making, or maintaining breaches in the walls of *Ferusalem*; raising or fomenting divisions in the Church; which are as so many leakes in the sides of this *Ark*, threatening the sinking of it: And all wicked and ungodly persons are *principals* in: They are the *Achans* and *Ahabs*, the *Troublers of Israel*: They are they who by their wrath-provoking abominations do, as it were, presse and overcharge it, nay,

Nor yet procuring the trouble and disquietment of it.

Whether as Accessories, which Gods own people may be.

Or Principals; which wicked men are.

overcharge God himself. So he complains against *Israel*, Amos 2. 11, 13. *Behold, I am pressed under you as a Cart is pressed, that is full of sheaves*. Their sins were as a burden to him; wearying him with the bearing of them (as elsewhere he complains, *Is. 1. 14.*) Such a burden are the sins of wicked and ungodly persons, pressing God himself; as it were cracking and breaking the axletree of his Patience; so drawing down wrath and vengeance upon the places where they live. In this way had *Saul* brought wrath upon *Israel*; the evils which in his time lay upon it being the fruits of his Rebellions. Every of us take heed of being in any of these wayes either *Principals* or *Accessories* in *procuring* or *promoting Israels Calamity*.

But seeking the  
peace and wel-  
fare of it.

But do what we may for the *salvation* of it; for restoring and continuing the peace, welfare and happinesse of the Church. This do we (what in us lyeth) for the whole Church: In particular, for that part of it wherein we live, and whereof we professe our selves members. I mean the *Church of England*. *David* being a member of *Israel*, he earnestly wisheth the salvation of

of it, [ *O that the salvation of Israel were come!* ]. And let us say the like for *England*, it being the Land of our Nativity, [ *O that the salvation of England might come!* ] *O that Englands Breaches might be healed!* *O that England might be delivered out of all her troubles, and restored to a quiet, peaceable and flourishing state!* so as the Lords people therein might come to sit under their vines and fig-trees, enjoying the Gospel of Peace, and the peace of the Gospel, with such other mercies and blessings as may make their outward condition comfortable to them. This let all of us *desire*.

Specially in  
the Land of  
our Nativity.

And desiring it, do what we may for the *procuring* and *obtaining* of it. Not thinking any thing too dear in this way; No, though it were our lives. It was *Jonas* his offer to the Seamen with him, being in a stresse; *Take me up, (saith he) and cast me forth into the Sea, so shall the Sea be calm,* Jon. I. 12. And such a spirit should there be in every of the Lords people in reference to the Church. So dear should the publick peace and welfare be unto them, as that they should not be unwilling to be of-

Not thinking  
any thing too  
dear to pur-  
chase it.

fered up (if God shall call them thereunto) to have their bloods poured forth as a drink-offering upon the Sacrifice and service of the Churches peace.

All sacrificing  
their sins.

In the mean time all of us *sacrifice our sins*. Cast them over-board. Like as the Passengers in *Paul's Voyage* (*Act. 27. 38.*) dealt by their Lading for the lightning and saving of the Ship: So deal we by our *sins*. They are they which threaten the sinking of the Nation; and therefore cast we them over-board, disburdening it and our selves of them by serious and unfeigned Repentance and Reformation. Thus, *put we away the Evil of our doings from before the eyes of our God*, as the Lord requires his people to do, *Isai. 1. 16.*

Pegging it  
from God.

Which having done, then (as it there followeth) *Come we and reason with him* about this great work, *Israels, Englands salvation*: humbly and earnestly begging it from him, that he would *look down from heaven, and visit this vine which his own right hand hath planted*, putting forth and manifesting his power, wisdom, mercy and goodnesse in bringing light out of our Darknesse, order out of our Confusions, causing joy and

and comfort to arise unto his people out of the midst of their past and present sorrowes and sufferings; giving unto his Church and people in this and the neighbour Nations *Beauty for ashes, the oyl of joy for mourning, and the garments of gladnesse for the spirit of heaviness*; (all which he promiseth to the mourners in Sion, *Isai. 61. 3.*)

And in order thereunto, as the most proper and likely means for the effecting hereof, beg we a blessing upon the Counsels of that *Honourable Assembly* lately by the general suffrage of the people in these three Nations convened for this very end, that they might be under God the *Saviours of this our Israel*, his Instruments in healing the Breaches thereof, and establishing these Nations upon the sure foundations of *Truth, Righteousnesse and Peace*. To this end were they called together. Now that they may be usefull and serviceable in this way, and fulfill the end of their calling, let them not want the help of our prayers. This is the service which some of them have required at our hands this day. And being now met about it, let us (in the Name and fear of  
God)

A Blessing to be begged upon Parliamentary Counsels.

God) be serious in it; Taking notice of the great need they have hereof; And that, as in regard of that sad *breach* which Providence hath already made upon them, which calleth aloud for prayers for the healing of it, so also of those many great and important transactions which are to passe under their hands, being of such high concernment, as that the welfare or woe of these three Nations (if not of the whole Church) is wrapped up in them, and depends upon them. In this regard be we serious and earnest with God on their behalf, begging from him that he would first fit and prepare them for this service; and that, as by setting their hearts right, making them *men after his own heart*, (such as *David* was) men of upright sincere and publick spirits, such as may not seek themselves, their own things, (driving on their own private designs and interests) but the things which are *Gods* and his *Peoples*; his *Glory*, and their *Peace* and *Happinesse*; so also by furnishing them with such other qualifications as are requisite for such a service; causing his *Spirit*, the Spirit of *Wisdom* and *Counsel*, of *Zeal* and *Courage* to rest upon



upon them. And then that he would give a blessing to their Counsels and Endeavours, making them successfull, so as they may not be nipped in the bud, or blasted in the blossome (as heretofore too often they have been), but may be kindly ripened, and brought to full maturity, so as we, and all the people of God in these Nations may taste the fruit thereof, and have cause to blesse the God of heaven with them, and for them, for the blessings reached forth unto us through their hands; that so our eyes (if it be the Will of God) may yet see the *Salvation* of this our *Israel*, the *Temporal Salvation* of it: which is the first thing that the Psalmist in the Text is so desirous of, [*O that the Salvation of Israel were come!*]

But this is not all. There is another *Salvation* of a higher nature, a *spiritual* *Salvation*. And this we may well conceive *David* here to have an eye at. Taking notice of the *Spiritual*, as well as the *Temporal* condition of that Kingdome; how little *Piety* as well as *Integrity* there was to be found among the generality of that people; how they were generally all corrupted and debauched,

2.  
Spiritual Sal-  
vation.

ched, how little or no power of Religion and Godlinesse there was to be found among them, he desireth this *Salvation* for them, that they might be saved as well from their *sins*, as from their *miseries*.

*observ.*

A blessing to be wished by all Gods people for their Brethren.

And the like are all Gods people to wish and seek, as for themselves, so for their *Brethren*; as their *Temporal*, so their *Spiritual salvation*; the *salvation of their soules*. This was *Pauls* desire for his Brethren, his Countrey men the *Jewes. Brethren*, (saith he to his *Romans*, Chap. 10. vers. 1.) *my hearts desire and prayer to God for Israel is, that they may be saved*]. This was his desire for them, and his earnest desire. Inso-much, that elsewhere (in the Chapter foregoing, chap. 9. vers. 3.) he professeth, that for their sakes he could even have wished himself *accursed from Christ*]. So earnestly desirous was he of the salvation of that people, the people of the *Jewes*, that he preferred their general before his own particular salvation. And this it is which Christians should above all other things desire for their Brethren: Their *Spiritual and eternal salvation*; that they may be freed  
and

and delivered from that *captivity of Sin and Satan*; under which all men by nature are.

*Reas.* And great Reason this should be desired for them in the first place; in as much as of all *Captivities* there is none like this. *No Captivity like spiritual Captivity*: No bondage like the bondage of *sin and Satan*. Those were hard and cruel bondages wherein the people of *Israel* were first in *Egypt*, then in *Babylon*. And they are no lesser which *Christians* are in under those *Turkish Infidels*. But, alas! what are any of these compared with this, being captived under *sin and Satan*? In those *Captivities* men may be *slaves*, and yet *free*. Where the *Spirit of the Lord* is, there is *liberty* (saith the *Apostle*, 2 *Cor.* 3. 17). Whilest their *Bodies* are intralld, their *Spirits* may be free. But in this *spiritual Captivity* there is nothing but *slavery*; perfect *slavery*: the whole man both *Soul and Body* being under the power and command of those hard task-masters, *Sin and Satan*; from whom they can expect no other wages for the service they do them, but *Hell* and

*Reason I.*  
Of all *Captivities* none like *spiritual Captivity*.

and Death. No Captivity like spiritual Captivity.

2.  
No salvation  
like spiritual  
Salvation.

On the other hand, *No salvation like spiritual salvation.* This is the *great salvation*: So called by the Apostle, (as our Translation renders it) *Heb. 2. 3. How shall we escape if we neglect so great salvation?* ] *ἡλικαύτης σωτηρίας*; such a salvation as is rendered to us in and by the Gospel; which in comparison of all other deliverances may well be called the *great salvation*. Other salvations are onely the salvation of the outward man, the *Body* or *estate*, or the like; but this of the *Soul*. *Receiving the end of your faith, even the salvation of your soules,* 1 Pet. 1. 9. Those are temporal, this an *Eternal Salvation*, (as the Apostle calleth it) *Heb. 5. 9.* Great Reason this Salvation should be desired above all other salvations.

*Applic.*  
*Exhort.*  
All to seek this  
salvation for  
those they wish  
well unto.

*Applic.* And so let it be by every of us. Do we wish well to others, seek this salvation for them; their *spiritual Salvation*. This let *Parents* seek for their *Children*, *Husbands* for their *Wives*, *Friends* for their *friends*; and this let all *Christians* seek for their *Brethren*.

And

And in special this let publick Persons  
(*Magistrates* and *Ministers*) seek for  
those committed to their charge, seek  
first their spiritual salvation. Being  
afraid of any wayes hindering it; of  
hindering the salvation of any one. A  
thing which men may be many wayes  
guilty of, and accessory to; as, *viz.* by  
giving offence through their scandalous  
lives, or evil examples; or by the abuse  
of their Christian liberty; or by pro-  
voking others unto sin; or encouraging  
them in it; not hindring according  
to ability, or nor punishing according  
to Authority; but conniving at it,  
which is interpretatively a consenting  
to it. In these and many the like waies  
men may be back friends, hinderers of  
the salvation of others. This let all of  
us take heed of.

*Vides hic ex-  
emplum pii ac  
fidelis Regis.  
Muscul. ad loc.*

Taking heed  
of hindering  
it.

On the other hand promoting it in  
what we may; praying for it, and fur-  
thering it by all holy endeavours, onely  
keeping within our own sphear. This  
do we for particular persons.

Praying for it,  
and Promoting  
it by all holy  
endeavours.

And this do we for *Kingdomes* and  
*Nations*. Such places; as yet sit in dark-  
nesse, and in the shadow of death, (of  
which kind there are many in the world

This salvation  
to be sought  
for the Nati-  
ons which yet  
sit in dark-  
nesse.

at this day) for them let our desire be, that this salvation may come unto them; that the Gospel of Christ may be preached unto them, and his Scepter set up in the midst amongst them; that so *salvation may come to their houses.*

For the Indians.

Among other, this desire we for those poor *Indians*, the Native Inhabitants of that other world; whose case, as it hath been already recommended to most parts of this Nation, so I presume it will ere long be to you. Which if it be, let me now, in way of preparation thereunto, desire you, that by your free and liberal contributions to so pious a work, you may manifest that you are earnestly desirous that this salvation may come unto them.

Specially for the Jewes.

And what we do for them and all others in a like condition, do we it in a special manner for *Israel*, *Israel according to the flesh*, that ancient people of God, the people of the *Jewes*; which have now for so long a time been held under a double *Captivity*, both *Corporal* and *Spiritual*. Beg we this for them, that this salvation may come unto them. *O that the Salvation of Israel were come!* (saith the Psalmist): And  
in

in this let every of us Eccho back to him, saying, *O that the salvation of Israel were come!* Certainly this salvation shall come unto them: So much the *Prophets* of God have long since clearly foretold, *Isai. 11. 12. Zach. 12. 10, &c.* And the *Apostle* after them most expressly, (to whom I conceive this mystery was more clearly revealed, then to any of the *Prophets*) *Rom. 11. 25, 26.* where forbidding the *Gentiles* to insult over the *Jewes* in regard of their present condition, he giveth them to take notice, that that spirituall blindness which is happened unto them, it is but for a time [*For I would not, Brethren, that ye should be ignorant of this mysterie, &c. that blindness in particular is happened unto Israel until the fulnesse of the Gentiles be come in; and so all Israel shall be saved*]. Mark it: So it is, that *Blindnesse* (or *Hardnesse*, (for the word *παρωσις* signifieth both) a spiritual obduracy, hardnesse of heart) is happened in part unto *Israel*, viz. to the greatest part of them, who have rejected *Jesus Christ*, and that salvation which hath been held forth and tendered to them in and by the *Gospel*. And under this

This Salvation shall come unto them.

D

blind:

blindnesse they yet lye unto this day. But so they shall not ever do. This darknesse is but for a time, untill the *fulnesse of the Gentiles be come in*: till a great number of them be converted and brought into the Church of God, professing and imbracing the Christian Faith: which being done, then *all Israel shall be saved*. The body of that people, the people of the Jewes in general, shall be again brought into the way of salvation, and re-established into the Church. Thus it shall be: There shall be such a general conversion of that Nation. A work, however very improbable unto man, yet not impossible unto God. Though man cannot tell in what way it should be done, yet *God is able to graft them in again* (as the Apostle there setteth it forth, verse 23). This he can do; and this in his time he will do: which believing, let us earnestly seek it in their behalf; saying with the Psalmist, *O that the Salvation of Israel were come!* which (as *Luther* taketh notice writing upon it) the *Fathers* many of them understand of this general Calling and Conversion of the *Jews* towards the end of the world: which

David

Which Christians believing are to seek for them.

*Hoc video ab illustribus Patribus intelligi super Judaeos in finem convertendos. Luther. ad loc.*



David by his Prophetical eye foreseeing, breaketh forth into this passionate obtestation. And let all of us in this sense joyn with him, earnestly desiring, and begging this mercy on their behalf.

Wherein we shall do no more for them, then heretofore they have done for us. The Church of the *Jewes*, while that was in grace and favour with God, pitied the state and condition of us *Gentiles*, desiring our Conversion. So that place is commonly (and I think properly) expounded, *Cant. 8. 8. We have a little Sister, and she hath no breasts; what shall we do for our Sister?* ] Such was the tender affection and respect that the *Jewes* (as many of them as understood the Mystery of the *Gentiles Conversion*, which questionlesse many of them did, it being a thing so clearly and frequently held forth by the Prophets) bare unto them, that they pitied their present condition, in regard of the want of the means of grace, the *Ordinances* of God; which are as the *Breasts*, wherewith the Church as a tender Mother nourisheth her children; those *Breasts of Consolation*, (as they are cal-

The Jews having heretofore done the like for them.

led, *Isai. 66. 11.*) from whence poor hungry soules might suck and be *satisfied*, and as *new-born babes* might suck the *sincere milk of the Word* (as *St. Peter* hath it, *1 Pet. 2. 2.*). These *Breasts* the *Gentiles* then wanted; *Salvation being then of the Jewes*, (as our Saviour tells the woman of *Samaria*, *Joh. 4. 22.*) in an ordinary way not to be found, save onely in that Church. And in this respect the Godly part among them pitied the condition of the *Gentiles*; wishing that they might do any thing for them to make them partakers of the same grace with themselves. *What shall we do for our Sister?* This have they done for us. Now, by way of a religious retribution, do we the like for them. Taking notice of their sad condition, under which for so long a time they have lyen, pity them, and do what in us lyeth, that salvation may come unto them.

Christians  
praying for the  
Jews Conversion,  
must take heed  
of hindering  
it. Which is done  
by Scandalous  
Lives, and Un-  
charitable di-  
visions.

This pray we for. And praying for it, take heed of *hindering* it. Which is done, (as by other wayes and means so) by *scandalous example*, and *uncharitable Divisions*. Surely by these two this great work of the Conversion of the

the

the *Fewes* hath been, and is not a little retarded and hindered. The *scandalous Lives* of Christians. When they do (as he said) *Gentes agere sub nomine Christi*; under the names of *Christians* live like *Heathens*. And *uncharitable Divisions*; when those who professe themselves the Disciples of Christ, and pretend to his Religion, run *division* upon it, breaking themselves into parties and factions, being divided and severed both in *Judgment* and *Affection*. Surely these have been, and at this day are no small stumbling blocks in the *Fewes* way?

And being so, let every of us do what in us lyeth to remove them, and to prepare the way for them. This is that which the Lord maketh *Proclamation* about, *Isai. 57. 14. Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people*]. And this let us give ear unto. Desiring the Conversion of the *Fewes*, take we away the *stumbling-blocks*, what ever might retard or hinder this work; and prepare the way for them, casting up, (as it were) *making causes* for them; endeavouring by all wayes to promote,

Stumbling-blocks to be removed, and the way to be prepared for them.

The Jews to  
be provoked  
by Christians.  
Not to Jealousie and  
Wrath.

But to a holy  
Emulation.

and further this blessed work. To that end *Provoking* them. *Provoking* them, not to *Jealousie* and *Anger*. This the *Gentiles* have already done, as the *Apostle* expounds that of *Moses*, *Rom. 10. 19. Moses saith, (or the Lord by Moses) I will provoke you to jealousy by them that are no people; and by a foolish Nation I will anger you*]. This hath been already done by the *Gentiles*, whom God hath made victorious over the *Jewes*, delivering both their *Kingdome* and *Covenant* into their hands. Of this *Provocation* there hath been enough. Now provoke we them to a holy *emulation*. This was *Paul's* design upon them, as he tells his *Romans*, *Rom. 11. 14. If by any means I may provoke to Emulation them which are my flesh, and might save some of them*]: meaning his *Countrymen* the *Jewes*. And let this be the joynt design of all *Christians*; not to provoke that people to wrath any more, by persecuting of them, reviling them, insulting over them, which (as *Luther* taketh notice of it, writing upon the *Text*) is most uncharitable, and unchristian;

Dammabilis est furor quorundam  
Christianorum (si Christianos oportet  
appellare) qui se in hoc arbitran-  
tur obsequium Deo prestare, si Ju-  
daeos odiosissime persecuntur, &c.  
Luther: ad loc.

istian; but by all holy wayes and means to provoke them to a *Religious Emulation*, that by coming in, and imbracing the Gospel of Christ, they may be made partakers of the same salvation with themselves. To which end, seeking by all sweet and gentle wayes to draw them, let them go before them in an exemplary Conversation, being unto them patterns of true *Piety* and *Charity*, causing their *light so to shine forth before them, that they seeing their good works*, (their Lives answering to their Profession) may glorifie their Father which is in Heaven. And thus I have done with the second Particular in the Text, the *Quid*, What it is that David here wisheth for Israel; viz. *Salvation*; Temporal and Spiritual: *O that the Salvation of Israel were come!*

Being to them  
Patterns of  
Piety and  
Charity.

Come we now to the third and last; *3. Partic.* the *Unde*, from whence it is that David desireth and expecteth this Salvation. And that is, from *Sion*, [*O that the salvation of Israel were come out of Sion!*

From whence  
David looketh  
for the Salva-  
tion of Israel.

*Sion*] What it was I presume I shall not need to tell you: A Mountain in *Ferusalem*, upon which David being

come to the Kingdome, first built his own *Royal Palace*, (from whence it is called *the City of David*, 2 Sam. 5. 7, 9.) and where afterwards he erected a *Tabernacle for the Ark*, placing and fixing it there, (as we may read in the Chapter following, Chap. 6. verse 12, 17.); and upon part whereof afterwards *Solomon* built the *Temple*, 2 Chron. 3. 1. whereupon it was called, *the Mountain of the Lords house*, Isai. 2. 2. and *the Holy Mountain*, Isai. 11. 9. This was *Mount Sion*.

Quest.  
How David  
here maketh  
mention of  
Sion?

Q. But here a Question ariseth. How cometh *David* here to make mention of this Mountain? which was not of any such repute in *Sauls* time. Nay then, and sometime after, it was a Fort, a strong hold of the *Philistines*, who kept Garrison there, (as we may learn from that place forenamed, 2 Sam. 5. 7, 9.) So as *destruction* might sooner be expected to come to *Israel* from thence, then *Salvation*. How then is it that *David*, speaking here in this Psalm, (as it is conceived) of what happened in the time of King *Saul*, and was occasioned by his Government, should make any such mention of *Mount Sion*, as to look

look for the *Salvation of Israel* from thence?

*A.* To this I find a double Answer returned. Either *David* might write this by a *Spirit of Prophecy*, foreseeing and foretelling what should afterwards come to passe. Or else, however the *Occasion* of this Psalm was before, in the time of King *Saul*, yet the composing and penning of it might be afterwards.

*Ans.*

Thus saith (Mr. *Calvin*) *David* as he found leisure, for the benefit of Posterity, he committed divers things to writing, which had happened sometime before. And so he might do this. A probable Conjecture; which of the two he rather inclineth to.

*Scimus Davidem, ut posteris consuleret, per otium eterna memoria mandasse quae longo ante tempore accelerant. Calvin. Com. in loc.*

*Q.* But yet (whether so, or so) the Question runs on. How was it that *David* looketh for salvation from thence? what was there there, that might any waies draw his eyes thitherward, that might induce him to look for salvation from thence?

*Quest.*

Why Salvation out of *Sion*?

*A.* To this I shall return a threefold Answer; giving a threefold Ground or Reason hereof; each of which will be

*Ans.*

A Threefold Ground of this wish.

be useful to us. Let me crave your Attentions to go along with me.

**Ground 1.**

The Ark in Mount Sion a token of Gods presence there.

*Ille erat sacer locus unde promiserat Deus se exauditurum servorum suorum preces; Illud erat Domitium Arce foderis, quae Archa & Symbolum erat praesentiae Dei. Calvin. ad loc.*

*Quis dabit ex Sion salutare Israel? Quis nisi Deus, qui est in Sion. Hieronymus ad loc.*

**Observ.**

In evil Times look up to the place of Gods Habitation.

1. Here was the *Ark*; the *Ark of the Covenant*, and that being there, that was the *place of Gods special presence* (whereof the *Ark* was a token and symbol); whence it is that *Sion* is called, *Gods dwelling place*, Psal. 76. 2. And that was the place from whence God put forth his *Power*, and manifested his *Glory*, whence it is that the *Ark* is called his *Strength*, and his *Glory*, Psal. 78. 60. And that was the place from whence God heard and answered the prayers of his people, 1 *King*. 8. 29, 30, &c. And hereupon *David*, in looking for *Israels* salvation, directeth his eyes thitherward, to *Mount Sion*, the place of Gods habitation; wishing that *Israels* Salvation might come from thence, *viz.* from God himself who dwelt there. So the words following explain it. [*When the Lord bringeth back*] i. e. the Lord who dwelleth in *Sion*.

*Observ.* See here *whither the Lords people are to look in deplorable and desperate times, and cases*: *whither they are*



are to look for *Temporal Salvation*: viz. to the place of Gods Habitation; to the Throne of his Glory. Thither doth *David* look. [ *I will lift up mine eyes unto the hills, from whence cometh my help*, P<sup>sal.</sup> 121. 1. What hills? Why, Mount *Sion* and *Moriah*, where the Sanctuary was. Whence they are called *holy Mountains*, P<sup>sal.</sup> 77. 1. Or, unto the *Heavens* where God is; looking up to him who is as high above all *Creatures*; as the *Hills* are above the *Vallies*. So the next verse expounds it, [ *My help cometh from the Lord, which hath made heaven and earth*, verse 2. ] To him will *David* look, as in his own private distresses, so in *Publick Calamities*. And the like course are the *Lords* people to take in the like cases. *Look upwards*; look unto the *Hills*; to God in his holy Habitation; to God in the *Heavens*. There is now the place of Gods fixed presence (of which Mount *Sion* was a *Type*): And therefore thither are Gods people to look; to God in the *Heavens*. *Unto thee lift I up mine eyes, O thou that dwellest in the heavens*, (saith *David*) P<sup>sal.</sup> 123. 1. And wherefore doth he look up to him? why,

*Ad Sion's nomine, spem suam in Deo fixam esse testatur.* Calvin. *ibid.*

Mount *Sion* a *Type* of *Heaven*.

why, for *Temporal Salvation* for himself, and the publick. So the next verse explains it. *Behold, as the eyes of servants look unto the hand of their Masters, and as the eyes of a Maiden unto the hand of her Mistresse, so our eyes wait upon the Lord our God untill he have mercy upon us,* verse 2. untill he extricate and deliver us from these pressures, (of which he complains in the verses following, vers. 3, 4.) This are Gods people to do in evil times; when it goeth ill with themselves in particular, or with the *Church* in general, they are now to look up to God in the Heavens, to the place of his Habitation.

## Reason I.

The place of Gods Habitation a storehouse of Salvation.

R. And great Reason they should look up thither; There is *promptuarium salutis*, a *storehouse of salvation*. Such was Mount *Sion*, where the *Sanctuary* was. And thereupon *David* in that 20<sup>th</sup>. Psalm, (which he composed (as some conceive) that it might be as a publick form of prayer to be used by the people for himself their King), he directs them to seek for help for him from thence; *The Lord send thee help from the Sanctuary, and strengthen thee out of Sion,* verse 2. And such is the  
heavenly

*heavenly Sanctuary:* There is a store-house, a fountain, a well-spring of salvation. A fountain that can never be drawn dry. So can it not be said of *humane helps*, and *creature-succours*; They are all but *Pits, Cisterns, broken Cisterns*. Creature-succours  
Pits and  
Cisterns. God onely is a *fountain, a fountain of living waters*. So the Prophet *Feremy* describeth both him, and them in that known place, *Fer. 2. 13.* where the Lord complaining of the folly and ingratitude of the people of the *Fewes*, *My people* (saith he) *have committed two evils, they have forsaken me the fountain of living waters, and have hewed them out cisterns, broken cisterns that can hold no water*]: Such were their *Idols*, in which they trusted; and such were *Ashur* and *Egypt* their Confederates, upon whom they relyed for help; they were *Cisterns*, nay *broken Cisterns*, unable to afford a drop of water, any comfort or relief to those that confided in them. And such, and no better, are humane, creature-stayes, whatsoever that men, relinquishing God the onely sure stay, put confidence in, and so make *Idols* of, they are all but *Cisterns*, which having no more water in them  
then

then what is put into them, may soon be drawn dry. Nay, *broken Cisternes* that can hold no water, cannot afford a drop of comfort or refreshment, when men shall stand most in need of it. But God is a *Fountain of living waters*: Like a *spring*, that runs continually, all the year long, Winter and Summer: And so is called *living waters*, in opposition to standing *Pits* or *Ponds*, which being without motion, seem to be dead; or else to *Land-floods*, which shooting down from the Hills, run with a violent torrent in the Winter-season, but in the heat of Summer, having no spring to feed them, they are dryed up and fail, Even such are humane helps, and Creature-Comforts, like such *brooks in the Summer* (as *Job* saith his friends were to him, *Job* 6. 13, 17.) failing men when they have most need of them; being either *unable* to help, or *unwilling* to help. Like those Cattel whose milk is either dryed up, or else they will not let it down. Onely God is a *fountain of living waters*, wanting neither *Power*, nor *Will*. Even as it is with a *spring*, a fountain; it hath alwayes water in it self, and it is free in giving it forth to those

God onely a  
fountain of  
living waters.

those that, standing in need of it, come for it. Such a *Fountain of living waters* is God.

I. *Able to help*; and that in the most desperate conditions. A fountain hath water in it in the heat of Summer, when pits and ponds are dryed up. Thus when humane succour faileth, (as often it doth) yet divine holdeth out: *Ubi humanum auxilium deficit, Tsjionicum juvat.* When there is no help elsewhere, yet there is help in *Sion*. When Men and Angels cannot help, God can. So much David apprehended; and thereupon maketh that prayer of his, *Psal. 60. 11.* (repeated, *Psal. 108. 12.*) *Give us help from trouble, O God, for vain is the help of man; the Salvation of man (as the Original hath it): So it often is. Mens Arms (like Fero-boams hand in the story, which he put forth against the Prophet, 1 King. 13. 4.) they are dryed up and withered, so as there is no help, no saluation in them. Not in the wisest, not in the greatest, not in the mightiest of them. Put not your trust in Princes, (saith the Psalmist) nor in the son of man, in whom there is no help]:* *Psal. 146. 3. Ein Tesbugna, No Salva-*

I.

Able to help.

Sculter. Concio.  
ad loc.

Salvation]. But God is *the God of Salvation*, (as he is often stiled in this Book of the Psalmes, and elsewhere). A God able to save, *able to deliver* (as those three *Worthies* told that *Babylonian Tyrant*, Dan. 3. 17.). A God that hath a *strong Arm*, and a *mighty hand*, as the Psalmist describeth the Power of God, *Psal. 89. v. 10. Thou hast scattered thine Enemies with thy strong arm*]. Again, *vers. 13. Thou hast a mighty arm, strong is thy hand, and high is thy right hand*]. An Arm that can neither be shortned, nor weakned. *Is my hand shortned at all, that I cannot redeem? or have I no power to deliver?* (saith the Lord) *Isai. 50. 2.* where the *Interrogation* hath in it the force of a strong *Negation*. So the same Prophet afterwards explains it, *Chap. 59. 1. Behold the Lords hand is not shortned, that he cannot save*]. This the mightiest of the sons of men are subject to. Though they have had *long and strong Arms* (as *Princes* are said to have); and have been *mighty Saviours*; yet their *Arms* (as I said) may shrink and wither; their *Power*, their *strength* may fail. But, *In the Lord Jehovah is everlasting strength*, *Isai. 26. 4.* Thus he is able to save.

2. And not more able then *Willing*. 2.  
 He is ready to give out his salvation; Willing to  
 to let out his Power, Wisdome, and Help.  
 Mercy for the succour and comfort of  
 them that seek and sue unto him for it.  
 Thence is it that he is called a *Present*  
*Help*, Psal. 46.1. *God is our refuge and*  
*strength, a very present help in trouble*];  
 ready to exercise his power and mercy  
 in the saving and delivering his people  
 in, and out of all their troubles. His  
 salvation is nigh unto them, as the same  
 Psalmist elsewhere hath it, *Psal. 85. 9.*  
*Surely his salvation is nigh them that fear*  
*him*]; even his *Temporal salvation*, so  
 far forth as it shall be good for them.  
 Great Reason then why (as *David*  
 here; so) the Lords people, as in their  
 personal distresses, so in publick Cal-  
 amities, should look up unto *Sion*, the  
 place of *Gods Habitation*. There is a  
*fountain of salvation*. God is both  
*Able to help, and Willing to help.*

3. To which I might adde: This 3.  
 is his time to step in, when other helps Extremity  
 fail. *Ubi humanum desinit, ibi incipit* Gods Oppor-]  
*Divinum auxilium. Where humane help* tunity.  
*ends, Divine begins.* When *Israel* was  
 brought to that eminent strait, having  
 E the

the Enemy behind them, the Sea before them, and the Rocks on each side of them, no way left to escape, then was the time for God to *shew his salvation*. But I shall not dwell any longer upon Doctrinal enlargements.

*Applic.*

*Vic 1.*  
To Israels Enemies; Let not them triumph.

In the most desperate times there is yet Salvation in Sion.

*Applic.* By way of *Application*. Where let me (in the first place) speak a word to *Israels enemies*. Let not them triumph in and over the Churches ruines, as if her case were desperate, and helpless. No, let them know, there is yet *Salvation in Sion*. There is a *Well of Salvation* which can never be drawn dry. Still there is help for *Israel* in the God of their salvation. And let not their Enemies say otherwise. So indeed said  *Davids Enemies* of him, *Psal. 3. 2. Many there be which say of my soul, There is no help for him in God*]. They held his case for desperate, as if God either could not, or would not help him. And so possibly the Enemies of the Church may look upon her condition at this day, as helpless and hopeless. But let them not herein triumph. Were the state of it far worse then it is, yet were it not desperate. Still there is hope in, and for *Israel* concerning this



this thing. There is yet *Salvation in Sion*. Which though it may be hid for a time, yet in due season it shall come forth. *Behold, the Lord cometh out of his place* (saith the Prophet, *Isai. 26. 21.*) (out of Mount *Sion*), as to take vengeance upon his Enemies, [to punish the *Inhabitants of the earth for their iniquities*], so to succour and relieve his poor Afflicted Church.

2. Which, on the other hand, speaks a word to *Israels Friends*; Let not them *despond*. So did *David* concerning his own particular. Notwithstanding he had received a promise and assurance concerning the Kingdome, yet in his distresse, when he fled before *Saul*, being hunted by him as a *Partridge in the Mountains*, he then said in his haste, *That all men were lyars*, *Psal. 116. 11.* *All men*, Yea even *Samuel* and all, who had brought him that promise. He thought he should never live to see that day. His heart misgave him that he should *one day perish by the hand of Saul*, *1 Sam. 27. 1.* But this *Despondency* was his *Infirmity*. So much he (if that Psalm be his, the Title whereof may be read as well [*For Asaph*] as [*To Asaph*])

Use 2.  
To Israels  
Friends;  
Let not them  
Despond.

Despondency  
the Saints In-  
firmity.

confesseth and acknowledgeth, *Psal. 77.* where having in his Passion let fall some passages which might seem to favour of despair, [*Will the Lord cut off for ever? will he be favourable no more? verse 7. Is his mercy clean gone for ever? doth his promise fail for evermore? verse 8. Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? verse 9.* Then in the verse following he cometh to correct himself (as those words are not amisse by some Expositors looked upon). *And I said, This is mine infirmity*], my weaknesse in giving entertainment to such thoughts as these. An *Infirmity* which the dearest of Gods Saints are subject to in like cases.

But let them not give way to it: knowing that whatever their condition be, be it never so hopelesse as to man, yet is it not helpelesse as to God. And therefore let not them despond. Let them not do this in their own particulars.

Neither let them do it in the case of the *Church*; which, though it may be sad and deplorable, (as at this day it is, and that as in other parts, so even in this Nation, where it seemeth to lye waste,

waste, as a City without a Wall, or a Vineyard without an hedge), yet is it not desperate. Still there is *Salvation in Sion*. The God of *Israel* is able to save and deliver his poor Church, which we trust in his due time he will do, sending salvation out of his holy place.

*Use 3.* In the third place then, what remains but that all of us who desire the Salvation of *Israel*, look up to *Sion* for it. This did *David*. And this do we. *Look upwards*. Truly, if we look downwards, we can at the present see but little Incouragement for the poor Church of God; little ground to build the hopes of a peaceable and flourishing estate upon. And therefore look upwards. Look up, and that to *Mount Sion*. In vain is salvation to be expected from any other *Hills*. This is that the Prophet *Jeremy* tells the *Fewes*, *Jer. 3. 23. Truly in vain is salvation hoped for from the Hills, and from the multitude of the Mountains*]. *Hills and Mountains*; the fortifications in or about *Jerusalem*, or *Samaria*, which the *Fewes* had formerly put great confidence in; or those *forreign aides* which they expected

*Use 3.*

Look up to *Sion* for the Salvation of *Israel*.

pected from beyond the Hills; or great *Kings and Princes*, which were as *Hills* or *Mountains*; or else their *Idols* whom they worshipped in those *Hills* and *high places*; (so those words are variously expounded). Now take it which way we will, it holdeth equally true. Truly in vain is salvation hoped for from any of these *Hills*, these (or the like) *Mountains*. Whence then? Why, (as it there followeth) Truly, *In the Lord our God is the salvation of Israel*. And to him therefore let us look, (as at other times, so) in this *day of Ferusalem*, this time of the Churches Calamity. Now let our eyes be unto him that dwelleth in the Heavens, waiting for his salvation. So did that dying *Patriarch*, *I have waited for thy salvation, O Lord!* Gen. 49. 18. And so do we. We have heretofore now for a long time waited for *Mans salvation*; but that hath hitherto failed us. So as we may take up the Churches Complaint, *Fer. 8. 15. We have looked for peace, but no good came; and for a time of health, but behold trouble.* Let us henceforth then turn our eyes elsewhere. Not but that *Christians* also may have an eye at  
Instru-

Instruments, and means: But so look we upon them as not to trust on them. *Cease from man* (saith the Prophet, *Isai.* 2. last.) As to *fear* him, so to *trust* in him. And thus look we upon that *Great Council* assembled together for the saving of this our *Israel*. Let our eyes be upon them as Instruments in the hand of our God; begging this mercy for them, that being faithful to him and his people, their endeavours may through his blessing prove successfull. But in the mean time, trust not on them. That is the next way to break such *staves*, by leaning too hard upon them. And therefore in this way let our eyes be onely to *God* in the Heavens; looking through Instruments and Means unto him, *waiting for his salvation*. That is the Counsel which *Moses* giveth unto the people of *Israel* in that great strait of theirs at the Red-Sea. [*Stand still* (saith he) *and see the salvation of the Lord, which he will shew unto you, Exod. 14. 13.*] A Text which I have heretofore handled in this place, having also given an account of it to the world. And let me still desire you to make use of what was then delivered,

How Christians may look at Instruments and Means.

Stand still, or  
A Bridle for  
the Times,  
Preached Anno  
1643. published  
1647.

it being yet as seasonable as then it was. As heretofore, so now, *Stand still and see the salvation of the Lord*; waiting upon him, untill he shall come forth of his place, and shew us his salvation. And thus I have done with the first of those Reasons, which is given for  *Davids* wishing and looking for the Salvation of  *Israel* out of  *Sion* . That was the place of Gods Habitation, where he manifested his presence, and from whence he heard and answered the Prayers of his People.  *The Ark was there.*

*Quest.*

The Ark in  
other places  
besides Mount  
Sion.

*Q.* But what was that all? that the  *Ark* was there? why, was it not elsewhere also? Yes, It was also in  *Kiriath-jearim* , in the house of  *Abinadab* ,  *1 Sam. 7.2.*  where it continued for a long time, not onely  *twenty years*  (as it is there specified), but above  *forty*  (as it is computed); during the whole Reign of King  *Saul* , and some time after. And so it was afterwards in the House of  *Obed-Edom* , whither  *David*  brought it,  *2 Sam. 6.4, 10.*  And why then doth not  *David*  look for the salvation of  *Israel*  from thence, as well as from Mount  *Sion* ?

*A. To*

A. To this it may be answered. True, *Ans.*  
 the *Ark* was there, but it was not settled. *But not settled.*  
 there, as it was in *Mount Zion*: which  
 may be well looked upon as a second  
 Ground and Reason, why *David* should  
 wish and look for the salvation of *Israel*  
 from thence, rather than from any other  
 place.

That was the place where the *Ark* of *Reason 2.*  
 God was settled: And so not onely *Mount Zion*  
 the place of Gods presence, but his *Gods resting*  
*Resting place.* So we find it called by *place, where*  
*David* first, and afterwards by *Solomon.* *the Ark was*  
*Arise, O Lord, into thy rest* (saith *David,* *settled.*  
 when he brought the *Ark* into the *Tab-*  
*ernacle* which he had erected for it up-  
 on *Mount Zion*) *Psal. 132.8.* And *So-*  
*lomon* in the same words at the Dedic-  
 ation of the *Temple*; *Now therefore* (saith  
 he) *arise, O Lord God, into thy resting*  
*place, thou and the Ark of thy strength,*  
*2 Chron. 6.41.* Such was *Mount Zion,*  
*Gods resting place*; so called in oppo-  
 sition to those other places where the  
*Ark* abode onely for some time, as it  
 had done in the ages foregoing. Here  
 it was fixed, settled; and so the Reli-  
 gion of God established; which during  
 the Reign of King *Saul* it was not. Then  
 indeed

indeed they had the *Ark* among them, and they enjoyed the liberty and exercise of the Religion of God, but it was both in an obscure and unsettled way. So it was while the *Ark* was in *Kiriath-jearim*, in the house of *Abinadab*: And afterwards in the house of *Obed-Edom*. These were private houses, where the *Ark* was both in a mean, and ambulatory condition; not in its own place; That onely was Mount *Sion*. So we find it called in that, 2 *Sam.* 6.17. And they brought in the *Ark* of the Lord, and set it in his place. ] viz. in *Sion*, where it was placed first in the *Tabernacle*, and after in the *Temple*: being there set up in a publick and fixed way. By the means whereof the whole Religion of God, his publick Worship and Service, was settled and established, and all things concerning it put into a due Order: which before they were not. Before that time the state of the Church was broken and shattered; there was a *Division*, a sad *Separation* in it. The *Ark* and the *Altar* were separated. The *Altar* remaining still in *Shiloh*, in the *Tabernacle* which *Moses* had made, when the *Ark* was removed from it: whence  
it

And his Religion established.

A sad separation in Israel.



it is said, that *God forsook the Tabernacle of Shiloh*, Psal. 78. 60. This he did when the *Ark* was carried away by the *Philistines*, the *Tabernacle* still remaining in *Shiloh*: And in it the *Altar*, being severed from the *Ark*, (as you may see it, 1 *Chron.* 21. 29.) so as they never came together again till they met upon *Mount Sion*; which they did in *Solomons* time, who (as the story tells us) having built the *Temple*, caused the *Ark of the Lord*, with the *Tabernacle of the Congregation*, (that *Tabernacle* which *Moses* had made) and all the holy vessels that were therein to be brought into it, 1 *King.* 8. 4. So as then, and not before, the publick worship and service of *God* was fully settled and established. Now this *David* here looketh at as a special means of *Israels* salvation; both their *Temporal* and *Spiritual* Salvation. And with an eye thereunto wisheth that the *salvation of Israel* were come out of *Sion*.

*Obser.* So it is, *It will never be well with Israel till the Ark of God be seated upon Mount Sion.* It will never be well with a Nation untill the *House of God* be put in a right order; Till the Religion of *God*, his publick Worship and Service

*Obseru.*

The welfare of Nations depends much upon the settling and establishing of Religion.

Service be settled and established. So long as the *Ark* was unsettled, *Israel* could not be settled; that being fixed, seated in its own place, then it was well with *Israel*. So was it in  *Davids* time, when the *Ark* was placed in the *Tabernacle* which he had there set up for it. Much more in *Solomons*, when it was placed in the *Temple*, and the *Ark* and *Altar* brought together again. That being settled, then was *Israel* settled, and not before: And so the *Salvation of Israel* came out of *Sion*. Such an influence hath the *Ark of God*, the publick *Worship and Service of God* upon Kingdomes and Nations, that their welfare depends much upon the settling and establishing thereof.

i.  
Their Temporal welfare.

i. Upon this in a great measure depends their outward, *temporal* welfare. So much the Prophet *Haggai* giveth the people of the *Jewes* to take notice of; who after their return from their Captivity in *Babylon* neglected the building of *Gods House*, the rebuilding of the *Temple*, pretending that *the time was not yet come, the time that the Lords House should be builded*, (as you have it, *Hag. 1. 2.*) Having amongst them

them an *Altar* for Sacrifice, which they made use of; having the free exercise of their Religion restored unto them, they thought they might rest themselves contented with that, expecting a fitter time to build the *Temple*, and so to set up the Worship of God in a more publick and sumptuous way; which they would do, when they might do it without any prejudice to themselves, or offence to others. In the mean time they gave themselves to the *building of their own houses*, (as the fourth verse there intimates) following their Profits and their Pleasures. But what saith the Lord to them for this? That you may read in that verse, and the verses following, ver. 4, 5, 6. *Then came the Word of the Lord by Haggai the Prophet, saying, Is it time for you, O ye, to dwell in your seiled houses, and this House lye waste? Now therefore, thus saith the Lord of Hosts, Consider your wayes* (your dealings with God, and his dealings with you; your Ingratitude towards him, and his just judgments upon you) *Ye have sown much, and bring in little. Ye eat, but ye have not enough, &c.] Thus was Gods hand* against

against them, and his curse upon them, and upon all their affaires. Nothing prospered that they took in hand. And why? All because they preferred their carnal Policies and Interests before the Religion of God; and did not set up his worship as they ought to have done in the first place. This was that which blasted all their Civil undertakings, and made them outwardly a most improsperous people. Whereas, on the other hand, would they but have set upon this work, God promiseth, as to accept their service, so abundantly to requite it. So it followeth, verſe 7, 8. *Thus ſaith the Lord of Hoasts, Conſider your wayes. Go up to the Mountain and bring wood, and build the Houſe; and I will take pleaſure in it, and I will be glorified* (ſaith the Lord); that is, I will glorifie my ſelf in mercy upon you; I will ſhew my glorious power, and goodneſſe in bleſſing of you, and your affaires, making you a happy people. Thus doth the *Temporal Salvation* of a people come out of *Sion*.

2.  
Their Spiritu-  
al well are.

2. Much more their *Spiritual*, which is in no way more promoted, then by *ſetting up the Ark of God in his place*:  
ſetting

setting up of *Christ* in his Ordinances; establishing the true Religion of God, his Publick Worship and Service. Thus were the *Bodics* of the *Israelites* saved in the Wildernesse, by *lifting up the Brasen Serpent* in the midst of the Camp, setting it up upon a *Pole*, that it might be conspicuous unto them, *Numb. 21. 8. 9.* Thence came their *Corporal Salvation*. And in the like way, by the like means come the soules of men to be saved, by *lifting up Christ* in the midst amongst them, *lifting him up* in his Ordinances, setting up the Publick Worship and Service of God in a fixed way. This is the *Hand and Standard*, by which God gathereth and bringeth home his people to himself So may we understand that *Prophecie* of the Prophet *Esay* (a Prophecie which I look upon as not having yet had the full accomplishment) *Isai. 49. 22.* where foretelling the bringing in of the fullness of the Gentiles, *Behold,* (saith the Lord) *I will lift up mine hand to the Gentiles, and set up my standard to that people, and they shall bring thy sons in their armes, &c.* Thus will God bring in his Elect, both among *Gentiles* and  
*Jews,*

*Jewes*, by lifting up his *hand*, and setting up his *standard*; lifting up of Christ in his Ordinances; accompanying the outward Ministry of his Word, and other his Ordinances, with the secret operation of his Spirit, and so making them effectual for that great work of Conversion. Such a *Standard* was the *Ark* when it was set upon Mount *Sion*; it gathered the people unto it, who from all the quarters of the Land (like *Doves flying to their windows*, as the Prophet expresseth the great access of the Gentiles, *Isai. 60. 8.*) came up thither to appear before the Lord, as the Psalmist sets it forth, *Psal. 84. 7. They go from strength to strength, every one of them appeareth before God in Sion.*]; there presenting themselves in the House of God: By which means they came to have Communion with God, and to have his Religion implanted in them. Of such consequence is it to have the *Ark of God* set up in his place; to have the true Worship and Service of God settled and established in a Nation. As the *Temporal*, so the *Spiritual* salvation of a people depends much upon it.

And

And doth it so? why then how ill do they deserve, who are *Enemies*, at least no friends, to this blessed work. Of which sort I wish I might not say that there were too many in this Nation at this day: Such as are all for *Liberty* (or rather *Licentiousnesse*); So long as they may enjoy that, a Liberty either not to serve God at all, or else to serve him after their own way, this is all they desire. As for the settling and establishing of Religion, the setting up of the worship and service of God in a *Publick, Uniform and Authoritative* way, this they look upon as impolitick, and prejudicial both to Church and State. And thereupon for their own parts they are far from promoting and furthering of such a design, but will hinder it in what they may, or can. Now as for such, let them here take notice what disservice they do to the publick, and how ill they consult both to themselves, and their brethren, whose salvation by this means is not a little impeded and hindred: And that both their *Temporall* and *Spiritual* Salvation. If it will never be well with *Israel* untill the *Ark* be settled upon *Mount Sion*, then *Israel*

Applic.  
Use 1.

Enemies to the  
establishment  
of Religion no  
friends to the  
Church or  
State.

shall have no cause to thank them who had rather have it still in the house of *Abinadab* or *Obed-Edom*. If the salvation of a people, both *Spiritual* and *Temporal* depend so much upon the Religion of God set up in a Publick way, and held forth by publick Authority, surely then *England* hath no cause to thank them, (who ever they are) who prefer their own private Liberty before such a publick establishment.

*Use. 2*  
Exh. To seek  
after a publick  
establishment  
of Gods Reli-  
gion in his  
way.

*Use 2.* Which taking notice of, let all of us, in the Name and fear of God, be exhorted and excited earnestly to desire and seek after it; even such a *publick establishment*. Not that we are in the mean time to overlook, or yet undervalue the mercy we enjoy, in the liberty of private and publick exercises of Gods Religion; that we may not onely serve God in our own houses; but also in his House, in the publick Congregations of his Saints. This is a mercy not to be sleighted, but with all thankfulness to be acknowledged, that we may thus have the *Ark of God* among us. But yet seek we this as a further, and higher mercy, that we may see that *Ark set upon Mount Sion*; that we may



may see the Religion of God set up by Publick Authority in a fixed way; so settled and established, as all the three Nations may (as near as may be) be brought to that holy *Conjunction and Uniformity in Doctrine, Worship and Discipline*, which by our *National Covenant* (not yet forgotten in Heaven; what ever it be upon earth) we still stand engaged in our several places and callings to seek and indeavour. Questionlesse (as the sad experience of some years last past hath sufficiently taught us) upon this depends much of the welfare and happinesse of this our *Israel*; both the *Temporal and Spiritual* welfare of it. And therefore every of us seek it. *Private persons*, who can do nothing else, let them do what *David* doth here in the Text, sigh and groan for it, *O that salvation in this way might come unto these Islands!* This let them beg from *God*; and as occasion is, from *Men*. *Publick persons, Magistrates and Ministers*, let them be active in promoting it in what they may; improving what opportunities and advantages *God* shall put into their hands to that end. And this in special may they do, whom *God*

and his people have at the present be-  
 trusted with this service! I mean those  
 truly *Religious Patriots* in, and belong-  
 ing to that *Supreme Council, the High  
 Court of Parliament*; whom were I now  
 to speak unto, I know not what I should  
 with more earnestnesse propound unto  
 them, and in an humble way, (as from  
 the Lord) presse upon them, then (what  
 we hear and hope is already under their  
 serious consideration) that, as they de-  
 sire the *Salvation of Israel*, they would  
 set their heads, and hearts, and hands  
 a work for the *setting of the Ark upon  
 Mount Sion*; as they desire the true  
 welfare and happinesse of this and the  
 neighbour Nations, so they would cor-  
 dially intend, and strenuously endeavor  
 the settling and establishing of the true  
 Religion of God in the midst of them;  
 the setting up of all the *Ordinances of  
 Jesus Christ* in such a way, as that they  
 may be dispensed not onely with *Liber-  
 ty*, but *Purity*, and *Evangelicall Glory*;  
 according to such Order as God hath  
 prescribed and layed forth in his Word.  
 And that so, all *Divisions* (as much as  
 may be) being removed and healed,  
 that way, that *one way* may be set out  
 and

and layed forth, which God hath said  
*his people shall walk in*, Jer. 32. 39. where-  
 in if they shall be Instrumental, we and  
 all they which wish well unto *Israel*,  
 shall have cause to blesse God for them.  
 And which that they may be, let not  
 us be wanting in our prayers and Sup-  
 plications for them. And thus I have  
 also done with the second of these  
 Grounds, or Reasons, which induced  
*David* to look for the Salvation of *Israel*  
 out of *Sion*.

A third is yet behind, which I look  
 upon as of no lesse import then either  
 of the former. The Salvation of *Israel*  
 out of *Sion*; in as much as both the *Authour*  
 and *Means* of their salvation was to  
 come from thence.

*Reason 3.*  
 The Authour  
 and Means of  
 Israels Salva-  
 tion coming  
 out of *Sion*.

1. The *Authour* and *Procurer* of it;  
 and that both of their *Temporal* and  
*Spiritual* Salvation.

I.  
 The Authour.

1. Of their *Temporall* Salvation;  
 (under God) *David* himself; who be-  
 ing designed to rule over that people,  
 was to have his seat in *Jerusalem*, in  
*Mount Sion*; which (as I said) is there-  
 fore called *the City of David*. Now  
 this *David* foreseeing, and having a  
 promise for it, he wisheth the time  
 were.

I.  
 Of their Tem-  
 poral salvari-  
 on, *David*.

Diodate An-  
not ad loc.

were come for the accomplishment of it. O that the Salvation of Israel were come out of Sion! That is, (as Diodate expounds it) O that the time were come, that I coming to reign in Ferusalem, might free the people from Saul's Tyranny, and his wicked Officers! and so be under God an Instrument of their salvation, their deliverance.

*Observ.*

Rulers should  
design saluati  
on to their  
people.

*Obser.* See here, What it is that Rulers and Governours should design and aime at in undertaking the office of Government, viz. that they may be Saviours to the people over which God setteth them. Such were those first Judges of Israel, which were raised up by God to govern his people; they were Saviours to them. Thou gavest them Saviours (say the Levites in their Confession) Nehem. 9. 27. meaning the Judges of Israel, who were temporal Saviours to that people; saving them out of the hands of their Enemies (as it there followeth). Such a Saviour was Othniel, of whom we read, Judg. 3. 9. The Lord raised up a Deliverer (a Saviour, saith the Original) to the children of Israel. And the like we read of Jehoshaphat, 2 King. 13. 5. The Lord gave Israel a Saviour. And such

such a Saviour it is which the Lord promifeth to fend to his people, *Ifai. 19. 20.* He shall fend them a Saviour and a great one, and he shall deliver them. And such are the Saviours which are promised to come upon Mount Sion, *Obad. 21.* Such as should judge the Mount of Esau: Such as should avenge the wrongs which the people of God had suffered upon the heads of their Enemies. Now such Saviours should all those whom God setteth over his people, endeavour to be; making this their main and chief design, even *Salus populi*, that *Salvation may come unto the people*; that they may be freed from Tyranny and Oppression; that they may be restored to, and protected in their just Rights and Liberties. This was the thing which *Absalom* aspiring to the Crown, pretended to, making use of it as a wile to steal the hearts of the people by. *O* (saith he) *that I were made Judge in the Land! that every man which hath any suit or cause might come unto me, and I would do him right,* *2 Sam. 15. 4.* What he cunningly pretended, his Father *David* seriously intended. Being a candidate, an expectant of the

Crown, his design is (if ever he come to it) to set all things in a right order in his Kingdome; to free and delivea his Subjects from those *Ανοσοποι*, those *Cannibals, Men-Eaters*, of whom it is said, verse 4. of this Psalm, that *they eat up the people as they eat bread*; those *Tyrannical Oppressors, Officers and others*, who made a prey of the poorer sort. *Dauids* design was, if ever he came to reign in *Mount Sion*, to deliver the people from those and all other their *pressures and grievances*: And so, as much as in him lay, to be a *Saviour* unto them.

## Use I.

David a Pattern for all Rulers.

*Applic.* And herein let all *Rulers* and *Governours* propound him as a pattern for their Imitation. Knowing that they are appointed by God to be his *Ministers for the good of his people* (as the *Apostle* saith of them, *Rom. 13.4.*), let them make that their end. Not looking so much at themselves, as at the *Publick*. So did *David*, whose wish here is, not *O that I might see my Throne erected upon Mount Sion*, and my self established there in honour and dignity! but, *O that the salvation of Israel might go forth from thence!* Thus let *Rulers* and

and Governours prefer the publick welfare before their own private interests: So approving themselves unto God and his people such as sometimes they are called, *Shepherds*. [*That saith of Cyrus, Rulers Shepherds, He is my Shepherd, Isai. 44. 28.*] Such all lawfull Rulers and Governours are, *Gods Shepherds*, by him set over his flock. And being so, let not them take upon them to *fleece* them, and *flea* them, as *Tyrants* too often do, who, as if the people were made for them, and not they for the people, dispose of their estates, liberties, and it may be lives too at their pleasure. So did *Saul*, who taking displeasure against any one, (though never so causelessly), maketh nothing in his fury to *cast his javelin at him, to smite him even to the wall*; as he did twice at *David* his Son in Law, *1 Sam. 18. 11. & 19. 10.* and once at *Jonathan* his natural Son, Chap. 20. 33. But (as Shepherds do their flocks) to *fold* them, and *feed* them; to protect them from injury, and (as much as in them lyeth) to provide for their welfare. Such was the design of *the Man after Gods own heart* here. And so let it be of all Christian Kings, Princes and

Gover-

Governours, whether supreme or subor-  
dinate.

Use 2.  
Such Rulers to  
be desired as  
may be. Savi-  
ours,

Use 2. And such Governours the  
good Lord give unto his people in all  
places! Even such as *David* was. This  
is that which God maketh promise of  
unto his Church, *Isai. i. 25, 26.* After  
that he had turned his hand upon it, and  
purged it, taking away the drosse, and the  
tinne thereof; that is, wicked Instru-  
ments, whether persons openly profane,  
set forth by *Drosse*, or inwardly unsound,  
represented by *tinne* (as some expound  
those Metaphors); or else the grosse  
iniquities, and glittering hypocries of  
that Nation (as others); having made  
a riddance of such wicked ones and  
wickednesses, *Then* (saith he) *I will re-  
store thy Judges as at the first, and thy  
Counsellours as at the beginning.* Thy  
*Judges,*] thy Rulers and Governours;  
Them will I restore as at the first] not  
by raising up the dead, but others in  
their room, who should be like them,  
such as *Moses, Joshua, David* were.  
[*And thy Counsellours*]; such as by their  
advice may be assistant to the Supreme  
Governours. [As at the beginning];  
like that first *Sanhedrim*, the first Coun-  
cell



cell of those seventy Elders given by God to be assistant to his servant *Moses*, of whom we read, *Numb. 11, 24.* This the Lord there maketh promise of to the Church of the *Jewes*; which also afterwards he performed to them, and that both before and after the Captivity, raising up unto them, worthy Rulers and Governours, such as *Hezekiah, Josiah, Zorobabel, Jehoshua, Nehemiah*, who wanted not prudent and faithfull Counsellours, who were as props to the Church and State wherein they lived. Now such Rulers, and such Counsellours may the Lord in mercy ever vouchsafe unto this Nation: That so it may be called (as it is there said of *Jerusalem*, *Isai. 1. 26.*) *the Land of Righteousnesse, and the faithful Land*: And that this our *Sion* (as the Prophet there goeth on, verse 27.) may be redeemed in judgment, and her converts in righteousness.] The whole Nation both Church and State may be delivered from what ever present or imminent Judgments, as also from her many crying sins the causers and procurers of them. And that those who desire in all things to be reformed according to the rule of the Word, may enjoy



enjoy the blessings and benefits of a just and righteous Government: To which let every one that heareth it, say *Amen!* Even so Lord, Amen. And thus I have done with the former of these Branches: Come we now to the latter.

2. The Authour of Israels spirituall salvation, the Messiah.

The Messiah coming out of *Sion*.

*Quis dabit ex Sion salutare Israel? subauditur, nisi ipse cujus humilitatem contemseris. August. Enarrat. in loc.*

As the *Authour* of Israels Temporall salvation was to come out of *Sion*, so also of their *Spiritual*; viz, the *Messiah Jesus Christ*, of whom *David* was a Type. Of him speaketh the *Apostle*, Rom. 11. 26. where citing that Text of the Prophet *Esay*, Chap. 59. 20. (only with a little variation of the words) he saith, *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.*] The Deliverer, Ο *ῥυόμενος*, The Messiah, *Jesus Christ*, who (as the Angel interprets his name *Jesus*, Matth. 1. 21.) shall save his people from their sins; delivering them from the guilt and power of them, freeing them from the bondage of Sin and Satan under which by nature they lye. This Saviour, this Deliverer cometh out of *Sion*. So did *Jesus Christ* in his first coming (at which the Prophet *Esay* there aimeth), his coming in the flesh. As he came unto *Sion*, so he came out of *Sion*:

*Sion*: coming out of the loynes of *David*, and being of his house and linage, whose seat was upon *Mount Sion*. Blessed be the Lord God of *Israel*, (saith *Zacharias* in his Song) for he hath visited and redeemed his people, and hath raised up a horn of salvation out of the house of his servant *David*, *Luk. 1. 68, 69*. This he spake concerning *Jesus Christ*, whom he calleth a horn of *Salvation*, that is, a strong and mighty Saviour, that should be able to save and deliver his people from their enemies, and from the hands of all that hated them (as the next verse explains it); viz. from the power of *Sin* and *Satan*, their spiritual Enemies, with whom they have a deadly feud, a trucelesse war. Now this *Horn* sprung out of the house and stock of *David*; *Christ* being made of his seed according to the flesh (as the Apostle hath it) *Rom. 1. 3*. thence called the *Son of David*, *Matth. 21. 9, &c.* So as upon this account this Deliverer may be said to have come out of *Sion*: And this the *Psalmist* is conceived here also to have an eye at, wishing that he were come. *O that the salvation of Israel were come out of Sion! O that the Messiah, the Saviour of the*  
World

Cyrillus, Euse-  
bius, Euthi-  
mius *citati per*  
Lorinum *ad loc.*  
Molleius, Ainf-  
worth, Dio-  
date, Ames, *ad*  
*loc.*

The coming of  
Christ in the  
flesh longed  
for by David  
and othes.

World in general, of *Israel* in special, were come, that he were exhibited and manifested in the flesh: That the desires and expectations of the people of God might therein be satisfied, who have looked for a Saviour to come from thence. So divers Expositors, both Ancient and Modern, here look upon the words.

Thus did *David* wish and long for the *first coming of Christ*; his coming in the flesh. And this did not he alone. The same did other of the Saints of God, both before and after him. So did *Abraham* the Father of the faithfull. *Your father Abraham* (saith our Saviour to the *Jewes*) *rejoyced to see my day.* Joh. 8. 56. *Rejoyced*; *ἠγαλλιάσατο*, *gestivit, cupiit*, (so *Beza* and *Grotius*, both therein following the *Syriack* render it), he *desired, earnestly desired*. That seemeth to be the proper import of the word there, *ἠγαλλιάσατο ἵνα ἴδῃ*, *exultavit ut videret*, he *leapt up* (as it were) (for that is the proper signification of the word *ἀγαν* & *ἀλλομαι*.) *leap up*, as a man doth who desireth to see a thing afar off; so did he leap up, lifting up his heart in a longing

longing expectation and desire of seeing the day of Christ, his manifestation in the flesh. And the like did other of the Patriarchs, Isaac and Jacob, &c. of whom the Apostle to his Hebrews saith, *Heb. II. 13. All these dyed in faith, not having received the Promises, but having seen them afar off, and were perswaded of them, and imbraced them.*] What Promises? Why, among other, that great Promise of the *Messia*, that blessed seed in whom all the Nations of the earth should be blessed. Him did they look at, desiring his coming, and waiting for it. So those forecited words of *Jacob* by many are, and not unfitly may be, expounded, *Gen. 49. 18. I have waited for thy salvation, O Lord!*] viz. for the *Messia*, of whom he had spoken before under the name of *Shiloh*, foretelling his coming, verse 10. Him did he wait for, longing for his coming. And the like did other of the *Prophets* and *Saints*. Many *Prophets* and *righteous men* (saith our Saviour to his Disciples, *Matth. 13. 17.* or as *St. Luke* hath it, *Luk. 10. 24. Many Prophets and Kings*) have desired to see those things which you see,] viz. to see him in the flesh: To see that day.

This

This was the general desire of all believers. Thence is it that he is called *the desire of all Nations*, Hag. 2. 7. *The Desire of all Nations shall come*] speaking of the *Messia*, Jesus Christ, whose coming was desired of the faithful in all Nations. Even as the *Sun* is the desire of all Nations; all desiring that it would arise unto them, so was it with *Jesus Christ the Sun of Righteousnesse*, he was the desire of all Nations; the faithful every where desiring his coming, his coming in the flesh.

*Reason.*  
Christ the Sal-  
vation of Is-  
rael.

*Reas.* And no wonder they should do so; in as much as he was *the Salvation of Israel*. Now, *Lord, lettest thou thy servant depart in peace; for mine eyes have seen thy salvation*, (saith old Simeon,) Luk. 2. 29, 30. Ἰδὼν σωτηρίαν σου: *Salutare tuum*, speaking of Christ whom he had in his Armes. And well may he be so called, being *the Authour of ternal salvation to all that obey him*, Heb. 5. 9. By and through whom God conveyeth Spiritual and Eternal salvation unto his Elect people: well might *David*, and others desire what they did, that he might come, come in the flesh; taking notice that he would bring *Salvation* along

along with him: So he did. Even as the Sun arising bringeth light and heat along with it. So did *Jesus Christ*, this Sun of Righteousnesse; Arising upon the earth, he brought spiritual light and comfort along with him. This is that which the Prophet *Malachi* foretelleth and maketh promise of from the Lord, *Mal. 4.2. Unto you that fear my Name, shall the Sun of Righteousnesse arise with healing in his wings*: The Sun of Righteousnesse, the *Messia*, *Jesus Christ*, that true light, *Joh. 1.9. the light of the world*, *Joh. 8.12.* he should arise to them so as he had not done to their forefathers, being manifested in the flesh. And so arising he should bring healing in his wings, spiritual healing to the soules of his people, causing the comfortable light of his saving truth to break forth unto the world, Which also it did out of *Sion*.

2. And in that respect again the Salvation of *Israel* may be said to come from thence. As the *Authour*, so the means of salvation came out of *Sion*. So the Prophet *Esay* foretelleth it, *Isai. 2. Out of Zion shall go forth the Law, and the Word of the Lord from Ferusalem.*]

2.  
The meanes  
of spiritual sal-  
vation coming  
out of *Sion*.

G

The

The *Law*, the *new Law*. As for the *old Law*, the Law of *Moses*, that went forth from Mount *Sina*, Deut. 33. 2. But the new Law, the Law of Christ, the Gospel, that should go forth from *Sion*. And so accordingly it did, when the Gospel was preached by Christ and his Apostles, which it was first at *Ferusalem*, and from thence carried abroad into all the parts of the world. So it was foretold that it should be, *Psal.* 110. 2. *The Lord shall send the rod of thy strength out of Sion.*] The *Rod of Christs strength*, the Scepter of his Power, his powerful Word, the Gospel preached; this (saith the Psalmist) should be sent out of *Sion*. And so accordingly it was, when the Gospel, being first preached at *Ferusalem*, (which it was with great power and efficacy at the day of *Pentecost*, Act. 2.) was from thence spread far and nigh. So our Saviour after his Resurrection tells his Apostles, that it should be, *Luk.* 24. 47. *Thus it is written, (saith he) that repentance and remission of sins should be preached in his Name among all Nations, beginning at Ferusalem.* And upon this account also the *salvation of Israel* might be said



to come out of *Sion*, from whence *Dauid* here wisheth it.

And what fruit shall we pluck from these Branches? what *Application* shall we make of these Truths?

*Applic.*

*Use 1.* In the first place, from hence *Musculus* willeth us to take notice what place it is that deserveth above all other in the world to be called *Mater credentium*, the *Mother of believers*, the *Mother Church*: Not *Rome*, but *Sion*, *Ferusalem*. Here was the Gospel first preached; here was the Scepter and Standard of *Jesus Christ* first erected. *I have set my King upon my holy hill of Sion*, *Psal. 2.* And from thence went forth this *Law* to all other parts of the world, even to *Rome* amongst the rest. So as if any one place upon this account deserve a supremacy of honour and dignity above other, it should be *Ferusalem*. But to let that passe.

*Use 1.*

The Mother Church, not *Rome*, but *Ferusalem*.

*Si terrenus aliquis locus hoc est honore dignus, ut propier salutis nostre originem mater habeatur creditium, dignior illo erit Sion quam Roma. Muscul. Com. in Text.*

*Use 2.* In the second place, see we here the truth of that which *Peter* declares in, and to the Council at *Ferusalem*, *Act. 15. 11.* *We believe* (saith he) *that through the grace of our Lord Jesus Christ we (we Fewes) shall be saved even as they, (they Gentiles). Fewes and*

*Use 2.*

*Jesus Christ* the Common Saviour to *Jewes and Gentiles.*

*Gentiles* both saved in, and by the same way and means. *Jesus Christ* being alike Saviour to all Nations, and to all ages; as to those under the *Gospel*, so to those under the *Law*; who were not saved by the works of the *Law*, but by the grace of *Christ*. The *salvation of Israel* cometh forth, not out of *Sina*, but out of *Sion*. They and we have one and the same common Saviour. Even as the *Israelites* in the wilderneffe had one and the same *Brazen Serpent* for the whole Camp. In this no difference; save only that, (as it was with them, some looked upon the forepart, others upon the hinder part of that Serpent, so here,) the Fathers before *Christ* they looked forward, we backward; they upon *Christ* to come, [ *O that the salvation of Israel were come!* ] we upon *Christ* already come. In the mean time both receive alike benefit from him. He being *salvation* as well to the one, as to the other.

*Use 3.*  
The Happiness  
of Gospel-  
times above  
those before  
and under the  
Law.

*Use 3.* Here take notice of the *happinefs of Gospel-times* above those before and under the *Law*: and the Priviledge of those that live in them; they see and enjoy what their forefathers desired and longed

longed for. So our Saviour telleth his Disciples in that place forecited, *Matth. 13. 17.* *Verily many Prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them*]. What things? why, to see Christ exhibited and manifested in the flesh: And to hear that great mystery of salvation revealed and layed open as then it was. These things the Patriarchs and Prophets desired to see and hear. So did *Abraham*, so did *David*; *O that the salvation (the Saviour) of Israel were come!* O that mine eyes might see that blessed time! see the exhibition of the promised *Messia*. This he and others desired to see; *Kai ouk eidois*; but they did not see it. They did not see Christ with their bodily eyes, as the Apostles did. They indeed *believed this Promise, but received it not*, *Heb. 11. 13.* Neither did they so clearly see him with the eye of their minds. Some knowledge of him they had, but it was but dark and obscure. They *saw him afar off*, (as the Apostle there saith). The light which they then had was but as

the light of the morning before the Sun arise, a twilight. Such was then the light of the *Seers*; such was the light of the most illuminated *Prophets*, of whom St. Peter tells us, *1 Pet. 1. 10.* that *They enquired, and searched diligently concerning that salvation that was to come* ], that is, concerning Christ, and the mystery of Christ; his Incarnation, Death, Resurrection; all which were in a great measure mysteries to them, hidden under those Ceremonial vailles of types and figures. But so are they not to those who live under the *Gospel*, since the coming of Christ. Now all those vailles are taken off; so as believers *with open face behold the glory of the Lord* (as the Apostle hath it, *2 Cor. 3. 18.*) They now see and hear what those *Old-Testament Saints* desired, but did not.

A blessed Priviledge.

A blessed Priviledge, if those who enjoy it have grace to make use of it. *Blessed are your eyes, for they see, and your ears, for they hear.* (saith our Saviour there to his Disciples, *vers. 16.*) They saw his *Person*, and they heard his *Doctrine*; and that not onely with their  
Bodily

*Bodily* Eyes and Ears. So did many others who were never the better for it. *Multi viderunt & oderunt; Many saw him and hated him:* and many heard him, who understood not his doctrine, much lesse believed it, and so (as the Prophet had foretold it, verse 14.) *In seeing they saw not, and in hearing they heard not.* But it was otherwise with the *Disciples*; their eyes saw, and their ears heard; not onely the eyes and ears of their Bodies, but of their minds; they understood and believed what they saw and heard concerning *Jesus Christ*. And upon this account our Saviour there pronounceth them *bles-*

The right use thereof to be desired.

sed.

And O that every of us who in measure partake in the like priviledges, might make the like use of them! Though we see not *Christ in the flesh*, as they did; yet we now see and know that he is come in the flesh: And though we hear not him speak to us in his own person, as they did, yet we have the same doctrine preached unto us. The *Mystery of Christ* is as clearly held forth unto us as it was

The Salvation  
of Israel how  
come forth out  
of Sion.

to them. *The salvation of Israel is now come forth out of Sion.* There, under the Law it lay hid, as the *Ark* under his Coverings; hid under those obscure Types and Figures. But now it is *come forth*. Now the *Vaile* is taken off from the *face of Jesus Christ*; the great mystery of Salvation being now fully revealed. O then that we may not be wanting to our selves, and to this grace of God in the improvement of this blessed privilege! which if we be, it will be no small aggravation of our Ignorance and Infidelity. *How shall we escape* (saith the Apostle to his *Hebrews*) *if we neglect so great salvation?* Heb. 2. 3. that Salvation which is held forth unto us under the Gospel; the Doctrine whereof was *first preached by Christ, and after confirmed by them that heard it,* (viz. by the Apostles), (as it there followeth). That *Salvation*, the mystery whereof is so clearly revealed and made known to us, let not us neglect it by neglecting the means of it. But let us all now apply our selves to the seeing and hearing, the understanding and believing of the things which belong to our everlasting peace and salvation. Taking  
notice

This Salvation  
not to be  
neglected.

notice that this is the day of Grace, the Day of Salvation, (as the Apostle calleth it, 2 Cor. 6. 2.) *Now is the day of salvation*, speaking of Gospel-times. Which may not unfitly be so called, in as much as the *Sun of Righteousnesse* (according to that forecited Prophecy, *Mal. 4. 2.*) is now *risen* unto us. So it was not to the *Patriarchs*, and the *Prophets*: They had onely (as I said) some dawning of the day, caused by the approaching of this *Sun*. But now this *Sun is risen*; so risen as the *Sun* in the morning ariseth upon the earth; which (as the Psalmist describeth it, *Psal. 19. 5.*) *cometh forth as a Bridegroom out of his Chamber*], cometh forth in his glory, displaying his beams, and bringing light to the earth, which before was covered with darknesse. Even thus hath this *Sun of Righteousnesse* arisen: Thus hath this *salvation of Israel come out of Sion*. *Christ* being manifested in the flesh; appearing upon the earth, he hath displayed the Beams of his Glory, brought a glorious light unto the world. O let us then who live under it, see that we walk answerably to it! walking as *children of the Light*, as *children of the Day* (as the Apostle

Apostle exhorts, *Ephes. 5. 8.* Every of us taking out that lesson which this *Xelēs n̄ ōw thēō*, this *salutiferous grace*, this *Grace of God bringing salvation* (as the Apostle describeth the grace of the Gospel, the doctrine of the grace of God exhibited to us by Christ, and held forth in the Gospel, *Tit. 2. 11.*) which hath now appeared to all men (shining forth as a light out of those Legal shadows, under which before it was in a great measure hid) teacheth us, viz, *That denying ungodlinesse and worldly lusts, we should live soberly, and righteously, and Godly in this present world*]. Thus walk we so as becometh the Gospel (as Paul exhorteth his *Philippians*, Chap. 1. 27.); Reflecting that light which from thence shineth upon us, in a holy and exemplary conversation. As the Lord saith to the Church under the Gospel, *Isai. 60. 1.* *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee*; so let me (with a little variation of the sense) say to every member of it, every particular person that liveth in these Gospel-times, under Gospel dispensations, *Arise, and shine, for your light is come, and the glory of the Lord is risen*



risen upon you, Christ, who is a light to lighten the Gentiles, and the glory of his people Israel (as Simeon describes him, Luk. 2. 32.), he is come, he is risen upon us. And therefore let us (in the Name of God) arise and shine, shine as lights in the world (as Paul saith his Philippians did, Phil. 2. 15.), Causing our light so to shine before others (so manifesting the grace of God in us), that they seeing our good works, (our works of Holinesse and Righteousnesse, which are as the beams of that light) may glorifie our Father which is in Heaven (as our Saviour preseth it, Matth. 5. 16.). Such use make we of this our Gospel-priviledge.

Use 4. Which whilest we our selves enjoy (in the next place) let it be our desire that others may be made partakers of it. That that light which shineth forth to us, might break forth to them; to those who yet sit in darknesse, that they also may see this marvellous light, and so come to have a share with us in this common salvation. To which end do what we may for the spreading and propagating of the Gospel. This is Davids desire, that the salvation of Israel might go forth of Sion; that Christ might not onely

Use 4.

Gospel Priviledges to be desired for those that want them.

onely be exhibited, *come unto Sion* (as the Prophet hath it in the place fore-named, *Isai. 59. 20.*) but *go forth out of Sion*, be revealed and made known to the world. And let this be the desire of every of us, that the Gospel, which we through the mercy and goodnesse of God do yet enjoy, may be so propagated, as that even the utmost ends of the earth may see this Salvation of our God.

*Use 5.*  
 Christs second coming most desirable.  
 Si tanto desiderio arsit animus Prophetæ erga salutem Israël è Sion futuram; quam ardens debet esse in nobis expectatio salutis ejus, quam in fine mundi scilicet futuram Apostolus ea licetæ promittunt?  
 Muscul. Explan. ad Text.

*Use 5.* But one thing more (which *Musculus* puts into my hand). Is *David* here so desirous of the *first coming* of Christ, that he would come in the *flesh*, that he would come out of the *earthly Sion*? how desirous then should we be of his *second coming*, his coming in *Glory*, that he would come out of the *heavenly Sion*? Then, and not till then, shall the *Salvation of Israel* be compleat and perfect. Then shall all the Lords people be by him fully *delivered out of the hands of all their Enemies*, both *Temporal* and *Spiritual*. Then shall they be delivered not onely from *Sin* and *Satan*; but from *Death*. Then shall that *last Enemy* be destroyed. Then shall they be set safe upon the shore of *Eternity*; being

ing for ever freed not onely from the  
sense, but danger of all sinful and penal  
evils; and put into an unchangeable  
state of happinesse and blessednesse. Let  
all the Saints of God then be looking  
out, and longing for that day. Every  
one saying, *Come*. So saith the *Spirit*  
and the *Bride*, Rev. 22. 17. *The Spirit*  
*and the Bride say, Come*, (the Spirit of  
God in the hearts of Believers, in whom  
it worketh such unfeigned desires for  
the coming of Christ, as are in a *Bride*  
for the coming of her *Bridegroom*);  
And (as it there followeth) *Let him that*  
*heareth say, Come*. All that hear of the  
glorious things which shall be done for  
the Church at the appearing of *Jesus*  
*Christ*, let them all joyn in this desire  
of his coming. This we are sure of,  
that he will come, and that ere long.  
*Surely I come quickly*, (saith he, vers. 20.)  
And this that he may do, come, and  
hasten his coming, let all of us say  
*Amen* to it. *Amen, even so come Lord Je-*  
*sus*. And thus I have done with the for-  
mer part of the Text;  *Davids Prayer*.

Come we now to the latter, his *Pro-* Part. 2<sup>d</sup>.  
*phesy*. Which may be looked upon as The Prophec  
a *Reason* of the former: *David* therein  
shewing

shewing wherefore it was that he was so desirous that salvation should come unto *Israel* in such a way; viz. In as much as this would be a most joyous and glad some time, as to himself, so to all other the people of God.

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*When the Lord bringeth back the Captivity of his people, Jacob shall rejoyce, and Israel shall be glad].*

Parts 2. **I**N which words we may take notice of two things; the thing foretold, and the Consequence thereof. The thing foretold, *Israels Reduction* [*When the Lord bringeth back the Captivity of his people*]. The Consequence of it, *Israels Exultation* [*When the Lord, &c. Jacob shall rejoyce, and Israel shall be glad*]: These two I shall handle distinctly; beginning with the former, *Israels Reduction*.

Part I.  
Israels Reduction.

*When the Lord bringeth back the Captivity of his people,]* Which words being resolved and taken in pieces, (as *Musculus* hath observed before me) will naturally fall into four distinct Propositions, or Conclusions: 1. That Gods people

ple are subject to Captivity. 2. That it is the Lord who reduceth, bringeth back that their Captivity. 3. That there is a time when he will bring back that Captivity. 4. That the time when he will do this is, as to man, uncertain. You may see them all lying plainly before you in the words. I shall touch upon them severally.

The words resolved into  
4. Propositions.

Gods people are subject to Captivity. *Propos. I.*  
[When the Lord bringeth back the Captivity of his people]. Gods people may be a Captived people. So *Ainsworth* not amisse here explains the phrase. Captivity put for Captived; the *Abstract* for the *Concrete*. So he observeth another word of like signification to be elsewhere used, *Ezek. 11. 24, 25.* where the Prophet speaking of the Captives in *Babylon*, calleth them, *them of the Captivity*. So again, *Psal. 126. 1.* When the Lord turned again the Captivity of *Zion*; that is, brought back the Captives carried from thence. So here, the Captivity of his people, that is, his Captived people. Such Gods people may be. They are subject to Captivity.

Gods people subject to Captivity.

*Populo D i i v i  
b u s C a p t i v i c a  
t e m. Muscul.  
in loc.*

2. But

Q<sup>u</sup>. I.  
Gods people,  
who.

2. But who are *they* whom we call Gods people? And what *Captivity* is that which they are subject to?

A. For the former: *Gods people*. What, are not all the people of the earth so, his people? Yes, they are so. If all the *Beasts of the field and forest* be his (as he challengeth them to be, *Psal.* 50.10,11.) much more all the *Men* upon earth. They are his people. His by *Creation*; he hath made them. *He hath made us, and not we our selves, we are his people*, *Psal.* 100.3. His by *preservation*, and maintenance: *Thou preservest Man and Beast*, *Psal.* 36.6. Thus all people are *Gods people*, having their being from him, and their dependance upon him. But they are not all his people by *Covenant*. Such were the *Jews*, and they onely under the Law. Being a people whom God had chosen out of all Nations of the earth, as he tells them, *Amos* 3.2. *You onely have I known of all the Families of the earth*; that is, chosen you out of all people, and taken you into a gracious *Covenant* with my self. And being so, they were called *his people*. So we find them very frequently in Scripture; being thereby diffe-

The Jewes  
Gods people  
by Covenant.

differenced and distinguished from all other Nations; of whom the Apostle saith, they were not the people of God, Which the Gentiles were not. *Rom. 9. 25. I will call them my people which were not my people*], speaking of the *Gentiles*, which not being in Covenant with God, were said not to be his people. No more were the *Jews* themselves after that they fell from that Covenant. *Call his name Loammī*, (saith the Lord to the Prophet *Hosea* concerning his Child) Nor the Jews at this day are *for ye are not my people*, *Hos. 1. 9.* And the like *St. Peter* telleth the believers among the ten Tribes to whom he writeth, *1 Pet. 2. 10. Which in times past were not a people, but are now the people of God.*] Now, now that they were, by imbracing the Gospel, brought into Covenant again, from which before they were fallen. Such are they, all they, and onely they who are within the Covenant; such as own *God*, and *Jesus Christ* the Mediator of the Covenant, at least by an outward visible profession; these are stiled *Gods people*. Even as *Idolaters* in Scripture Idolaters called the people of that god which they worshipped; are called *the people* of that god, that *Idol*, which they were worshippers of. Thus the *Moabites* are called *the people* of

of *Chemosh*, Numb. 21. 29. Jer. 48. 46. and the *Ammonites*, the people of *Malcham*, Jer. 49. 1. And the Ten Tribes which worshipped *Feroboams Calves* are called *populus vitulorum*, the people thereof, Hof. 10. 5. And the *Edomites* the people of those gods which they served, 2 Chron. 25. 15. Even so those true worshippers, who worship the true God, are called *his people*; being his by Covenant. Now such were the *Fewes* when *David* penned this Psalm; and thereupon he stileth them, the *Lords people*. And of this people he here insinuates, that they were in *Captivity*. [*When he bringeth back the Captivity of his people*] This then *Gods people* are subject to: they are subject to *Captivity*.

Q. 2.

What Captivity here meant.

Ansiv.

A twofold

Captivity,

{ Corporal,

{ Spiritual,

Q. 2. But what Captivity?

A. In Answer hereunto, (as before we said of Salvation, so here again) There is a twofold Captivity which we meet with in Scripture; A *Corporal*, a *Spiritual* Captivity; the one of the *Body*, the other of the *Soul*; the one a bondage under the Tyranny of *Men*; the other under the power of *Sin* and *Satan*. Now which of these is it that this people is said to be subject to? I  
Answer,



Answer, not to one onely, but both. Both these it is conceived the Psalmist here hath an eye at. And therein I shall follow him, handling them distinctly. Gods people are subject to both these.

Both here intended.

For the former, we shall need no other instance, save this of *Israel*, the people of the *Jews*, who being *Gods people*, were yet a *people of Captivity*. So they were in *Egypt*, where they indured a hard and cruel bondage under *Pharaoh*, & his *Task-masters*. And so they were afterwards in *Babylon*, where they continued for seventy years together. Yea, and so they were in  *Davids* time, though being in their own Land, yet they were *Captives*. So they were under the *Tyranny of King Saul*, during whose reign they lay under many and great pressures.

This *David* (as *Calvin* and others observe upon it) here calleth by the name of a *Captivity*. And so we find the word sometimes used: As *Job 42. 10*. it is said, *The Lord turned the Captivity of Job*. What, was *Job* ever carried away Captive? Not so; but he was under great Affliction and Misery in his Body, and estate; being *Gods prisoner*, and in some sense, *Satans*. And this is there

I.

Gods people subject to Corporal Captivity.

Domesticall Captivity. *Captivitas hæc domestica oppressio. Calv. ad loc.*

called his *Captivity*. And in a like sense *David* may be conceived here to use the word. [When the Lord bringeth back the *Captivity of his people*]. Not that *Israel* was carried away *Captive* in his time; but they were under much *Tyranny* and *Oppression* during the reign of *King Saul*. And this he calleth their *Captivity*.

Egypt and Babylon in canaan.

Ipsum Captivitatatis nomen docet ubi impii pro sua libidine rectum ordinem pervertunt, in medio Ecclesie sicut Babylonem esse vel Egyptum. Calvin. ibid.

Thus (saith *Calvin* writing upon the words) when *Tyrants* play reakes, making their will a *Law* (as *Saul* did) and so perverting due order in the *Church*, and right and justice in the *State*; now there may be an *Egypt*, a *Babylon* even in the midst of *Canaan*, in the bosome of the *Church*. A people in this way, and by this means may be made *Captives* in their own *Land*, the *Land* of their *Inheritance*, being divested of their just rights and liberties; and subjected to the lawlesse rule of *Tyrannical Government*.

Quest.

Why doth he give over his people to such Captivity.

Answe.

The general cause, Sin.

Q. But wherefore 's it that the Lord giveth over his people to such *Captivity*?

A. To this the general Answer is soon returned. It is for their *Sins*. This it is that turneth a fruitful *Land* into barrenesse,

rennesse, even the wickednesse of them that dwell therein, Psal. 107. 34. And this it is that turneth *Sion* into *Babylon*, that bringeth Vassalage upon a free people. This it is that moveth God to subject his people to domestical, and sometimes forreign Captivity. They first deserting him, whose service is perfect liberty, and making themselves the servants of *Sin*, and slaves of *Satan*, thereupon God in his just judgment giveth them over to be captivated by the Instruments of *Satan*. This it was that was the procuring cause of *Israels Captivity*, their Captivity in *Babylon*. So the Prophet *Esay* setteth it forth most fully, *Isai. 5.* where having layed forth their abounding in all kind of impiety and wickednesse, their Covetousnesse, their *Luxury* and *Drunkennesse*, their *Lasciviousnesse*, their *regardlesnesse of Gods judgments* impendent, or incumbent, ver. 8, 9, 10, 11, 12. then he denounceth their doom, verse 13. *Therefore my people is gone into Captivity, because they have no knowledge.*] Because they are so brutish, sensual and senselesse, so given over to all kind of impiety, therefore they are gone into Captivity; they shall as surely

A Speciall  
Cause, Abuse  
of Liberty.

go, as if they were carried away already. Here is the general Cause, as of all judgments, so of this, *Sin*.

In special, the *abusing of peace and liberty* when enjoyed; when a people shall turn this grace into wantonnesse, so as to wax secure by it. For this it is that the Lord threatneth to bring Captivity upon this his own people, the people of the Jewes, *Amos 6.7. Therefore now shall they go Captive with the first that go Captive*. (So far is God from conniving at his own people, that if they provoke him they shall feel of it with the first). And wherefore will he deal so severely with them? why, for their abuse of their peace, Liberty, plenty. They were *at ease in Sion*, ver. 1. secure and fearlessse, not regarding Gods menaces denounced by his Prophets, but drowning themselves in their carnall pleasures. And they *trusted in the Mountain of Samaria*] being proudly confident of their own strength, so as they *put far away from them the evil day, and caused the seat of violence to come near*, ver. 3. The great ones amongst them putting off the thought of Gods judgments, they exercised all kind of Tyranny

ranny and Oppression upon their inferiours. And they lay upon their beds of ivory, chanting to the sound of the viol, drinking wine in bowles, &c. as the Prophet goeth on, vers. 4, 5, 6. Such was their state: And therefore see their doom: *Therefore now shall they go captive with the first that go captive.* This it was that first brought famine and other judgments upon them in their own Land, and at length Captivity abroad.

And this it was that brought this *homebred Captivity* upon them in *David's* time; even their ingratitude and unthankfulnesse for Gods former mercies, with their discontentednesse with their present condition. They would not be contented with the *Governours* and *Government* of Gods choosung. No, they would be like other Nations; they would mould a Government for themselves, they would have a *King*. And hereupon God hearkning to their desires, giveth them one in his anger, as the Prophet *Hosea* tells them, *Hof. 13. 11. I gave thee a King in mine anger.* So he did *Saul*, who instead of being a Father to them (as they expected,) pro-

Israels discontentednesse with their present condition, a cause of their domestick Captivity.

Gods people  
not to bear  
themselves up-  
on the Cov-  
nant, which is  
no Protection.

ved a *Stepfather*, a *Tyrant*. And by this means fell they into this *Captivity*.  
*Applic.* Which let it be a warning to us (that is all the *Application* I shall make of it). Let it (I say) be a warning to us, us of this Nation, who being under a visible Covenant with God, are *his people*. Such we are. But let us not so bear our selves upon this Priviledge, as if this should be a protection to us against the Judgments of God. No, *You onely have I known of all the Families of the earth, and therefore you will I visit for all your iniquities*, (saith the Lord to *Israel*) Amos 3. 2. So far is God from conniving at the rebellions of his own people, that they shall be the first that he will deal with, making them to feel his displeasure as soon, or sooner then any others. And therefore take we heed that we do not imitate *Israel* in their sins, in abusing the mercies we yet enjoy; our peace, our liberty, our plenty, and above all, the Gospel of peace. Surely this it is which (among other our sins) hath so far provoked God against us already as to let in those judgments upon us which of late we have had so sad experience of. Take heed,

heed, lest by adding to former provocations we bring in a perfect Captivity upon our selves; depriving our selves and posterities of those remainders of mercy which are yet (through the patience and long-suffering of a gracious God) continued unto us. If *Israel* break Covenant with God, and prove unthankful unto him, notwithstanding that they are his people, yet they shall feel of Captivity, a *Corporal Captivity*.

But besides this, (in the second place) 2. there is another kind of Captivity, Gods people which though lesse feared, yet is more subject to spiritual Captivity. And even this Gods people are subject to. For which again we shall need no other instance then this of *Israel*, the people of the *Jews*, who notwithstanding that they were once the people, and the onely people of God, yet have now for so long a time lyen under such a Captivity; under a Spiritual blindness and hardnesse of heart. This is that which the Apostle *St. Paul* saith of them in the place forecited, *Rom. 11. 25. Blindnesse in part hath happened unto Israel;* A spiritual blindness of Ignorance and Unbelief.

*Unbelief.* So before he explains it; *Because of unbelief they were broken off,* ver. 20. *If they bide not still in unbelief,* v. 23. This is the blindness and obduracy which hath happened to them *in part,* in great part, even to the generality of that people, to the body of that Nation. And under this blindness do they lye even to this day; so as they do not, they will not see and know the things which belong unto their eternal peace. And thus are they who were once the people of God, now brought into this *Spiritual Captivity.*

*Applic.*  
Beware of falling under this Judgment.

*Applic.* Which taking notice of, let us hear and fear: taking heed lest we also should fall under the like Judgment; lest that which hath happened to them also happen to us. So it hath done to many, many of the *Gospel-Churches.* What is now become of those seven Churches of *Asia,* so famous in their times, to whom the Spirit directeth those Epistles, *Rev. 2. & 3.* How are they fallen under not onely a Corporal, but a *Spiritual Captivity?* blindness having in part, in a great part happened to those *Eastern,* as also to many of the *Western Churches.* O that the like may never



never happen to the Church of God in this Nation: that what ever *Corporall* do, yet this *Spiritual* Captivity may never break in upon it.

Which that it may not, make much of the *Liberty* we yet have, I mean the liberty of the *Gospel*. Taking heed,

I. Of rejecting it, of opposing the *Truths* of God, and the *waies* of God held and layed forth unto us in the *Gospel*. This it was that brought the *Jews* into this sad condition, even their rejecting of the *Gospel* when it was tendered to them. This is the reason which *Paul* and *Barnabas* render for their turning from them to the *Gentiles*, Act. 13. 46. *It was necessary* (say they) *that the Word of God should be first spoken unto you, but seeing you put it from you, and judge your selves unworthy of everlasting life, so, we turn to the Gentiles.*] Thus it was, as the *Law* was first given to them, so the *Gospel* was first tendered unto them, (this honour being done unto them as to Gods first-born) but they refusing and rejecting it, and thereby as it were judging themselves unworthy of that grace which was there brought unto them, it was thereupon taken from them. A just  
Judg-

*Direct.*

Make much of the liberty of the *Gospel*, whilest enjoyed.

I.  
Beware of opposing *Gospel*-truths and waies.

Judgment, that they who shut their eyes against the light, should have the candle removed from them, and be left in darknesse. That they who would not see, should be struck blind. This was their case, as our Saviour in a most passionate manner lamenting over *Jerusalem*, tells them in that known place, *Luk. 19. 41, 42.* *When he was come near, he beheld the City, and wept over it saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes*]. Had they but received and embraced the Gospel of their salvation, which was held forth unto them by Christ himself in his own person, happy had it been for them. But they rejecting him and it, God in his just Judgment struck them with spiritual blindness, that seeing, they should not see; and so delivered them over, as to a temporal, so to a *spiritual Captivity*. Take we heed, lest being guilty of the like contempt, we fall under the like Judgment.

2. Again, taking heed of thus rejecting the Gospel; take heed also of *unthankfulness* for it, and *unfruitfulness* under it. It is that which the Apostle saith  
of

Take heed of  
unthankfulness  
and unfruitful-  
nesse.

of the *Gentiles*, Rom. 1. 21. *Because when they knew God, they did not glorifie him as God, neither were thankful; therefore God gave them over, &c.* In as much as they were not thankful for, neither did walk answerably to that light of nature which they had; therefore God gave them over unto blindness of mind [*Their foolish heart was darkned*], and to all kind of Moral impurities, as it there followeth, ver. 26. Thus when men enjoy the light of the Gospel, and yet are not thankful for it, nor walk answerably to it, it is but just with God to take it from them, and to leave them in darkness. This is the reason which our Saviour giveth why the *Vineyard* was taken away from those *Husbandmen* which had it in their possession, and given unto others; They would not render to the Lord of it the fruits in their season, Matth. 21. 41. This *Vineyard* (to moralize the Parable) was the *Church of the Jews*, which God having bestowed great cost upon, requireth fruit answerable; which they not yielding, he *un-churcheth* them. So our Saviour himself explains it, ver. 43. *Therefore the Kingdome of God* (the Gospel of the King-

Kingdome) shall be taken from you, and given to a Nation bringing forth the fruits thereof]. Surely this it is which hath caused the translating of the Gospel from one Kingdom to another; even the unthankfulnesse and unfruitfulnesse of those that enjoyed it; their not walking worthy of it, answerably to it. This also take we heed of. That we may still enjoy our Gospel-light, and liberty, see that we set a high price upon it, so walking as becometh Children of Light.

3.  
Take heed of  
abusing the  
Ministers of  
God.

Again, thirdly, Take heed of abusing the true *Prophets* of God, the *Messengers* and *Ministers* of Christ. This it was that hastened *Israels temporal Captivity*, as it is expressly noted, *2 Chron. 36. 16. They mocked the Messengers of God, and despised his words, and misused his Prophets, untill the wrath of the Lord rose against his people, till there was no remedy].* No Remedy but they must go into Captivity. And this it was which had a special hand in bringing upon them their *spiritual Captivity*, viz. their harsh dealing with the *servants* whom the *Lord of the Vineyard* sent to require fruits from them, and afterwards with his *Son* also, (as the foresaid Parable sets it

it forth). Thereupon it was that he took the vineyard from them; unchurched and uncovenanted them. Now take we heed again of falling under any degree of the like guilt, lest we also fall under the like punishment.

And (in the fourth and last place) whilest all due respects are yielded unto the true Prophets of God, take heed of hearkning to those that are false. In this way, and by this means it was that the *Jews* came to fall into that ditch wherein to this day they lye, viz. by following of their *blind Guides*, as our Saviour calleth the *Scribes* and *Pharisees*, Matth. 15. 14. And take we heed of such false Prophets, such Blind Guides. Surely such there are some, and that not a few, walking abroad in the midst of this Nation at this day. I mean *false Teachers, Seducers*; not unlike to those false Prophets of whom the Lord complains, *Jer. 14. 14. They prophesie lies in my Name; I sent them not, neither have I commanded them, neither spake unto them. They prophesie unto you a false vision, speaking the deceit of their own hearts: ]*

Thus did many at that time amongst the *Jews*. And surely the like do too many

4.  
Beware of  
false Prophets.

many amongst us at this day, who vent  
 the fancies of their own brains, striving  
 to introduce all kind of erroneous do-  
 ctrines, some of them destructive to  
 the very foundation of Christianity.  
 Now in the fear of God take you heed  
 of hearkning to them, of following of  
 them; which if you do, they will lead  
 you into *Captivity*. So did those false  
 teachers in *Paul's* time, of whom he  
 complaines, *2 Tim. 3. 6.* that *creeping*  
*into houses* (insinuating themselves into  
 those that would give entertainment to  
 them) they *led captive silly women*. Such  
 was their practice; they wrought chiefly  
 upon the weaker sex, and upon the wea-  
 ker of that: *γυναικεία, Mulierculas;*  
*simple, silly women*: whom inveighing  
 and intangling, they *led Captive*; bring-  
 ing them into a spirituall *Captivity*  
 through their false doctrines, and super-  
 stitious observances. Now that none  
 of you may be so led, stop you your ears  
 against the voice of such *Charmers*,  
 charm they never so wisely: holding  
 fast that *form of doctrine which hath been*  
*delivered unto you*; not receding from  
 the Ancient truths of God, nor suffer-  
 ing your selves to be turned aside from  
 those

those old and good wayes, wherein the people of God have walked; fearing lest being led aside into by-paths, you should be carried into this spiritual Captivity: which (as you see) even Gods own people, those who are under a visible Covenant with him, making profession of his Religion, are subject to. And thus I have done with the first of these Conclusions. Come we to the second.

*It is the Lord that bringeth back the Captivity of his people* ] *Propos. 2.* So saith the Psalmist here; *Not When the Captivity of Gods people shall be brought back; but, When the Lord shall bring back the Captivity of his people.* The Lord, *Jehovah.* He it is, and he alone, that bringeth back, that returneth the Captivity of his people. A truth, and that in reference both to their *Corporal*, and *Spiritual* Captivity.

It is the Lord that bringeth back the Captivity of his people.

*Non dicit dum converteretur Captivitas populi Dei; sed dum converteret Dominus, &c. Matheul. ad loc.*

I. For the former, *Corporal* Captivity. It is the Lord that turneth it back. This is that which the Lord minds *Israel* of in the Preface and Introduction to his Law, *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bandage;*

I. Their Corporal Captivity.

I

Exod:

Exod. 20. 2. Thus, what ever Captivity, what ever Bondage Gods people are freed and delivered from, it is the Lord that worketh that deliverance for them. True indeed, therein he may (as for the most part he doth) make use of *Instruments*. So he did of *Moses* and *Aaron* in bringing *Israel* out of *Egypt*; but in the mean time the work is his. So much the Church acknowledgeth concerning all her former deliverances, *Psal.* 85. 1. *Lord, thou hast been favourable to thy Land, thou hast brought back the Captivity of Jacob.*

The same  
hand bringeth  
into and out  
of Captivity.

And who else can do it? He it is that delivereth them into Captivity. *Who gave Jacob for a spoyle, and Israel to the Rebbers? Did not the Lord? Isai.* 42. 24. He it is that giveth his people into the hands of *Oppressors*, whether *Domesticall* or *forreign*. Being provoked thereunto by their sins, (as it there followeth; *Did not the Lord? he against whom we have sinned? For they would not walk in his wayes, neither were they obedient unto his Law*); hereupon he giveth them over unto these Captivities. Now (as *Musculus* notes upon it) *Ejusdem est liberare, cujus est tradere.* The same hand bringeth



bringeth into, and out of Captivity. As *Hannah* in her song saith of life and death, *1 Sam. 2.6. The Lord killeth, and maketh alive: And who but he? Am I a God to kill, and make alive?* (saith the *King of Israel* to *Naamans* Messengers, when their Master sent to him for Cure of his Leprosie) *2 King. 5. 7.* This is Gods prerogative; And the like we may say of *Slavery* and *Liberty*. It is God that giveth over his people to the one, and therefore it is he and onely he that can restore unto them the other. *Una eademque manus.* The same hand woundeth and healeth, bindeth and looseth. *It is the Lord who bringeth back the Captivity of his people.*

*Applic.* And is it so? (not to stay upon this Point which I fell with before in the former part of the Text) what then remains but that the Lords people taking notice of this their Redeemer, in all their distresses look up to him, seeking deliverance from him. So doth the *Church* in her Captivity, *Psal. 126.4. Turn again our Captivity, O Lord,* (saith she). The like do we. In like conditions apply we our selves unto God; making peace with him by re-

Use 1.

Look up to God for deliverance.

turning unto him. This is the course which the Church pitcheth upon, *Hof. 6.1.* Come, let us return unto the Lord, he hath torn, and he will heal us; he hath smitten, and he will bind us up. Onely he who hath done the one, can do the other. And therefore stand not poring upon Instruments, and means, but look up unto God, seeking deliverance from his hand.

*Use 2.*  
Being deliver-  
ed, give the  
glory to him.

*Use 2.* Which having received, then return the praise and glory of it unto him. Not but that herein *Instruments* both may, and ought to have their share. But so as *God* himself be acknowledged as the *principall Authour*. This did the Children of *Israel*. Being by the strong hand of their God brought out of their Captivity in *Egypt*, the first stand that they made, being come safe to shoare, they presently fall to sing praises to the God of their salvation, (as you may see it, *Exod. 15.*) And the like let all the Lords people do in like cases.

*Use 3.*  
Take heed of  
provoking him,  
lest he turn  
back out Cap-  
tivity in ano-  
ther sense.

*Use 3.* And whilest they praise him for one deliverance, let them take heed of provoking him, lest they cause him to repent of what he hath done for them,

them, and so to bring back their Captivity in a sense contrary to that of the Text, by bringing them into Captivity again. So dealt he by his people *Israel*. Having brought them out of their first Captivity in *Egypt*, they praised him; yea but afterwards they forgot God their Saviour, who had done great things in *Egypt*, (as the Psalmist hath it,) *Psal. 106. 21.* they provoked him by their sins. And thereupon he giveth them over to a second Captivity, as bad, if not worse, then the former; giving over the two Tribes into the hand of the *Babylonian*; the other ten into the hand of the *Assyrian*, from whence they are not returned unto this day. The reason of which latter is rendred, *2 King. 17. 6, 7.* *The King of Assyria took Samaria, and carried Israel away into Assyria, &c. for so it was that the children of Israel had sinned against the Lord their God, who had brought them up out of the Land of Egypt, from under the hand of Pharaoh, and had served other gods.* God had brought them out of a hard servitude, and made them a free people, but they did not walk answerably to that mercy; but forgetting

what God had done for them, they forsook him, contrary to their Covenant and Engagement solemnly made at Mount *Sina*, and fell to Idolatry. And thereupon God delivereth them over to another *Captivity*, yea to *Captivity upon Captivity*; and at the length casting them off, no longer owning them for his people. Thus they rejecting God, God rejecteth them. A warning for all Posterity. And so let it be to all the Lords people. Is it so, that God hath brought, or shall bring them out of one *Captivity*? let them take heed of breaking their Covenants with him, lest he bring them into a second, and that worse then the former. But, on the other hand, let that be an engagement upon them to bind them for ever unto him, to take and acknowledge him to be their God. So the Lord presseth it upon *Israel*: *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage. Therefore, Thou shalt have no other Gods before me*]. And well had it been for them, had they made that use of that so signal a mercy. Then had they been a free people unto this day. But I promised  
not

not to insist upon this former branch of the Point. I passe to the latter.

2. *It is the Lord that bringeth back* (as the Corporal, so) *the Spiritual Captivity of his people.* Under this Captivity do all the Sons of Men, even Gods elect people, by nature lye; being all bond-slaves to sin and Satan. This the Apostle layeth down for an irrefragable Conclusion, putting a *Probatum est* upon it, *Rom. 3.9. We have before proved both Jews and Gentiles, that they are all under sin.*] Not onely the *Gentiles*, who were not Gods people; but also the *Jews* who were his people. For the further proof whereof (among other Texts of Scripture) he maketh use of this *Psalm*, whereof the Text is the Close. *As it is written,* (saith he, verse 10.) *There is none righteous, no not one, there is none that understandeth, there is none that seeketh after God, &c.* Now where is this written? why, in the former part of this *Psalm*; where though we do not meet with all the same words, yet with the same sense. Such a general depravation there was in the time of King *Saul*, in the Kingdom of *Israel*, an *Epidemical Corruption* among all estates

2.

Their Spiritual Captivity.

Gods Elect, by nature under this Captivity.

and conditions of persons, insomuch that the Psalmist complains, *They are corrupt, they have done abominable works; there is none that doth good*, ver. 1. *They are all gone aside; they are altogether become filthy, there is none that doth good, not one*, verse 3. So he describeth the state of *Israel* at that time. Now this the Apostle there looketh upon as a Typical representation of the state and condition of all men by nature; Before the Grace of God meet with them they are all under Sin; and so no better then *Captives*. So called expressly, *Isai. 61. 1. To proclaim liberty to the Captives, and the opening of the prison to them that are bound*]. And who were they? why, literally the people of the *Jewes* in their *Babylonian Captivity*, but *Mystically* poor *sinners*, who are under the thraldome of *Sin*, and *Satan*. And such are all the sons of men by nature, all *Captives*.

No wayes able  
to free them-  
selves.

And being so, (such is their condition), they are no wayes able to free themselves from that Captivity. So much is here insinuated in the Text, [*When the Lord shall bring back the Captivity of his people.*] Not, when they themselves shall

shall return and come out of Captivity. No, this is a Divine and supernaturall work: Man being in the first act of Conversion no other but a meer patient; not working but wrought upon. So were the *Israelites* in their deliverance from that *Egyptian Captivity*. When the Lord first sent *Moses* to them; they were meerly in a passive Capacity, no wayes able to free and deliver themselves. That they were so delivered, this was the *Lords* work, who brought them forth by strength of hand, (as *Moses* inculcateth it upon them again and again, *Exod. 13. v. 3, 14, 16.*) And even such is the condition of poor captived finners (of which that Captivity was a Type); being under the power and dominion of Sin and Satan, they are no wayes able to work deliverance for themselves. This is the *Lords* work, who bringeth forth his Elect people by strength of hand, by his Almighty, and irresistible power. It is the Lord that bringeth back the *Spiritual Captivity* of his people.

The Lord] Even the Lord *Christ*. He it was that brought *Israel* out of their *Temporal Captivity* in *Egypt*. So much

Jesus Christ  
the Redeemer  
of his people.

we

we may learn from that second verse of the third Chapter of *Exodus*, where it is said, *The Angel of the Lord appeared unto Moses in a flame of fire, out of the midst of the Bush.*] *The Angell:*] not a created Angell, but the Angell of the Covenant, Christ himself, who is afterwards called *Elohim*, and *Jehovah*, God and Lord, ver. 4. 6, 7. even the Son of God, the second Person in the Trinity, who then (as it is most probable) assuming a humane shape (a *Præliudium* of his *Incarnation*) appeared to *Moses*; and so appearing to him he telleth him, [*I have surely seen the Affliction of my people which are in Egypt, &c. I am come down to deliver them out of the hand of the Egyptians*, ver. 7, 8. And even he it is that bringeth the *Elect* people of God out of their spiritual Captivity, from under the bondage of Sin and Satan. Hence it is that he is called, *the Redeemer, the Deliverer. The Redeemer shall come unto Sion*, (saith the Prophet) *Isai. 59. 20. There shall come out of Zion the Deliverer* (saith the Apostle, *Rom. 11. 26.* both speaking of the *Messiah, Jesus Christ*, who is a spiritual deliverer to his *Elect* people, delivering them from the



the power of sin. So the Apostle there explains it in the next words; [*And shall turn away ungodlinesse from Jacob;*] freeing his people, as from the guilt and punishment, so from the power and dominion of Sin. This is the work of *Jesus Christ*, thus to deliver his people out of the hands of all their *Spiritual Enemies*, (as *Zacharias* hath it in his Song, *Luk. 1. 74.*), and so to bring back their *Captivity*; of which deliverance he is both the *Meritorious* and *Efficacious* cause.

1. The *Meritorious*; having paid their *Ransome*. This he did in and by his death. *The Son of man came to give his life a ransome for many*, (saith our Saviour) *Matth. 20. 28.* *He gave himself a Ransome for all* (saith the Apostle) *1 Tim. 2. 6.* viz. for all his *Elect* people, both among *Jewes* and *Gentiles*, which are *many* (so those Texts must be expounded, the one by the other). For them he gave himself a *Ransome*, a *Counterprice*, *λυτρον; ἀντιλυτρον;* paying a satisfactory price unto the Justice of God his Father, and so purchasing their *Redemption*.

I.  
The Meritorious Cause of their deliverance.

2. Which

2.  
The Efficacious Cause,  
working it.

2. Which having purchased, then he *Conveyes*, and *Applies*. This also is his work. Being the *Meritorious*, he is also the *Efficacious* cause of this Redemption; actually freeing and delivering his people out of this their spiritual Captivity: Which he effecteth by his *Word*, and *Spirit*.

1.  
By his Word  
as the Instru-  
ment.

1. By his *Word*, as the *Instrument*; making use of it as his *Trumpet* to proclaim this Redemption; to *proclaim liberty* to those Captives. So the Prophet *Esay* hath it in the place forecited, *Isai. 61. 1.* where speaking of *Christ* as his *Lord*, and himself as his *Minister*, he saith, *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tydings unto the meek, to proclaim liberty to the Captives, &c.*] This did *Jesus Christ* in the dayes of his flesh in his own person, in preaching of the Gospel. So himself applies and expounds that Prophecy, *Luk. 4.* where falling providentially with that Text upon his first opening of the book delivered unto him, ver. 17. he tells his Auditors, verse 21. *This day (saith he) is this Scripture fulfilled in your ears.* That  
Scripture

Scripture which he had then read to them out of the Prophet, was fulfilled in his Preaching. He being that principal *Herauld* of whom the *Prophet* there spake, who proclaimed *liberty to the Captives*, spiritual liberty to those who were held Captive of Sin and Satan. This he proclaimed in and by his *preaching*. This he then did in his own Person.

Spiritual Liberty proclaimed by Christ himself.

And this afterwards he did by his *Apostles*, and so still doth the same by his *Ministers*: whose *Commission* is the very same, *viz.* to publish those glad tydings of Redemption and Salvation to all Nations. *Go ye into all the world, and preach the Gospel to every creature*, Mark 16. 15. Thus doth Christ proclaim this Liberty, making use of this as the ordinary means for the bringing back of the Captivity of his people. Even as it was with the *Jews* in *Babylon*; they were reduced and brought back from their Captivity there in a like way, *viz.* by a solemn *Proclamation* made by *Cyrus* throughout his Kingdom, as you may read it, *Ezra* 1. 1, 3. Even thus doth the *Lord Christ* (of whom *Cyrus* was a Type, of whom the

By his Apostles and Ministers.

Lord

Lord saith that he was *his Shepherd*, and should fulfill all his pleasure, *Isai. 44. last.*) bring back the spiritual Captivity of his people; by making the like *Proclamation*; by causing his *Gospel* to be preached throughout the world. Here is the outward Instrument.

2.  
By his Spirit  
accompanying  
his Word.

2. To which (in the second place) for the making of it effectual, he joyneth his *Spirit*. So it was in bringing back that *Corporal Captivity* of the *Jews* out of *Babylon*; there was a *Spirit* which went along with the Word. *Cyrus* maketh *Proclamation* for a returning, but it was the *Spirit* of God which inclined the hearts of the people to hearken to it. So you have it expressly noted, ver. 5. of that first of *Ezra*, *Then rose up the chief of the Fathers of Judah and Benjamin, and the Priests, and the Levites, with all whose Spirit God had raised to go up to Ferusalem.* Thus there was an inward work of the *Spirit* of God, which went along with that Word, inclining the people to hearken to it. And even so is it in bringing Gods *Elect* people out of this *Spiritual Captivity*, the *Spirit* of Christ accompanieth his Word, setting it on and making it effectual.

Which

Which it doth by a twofold Act; the one upon the *Understanding*, the other upon the *Will*: upon the *Understanding*, enlightning it. Even as it was with *Peter* in the *Prison*, when God had a design upon him to bring him forth, the first act was, he caused a *Light to shine in the Prison*, Act. 12. 7. Even in like manner dealeth the Lord Christ with poor Captivated sinners, having a gracious purpose towards them for their deliverance, the first thing he doth is, he causeth light to shine forth unto them. This was *Pauls Commission* when he was sent to the *Gentiles*, viz. *To open their eyes, and turn them from darknesse to light, and from the power of Satan unto God*, Act. 26. 18. Not that he of himself could do this, but that through the concurrence and co-operation of the *Spirit*, his Ministry should be made effectual for that end. And this Method *Christ* observeth, in bringing poor sinners out of their *Spiritual Captivitie*; he first causeth light to shine forth unto them. Even as it was with the *Israelites* in *Egypt*; God intending to bring them forth out of that Captivity, he caused light to shine unto them in their *Goshen*, whilest

I.

Working upon the Understanding, enlightning that.

whilest there was nothing but darknesse in all the Land besides. Thus when God hath a gracious purpose towards any, to bring them out of this spiritual *Egypt*, he causeth light to shine forth unto them; a supernatural light, discovering to them the sinfulness and misery of that state wherein they, and all other of the Sons of men by nature are. And withall, making known to them the way and means of salvation and deliverance, onely by *Jesus Christ*, and by *faith* in him. Thus the Spirit of Christ worketh upon the *Understanding*.

2. Which being thus in measure illuminated, then it cometh to work upon the *Will*, effectually inclining it to come out of that estate. To which end it induceth it:

1. To shake off all *incumbrances* and hindrances. Even as it was with *Peter* in the forecited story; when the *Angel* came to deliver him out of Prison, after that he had awakened him, and caused a light to shine into the prison, then the next thing that we read of, is, that *his Chains fell off from his hands*, Act. 12.7. Even thus fareth it with poor sinners.

Being

Being first awakened by the *Law*, and having the light of the *Gospel* shining forth unto them; now if God intend to bring them forth of this spiritual Captivity, he causeth their *Chaines* to fall off; he inclines their hearts to shake off and abandon all those sinful lusts which have heretofore held them captive. So doth *Ephraim* (*Israel*) with his *Idols*, *Hos. 14. 8.* when the Lord bringeth back their Captivity, then *Ephraim* shall say, *What have I to do any more with Idols?* They shall then be brought to detest all their former wicked courses.

And thus is it with poor sinners; When God hath a purpose to bring them from under this spiritual Captivity, he inclineth their hearts to a renouncing, and abandoning of all their former sinful lusts. His *Grace* then appearing to them, teacheth them, and that effectually, to deny ungodlinesse and worldly lusts, *Tit. 2.*

11, 12.

And (secondly) shaking off incumbrances, it then inclineth them to come 2. unto *Jesus Christ*; As that blind *Bartimeus* in the *Gospel* did, who casting away his upper Garment, arose and came unto *Jesus*, *Mark 10. 50.* Thus doth

To come unto *Jesus Christ*, as a Saviour and Lord.

the poor sinner, being effectually wrought upon by the Spirit of Christ, now casting away what ever might hinder, (and amongst other things, the *Garment of his own Righteousnesse*) he cometh unto Christ, *taking hold* of him by *faith*, as his alone *Redeemer* and *Deliverer*, and then *following* him by *obedience*; Even as the People of *Israel* in their going out of *Egypt*, looking upon *Moses* as their *deliverer*, they follow him; resolving to do what he would have them, and to go whither he will lead them: Even thus poor sinners being effectually wrought upon by the Spirit of Christ, and made willing to come out of their spiritual *Egypt*, the same Spirit inclineth their hearts to close with *Jesus Christ*, to receive him as their *Deliverer*, by faith resting upon him for salvation; and withall to take him as their *Guide*, resolving to follow him, and to do what he would have them do. This *Paul* expresseth in his Conversion, *Act. 9*. After that the light from heaven had shone upon him, and the Lord Christ had convinced him of his sin, ver. 3,4. then (saith he) *Lord, what wilt thou have me to do?* verse 6.

Thus



Thus is it with poor sinners; being once thus convinced of the sinfulness of their natural state, and of their spiritual Captivity, then they are willing to come unto *Christ*, not onely as to a Saviour, but as unto a *Lord*; being as willing and desirous to be guided, as to be saved by him. And by this means the Lord bringeth back their Captivity, freeing them from this their spiritual bondage.

What then remains (to make some improvement of this usefull Truth) but that all poor *Captived soules* be directed and excited to look up unto this their *Redeemer*, this their *Deliverer*. Which let it be directed to two sorts of persons; 1. Such as are *wholly under this Captivity*; 2. Such as are *in part freed*, and delivered from it.

1. For the former, such as are wholly under this Captivity, (such are all meer natural men, who are yet in their natural states and conditions). Let them be directed and exhorted to look up unto this their *Redeemer*, the *Lord Jesus*. He it is, and onely he, that must set them at liberty. *If the Son shall make you free, then are you free indeed.* (saith

*Applic.*  
Let all Capti-  
ved sinners  
look up to this  
their Redeem-  
er.  
Directed to  
two sorts of  
Persons.

I.  
Such as are  
wholly under  
this Captivity.

our Saviour to the Jewes) *Joh. 8. 36.* The *Jews*, however they were by birth the seed of *Abraham*, and the children of the *freewoman* (a priviledge which they stood much upon, as we may see there, verse 33.), yet they were by nature bondslaves to sin and Satan, as well as others. Neither was there any way to make them free, but by the Grace of God in *Jesus Christ*. Let all poor sinners then, whose eyes God hath in any measure opened, and made them apprehensive and sensible of this their Condition, be directed to look up unto this their *Lord* and *Saviour*. In this way, and by this meanes the people of the *Jews* shall come to be freed both from their *Corporal* and *Spiritual* Captivity, viz. by looking up unto him whom they have pierced, *Zach. 12. 10.* And to him let all poor sinners look, with earnest desires of obtaining deliverance by and through him: Knowing for their Comfort, that this is a benefit which he hath merited and purchased for them, and for all others who shall desire to be freed from this *Captivity*. And therefore let them come unto him that they may receive this benefit from him.

To

To which end, let them be directed *Direct.*  
 to give ear to his Word, and to give way Give ear to the  
 to his Spirit. Give ear to his Word. Word, and  
 Harkning to the *Gospel Proclamation*: way to the  
 hearing Christ *proclaiming liberty to the Spirit of*  
*Captives*; which he doth in the Mini- Christ.  
 stery of the Gospel. And thus giving  
 ear to his *Word*, let them also give way  
 to his *Spirit*; not resisting, not quench-  
 ing the motions thereof. This is that  
 which *Stephen* chargeth upon the *Jews*,  
*Act. 7. 51. Ye stiff-necked, and uncir-*  
*cumcised in heart and eares, ye do alwaies*  
*resist the Holy Ghost, as your fathers did,*  
*so do you.* Let not the like be charged  
 upon any of you. This it is which hath  
 brought them into, and kept them un-  
 der that *Captivity*, wherein they are  
 even to this day. That you may be freed  
 from it, give way to the motions of the  
*Spirit* speaking in and by the Word.  
 Doth the *Spirit* of God in the Ministe-  
 ry of the Word awaken you, calling  
 upon you (as the *Angel* did unto *Peter*,  
*Act. 12. 7.*) bidding you *Arise quickly,*  
*and come forth, and follow him,* do not  
 stop your eares against the motion, but  
 close with it, yield to it, forthwith sha-  
 king off the *Chaines* and *Fetters* of all  
 sinful

sinful and inordinate lusts, which have heretofore held, and led you Captive, henceforth resolving to follow the *Lord Jesus*; Even as the *Israelites* followed *Moses* (of which I spake before); yielding up your selves unto him to be disposed of according to his good will and pleasure, to be ordered, guided and governed according to the Rules and directions held forth in his Word. This is the way, and the onely way, whereby poor Captivated sinners may come to march out of their spiritual *Egypt*; to be freed and delivered from this their spiritual Captivity.

2.

2. Which being in measure delivered from (to speak a word to the second sort) still be you exhorted to look up to this your *Deliverer*. Knowing that this your deliverance is as yet imperfect. So it is in the most sanctified soules. Blessed *Paul*, even *Regenerate Paul* (so I there look upon him, what ever others do), How may we hear him complaining of himself, that he was *carnal, sold under sin*, Rom. 7. 14. *Carnal,*] viz. in part, in regard of the remainders of *Carnality* in him (upon which account the same Apostle calleth some of his believing

Regenerate  
soules yet in  
Captivity in  
part.

lieving *Corinthians, Carnal*, 1 Cor. 3.4.)  
*And sold under sin*], Though not as a  
*voluntary slave*, willingly obeying sin  
 in the lusts thereof. Such a one was  
*Ahab*, whose Character is, that *He sold*  
*himself to work evil in the sight of the*  
*Lord*, 1 King. 21.20. But such a Cap-  
 tive *Paul* was not; but rather like *Jo-*  
*seph*, whom his Brethren sold into  
*Egypt*, a Captive full sore against his  
 will; being, notwithstanding all the re-  
 luctancy and striving of the inward  
 man, the Regenerate part, still in mea-  
 sure detained under the *Captivity* of his  
 natural Corruption; which being that  
 ἐντεταλμένη ἀμαρτία, (as the Apostle cal-  
 leth it, *Heb. 12. 1.*) the *encompassing*  
*sin, the sin which hangeth so fast on*, (as  
 the former Translation hath it) he could  
 not wholly shake off, and rid himself of;  
 but so as that it would ever and anon be  
 assaulting him, yea, and sometimes con-  
 quering, prevailing against him, even  
 bringing him into *Captivity*. So he  
 there expresseth it, *verle 23. But I see*  
*another Law in my members warring*  
*against the Law of my mind, and bring-*  
*ing me into Captivity to the Law of Sin,*  
*which is in my members*]. Thus did

Corruption stir, and work in him, so as sometimes it prevailed to draw, or drive him into those sins which the Law of his mind, that inward principle of Grace wrought in him by the Spirit of God regenerating and renewing of him, did wholly withstand and oppose. Thus was it with him. And thus it hath been, is, and will be with the most sanctified soules upon earth; being sanctified but *in part*, *en partie*, (as the Apostle hath it, 1 Cor. 13. 9.) their deliverance from this *Spiritual Captivity* is imperfect.

Look up to  
Christ for the  
perfecting of  
this delive-  
rance.

And being so, let them look up to *Jesus Christ* for the compleating and perfecting of it. So doth the *Apostle* in the close of that Chapter, (*Rom. 7. 24.*) where complaining of the *Body of Sin*, the *Old Man*, (which he there calleth a *Body of Death*, in as much as it was so offensive unto him, as a dead Corps would be to a living Body being tyed to it, continually infesting and annoying him, being even a death to him, and threatning him with eternal death) and earnestly wishing that he were freed from it, *O miserable man that I am!* (saith he) *who shall deliver me from this Body of death?* in the next words he

tempers

tempers and corrects that his Passion,  
 staying his soul by looking up unto *Jes-*  
*us Christ*, [*I thank God through our Lord*  
*Jesus Christ*,] who as he hath in part  
 already freed me from the power and  
 dominion of sin, so in his due time he  
 will also free me from the molestation  
 of it, bringing me into a perfect liber-  
 ty. And for this let all Gods Saints  
 look up unto him, by faith committing  
 themselves unto him, begging it from  
 him, that he who hath begun this blef-  
 sed work in them, would go on to per-  
 fect it till his appearing: That he may  
 every day more and more dissolve and  
 destroy the work of *Satan* in them,  
 (which was the principal end of his  
 Coming, *1 Joh. 3. 8.*) breaking off  
 their chains and fetters, freeing them  
 from the prevalency of all sinful lusts;  
 acting that in their *sanctification*, which  
 he is said to have done in his own *As-*  
*cension*, *Ephes. 4. 8. Leading Captivity*  
*Captive*; Captiving those rebellious  
 lusts, which have heretofore led them  
 Captive; giving them victory over all  
 their Corruptions, *bringing into Capti-*  
*vity every thought to the obedience of him-*  
*self*, and so *establish them with his free*  
*Spirit*,

*Spirit, that being delivered out of the hands of all their (spiritual) enemies, they may serve God without fear in holinesse and righteousnesse before him all the daies of their lives; and that their hearts may be so enlarged, as that they may run the waies of his Commandements: And that in the end, he would bring them into that glorious Liberty of the sons of God; freeing them not onely from the Dominion and molestation, but even from the indwelling and inbeing of sin, so making them perfect free-men. Which also he will do for all those who look up to him for this Redemption: He shall cause their Captivity to return. That is the third Conclusion, to which I shall now passe.*

*Propos. 3. There is a time when the Lord shall bring back the Captivity of his people,]*  
 There is a time when the Lord shall bring back the Captivity of his people. *Mark the Text; When the Lord shall bring back the Captivity of his people]*  
*Mu'cul. ad Text. Non dicit, si converteret, sed dum converteret, (saith Musculus upon it) He doth not say, If the Lord would convert, but when he shall convert. In convertendo (saith the Original), In Converting, denoting a determined act; which Montanus, and our Translators after him, fitly expresse by;*

כשׁוּב



by; *Quando convertet*, When he shall turn, or bring back the Captivity of his people. This the Lord will do; and that both their Corporal, and Spiritual Captivity.

I. For the former; Expreſſe is that promise which the Lord maketh unto this his people, the people of the *Jews*, Deut. 30. 1, 2, 3. *It shall come to passe, when all these things are come upon thee,* ] viz. those Curses before denounced upon their disobedience; among which this is one, *Captivity, to root them out of their Land, and to cast them into another Land,* (as the 28. verse of the Chapter foregoing hath it) *Then* (saith the Lord) *if thou shalt return unto the Lord thy God, &c. then the Lord God will turn thy Captivity, and will have compassion upon thee, &c.* ] This will the Lord do for his people; when being provoked by their sins his wrath hath broke forth upon them, so as to bring them into Captivity, forreign or domestical, yet upon their turning he will turn; upon their turning from their sins, he will turn from his wrath; upon their returning unto him, he will return unto them, turning back their Captivity; putting a stop

I.

Their Corporal Captivity.

stop to his Judgments, and working gracious and comfortable enlargements for them. Like promises we meet with many made unto that people, the people of the *Fewes*. I shall onely single out that one other which we meet with, *Jer. 29. 10, 11.* Thus saith the Lord, (speaking to the Captive *Fewes*) that after seventy years be accomplished at Babylon, I will visit you, and perform my good Word towards you, in causing you to return to this place: For I know the thoughts that I think towards you (saith the Lord), thoughts of peace, and not of evil, to give you an expected end. Such were Gods thoughts and purposes then towards them: And such they are to his people in like cases: Not thoughts of Evil, but of Peace. He intendeth good to them by their Afflictions, and will give them an expected end; he will give an issue with the Tentation, (as the Apostle hath it, *1 Cor. 10. 13.*) *in Casu*, an outgoing, making a way for them to escape; and that, if it be good for them, by way of temporal deliverance; bringing back their Captivity. So the Promise there goeth on in the following verses; *Then shall ye call upon me, and ye shall go and pray*

pray unto me, when ye seek for me with all your hearts; And I will be found of you, (saith the Lord) and will turn away your Captivity, ver. 12, 13, 14. Now what the Lord there promiseth unto them, he will do for his Church and people in like cases, upon like conditions. Upon their seeking of him, and turning to him, he will be found of them, and turn back their Captivity.

Q. And wherefore will he do this?

A. Take a threefold Reason of it. He will do it for his *Names sake*; he will do it for his *Covenants sake*; he will do it for his *Peoples sake*.

Wherefore  
God will deli-  
ver his people.  
A threefold  
Reason.

R. I. He will do this for his *Names sake*. This is the Reason which is rendered by God himself, why he would bring again the Captivity of *Jacob*, Ezek. 39. 25. *I will be jealous for my holy Name*; viz. that that may not suffer, that that may not be blasphemed by mine and their Enemies. This is the Argument which *David* taketh up and maketh use of to expresse and inforce that request in behalf of the Church, *Psal. 74. 19.* that God would not deliver the soul of his *Turtle-dove* unto the multitude of the wicked; and that he would not forget

Reason I.  
He will do it  
for his own  
Names sake.

forget the Congregation of his poor for ever, in as much as this would expose his Name to the Blasphemies of his Enemies; Remember this (saith the verse foregoing, ver. 18.) that the Enemy hath reproached, O Lord, and that the foolish people have blasphemed thy Name. This is a thing which the Enemies of God are very prone and ready to do when they see him as it were neglecting his people in their Calamities, they are ready to conclude that he regardeth them not, that either he cannot, or will not step in to their help. Now this is a thing which God cannot endure. His Name being a sacred and a precious thing, (*Holy and Reverend is his Name,* Psal. 111. 9.) which he cannot endure to have touched in such a way. Hence is it that he is said to fear the wrath of his Enemies, Deut. 32. 26, 27. *I said, I would have scattered them into corners,* (saith the Lord concerning his people Israel) *I would make the remembrance of them to cease from among men, were it not that I feared the wrath of the Enemies; lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath*  
not

Gods Name to  
him a precious  
thing.

not done all this.] Such Blasphemies God cannot endure. And therefore (speaking *ἀνθρωποπαλῶς*, after the manner of men) he is said to *fear them*. And so upon that account he is induced to restrain his wrath towards his people; not to deal with them according to their deserts. Thus God will bring back the Captivity of his people for his own sake. *For my own sake, even for my own sake will I do it*, (saith the Lord, speaking of the bringing of his people out of *Babylon*) *for how should my Name be polluted? and I will not give my glory to another*. This God would do for them; though not for their sakes, (they deserving no such favour at his hands) yet for his own sake; having therein a regard to his own honour; not induring that his Sacred Name should be polluted by the unhallowed mouthes of his Enemies, who would be ready to blaspheme him, as if he had no regard to his people, or were not able to deliver them out of their hands. In such rescues and deliverances God *worketh for his Names sake*. So he inculcates it again, and again in that one Chapter, *Ezek. 20.* where shewing how he continued

tinued his gracious purpose towards his people in working their deliverance, notwithstanding they deserved nothing lesse at his hands. *But (saith he) I wrought for my Names sake, that it should not be polluted before the Heathen, ver. 9, 14, 22.*

*Reason 2.*  
For his Cove-  
nants sake.

R. 2. God will do this for his *Covenants* sake. This is that which the *Psalmist*, praying for the Churches deliverance, puts God in mind of; *Have respect unto the Covenant, Psal. 74. 20.* the Covenant made with his people. And this the Lord will have respect unto; Remembring it: And remembring it, he will have mercy upon his people; bringing back their Captivity upon their repentance. Expreffe and full to this purpose is that known promise, *Lev. 26. 40, 42.* *If they shall confesse their iniquity, and the iniquity of their fathers, with the trespassse which they have trespassed against me, and that they have walked contrary unto me, and that I have walked contrary unto them, and have brought them into the Land of their Enemies. If then their uncircumcised heart be humbled, and they accept of the punishment of their iniquity; Then will I remember*

remember my Covenant with Isaac, and also my Covenant with Abraham will I remember, and will remember the Land]. Thus God will remember his people for his Covenants sake. So runs that other Promise which God maketh to David concerning his seed, *Psal. 89. 31, 32, 33.* If they break (or profane) my Statutes, and keep not my Commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindnesse I will not utterly take from him, nor suffer my faithfulness to fail; my Covenant will I not break. Thus, though Gods people should profane his Statutes, yet God will not profane his Covenant; That being to him a sacred thing, he will have a respect unto it.

R. 3. And so he hath also unto his *Reason 3.* People, to his Elect among them; For For his Elects sake. the Elects sake those daies shall be shortned, (saith our Saviour, speaking of *Jerusalem* calamities) *Matth. 24. 22.* Thus in Calamitous times God hath a respect unto his Elect people. And for their sakes he *measureth* out his Judgments. *In measure thou wilt debate (or contend) with it,* (saith the Prophet of Gods dealing with

with his Church,) *Isai. 27. 8.* So he doth. In correcting his people he measureth out his Judgments.

God measureth out his Judgments to his People.  
For Breadth.

And that he doth both for *Breadth* and *Length*. For *breadth*, how far they shall extend: moderating his fury: *Not stirring up all his wrath*, (as the Psalmist hath it) *Psal. 78. 38.* Contending with his Church onely in the *Branches* thereof (as the former Translation readeth that place of *Esay* last cited) *In measure in the branches thereof, thou wilt debate with it.* Not striking at the root, but onely lopping and pruning it; intending not the eradication and destruction, but the Reformation and fructification of it. Thus he measureth out his Judgments to his people for the *breadth* of them.

For Length.

And so in like manner for the *Length*, and continuance of them. Wherein also he hath a respect to the *strength* (or rather *weaknesse*) of his people; so as he will not suffer them to be overpressed above their strength. And consequently he will not suffer them to lye too long under an Affliction, lest thereby they should be put upon desperate wayes and courses. So the Psalmist layeth



eth it down, *Psal. 125. 3.* The rod of the wicked shall not rest upon the lot of the righteous, lest the Righteous put forth their hand to iniquity. Thus God sometimes suffers his people to be under the Crosse, under the Rod (or Scepter) of Tyrannical men, such as *Pharaoh* and his *Taskmasters* were; but he will not for ever suffer this Rod to rest upon their lot, but will work seasonable deliverances for them, that so they may not be driven upon the Rocks of despair, put upon desperate designs, unwarrantable practises. God in afflicting his people, he intendeth their mending, not their breaking. And thereupon he will not contend with them for ever. So himself declareth it, *Isai. 57. 16.* I will not contend for ever, neither will I be alwaies wroth, for the spirit should fail before me, and the soules which I have made. Upon this consideration it was that the Lord dealt so favourably with his people *Israel*. He being full of Compassion (saith the Psalmist, *Psal. 78. 38, 39.*) forgave their iniquity, and destroyed them not. Yea, many a time he turned his anger away, and did not stir up all his wrath; for he remembered that they were but flesh; a wind

that passeth away, and cometh not again. Such is the frailty of humane nature here upon earth. And this God hath a regard unto in his own people; and therefore will not deal with them in a way of strict Justice, according to their demerits: Thus you see both *that* God will do this; and *why* he will do it.

*Applic.*

And will he do this for his Church and people, thus to bring back their Captivity? why then, as I said before, so here again,

*Use 1.*

Let not the Churches Enemies insult.

*Use 1.* Let not the Churches *Enemies insult*. So the Church her self bespeaks them, *Mic. 7.8. Rejoyce not against me, O mine Enemy; when I fall, I shall arise; when I sit in darknesse the Lord shall be a light unto me.* So it was; The Church being fallen into a deep dungeon of distresse, her enemies insulted over her (as at such times they are ready enough to do), but herein she raiseth up her self, repelling their reproaches, by giving them to take notice, that this her condition was not desperate; but so as she should in Gods good time recover again. Such was her confidence in her God, that he would be a light unto her, comforting her in that her disconsolate estate,

estate, causing light to shine forth unto her in that darknesse, and in due season working deliverance for her. Thus shall it be done to the Church and People of God. Not so to their Enemies. When they fall (as sooner or later they shall) they shall never rise again: However they have no assurance of it. When God cometh to contend with them, he shall dash them in pieces like a potters vessel (as the Psalmist hath it, *Psal. 2. 9.*). The Potters vessel being broke to sheards is not to be set together again. Thus shall God break his, and his Churches Enemies; destroying them with an irreparable, an irrecoverable destruction. But so will he not deal with his Church and People. Though they fall, yet they shall arise again. Though they be brought into Captivity, yet God will in his time bring back that Captivity. Let not the Churches Enemies insult.

*Use 2.* On the other hand let not the Churches Friends despond, or despair. *Use 2.* Let not the Churches friends despair. What ever the state and condition of it be, yet is it not desperate. To man indeed it may be so, but not so to God.

*Son of man* (saith the Lord to the Prophet,

phet, Ezek. 37.3.) *can these bones live? these dry bones?* (meaning thereby his people in *Babylon*, who seemed to be in a hopelesse condition) *can they live?* Is there any hope that ever they should be returned to their own Land, and restored to their former condition? To this the Prophet, (not knowing himself what to say) returns answer, *Lord, thou knowest.* This he himself knew not, but God did; And thereupon bids him in the next verse (verse 4.) to go and *Prophesie upon those bones*, (to be the Interpreter of his powerful and gracious purpose towards that people): *And say unto them, O ye dry bones, hear the Word of the Lord. Thus saith the Lord God unto those bones; Behold, I will cause breath to enter into you, and ye shall live.* Thus, be the Churches condition as to man never so desperate, yet is it not so to God. He that will raise up dead bodies at the last day, can and will work a *Resurrection* for his Church. *This is the first Resurrection* (saith the Spirit, *Rev. 20. 5.*) speaking (as that place is most probably expounded) of that *mystical Resurrection* of the Church, which shall be after the coming in of the  
the

the *Jewes*, and the destruction of *Anti-Christ*; at which time there shall be such a change, such an alteration in the Ecclesiastical state, such a new face of the Church, as if the Saints were all raised up again: It matters not how difficult, how improbable, how impossible this work may seem to man. It is the Churches expression, *Psal. 126. 4. Turn again our Captivity, O Lord, as the streams in the South*. As the streams in the South: How is that? why the Southern parts of the world (say Expositors upon it) those under the Torrid Zone, they are for the most part dry, so as for streams to break forth there, should be a strange and wonderful work. But this God is able to do (as he gave water out of the *Rock*), and consequently the Church doubteth not but he was able to manifest the like power in her reduction, in bringing her out of *Babylon*, which she there desireth he would do. This God can do for his Church; and this in his time he will do. And therefore what ever the condition of Gods people be for the present, yet let them not despair. Taking notice of what the Psalmist there layeth down in

the words following, verse 5. *They which sowe in tears shall reap in joy.* So it is oft-times, One contrary begetteth another. *Mel generat fel.* Sweet Honey breedeth bitter Choler; pleasure breedeth pain and sorrow. And so on the other hand, Sorrow sometimes bringeth forth Joy; And such shall be the effect of the Churches sorrowes and sufferings. This wet seed-time shall have a joyful harvest. *When the Lord bringeth back the Captivity of his people* (their *Temporal Captivity*, which in his due time he will do), *then Jacob shall rejoyce, &c.* And thus I have done with the former of those Branches. Briefly of the latter.

2.  
The Lord will bring back the spiritual Captivity of his people, the people of the Jewes.

2. As the Lord will bring back the *Temporal* (or *Corporal*) so also the *Spiritual* Captivity of his people. This God shall make good upon the People of the *Jewes*. *There shall come out of Sion the Deliverer, and shall turn away ungodlinesse from Jacob* (saith the Apostle in the place forementioned, *Rom. 11. 26.*), that is, convert and turn the people of the Jewes from their ungodliness, working a general, a National Conversion amongst them, so as *all Israel shall be*

be saved (as the former part of that verse hath it), the Body of that Nation shall be reduced, and brought again into the way of salvation; and as many amongst them as belong to the Election of Grace shall be effectually brought home unto God. This will God do for them.

*Reas.* And the Verse there next following giveth a *Reason* for it, [*For this is my Covenant with them*]. What *Covenant*? Why even that which we meet withal, (as elsewhere, so) *Jer. 31. 33. This shall be the Covenant, that I will make with the House of Israel. After those dayes (saith the Lord) I will put my Law in their inward parts, and write it in their hearts*]. That Law, which before he wrote in Tables of stone by his own finger (his own immediate work), he will write it in their hearts by the finger of his Spirit, whereby they shall become conformable unto his mind and will both in heart and life, and so shall become *his people* again (as it there followeth), and that not in title and profession onely, but in reality and truth. This is the *Covenant*, the *New Covenant*, (as it is there called, verse 31.) the *Gospel-Covenant*, which God promi-

feth

*Reason.*

This is his Covenant with them.

seth to make *with the house of Israel, and with the house of Judah*, (as that 31. verse also hath it), *viz.* with his Elect among that people. And this in his time he will perform, so bringing back their spiritual Captivity.

The like he will do for his Elect among the Gentiles.

And the like he will do for all his Elect among the *Gentiles*; who being given to *Jesus Christ* by his Fathers Election, to be unto him a *peculiar people*, and being to him a *purchased possession*, he will have a regard to them to reduce them from their wandering, and to bring them into his fold. This is that he tells the Jews, *Joh. 10. 16. Other sheep have I which are not of this fold*, (meaning the *Gentiles*, who were then *strangers to the Covenant*, and *aliens from the Common-wealth of Israel*, out of the Church) *them also must I bring, and they shall hear my voice.* This *Jesus Christ* hath already in part done, and will yet do it more fully; bringing in the *fulnesse of the Gentiles*; the whole number of his Elect among them; whom though for a time he suffer to go astray, and wander from the way of salvation, being held Captives under Sin and Satan, yet in his due time he will reduce,



reduce, bringing back that their *spiritual Captivity*. This the Lord Christ shall do for his people.

Q. But when will he do it?

A. Why, as to Man the time is uncertain. So much the fourth *Conclusion* holdeth forth; which give me leave to touch upon briefly, and I shall put the Application of both these together.

*The time when the Lord shall bring back the Captivity of his people, is (as to man) uncertain.] When the Lord shall bring back]* Saith David here; intimating that, of the thing it self he was confident, that God would do this, but for the time when he would do it, that he neither knew, neither did he curiously enquire after it. Such an uncertainty there is about the times and periods of Gods gracious dispensations towards his Church. These are things which God for the most part reserveth to himself. For the most part (I say), not alwayes. As for *Israels* bondage in, and deliverance out of *Egypt*, the term of it was determined, and made known by God unto *Abraham*, Gen. 15. 13. Exod. 12. 41. And so was the term of the *Babylonish Captivity*;

Propos. 4.

The time when the Lord will bring back the Captivity of his people, (as to man) uncertain.

*Captivity*; it was made known to the *Prophets*, and by them to the people, *Fer. 25. 11, 12. Dan. 9. 2.* But this is not ordinary: In an ordinary way these are things which God reserveth to himself. So our *Saviour* telleth his *Disciples*, when they were curiously inquisitive about that *secular Kingdome* which themselves had fancied that the *Messia* should set up, when it should begin; *Lord, (say they) wilt thou at this time restore the Kingdom unto Israel?* *Act. 1. 6.* he returns them this Answer, *It is not for you to know the times and the seasons, which the Father hath put in his own power*, verse 7. Giving them to take notice, that supposing (what he was far from assenting to, having before told them in expresse words, that his *Kingdome was not of this world*, *Joh. 18. 36.* not a *Temporal Kingdome*) that such a thing should be, yet it did not become them to be so inquisitive about the time when it should be. This being a thing which the *Father* reserved in his own bosome: So he doth for the most part the periods of his own gracious dispensations.

*Reas.* Which he doth (as for other ends

ends best known to himself, so) for the exercise of the faith and patience of his people, in depending upon him, submitting to him, and quietly waiting for his salvation.

God reserveth this to himself, for the exercise of the faith and patience of his people.

*Applic.* Which taking notice of, let not us be over-curious in our inquiries after them. This was a thing which the Apostles were very prone unto: Their Master foretelling to them the destruction of *Jerusalem* and of the *Temple*, they presently fall to interrogate him about the time, and periods of that and other events, *Tell us* (say they) *when shall these things be? and what shall be the sign of thy coming? and of the end of the world?* Matth. 24. 23. with one breath propounding to him a three-fold enquiry of that nature. The first about the destruction of *Jerusalem*, and the *Temple*: The second about his own *Coming*, (not his last coming to Judgment, but to erect that his *Temporal Kingdome*, which they dreamed of): The third concerning the *end of the world*. Thus were they curiously, over-curiously inquisitive about that which did not concern them to know. And therefore their Lord and Master doth not go about

*Applic.*

Be not curiously inquisitive after it.

about to satisfie that their curiosity, by any particular and punctual resolutions, determining the time of any of them. Nay, as for one of them, he tells them plainly, that it was not in his power to resolve. *But of that day and hour* (speaking of the day of Judgment, and the end of the world) *knoweth no man, no not the Angels of heaven, but my Father onely*, verse 36. so excluding himself (as *Man*) from the knowledge thereof, as *St. Mark* explains it, *Mark 13.32*. And after his *Resurrection*, they still persisting in the same curiosity, he giveth them a check for it, repelling them with an *ἐπιτιμία γινώσκει*, *It is not for you to know the times and seasons*. And was it not for them? How then shall any of us think that it is for us? Be we ware of such Curiosity: An itch that is very taking; never more then at this day in this Nation, wherein of late it hath grown very Epidemicall: Take we heed we be not infected with it. Rest we our selves contented with what God hath pleased to reveal, leaving secret things unto him, to whom they belong, (as *Moses* tells the people, *Deut. 29.29*.) Amongst which are the times and periods.

Curiosity an  
itch very ta-  
king.

riods appointed by himself for his own works, whether of *Mercy* or *Judgment*.

And therefore reserving those unto him, let us do our duty in waiting his time. This will the Church do: *Our*

Wait Gods  
time.

*eyes wait upon the Lord our God, untill he have mercy upon us*, Psal. 123. 2. And

the like do we in our distresses, whether private or publick; fixing our eyes up-

on the God of our salvation, wait for him. This is the Churches Resolution,

*Mic. 7. 7. Therefore will I look unto the Lord, I will wait for the God of my salva-*

*tion*. And this do we: Be we contented to tarry Gods time for the perfor-

mance of his Promises. *The vision is for an appointed time* (saith the Prophet

*Habacuck*), *but in the end it shall speak and shall not lye; though it tarry, wait*

*for it, because it will surely come, and will not tarry*, Hab. 2. 3. So it is, (and let

us with confidence build upon it) what ever God hath promised, it shall cer-

tainly be performed; and it shall not be deferred beyond the appointed time:

And therefore wait till that time come. This do we for our selves, and for the

Nation wherein we live.

And

This do, as for  
our selves, so  
for the Church;  
for the first  
Resurrection  
of it.

*Illud certum est,  
restituendum  
regnum Israeli,  
ac Judæis sub  
mundi finem,  
hoc sensu ut ad  
Christi Spiri-  
tuale regnum  
agregantur, trans-  
ferantur demum  
in cœleste. Lo-  
rinus Com. in  
Acta Apost.  
cap. I. v. 6.  
ubi vide p̄ura.*

And this do we for the Church in  
general; for that *first Resurrection*, that  
great and general Resurrection which  
shall be before the end of the world.  
Surely such a time there shall be, when  
this Prophecie in the Text shall have a  
plenary accomplishment, when *God shall  
bring back the Captivity of his people*, both  
their Temporal and Spiritual Captivi-  
ty; when the *Lord Jesus Christ* setting  
up his *Standard*, his *Scepter*, his *King-  
dome* (his spiritual Kingdome) in the  
world, shall bring in his ancient people,  
the people of the *Jewes*, by a general  
Conversion of that Nation. A thing  
so clearly held forth in many Scripture  
Prophecies both of the *old Testament*  
and *New*, as that the generality of Mo-  
dern Expositors, not onely *Protestants*  
but *Romish*, (therein having many of  
the Ancients going before them) do  
fully consent to it. And then Christ  
shall have a glorious Church upon  
earth. Then shall *Ferusa'em be made a  
praise in the earth*, (the new *Ferusalem*).  
*Isai. 62. 7.* Then shall there be a *new  
heaven and a new earth*, in a spiritual  
sense, *Isai. 65. 17.* Then shall *the light*  
of

of the Moon be as the light of the Sun, and the light of the Sun shall be seven fold, in the day that the Lord bindeth up the Breach of his people, and healeth the stroak of their wound, *Isai. 30. 26.* Such shall the glory of the Church (the spiritual Glory thereof) be; as never eye yet saw. All the Glory of former ages shall not be compared to it. Many, many such Promises we meet with scattered among the *Prophets* in the Old Testament, seconded by *St. John* in his *Revelation*, foretelling happy and glorious times to come unto the Church in the latter dayes. When the *Enemies* of it, both *Antichristian* and *Mahumetan* being destroyed, the *Saints* shall reign with *Christ* a thousand years, *Rev. 20. 4.* enjoying a kind of heaven upon earth: The Church during that time of Satans binding being in a most flourishing condition; free from all her former persecutions, and troubles, enjoying outward tranquillity and peace, with abundance of spiritual glory (as that Text last mentioned may safely be expounded). Such a time surely there shall be.

Now being comfortably perswaded hereof, rest we contented in that per-

M

swasion;

Not being  
over-curious  
about the  
time.

swasion, not overcuriously enquiring after the particular period of time, when it shall be. This have many (especially of late times) done, spending many thoughts, much time and pains about; but how fruitlesse their endeavours therein have hitherto been, the Church of God well knowes. Let their shipwracks and miscarriages make others wary how they come too near those quicksands, where they may sooner lose themselves, then find the bottom. Not that I would forbid all sober enquiries after what the Word hath revealed concerning this, or the like particulars. As *secret things belong unto God, so revealed things to us, and to our children.* But taking heed of being too inquisitive about this which we may well look upon as a *needlesse* thing: So *Paul* looked upon the like enquiry touching the end of the world, as a thing needlesse for the Churches. So he tells his *Thessalonians*; *Of the times and seasons, brethren, ye have no need that I write unto you,* 1 *Theff.* 5. 1. So it was (as it seemeth) that some of them were very inquisitive concerning the time of the last Judgment, when it should be.

But



But *Paul* telleth them, this was a need-  
 lesse thing; & *Χριστὸν ἐχέτε*. They had no  
 need of his gesses and conjectures  
 about it; it being no other but a fond  
 curiosity for them, or any other, to  
 enquire after that which neither Man  
 nor Angel was able to satisfie them in.  
 And truly so may we look upon those  
 enquiries, which trouble many at this  
 day; about the beginning of the *thou-*  
*sand years reign*, and Christs setting up  
 his Kingdome in the world. This is  
 a thing which Christians have no need  
 that others should write to them about.  
 It is enough; such a time there shall  
 be, when Christ shall have a glorious  
 spiritual Kingdome upon earth. For  
 our parts believing it, wait for it. And  
 waiting for it, pray for it; desiring if  
 it were the will of the Lord, that our  
 eyes might be so happy as to see the  
 dawning of that day; that we might  
 see the beginning of the accomplish-  
 ment of those blessed Promises touch-  
 ing the *bringing in of the fulnesse of the*  
*Gentiles*, and *calling and conversion of*  
*the Jewes*: Which time when it shall  
 come, it shall be a happy and joyous  
 time to all the people of God; a time

Pray for the  
 hastening of  
 it.

of great joy and gladnesse. So it followeth, *When the Lord bringeth back the Captivity of his people, Jacob shall rejoyce, and Israel shall be glad.*

Part 2<sup>d</sup>.  
Israels Gratulation.

And so I am fallen upon the last branch of the Text: Wherein we have the Consequent of this great deliverance, *viz. Israels Gratulation.*

*Jacob shall rejoyce, and Israel shall be glad.*

Jacob and Israel, properly names of the same person.

*Jacob and Israel?* who are they? Why, properly these were two names given to the same Person, the same Patriarch; who was called *Jacob* at his birth, and *Israel* afterwards. Each name being (as the names of the Patriarchs all were) significative. *Jacob*, a *Supplanter*. Such was he to his elder brother *Esaü*, whom he held by the heele when he came out of the womb: A presage and prognostick of what he should do to him afterwards; *supplant* him, trip up his heeles; which accordingly he did, when by a wilde he got the birthright from him, and upon that account was called by the name of *Jacob*:

*Jacob*: So you have it, *Gen. 25. 26.* *Israel*, (not a *Beholder of God*, as some of the Ancients expound it, which sense also the word will bear, but) A *prevailer with God*. Such a one was *Jacob*, who *wrestled with the Angel*, (the *Angel of the Covenant*, with *God* himself) and *prevailed by his strength, having power with God*, (as the Prophet *Hosea* setteth it forth, *Hos. 12. 3, 4.*) And upon that account was he honoured by *God* himself with this name of *Israel*; as you may see it, *Gen. 32. 28.* Thus did he bear this double name; the former a name of *Infirmity*; the other of *prevailency* and *Principality*. Two Names belonging to the same person: So they are properly. Improperly, they are transferred from the *Person* to his *posterity*, who are called by the name of the *Root* from whence they sprung. Thus the Family of *Aaron* are called by his name, *Aaronites*, *1 Chron. 12. 27.* and *27. 17.* and *Dauids* posterity is called by his name, *David*, *1 Chron. 4. 31.* Even so the posterity of *Jacob* having his name called upon them, they are called *Jacob*, or *Israel*.

From him  
transferred to  
his posterity.

Jacob and Israel why put together.

Vide Iovinum  
in Com. ad  
Textum.

Not importing  
two different  
states of persons.

But signifying  
one and the  
same thing,  
viz. the community of the  
faithful.

Idem puto esse  
Latabitur Israel  
quod est, ex-  
utabitur Jacob.  
Augustin Enai-  
ras. 22. Loc.

Q. But what do these two names here put together? *Jacob* and *Israel*.

A. Why, here *Ferom* and some others, having an eye to the literal significations of them, they conceive them to point at two different things, different states, and conditions of persons; the one at the Church *militant*, the other at the *Triumphant*; the one here wrestling and conflicting upon earth, the other reigning and triumphing in heaven, enjoying that beatifical Vision, beholding God face to face: But this I look upon as too curious.

More plainly and solidly *Augustine*, with the general stream of *Expositors*, both Ancient and Modern, look upon these words, when put together, as *Synonyma*, signifying one and the same thing; both together comprehending the whole *Church of God*, the whole *Society and Community of the faithful*, whether *Jewes* or *Gentiles*: One the seed of *Jacob*, according to the *flesh*; the other according to the *Spirit*. And therefore called sometimes by the name of *Jacob*. *This is the generation of them that seek thy face, O Jacob*; So our  
Translation

Translation readeth that 6<sup>th</sup>. ver. of the 24<sup>th</sup>. *Psalme*, but the original hath it onely *Jacob*: which standing alone, may fitly be looked upon, as Expository to the former words, shewing who they are that seek the face of God, [*even Jacob*] the true posterity of *Jacob*, true believers, who are also called by the name of *Israel*. So was *Fether* the Father of *Amasa* (as it is noted by our *Ainsworth* upon the Text,) though he was by birth an *Ishmaelite*, as we find it, 1 *Chron.* 2. 17. yet in regard of his faith and Religion he is called an *Israelite*. So you have it, 2 *Sam.* 17. 25. Thus all true believers, not onely *Jews*, but *Gentiles*, are called by this name of *Israel*. As many as walk according to this Rule, (saith the Apostle, meaning the Gospel-Rule, the Rule of the new Creature) peace be upon them, and mercy, and upon the *Israel of God*, Gal. 6. 17. under that compellation comprehending the whole companie of true believers, whether *Jewes* or *Gentiles*. And so look we upon these words here in the Text; by *Jacob* and *Israel* understanding the whole society of true believers; all Gods faithfull people.

To rejoyce and  
be glad, impar-  
ting extraordi-  
nary Joy.

Q. And what faith the Psalmist here  
of them? A. That they shall rejoyce  
and be glad [*Facob shall rejoyce, and Isra-  
el shall be glad.*] Where again I find some  
difference put betwixt these two words  
also; but I shall not trouble you there-  
with. For substance conceive we them  
to import one and the same thing; viz.  
a great and more then ordinary joy;  
which being inwardly conceived in the  
heart, expresseth it self outwardly in the  
tongue, in the Countenance, and other  
gestures of the body, which is properly  
*exultation* (as the former of these  
words is properly rendred.)

Exultati.

Observ.

There is a re-  
joycing time to  
come for the  
Church and  
people of  
God.

Obs. Now *such a joy there is remain-  
ing for Facob and Israel*, the Church  
and people of God. As the Apostle  
saith of *resting*, Heb. 4. 9. speaking of  
that Everlasting *Sabbath* which Gods  
Saints shall keep in the Heavens, when  
they shall rest from all their labours,  
*There remaineth a rest* (saith he) *to the  
people of God*; So say I of *Rejoycing*,  
*There remaineth a time of Joy* to the  
people of God; there is a time a co-  
ming, when they shall rejoyce and be  
glad. *Light is sown for the righteous,  
and gladnesse for the upright in heart,*  
(saith

(saith the Plalmist) *Psal.* 97. 11. The *Light* of joy and comfort. This is *sowen*, reserved and laid up for them. And that so as it shall in due time come forth. So doth the *grain*, though it be buried in the earth for a time, yet in its season it putteth forth, and that with increase: So shall it be with the joy of the righteous; though for the present it appears not, nothing lesse then joy, yet being *sowen* in the promise, in Gods time it shall come forth; yielding them a plentiful Crop. Though for the present they may have a wet seed-time, yet they shall have a joyful harvest. *Sowing in teares, they shall reap in joy,* (as the Psalmist hath it) *Psal.* 126. 5. This Gods people shall do. And that not onely in *Heaven*, where they shall receive the full harvest of their *Foy*, Joy without any mixture of sorrow, an abundant compensation for all their sorrowes and sufferings upon earth; but upon *earth*; Here is the *Captivity* of Gods people, and even here there is a rejoycing time reserved for them. The Church of God shall act her *Comedie* upon the same stage, where she hath acted her *Tragedy*; Even here *Jacob* shall

And that upon  
Earth.

rejoyce

rejoyce, and Israel shall be glad.

Note.

*Loxi. as ad Text.*  
No time of re-  
joycing for  
wicked men.

But so shall not *Eſau*. It is the *ſe-*  
*ſuites* touch upon it; *De Eſau mentio*  
*nulla, nec de poſteris ejus.* Here is no  
mention of *Eſau*, nor of his poſterity;  
but onely of *Jacob* and *Israel*. There is  
a time of rejoycing reſerved for Gods  
people, not ſo for others. Expreſſe to  
this purpoſe is that of the Prophet *Iſaiah*,  
II. 65. 13, 14, 15. Therefore thus ſaith  
the Lord, (ſpeaking to the enemies of his  
Church, even to all wicked and ungod-  
ly men) Behold, my ſervants ſhall eat, but  
ye ſhall be hungry; behold, my ſervants  
ſhall drink, but ye ſhall be thirſtie; behold,  
my ſervants ſhall rejoyce, but ye ſhall be  
aſhamed; behold, my ſervants ſhall ſing  
for joy of heart, but ye ſhall cry for ſorrow  
of heart, and ſhall howl for vexation of  
ſpirit: A ſtrange Alteration, four ſever-  
al times repeated in four ſeveral expreſ-  
ſions, and that to make the greater  
impreſſion upon thoſe whom it con-  
cerns. And ſuch an Alteration God  
will make in the ſtate of his Church  
here upon' earth. The ſorrow of his  
people ſhall be turned into joy, their  
water into wine: When as the joy of  
his and their Enemies ſhall be turned  
into



into sorrow, their wine into water; The one shall frejoyce and be glad, whilest the other weep and wail. Both these we find pronounced by our blessed Saviour, *Luke 6. Blessed are ye that now weep, for ye shall laugh*, ver. 21. But, *woe unto you that laugh now, for ye shall mourn and weep*, ver. 25. So shall all wicked men do, such as live at ease, and in pleasure here, giving themselves over to sensuality, and voluptuousnesse, they shall mourn and weep. They shall do so hereafter, when they shall be cast into that bottomlesse pit, where there is nothing but *weeping and wailing and gnashing of teeth*. And it may be, they may do so here, meeting with a hell upon earth: when being stript of all creature comforts, and having no interest in the Creatour, they shall be left in a most disconsolate condition. This is that which all wicked men may, and sooner or later must expect and look for

And that in special the *Enemies of the Church*, such as are ready to laugh at the *Churches Captivity*: So did the *Edomites*, They looked on the day of their brother, in the day that he became a stranger,

A mourning  
time a coming  
for the Churches  
Enemies.

ger, and they rejoyced over the children of Judah in the day of their destruction; speaking proudly in the day of their distress. So the Prophet Obadiah chargeth it upon them, *Obad. 12.* That was their laughing time; but there was a mourning time reserved for them. *When the Lord turned back the captivity of his people, he would then meet with them; so it there followeth in the last verse of that Chapter, And Saviours shall come upon Mount Sion to judge the Mount of Esau, ver. 21.* God would raise up Instruments, as to save and deliver his Church, so to take vengeance upon their Enemies; among which the Edomites were chief. Which Prophecy (say some) was fulfilled in the time of the Maccabees who subdued the Idumeans, *1 Maccab. 5. 3.* Thus was God even with them for what they did against his people, their Brethren. So he foretold that he would be also by his Prophet Ezekiel, chap. 25. ver. 12, 13. Thus saith the Lord God, Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them, therefore thus saith the Lord God, I will

will stretch out my hand upon Edom, and will cut off man and beast from it, and I will make it desolate, &c. Thus will God deal with the Enemies of his Church; requiring into their bosomes all the wrongs and injuries which they have done unto his people. The Lord God of recompences shall surely requite, (saith the Prophet *Jeremy*, speaking of Gods taking vengeance upon *Babylon* for *Israels* sake) *Jer.* 51. 56. So as there is a time of mourning, weeping and wailing reserved for them; when as *Jacob* shall rejoyce, and *Israel* shall be glad.

*Applic.* O that all of us then might be found in this number! True *Jacobites*, *Israelites* indeed; (as our Saviour saith of *Nathaniel*, *Joh.* 1. 47. Behold an *Israelite* indeed, *Ἰσραηλῆστίς ὀνόματι*: not onely in name and profession, but in truth. So were all that had the name of *Israel* called upon them. They are not all *Israel*, which are of *Israel*, (saith the Apostle) *Rom.* 9. 6. Not all that descended out of the loynes of *Jacob*, and so were of *Israel*, were the true *Israel* of God; Onely those who were of the faith of *Jacob*, imitating and resembling him. Such and onely such

*Applic.*

See that we be true *Israelites*.

such our Saviour looked upon as the *Children of Abraham*, (so he tells the Jews, *Joh. 8. 39.*), such as did the *works of Abraham*. And such are the true genuine children of *Jacob*, true *Israelites*, such as imitate *Jacob* in his *faith and obedience*. And O that every of us may be found in this number; Such as not onely make an outward profession of the true Religion of God, bearing the names of *Christians*; and of the stricter sort of them, *Protestants*; but that we may be such in truth, the *seed of Jacob according to the spirit*: And so the *people of God*, not onely at large (as all within the pale of the Church are), but in regard of a stricter relation; Such as have taken the true God to be our God. So did *Jacob*, who by a solemn Vow bound himself thereunto, as we may see it, *Gen. 28. 21.* And so do we; In imitation of him let all of us who have the Name of *God* and of *Christ* called upon us, let us take *God to be our God*, and *Jesus Christ to be our Saviour and Lord*, ingaging our selves as to believe on him for life and salvation, so to be guided and governed by him. So doing, now take we this *Priviledge* to our selves;

selves; We are in the number of the Children of Jacob; true Israelites. And being such, see here what we may expect and look for. What ever our condition be for the present, God hath reserved a rejoycing time for us, as for all his people. *Jacob shall rejoyce, and Israel shall be glad.*

Q. But when shall this be? A. Why, when the Lord bringeth back the Captivity of his people.

So then, *Whilest the Lords people are under Captivity, this is no rejoycing time for Jacob and Israel; no rejoycing time for the people of God, but a time of mourning: So it was to the Jews, during their Babylonian Captivity; then they hung their harpes upon the willowes, as you have it, Psal. 137. 1. By the rivers of Babylon, there we sate down, (as men oppressed with grief, little affected or taken with the pleasantnesse of the land wherein they were) Yea, we wept when we remembered Sion (the state and Condition of the Church of God with the precious liberties and Ordinances which once they enjoyed in their own land), we hanged our harpes upon the willowes in the midst thereof,* (laying

Obs.

No rejoycing time for Gods people while the Church is under Captivity.

(laying aside all their mirth). So sadly were they affected with the deplorable estate of the Church, as that what ever delights or contentments they met with in that fruitful and pleasant land, they were as nothing unto them. And this did not onely the meaner sort of people; who happily might feel more hardship there then others, but even the chief of them; Yea, those who had met with preferments there. That was *Nehemi-ahs* case, who was there advanced to a place of honour and trust, to be the *Kings Cup-bearer*, and so wanted not what contentments the Court could afford; yet when he remembered how it was with *Ferusalem*, his heart was so fadded therewith, as that the King could read it in his face. *Why is thy countenance sad, seeing thou art not sick?* (saith he) *this is nothing else but sorrow of heart;* So the King putteth the question to him, *Neh. 2. 2.* To which he presently returnes this answer, *Why should not my countenance be sad, when the City, the place of my Fathers Sepulchres lyeth waste, and the gates thereof are consumed with fire?* ver. 3. Thus was he affected with the sad and desolate state

of *Jerusalem*, that he could not any longer dissemble his grief, as before-times he had done. Thus were they affected with a *forreign Captivity*.

And thus was *David* affected with a *domestical*, a home-bred Captivity: when he saw what havock was made both in the *Church* and *State* of *Israel* during the Tyranny of King *Saul*; how the people were eaten up like bread by mercilesse Oppressors: And how (amongst other things) the *Priests* of the Lord were used; whose blood was spilt without any regard had to their sacred function; no lesse then *eighty five* persons of them being sacrificed at once to the fury of a *lawlesse Tyrant*, by the hand of a *desperate Doeg*. Yea, a whole *City* of theirs, the *City of Nob*, exposed to a cruel *Massacre*, men, women and children all put to the sword, without any respect either to sex or age; and that without any just cause, or the least demerit of theirs (as you may read it, *1 Sam. 22. 18, 19*). Such ill will did *Saul*, and his party bear to the *Ministers* of God, that they were ready to take any occasion to fall foul upon them, seeking their utter ruine and extirpation. So it was by *Saul* de-

David deeply affected with the homebred Captivity of *Israel*.

N

signed

See New An-  
not. English,  
in 1 Sam. 22.  
19.

signed, who upon a pretended Conspira-  
cy with *David*, and for a supposed  
siding with him in relieving of him, gi-  
veth sentence against *Abimelech* the  
High Priest, that *he should surely dye, and  
all his fathers house*. Which sentence  
was by his Officers to the uttermost of  
their power executed; in so much that  
there was at that time (as *Josephus* re-  
ports it) no lesse then 385 persons be-  
longing to that family put to the sword.  
Now *David* beholding of this, he could  
not but look upon that as a sad time;  
wherein there was no room left for re-  
joycing for himself, or any of the peo-  
ple of God. No; *When the Lord should  
bring back the Captivity of his people,* (free  
them from that Tyranny) *then Jacob  
should rejoyce, and Israel should be glad*.  
In the mean time, it was a mourning  
time for him and them. And so should  
the time of the Churches suffering be  
unto all the people of God, to all that  
feel of it, or hear of it, a sad time, a time  
wherein mirth and joy should fly away,  
as being then out of season.

Use I.  
Reprehen. to  
those who  
make the  
Churches  
mourning time  
their rejoycing  
time.

*Applic.* And should it so? what shall  
we then think of them, who make this  
their rejoycing time? So did some, and  
many



many in the Prophet *Amos* his time, of whom he complaineth, *Am. 6.* that they ate the Lambs out of the flock, &c. v. 4. and they chaunted to the sound of the viol, (not hanging their Instruments upon the willowes, or by the walls, but playing upon them, and singing to them) and drinking wine in bowles, v. 5. (carousing by measure without measure) and anointing themselves with the chief oynments, v. 6. (so giving themselves by all means to delight and please all their senses). But in the mean time, they were not grieved for the Affliction of *Joseph*, not at all affected with the calamities of the Church. So long as it went well with them in their own personal respects, what cared they for the publick: how it went with other of their brethren, or with the Church of God? A hainous and inexpliable wickednesse. So the Prophet *Isaiah* tells the *Jews*, *Isai. 22. 12, 13.* In that day (speaking of the time when the Judgments of God were abroad in the Land, in part executed upon their Brethren, the ten Tribes, who were already carried away Captive by *Salmanasser* into *Assyria*, and the like Judgment also threatned against

themselves by *Sennacherib*, who was then coming against them; of both which you may read, 2 *King*. 18. 11, 13.) *In that day* (saith he) *did the Lord God of hosts call to weeping and mourning, and to baldnesse, and girding with sackcloth.* (this he expected from them as fuitable to the times wherein they lived, but it was clean otherwise,) *And behold, joy and gladnesse, slaying of oxen, and killing of sheep, feasting and making merry.* Thus were they not at all affected with the publick Calamities of the times. Now what saith the Lord to all this? That you have in the verse following, ver. 13. *And it was rendred in mine eares by the Lord of hosts; Surely this iniquity shall not be purged from you till you die, saith the Lord God of Hosts.* A dreadful doom. The vengeance of God should pursue them to their dying day, if not to eternity.

Application to  
the present  
Times.

O that the like guilt may never cleave to any of our spirits! It cannot, I suppose it will not, be denied, but that the times of late have been calamitous times in this and the neighbour Nations, wherein the people of God, many of them, have seen and suffered hard things. Though

Though we have not been given over to a forreign, yet we have been under a domestical Captivity; And what our condition at the present is, and what (unlesse God in mercy step in by a timous prevention) it is like to be, I leave it to those who are wise-hearted to judge. Sure we are, what ever it is with the *State*, it is sad enough with the *Church*. How is the *hedge* of the *Lords vineyard* amongst us broken down, so as though the *wilde boar* hath not yet broke in to root up the vines, yet how is it (to use the Psalmists words in a sense somewhat different from his, *Psal.* 63. 10.) how is it *made a portion for Foxes*; for the *great foxes*, and the *little foxes which spoyle this vine*, plucking off the grapes thereof, (as the Church complains, *Cant.* 2. 15.) subtle *Seducers*, both Romish and others, no lesse, but (if I may make comparisons) far more dangerous then they, *Hereticks*, and *Sectaries*, such as without dispute deserve those brands of just ignominy. How doth the *Lords vineyard*, the Church of God lye open to the continual incurfion of these? and all through the want of a hedge, the want of Church-Discipline. Surely this

in it self is a *Lamentation*, and it shall be for a *Lamentation*.

Just cause of  
mourning for  
not mourning.

But whether it hath been so to us, or no, there is the Question. How have we been affected in the midst of these times? Hath this been a mourning time to us? Herein the good Lord be merciful to us, and to the generality of his people in this Nation, (wherein I desire to judge my self as well as others). Alas, how few mourners in this our Sion? Mourners (I mean) upon the publick account; upon the private, many; but upon the publick score how few? Generally how is it clean contrary? Let our eyes and ears be witnesses. Was there ever more pride and vanity in apparel? More vain expence, and foolish affectation of uncouth and unseemly fashions; and that (I would not disclose it, were it so that I could hide it) even among those who pretend to the highest form of Godlinesse? and amongst others, more prodigality, luxury, wantonnesse, sensuality? Plain evidences that the publick Calamities of the times are little laid to heart, as they ought to be. Now the good Lord grant, that among other of *Englands* iniquities,

ties, (which are many), this may never be charged upon the head of it.

*Use 2.* For our selves then, taking notice how unseasonable Joy is at such times, reserve we ours for better. So will *David* do. When the Lord shall have turned back the Captivity of his people, then will he, among other true *Israelites*, rejoyce and be glad. But till then he will be reckoned among the *Mourners*. And be we herein like affected with him: Reserving (as I say) Joy and Gladness for better times, if ever God shall give us to see them.

*Use 2.*  
Christians to reserve their Joy for better times.

Not but that the Lords people both may & ought to rejoyce in the Lord at all times. So the Apostle not onely allowes, but requires them to do; Rejoyce evermore, *1 Thess. 5. 16.* Rejoyce in the Lord alwaies, and again, I say, rejoyce, *Phil. 4. 4.* Yea, even in the saddest times of private, or publick calamity, they may and ought to mix and season their sorrowes with a tincture of spiritual Joy. Yea, and they may and ought to rejoyce in hope (as the same Apostle exhorts, *Rom. 12. 12.*); In hope of mercy from the Lord, hope of better times to come. But in the mean time, for the present,

How Christians may and ought to rejoyce at all times.

*Dolor lætitiã  
condendus:  
Calvin. ad  
Text,*

*Quam is au-*  
*tem sancti po-*  
*puli letitiam*  
*David in tem-*  
*pus liberationis*  
*diffrai, &c.*  
Calvin. Com.  
in loc.

(as Calvin hints it upon the Text) Joy and Gladnesse are to be suspended; the outward expressions thereof to be reserved for glad some times, viz. when it shall go well with the Church of God. *When the Lord shall bring back the Captivity of his people, then Jacob shall rejoyce and Israel shall be glad.*

*Observ.*  
The Churches  
Restauration  
the Saints  
Exultation.

Which giveth me the hint of a third Observation, concerning the time when Gods people are to rejoyce; viz. when they see the Churches Restauration; *When God bringeth back the Captivity of his people, then is the Saints rejoycing time.* So it was to the *Fewes*, when they were brought out of a *forreign Captivity*, out of *Babylon*, that was to them a time of great joy and gladnesse. They then *came with singing unto Sion.* So it was foretold that they should do, *Isai. 35. 10. The ransomed of the Lord shall return, and come to Sion with songs, and everlasting joy shall be upon their heads, and they shall obtain joy and gladnesse, and sorrow and sighing shall flye away.* Thus should the people of the *Fewes*, being delivered from their *Babylonian* bondage, and returned into their own Land, they should then, according to their wonted manner,

manner, repair unto *Mount Sion*, the set place of Gods solemn service, and that with expressions of much joy. So it was Prophefied, and accordingly it was afterwards accomplished. So we find it set forth, *Pfal. 126. 1. When the Lord turned again the Captivity of Sion, we were like them that dream,* (saith the Church, over-joyed with seeing what they could hardly believe) *Then was our mouth filled with laughter, and our tongue with singing.* Thus did the people of God then rejoyce over that great deliverance, which was unto them as *streams in the South*, (as the 4<sup>th</sup>. verse there hath it). *Turn again our Captivity, O Lord, as the streams in the South.*] Streams in the South Countrey, that hot and dry Climate, as they are very rare, so where they are, they are very comfortable to passengers that fall with them. And such was this deliverance unto them. When God brought his people out of this *forreign Captivity*, then *Jacob rejoiced, and Israel was glad.*

And the like they did, when God brought them out of their *Domestical Capti-*

Captivitas cu-  
jus hic memi-  
nit David non  
est Babylonica,  
vel dispersio  
inter prophana  
gentes, sed  
domestica po-  
tius oppressio,  
cum tyrannicè  
in Ecclesia  
dominantur  
improbi. Cal-  
zin. ad lec.

*Captivity*, (which *David* here more pro-  
perly aimeth at); when God had freed  
them from *Sauls Tyranny*, and set his  
servant *David* over them; In whose  
heart it was to reform all things both  
in *Church* and *State*, and among other  
things to settle the Religion of God, to  
set the *Ark upon Mount Sion*, in his own  
place, this affected the people with great  
joy and gladnesse. So we have it recor-  
ded, 2 *Sam. 6. 2.* where it is said, (v. 12.)  
that *David brought the Ark from the  
house of Obed-Edom to the City of David*  
(to *Mount Sion*) with gladnesse. Glad-  
nesse, not onely to himself, (who expres-  
sed his Joy by dancing before it, v. 14.)  
but to all the people with him. So the  
15. verse hath it, *So David and all the  
house of Israel, brought up the Ark of the  
Lord, with shouting, and with the sound of  
the harp.* Thus were they affected with  
that change of their condition. And  
therein especially with the settlement  
and establishment of Gods true Religi-  
on among them. When God thus  
brought again their homebred *Captivity*,  
then did *Jacob* rejoyce, and *Israel* was  
glad.

And



And the like shall all Gods *Saints* do, when he bringeth again the Captivity of his people. When he bringeth that his ancient people, the people of the *Jews* from under their temporal and spiritual Captivity, under which so long a time they have lyen (according as he hath promised to do), that shall be a joyous time to them, and to the whole Church of God. So that forecited Prophecie, *Isai. 35.10.* (repeated again, Chap. 51. 11.) may be, and by divers Expositors is, looked upon, as relating not onely to that particular deliverance of the *Jewes* out of *Babylon*, but also to that general deliverance of the whole Nation, when they shall be converted unto God, and brought home to his Church again. And surely then shall it have the full accomplishment, *When the ransomed (or redeemed) of the Lord shall return,* (the whole Nation of the *Jewes* shall be brought from under their temporal and spiritual Captivity) *then they shall come with singing unto Sion,* (rejoycing in that their restitution, and re-union with the Church,) *and everlasting joy shall be upon their heads; They shall then obtain joy and gladnesse.* Such a joyous time shall that be,

The time of the generall Conversion of the *Jewes*, a joyous time to the Church.

The happy  
state of the  
New Jerusa-  
lem.

be, as to them, so to the whole Church of God. So we have it set forth most clearly and fully in that other Prophecy which we meet with, *Isai. 65.* where the Prophet describing and setting forth the happy state of the *New Jerusalem*, (as the *Contents* in our *Bibles* have it) the glorious condition of the Church upon earth, which in regard of the wonderful change that God shall make in it, shall seem to be as a *New world*, and therefore called a *new Heaven*, and a *new Earth*: *Behold, I create new Heavens, and a new Earth, ver. 17.* Such a change, such an alteration God hath in part already made in and upon the Church under the Gospel, in altering the state of it from *Jewish* to *Christian*; changing the face of it by instituting *New Ordinances*, and setting up his worship and service in a more spiritual way then it was in under the Law. But the full accomplishment of that Prophecie I conceive is yet to come; not to be fulfilled till the general calling and conversion of the *Jewes*. Then shall God do, (what he there saith) work a wonderful change in the state of his Church: Which shall be a matter of great joy to all his Saints. So it there followeth in the next verse, v. 18. *But*

be you glad, and rejoyce for ever in that  
 which I create. For behold, I create Jeru-  
 salem a rejoycing, and her people a joy; I  
 am restoring my Church to so glorious  
 a condition, as will minister abundant  
 matter of joy unto all that wish well  
 unto it. Such a joyous time shall that  
 be, when God shall thus *bring back the  
 Captivity of his people.* Then shall the  
 Church have a constant time of rejoy-  
 cing, without the intermixture of such  
 sufferings as formerly it hath been sub-  
 jected to. Then *the voice of weeping  
 shall be no more heard, nor the voice of  
 crying,* (so the Prophet goeth on, v. 19.)  
 Such shall be the state of this new *Je-  
 rusalem*; Which the Spirit of God un-  
 der the *New Testament*, not without an  
 eye unto that Prophecie, describeth af-  
 ter the same manner, making use of di-  
 vers of the same expressions, *Rev. 21. 1.*  
*And I saw (saith S. John) a new Heaven,  
 and a new Earth*], a new state of the  
 Church, much changed from what it  
 was (as before I shewed that Text may  
 without any inconveniency, and most  
 suitably to the Context, be expound-  
 ed). And in this new world (saith he)  
*there was no more Sea*; no more troubles  
 and

and disquietments, as formerly. Such a quiet, and settled state shall the Church enjoy, when the *Beast* and the *Dragon*, all her considerable Enemies, both open and secret, shall be destroyed. And not onely a quiet and peaceable, but a *joyous* state. So the fourth verse there describeth it, *And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away.* Such shall the state of the Church then be, when *Gog* and *Magog*, *Turk* and *Pope*, and other Enemies of it shall be destroyed, it shall then be freed from those persecutions, which before lay so heavy upon it; and from other calamities which made the condition of it before very disconsolate, and shall be settled in a happy estate, enjoying abundance both of spiritual and temporal Comforts. Thus, *When the Lord shall thus bring back the Captivity of his people*, freeing his Church from *Mahumetan* and *Antichristian* tyranny, under which it long hath, and yet in a great measure doth still lye, *Then shall Facob rejoyce, and Israel shall be glad.* That shall be a joyous time to all Gods people.

And

And such then much more shall that time be, when God shall work a full and perfect *Redemption* for all his people, that *Redemption* whereof all the afore-said *Redemptions* and deliverances were but *Types*. When he shall free them from the *Captivity* of the *Grave*, under which their *Bodies* shall be held, till that great *day of Jubilee*, the day of the general *Resurrection*; and withall free them for ever from all molestations of *Sin*, and *Satan*, and the *Instruments* of *Satan*, bringing them into that *glorious liberty* of the *Sons of God* (as the *Apostle* calleth the state of the blessed in heaven, *Rom. 8. 21*). That shall be to *Jacob* and *Israel*, to all Gods *Saints*, a joyfull time indeed, a time of *Rejoycing*. As it shall be to all wicked men a time of *weeping* and *wailing*. So saith our *Saviour* of the *children of the Kingdome* (meaning thereby the *Apostate Jewes*, who were indeed sprung from the *Royal stock*, descended from those *Parents* to whom the *Kingdome* belonged (both the earthly and heavenly *Canaan*), being the *seed of Abraham* according to the *flesh*, but through their *Apostasie* and *defection* from the faith of *Abraham*, had made

The time of the *Saints* perfect *Redemption* on at the last day, a joyous time to them.

To wicked men a time of mourning.

made forfeiture of that priviledge), *The children of the Kingdome* (saith he) *shall be cast out into utter darknesse*, (continuing in that their infidelity, they shall be cast into the prison of Hell) *there shall be weeping and gnashing of teeth*: weeping for their own misery, and gnashing of teeth with indignation and envy at the felicity and glory of those whom once they despised, when they shall see them let in to the Marriage Chamber, whilest themselves are shut out; being in a place and state opposite and contrary to theirs; A Palace, a place of light, a state of *Joy*; *Enter thou into the Joy of thy Lord*, shall the Lord Christ then say to all his faithful servants, (*Matth. 25. 23.*) who having been here *faithfull in a little*, shall then be made *Rulers over much*; and having here done and suffered for Christ, shall hereafter reign with him, partaking with him in his *Joy*, that Joy which himself is entered into; even that celestial joy, where there shall never be any the least intermixture of sorrow. When God shall have thus *brought back the Captivity of his people*, (brought them into this glorious and perfect liberty) *then shall*

*Jacob*

*Jacob rejoyce, and Israel shall be glad.*

*Applic.* That which now remains is *Application*, wherein I shall be as brief as I may, that so I may dismiss you and the Text, which I confesse hath been longer upon my hand then I intended when I first took it up.

*Use 1.* In the first place, let this serve as a *spur* unto all Gods people, to put them on in desiring and seeking this mercy at the hands of God in the behalf of his Church. Of such use it was to *David* here, who upon this ground wisheth that *the Salvation of Israel were come out of Sion!* Why? Because then, *When the Lord should so bring back the Captivity of his people, Jacob should rejoyce, and Israel should be glad.* And of such use let it be unto us. Taking notice what a joyous time this shall be, when the Church shall be delivered from all forreign and home-bred Captivities, seek we this salvation for it: *This do we for the Church in generall;* and this do we in a special manner for this part of it, in this and the Neighbour-Nations, being earnest with God, that he would *bring back the Captivity thereof;* healing all the breaches, disorders;

*Use 1.*

The Churches  
restoration  
upon this ac-  
count to be  
desired by the  
Saints.

ders, and distempers therein; settling and establishing these Nations upon those sure foundations of *Truth, Righteousnesse, and Peace.*

*Use 2.*  
To rejoyce over the Churches welfare, is not only the Saints Liberty but their duty.  
*Ex mplar Roman. & Psalter.*

*Use 2.* Which Mercy if ever the Lord shall vouchsafe us to see, then remember that we be glad and rejoyce therein. So some of the *Greek Copies* render these verbs in the Text; not in the *Indicative*, but in the *Imperative Mood*; Ἀγαλλιᾶσθε, Ἐυφρανηθήτω, *When the Lord bringeth back the Captivity of his people, let Jacob rejoyce, and Israel be glad.* And so it is. This is not onely the Saints *Liberty*, but their *Duty*. When it goeth well with the Church of God, they not onely may, but ought to rejoyce over it. And this do we, if ever God shall give us to see the establishment of *Truth and Peace* in these Nations.

The general Conversion of the Jewes to be g: early rejoyced over.

But much more if he should make our eyes so happy as to see the dawning of that blessed day, when the Lord should begin that great work of *Israels Reduction*. to bring back the Captivity of that his Ancient people, the people of the *Jewes*, to begin that great work of their *general Conversion*, and so of his *Churches Renovation*. O how joyfull a day



day should this be to us? how should all Gods Saints therein rejoyce? This is that which the Lord calleth for from his people, that they which had sympathized with *Ferusalem* in her dejected condition, should also sympathize with her in her prosperous estate, *Isai. 66. 10.* *Rejoyce ye with Ferusalem, and be glad with her, all ye that love her; rejoyce for joy with her, all ye that mourn for her.*

And great Reason there is why there should be Joy upon earth at this time: *Reason.* Then there shall be Joy in Heaven. God himself will then rejoyce over his people. So runs that forementioned Promise concerning the *New Ferusalem*, *Isai. 65. 19.* when that New heaven and earth shall be erected, *Then* (saith the Lord) *I will rejoyce in Ferusalem, and joy in my people.* Even as an affectionate and indulgent Parent joyed to see his children do well; and a gracious Sovereign to see his Subjects prosper and flourish: Thus will the Lord rejoyce over the flourishing state of his Church and people. Rejoycing with them as a *Bridegroom doth over his Bride.* That is the expression we meet with,

Then there shall be Joy in Heaven.

God will rejoyce over his Church.

Chap. 62. of the same Prophecie, v. 5. *As the Bridegroom rejoyceth over his Bride, so shall thy God rejoyce over thee.*

The Angels  
shall rejoyce.

And as God himself shall rejoyce, so shall his *Angels*. This they do (saith our *Saviour*) over the Conversion of one sinner, *Luk. 15. 7.* *I say unto you, (saith he to the Scribes and Pharisees,) that likewise joy shall be in heaven over one sinner that repenteth; viz. among the Angels.* So the 10<sup>th</sup>. verse explains it. And if so, how then shall we conceive them to rejoyce over the general Conversion of Gods ancient people, and over the flourishing state of the Church? Now if this be a matter of so great joy in *Heaven*, great Reason it should be so to the Saints upon earth, whose eyes shall be witnesses of it.

Use 3.

Rejoyce in the apprehension and assurance of that time.

Use 3. Which though it may be ours shall not be, yet rejoyce we in the thought and apprehension of it, lifting up our heads in a joyous expectation, and assurance of it, that it shall come. This is that which the Lord requireth his people to do in that place forecited, *Isai. 65. 17, 18.* where foretelling what he would do for his Church in the latter dayes, how he would set a new face upon

upon it, alter the state of it for the better, he infers, *But be you glad and rejoyce for ever in that which I create.* Which words are most properly looked upon as the speech of *God* himself, calling upon his people to rejoyce in the good intended by him towards his Church in the restitution and renovation of it. And in this let all Gods people rejoyce. However the Church may be for a time under *Captivity*, in a sad and suffering state, which is just matter of mourning to all her children and friends; yet the time will come when the Lord will *bring back that Captivity*, working a blessed and a glorious change for it; Now in the assured hopes thereof, let all that wait for the salvation of *Israel* rejoyce and be glad.

And much more then in the expectation of that full and perfect *Redemption* which themselves, and the whole Church of God shall be made partakers of at that last and great day; the *day of Redemption*. This is that which our *Saviour* saith to his *Disciples*, Luk. 21. 28. where foretelling the signes of the last Judgment, *And when these things shall come to passe* (saith he) *then look up,*

Much more in the assured expectation of a full and perfect Redemption at the second coming of Christ.

and lift up your heads, for your Redemption draweth nigh. Their Eternal Redemption, a perfect deliverance from all sin and sorrow. This should then be at hand; and therefore he willeth those who should be then alive, that they would then *look up*, viz. with joyous expectation, and *lift up their heads*. *Exhilarate corda*, (saith Gregorie) *cheer up your hearts*, and lift up your minds unto your heavenly Countrey, rejoycing in the approach of your full and perfect Redemption and salvation. And this let all Gods people at all times do. Even in their saddest conditions, yet let them look up, look up to that joy that is prepared for them. So did our blessed Saviour in all his *Agonies*, of whom the Apostle tells us, that *For the Joy that was set before him, he indured the Crosse, and despised the shame, &c.* And the like let all his followers do; In the midst of all their sufferings for him, or in what ever other tryals they are exercised with, let them by faith look through all these clouds, and behold the *Joy* that is set before them, that Glory and happinesse which is prepared for them. And looking up thereunto, let them rejoyce

rejoyce in the hope of it (as the Apostle exhorts in that place forenamed), *Rom. 12.12. Rejoycing in Hope*; and so being (as it there followeth) upon that ground *Patient in tribulation*. Being comfortably assured, that *though weeping may endure for a night*, (during this night of Affliction here) yet *Foy shall come in the morning* (the morning of the Resurrection). Then, *When the Lord shall so bring back the Captivity of his people*, (freeing them from the power of the grave, and bringing them into that glorious Liberty of his Sons) then shall *Jacob rejoyce, and Israel shall be glad*. Then shall everlasting *Foy be upon the heads* of all true Israelites; Wherein the good Lord of his infinite mercy grant that all of us who now hear of it, may then bear a part in it; and that for his sake who hath purchased and prepared it for all those that love him, the *Lord Jesus*, to whom with the *Father and Spirit* be Praise, Honour and Glory now and for ever, *Amen*.

FINIS.

joye in the face of it (as the Apostle  
 exhorts in that place forecited), Row  
 12. 12. Rejoycing in hope, and to being  
 in patience (forecited) upon that ground  
 which to us is, being comfortably  
 assured, that we are wearing righteousnes  
 for a reward (that is the right of All  
 that truly serve God, shall come in the words  
 the testimony of the resurrection)  
 Then it is to be feared that if we have  
 the testimony of the Spirit, (having them  
 from the power of the grace and un-  
 ing them into their glorious liberty of  
 the Spirit, that is, a new nature, and  
 that which is called, then that which  
 the Spirit is, is the love of all things  
 inwardly, which is the good, and of us  
 his brethren, and that of us  
 who now test to it, we have been  
 part in it, and one for the other  
 had purchased, and wrought for all  
 those that love him, the Law is to  
 be a law, with the Law, and a law be  
 of the Law, and the Law now  
 and the Law, the Law

Περιφῆρα.

THE

Spiritual Vertigo :

OR

TURNING SICKNESSE

OF

Soul-Unsettlednesse

IN

Matters of Religious Concernment.

The Nature of it opened, the Causes assigned, the  
Danger discovered, and Remedy prescribed.

As it was lately delivered to the Church of God at  
Great YARMOUTH,

By JOHN BRINSLEY,  
Minister of the Gospel there.

And now presented unto a Publick View, as a needful Anti-  
dote against the Infection of those divers and strange Doctrines,  
wherewith in these unsettled Times many (possibly well-meaning,  
but) unwary and unstable soules are carried about, to the great  
disquietment of the Church, the dishonour and prejudice of Gods  
true Religion, the hazarding of others, and eminent indangering  
of their own Soules

Jam. 1. 8. Ἄνθρωπος διψυχος ἀκατάστατος.

Eph. 4. 14. That we henceforth be no more children, tossed to and fro, &c.

Rom. 16. 17. Now I beseech you, Brethren, mark them which cause Divisions and Offences, &c.

London, Printed for Tho. Newbery, and are to be sold at his Shop  
in Corn-hill near the Royal Exchange, 1655.

THE

Spiritual Voyage;

OR

THE HISTORY OF THE

OF

THE

...

...

...

BY JOHN B. ...

...

...

...

...

...





TO  
All the Fixed STARS in  
*Englands* Horizon,

Whether Ministers or others, who in  
these loose and unsettled times, do yet  
(through Grace) remain stable as to  
matters of Religious concern-  
ment.

Specially those in the Town of  
Great *TARMOUTH*.

(Highly, and deservedly honoured in the Lord,)

**Y**ou see what Matters they are  
I have here to deal with;  
Not Civill, but Religious;  
The former of these I leave  
to the wise Providence of  
that Most High, who ruleth in the King-  
dome of men, and giveth it to whom-  
soever he will, *Dan. 4. 17.* The latter  
I look upon as properly within the Sphere  
of my sacred function. And being so, I  
have

## The Epistle Dedicatory.

have taken occasion to deal therewith according to the exigence of the present Times: which being themselves unsta- ble, are apt to render those that live in them like unto themselves, as the Ship doth the Passengers that are imbarked in it. Hence is it that vertiginous distem- pers (as to a secondary cause of them,) are grown so Epidemical in this our Climate at this day; that in this our Heaven (so the Church is frequently stiled in the Book of Revelations) there should be so many Planets, wandring Stars (it is St. Jude's word, Jude 13.) to be seen in eve- ry quarter of it; so many every where carried about with divers and strange doctrines, to the no small disquietment of the Church, the high dishonour, and great prejudice of Gods true Religion, with the eminent indangering of their own soules. That you are not in this number, this you owe to that Grace, by which the Heart of man is established. And that you may not be so, is my design in this Treatise: where- in I have, according to my weak skill, done (or at least endeavoured to do) what becometh a spiritual Physician, Opened the Nature, assigned the Causes, disco- vere'd the Danger of, and prescribed a Remedy,

The Epistle Dedicatory.

Remedy proper and Sovereign for, this Malady. *And these my good Intentions I do here present to a publick view; desiring (what I do not wholly despair of) that they may be in some degree useful and successfull, if not for the reclaiming of those who are already turned aside from the way of truth, yet for the preventing of the like deviations in others. Which that they may be, let them not want the additional Ingredient of your Prayers: For which I shall rest*

Yours obliged to serve  
you in the Gospel  
of Jesus Christ,

*Yarmouth,  
March 19.  
1654.*

*Joh. Brinsley.*

The Spirit of the Law  
I have been thinking of you  
and of the many things  
that have happened since  
we last met. I hope  
you are well and happy  
as ever. I have been  
very busy lately, but  
I have managed to find  
some time to write to  
you. I have been thinking  
of the many things that  
we have done together  
and how much we have  
learned from each other.  
I have been thinking of  
the many things that  
we have done together  
and how much we have  
learned from each other.

Yours affectionately  
John in the Gospel  
of the Church

John in the Gospel

John in the Gospel



Περὶ ἰσχυρίας.

THE  
Spiritual VERTIGO;  
OR  
TURNING SICKNESSE  
OF  
SOUL-UNSETTLEDNESSE  
IN  
Matters of Religious concernment.

Heb. 13. 9.

Be not carried about with divers and strange  
doctrines; For it is a good thing that the  
heart be established with grace, &c.]

*vide etiam in  
Antho. Burd  
the spiritual  
in finding out  
the*



T is not for nothing that the Ministers,  
Prophets, the Ministers of Watchmen.  
God in the Language of the  
Old Testament are some-  
times called by the name of Watchmen.

Son of Man, I have made thee a Watchman, (saith the Lord to his Prophet Ezekiel) Ezek. 3. 17. What the Watchmans Office is, it is not unknown; viz. to stand upon the Watch-Tower, to look out for, and give warning of approaching dangers, or Enemies. And such is the office of the Ministers of God; Thus to watch for the soules of men, (which is their proper work, as the 17. verse of this Chapter sets it forth, Obey them that have the oversight over you, &c. for they watch for your soules), to look out and descry what spiritual dangers do threaten them, and to give timely warning of them. Son of man, (saith the Lord to that Prophet in the place forecited, Ezek. 3. 17.) I have made thee a Watchman unto the house of Israel, therefore hear the Word at my mouth, and give them warning. This did that Apostle who is commonly reputed the Penman of this Epistle, the Apostle St. Paul. He made this his work to warn others. So he tells the Elders of Ephesus at Miletum, propounding himself unto them (as to all other Ministers of the Gospel), as a pattern for their imitation, Act. 20. 31.

Remember

Remember (saith he) that by the space of three years I ceased not to warn every one night and day with teares. And writing to his *Colossians*, he inculcates the same, telling them how this was one thing which he ever had an eye at in his preaching of Christ; *Whom we preach*, (saith he) *warning every man*, Col. 1. 28. And this is the *design* which my self have upon you at the present.

God having by his *Providence* and *Ordinance* set me as a Watchman in this place, my desire is to approve my self faithful in discharging that trust committed unto me, by giving a reasonable warning unto you of that which may indanger your soules. I presume there are few, or none of you, but take notice of a flood of dangerous and soul-destroying errors, which in these unsettled times have broke in upon the Church of God in this Nation. Some of which have already entred in at these gates; and others in all likelihood are treading upon their heeles, ready every day to follow them. Now upon this account it is, that I have singled forth this portion of Scripture, wherein the Apostle giveth the like *Caveat* to his

Occasion of taking up this Text.

*Hebrewes*

Parts { Cauti-  
on.  
Reason.

Hebrewes, that I intend to you; fore-  
warning them of the like danger, wil-  
ling them to beware of it. [*Be not  
carried about with divers and strange  
doctrines;*] Then seconding and back-  
ing that *Caution*, that *Admonition* with  
a *Reason* of it, wherein also he com-  
prehends an *Antidote*, or *Remedy* against  
it. [*For it is a good thing that the heart  
be established with Grace.*] These are  
the Parts of the Text, which by Gods  
assistance I shall handle distinctly; be-  
ginning with the first; the *Precaution*,  
or *Admonition*,

Part I.  
Admonition, or  
Caution.

*Be not carried about with divers and  
strange Doctrines.*] Wherein (for the  
better handling of the words) we may  
take notice of two things; The *Affect*,  
or *Malady*, and the *Ground* or *Cause* of  
it. The *Affect* or *Malady*, a *spiritual  
Vertigo*, or *Giddinesse*, [*Be not carried  
about*]. The *Ground* or *Cause* of it,  
[*Divers and strange Doctrines*]. Touch  
we upon these severally by way of *Ex-  
plication*; beginning with the *Affect* or  
*Malady* it self.

where-  
in the { Mala-  
dy,  
Cause  
of it.

The Malady.  
Sic etiam Chry-  
sostomus. Hom.  
13. ad loc.

*Be not carried about*]. Μὴ περιπέσῃς,  
(saith the Original); which some Ma-  
nuscripts (as both *Beza* and *Grotius*  
take



take notice of it) read, Μὴ παραφέρεθε,  
*Be not carried away.* So the vulgar  
 Latine (therein following the *Syriack*)  
 renders it, *Nolite abduci, Be not led, or*  
*carried away:* Or be not transported be-  
 yond the truth, and your selves. Or  
*Ne insanite* (as *Grotius* expounds it),  
*Do not dote, be not frantick and mad.*  
 So he observes the word to be used by  
 the *Seventy*, 1 Sam. 21. 13. where it  
 is said of *David*, that he feigned him-  
 self *mad*; distracted, frantick. A sense  
 which will very fitly suit with the  
 Apostles meaning in the Text. Μὴ παρα-  
 φέρεθε, *Be not distracted, made frantick*  
*and mad* with divers and strange do-  
 ctrines.

παραφέρετο ἐν  
 ταῖς χερσὶν  
 αὐτῶν.

So it is with some *Errours*, some  
*Heresies*; It is even a *Madnesse* to em-  
 brace them. As it was in the doting  
 Prophet *Balaam*, who would still go on  
 in his way, in attempting to curse the  
 people of God, though expressly con-  
 trary to the mind of God, untill such  
 time as the brute and dumb creature  
 reprov'd and convinc'd him, this was  
 in him no other but *Madnesse*. So the  
 Apostle *St. Peter* expressly termeth it,  
 2 Pet. 2. 16. *The dumb Ass* (saith he)  
 speaking

A madnesse to  
 embrace some  
 Opinions.

speaking with mans voice, forbade the madnesse of the Prophet. Even so fareth it with many Hereticks, as of former ages, so in the present times, who have broached and maintained divers Opinions and Doctrines so clearly and expressly contrary to the revealed will of God in the Scriptures, as that it can be accounted no other then Madnesse in them: A plain evidence that they have been, and are besides themselves. This was that which Festus thought and said of Paul, when he heard him preaching of such strange doctrine, such as he had never heard of before. He cryed out, *Μαίνῃ Παύλε*, Paul thou art besides thy self, Act. 26. 24. And truly, what he spake ignorantly and falsely, we may say it knowingly and justly of some Hereticks in this and former Ages: when we hear of their strange, monstrous, and unheard of Doctrines, so expressly contrary to the word of truth, we may without any breach of Charity conclude they are besides themselves, they are Mad. So was that old Heretick accounted in the ancient Church, whom the Greeks alluding to his Persian name Manes (as if he had Omen in Nomine) called

*Μαίνῃς* in-  
faniam fun-  
dens. Vide Au-  
gust. de Hæres.  
& contra  
Faustum.

called *Manichens*, which signifieth (as *Augustine* interprets it) a *Madman*, or one pouring out of madnesse: which they did in reference to his many strange and mad Opinions, he being a very sink of Heresie, in whom most of the Errors of former Ages from Christs time to his were concentrated and met together. And truly such there have been in the Ages after him, almost in every age some, whose opinions have been so wilde, so monstros, that men cannot conceive, that had they not been given up at least to a spirituall distraction and madnesse, they would ever have imbraced them, or hearkned to them. And I wish I might not so truly speak it, that some, yea many, such there are to be found at this day in this poor distracted Nation, concerning whom I think it were the greatest piece of *Charity* that we can exercise towards them, to passe this Censure upon them, that they are *besides themselves*, under a *Spiritual*, if not *Corporal* distraction: which if they were not, they would never do as they do, nor say as they say.

And

Divers and  
strange Do-  
ctrines apt to  
distract those  
that hearken  
to them.

And indeed it is the nature of *divers and strange doctrines*, if men will hearken to them, to make them so; to *distract* them, to put them besides themselves; even to make them *mad*. A truth I think never more sadly verified then in and by the experience of this Age and Nation wherein we live: wherein many of the *Ancient Heresies* which have been dead and buried, and lyen rotting in the grave of oblivion for many hundreds of years, are now revived and raised up again; insomuch that many by reason of those *ghostly and ghastly apparitions* coming out of the *bottomlesse-pit* of hell, and walking so freely abroad without check or controul even at noon-day; are (as I say) even scared out of their wits, plainly, according to that sense of this word; *περασπρευωσι*, being distracted, put besides themselves.

The Ordinary  
reading accep-  
ted.

But I shall not fasten upon that reading of the word, though (as I said) proper enough to the Apostles meaning in the Text. The generality of Copies read it as our Translation renders it, *Μη περισπευδε, Ne circumferimini, Be not carried*

carried about. *Verbum Paulinum* (saith *Pareus* upon it): A word used sometimes by the Apostle *St. Paul*. So we find it in that Text, which running Parallel with this, will let some light into it, viz. *Ephes. 4. 14.* *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine.* περιερόμενοι, *Ne circumferamur, Not carried about.* And so the word here is most properly read, as *Beza* rightly collects from the opposition betwixt this Verb and that other in the following clause. *Be not carried about, but be established.* Where *Be Κατασθε*, is opposed to *περιερόμενοι*, *Establishment to Unsettlement.*

*Pareus ad Text.*

*Beza Gr. Annot. in loc.*

So reading the word, come we in the next place to enquire concerning the sense and meaning of it.

Sense of the word expounded.

*Be not carried about*]. A Metaphorical expression, very fitly setting forth the nature of this *Malady*, the unsettlednesse of some Christians, who hearkning to *divers and strange doctrines*, are carried to and fro, and *carried about*. The Metaphor I find derived and fetched from *divers heads*. *Pareus* writing upon the Text, giveth me the choice of two.

A Metaphor fetched from *divers heads*.

I. 1. It may be taken from a *Wheel*, which is turned round, and carried about; which it is either by its own motion, or by the hand that moveth it. A lively *Embleme* of *Inconstancy*, and *Unsettlednesse*. *David* imprecating the implacable *Enemies* of *God* and his *Church*, maketh use of this expression; *O my God, make them like a wheel*, *Psal.* 83. 13. A *Wheel* being set upon a declivity, the side of a hill, it is restlesse, never leaving rolling and turning till it come to the *Bottom*. And such a condition *David* there wisheth to those his, and *Gods* enemies; that they might have no rest or peace; but as they were instruments of disquiet to others, so they might have no quiet themselves; but that being set in *slippery places*, they might be cast down to *destruction* (as elsewhere he speaketh, *Psal.* 73. 18.), still rolling downwards, till they came to their own place, the *bottom* of *Hell*. And truly such is the condition of some poor unstable soules; who are ready to follow every new doctrine, and way; they are like a *wheel*, which turneth round (which is the proper signification of the word in the *Text*): So do they with

From a *Wheel*.  
 Verbum *περι-  
 στρέφου* *Meta-  
 phoram* habet  
 à *Rotâ*, quæ  
 continuo motu  
 circumacta,  
 partes summas  
 & imas semper  
 commutat, et  
 nunquam con-  
 sistit: vel à  
 stipulis quas  
 ventus hinc  
 inde in gyrum  
 versat. *Pareus*  
 in *Text*.  
 A *Wheel* a  
 lively *Embleme*  
 of *Inconstan-  
 cy*.

*περιτροχι, καὶ ἀ-  
 κινητον κινησι*.  
*Heinsius* ad  
*Text.* ex *Hellio*.

with the times and places wherein they live. Being now of this mind, then of that. *Up and down.* Even as the *wheel*; which turning round hath now this spoke uppermost, then another, and then another, untill at length that which was uppermost cometh to be lowest, Even so is it with them in matter of *Opinion* and *practice.* *Up and down.* Now crying up this *doctrine*, or this *way*, as the truth and way of God: And soon after decrying, renouncing, disclaiming, trampling upon it. Now joyning in fellowship and Communion with this *Society*; soon after, without any just cause, falling off from that to another, and from that to a third; and so going on till it may be not knowing whither further to go, either they come round again, re-embracing their *first love*, or else (as the sad experience of the present times tells us) they come to trample all Religion under their feet.

And such *wheel*es how many in this Nation at this day? unstable Christians. Amongst whom some there are, (whom I look upon as the worst kind of them) who instead of *serv*ing the Lord, *serv*e the times (and that in a far other sense

The worst kind  
of wheel  
temporizing  
Apostates.

then ever the Apostle meant it, if we should read that Text, as some Copies do, *Rom. 12. 11.* which for *κείνω*, read *κείνω*, for *serving the Lord, serving the time*), turning about with them: embracing and following those opinions and wayes which the times smile upon; and which may be any wayes advantageous to themselves in point of Credit or Profit.

*Ecebolus* infamous for turning with the Times.

*Ecebolus* Sophista ad mores Imperatorum mutabat Religionem. *Ar. 1* ad Text.

Prostratus ante Templum dicebat, *Calcate me sciam insipidum.* *Arct. ibid. vide Socratis Histor. Eccl.*

Such a *Whcel* was that notorious Apostate and Changeling, *Ecebolus*, or *Ecebolius* (taken notice of by *Aretius* writing upon the Text), the *Constantinopolitane* Oratour, of whom Ecclesiastical Histories make frequent mention, telling us how he still *turned round* (as we have seen some *fanes* do) *under the Crown*, conforming his Religion to the Religion of the Prince, the Emperour for the time being, being one while a *Christian*, then a *Heathen*, then a *Christiah* again; for which at length he grew not more infamous to others then to himself; insomuch that being convinced of the evill of his way, he came and cast down himself at the Church-door, at the feet of those *Christians* who had continued constant in their



their Profession, bidding them to tread and trample upon him, *Calcate me insipidum salem, Tread upon me unsavoury salt*, worthless creature, good for nothing. Such was he in his own apprehension. And (truly) this is that which such Weather-cocks, such Time-servers, such Turn-coats must look for. However for the present they may by this politick practice of theirs in *changing their coat save their skin*, escape some sufferings, and gain some temporal advantages, yet in the end they will come to be justly accounted and looked upon as *unsavoury salt*, neither owned by God, nor his people. Which let it make all you that hear it afraid of it. Take heed that ye be not thus *carried about*, turned about as *wheelles*. This is a first head from whence this Metaphor in the Text may be derived.

A second is from *Chasse*, which being a light empty husk is carried to and fro, and whirled about with the wind. That is another of the Psalmists Imprecations, *Psal, 35. 5. Let them* (saith he, speaking of the Enemies of God) *be as Chasse before the wind*; which our new Annotation explains, *Let them be*

2.  
*Chasse*

*Smitten with the spirit of Giddinesse.* And the Prophet *Isaiab*, setting forth the doom of *Israels* Enemies, maketh use of the like expressions, *Isai.* 17. 13. *God shall rebuke them, and they shall flee afar off, and shall be chased as the chaffe of the Mountains before the wind, and like a rolling thing before the whirlwind*]. Lively expressions of a total rout, of an utter dissipation. Chaffe being (as I said) onely an empty husk, it flyeth before the wind. So doth the Chaffe upon the floor, in the valley; much more chaff upon the Mountain; where the wind hath more force, there being nothing to restrain the violence of it, or to stop or stay the thing which is driven before it. *And like a rolling thing*] Like *Thistledown*, (so the *Margine* in our new Translation readeth it) then which nothing is lighter. Or (as some others render it) *Sicut pulvis rotatus*, as dust whirled about with the whirlwind. Such a condition is there threatned to *Israels* enemies in a *Temporall* way.

Empty soles  
like Chaffe.;

And (truly) even such is the Condition of some poor unstable soules in a *spiritual* way. Thus are they carried about

about, and carried away. Being but *Chaffe*, having in them onely an empty husk of a formal profession, wanting the kernel, the truth of grace, not having in them *the Root of the matter* (as *Job* phraseth it, *Job* 19. 28.), they are carried about with the wind of every Tentation. Being as light as the *Thistle-down*, having no substance or solidity in them, they are tossed to and fro with every breath of wind that bloweth upon them. Both these are very apt and elegant Similitudes, fitly explaining and illustrating the force and meaning of the Phrase in the Text.

But besides these, there are two other (which our *new Annotation* putteth into my hand) no lesse apt and proper then either of those. The one is of the *Waters of the Sea*; the other of the *Clouds of the Ayr*: Both which are carried about by the wind, now this way, now that way. Such are the *waters of the Sea*; never standing still, especially if there be any wind stirring: whence it is that *water* is made an Emblem of *Instability*; *Unstable as water* (saith *Jacob* of his son *Reuben*, *Gen.* 49. 4.) And for the *Clouds of the ayr*, especially

cially if they be light and empty, wanting those *libramenta*, those *Ballancings* which the Lord speaketh of to *Job*, *Job* 37. 16. how are they carried about from one quarter of the heavens to another? And even such is the condition of some unstable soules.

3.  
Wayes of the  
Sea.

They are, in the third place, like the *Waters* or *waves* of the Sea. That is *St. James's* comparison, *Jam.* 1. 6. *He that wavereth* (saith he) *is like a wave of the Sea, driven with the wind and tossed.* So are the waves of the Sea; by the force of the winds they are driven to and fro, carried sometimes this way, sometimes that; one while lifted up to Heaven, and by and by depressed again as low as the Deep. And even so fareth it with unsettled spirits; they are still fluctuating to and fro, up and down; now of this mind, this opinion, this Judgment, this Resolution, then of that.

4.  
Clouds of the  
Ayr.

Or (in the fourth place) like the *Clouds of the Ayr*. That is *St. Judes* comparison, ver. 12. of his Epistle, where speaking of some Hereticks sprung up in his time, among other Characters which he giveth of them,

he calleth them *Νεφέλαι ἄνυδροι*, Empty Clouds; *Clouds without water carried about of winds.* *περιφερόμενοι*, the word is the same with that in the Text. *Carried about.*

Here is then a fourfold head from whence this Metaphor may be derived. And to some one or more of these I conceive our Apostle here to allude in the Text, whilest he giveth this Caveat to his *Hebrews*, that they should not be thus *carried about*. Be not carried about, as *Wheeles*, as *Chaffe*, as *Waves*, as *Clouds*. And thus I have shewen you the Affect, or Malady it self. *Spiritual Unsettlednesse.*

Come we (in the next place) to take notice of the *Ground*, or *Cause* of it; which we have in the words following.

*With divers and strange Doctrines*]. The Ground or Cause of this Malady, A wind of Doctrine.

Here is the *wind* which carrieth about these *Waves*, these clouds. *A wind of Doctrine.* So the Apostle calleth it in that place, to which I have had, and shall have frequent recourse, *Eph. 4.14.* *Be not carried about with every wind of Doctrine.* *πᾶσι ἀνέμοις*, *Every wind.* An

Pulchra meta-  
phora, dum  
omnes homi-  
num doctrinas,  
quibus ab  
Evangelii sim-  
plicitate distra-  
himur, appel-  
lat ventos. Cal-  
vin. ad loc.

elegant Metaphor (saith Calvin upon it) fitly expressing the nature of all those *doctrines of men* (as the Apostle calleth all false doctrines, *Col. 2. 22.*) which draw men aside from the simplicity of the Gospel; whatever they may seem to be, what noise soever they may make in the eares of those that hearken to them, and how prevalent soever they may be with them, yet they are but *wind*, vain and empty speculations.

And concerning this *wind* it is, that our Apostle here (as elsewhere) warneth Christians, that they should take heed of being *carried about* with it. Hence is that natural disease in the Head, which we call a *Vertigo*, the *Turning Sicknesse* or *Giddinesse*; it is caused by *wind*, by flatulent vapours affecting the Brain. And from a like cause many times is this spiritual *Vertigo*, the *unsettlednesse of Christians in the matters of God*; They are turned and carried about with this *wind of Doctrine*.

False and He-  
retical, call'd  
divers and  
strange Do-  
ctrines.

But what *Doctrine*? That we have here set forth by a twofold Epithet: *Divers and strange Doctrines*. Two words

words (as *Lapidee* noteth upon them) fitly agreeing to False and Hereticall doctrines: Which are,

I. ποικίλαι, *Various, divers.* So they may be said to be, in as much as they differ alwayes from the *truth*, and often from *themselves*.

I. *Alwaies from the Truth.* Being no other but *Lyes*. So *Paul* calleth Heretical doctrine, 2 *Theff.* 2. 11. a *Lye*. And speaking of Heretical Teachers, he calleth them *ψευδολόγοι*, teachers of *lies*, 2 *Tim.* 4. 2. And so, *Divers. Truth* (as *Aquinas* notes upon the Text) is but one, being like the *Center*; *Errors* are many, like the several points of the *Circumference*; which as they all differ from the *Center*, so one from another. And so do *Errors*; all differing from the *truth*, which is but one; they differ betwixt themselves.

2. Yea, and often differ from *themselves*. Such is the guize of Hereticks, having no sure ground to stand upon, they are often flitting, running from one *Error* to another; they do not *sibi constare*; but are often inconsistent with themselves, self-contradicting, saying and unsaying with the same breath;

I.  
Divers.  
Nec sibi nec  
veritati consen-  
taneæ, *Pareus*  
in Text.

I.  
Alwaies differ-  
ing from the  
Truth.

Cum veritas  
consistit in  
medio, cuius est  
unitas, &c.  
Doctrina ergo  
fidei una est,  
&c. *Aquin.*  
Com. ad loc.

2.  
And often from  
themselves.

breath; denying and destroying that by Consequence, which positively they assert and maintain: Thus false doctrines are said to be *Divers*. And,

2. *Strange*, ἕτεροι. So tearmed again in a like double respect. Being strange to the *Scriptures*, and strange to the *Church*.

1. To the *Scriptures*, not to be found in the *Canon* of the *old* or *New Testament*; Not known to *Christ* or his *Apostles*. Were they alive again they would be strange to them. They preached no such doctrine. They are no other but humane *Inventions, Commandments and Doctrines of men* (as the Apostle calleth them in the place fore-cited, *Col. 2. 22.*); not delivered by God in his Word, but invented by men. And being so, they may upon that account well be called *strange*, having no acquaintance with the *Scriptures*.

2. And, secondly, strange to the *Church*. Such *Doctrines* as the true Church either never heard of, or at least never owned, never acknowledged. *New Doctrines*. Such was *Paul's* doctrine to those *Athenian Philosophers*, ἡγεμῶν διδασκάλων,

(as

To the Scri-  
ptures.

ἕτεροι, ἡ ἑτέ-  
ρα ἡ ἀσκή-  
σασθαι πρὸς  
ἡμῶν. Chry-  
sost. ad loc.

To the Church.



(as they call it) A *new doctrine*, Act. 17. 19. whereupon they charge him to be a *setter up of strange gods*, vers. 18. *Ἐτέρα δαιμόνια*. *Strange deities*; and a *bringer of strange things to their eares*, vers. 20. *Strange*, because *new*. And such are *Heresies* unto the true Catholick Church of God; either not known to it, or not known by it. And upon that account may well be called *strange*.

Now concerning such *doctrine* it is that the Apostle here giveth this *Caveat* to his *Hebrewes*, that they should take heed of being seduced, of being carried about with them. *Be not carried about with divers and strange doctrines.* ]

The Apostles Caveat to his Hebrewes : Not to be carried about with such doctrines.

A *useful, a needful Admonition*. So it was to the Church at that time when the Apostle gave it. And that in a two-fold regard: 1. In regard that *some such doctrines were then abroad*. 2. *Some Christians were then carried about with those doctrines*. Both which are insinuated in the Text. And so it was.

A useful Admonition at that time upon a double account.

I. Some such *Doctrines* were then abroad in the world, *Divers and strange doctrines*. Such was that doctrine which was then preached by the *false Apostles*, whose design was to make a mixture

I. Such doctrines were then abroad.

mixture of the *Law* and *Gospel*, to joyn them both together; pressing the Observation of the *Mosaical Law*, not onely the *Moral*, but *Ceremonial Law*, as necessary to Justification and salvation. This did some and many in *Paul's* time; who placed a great part of Religion in Ceremonial Observances. Such were those *Ordinances* which he speaketh of, *Col. 2. 21.* where he blameth his *Colossians* for *dogmatizing*, for complying with the false Apostles in subjecting themselves to them; *ἵ ὑμῶν ὑποταξάμενοι, Why are ye subject?* How is it that ye suffer your selves to be so intralld unto such doctrinal Errors, and superstitious Rites and Observances, viz. *Touch not, taste not, handle not?* ] These were the prescriptions and injunctions of those false Teachers; who by crying up these Ceremonial Rites, *corrupted the minds* of those that would hearken to them, *from the simplicity that was in Christ* (as he speaketh, *(2 Cor. 11. 3.)*), drawing off the hearts of Christians from looking onely unto *Christ*, and the *free grace* of God in him for Justification and Salvation.

And this was one of those doctrines,  
those

those *divers and strange Doctrines*, which our Apostle here in the Text hath an eye at. So much we may collect from the latter Clause of the verse; where he saith, *It is good that the heart be established with grace, not with meats.* ] i. e. Not with the choice of meats, and drinks; using of some as clean, abstaining from others as unclean, under which (by a Synecdoche) he comprehendeth all other Ceremonial observances (as I shall shew you hereafter). This did some of the Teachers of those Times presse upon Christians; therein teaching them a Doctrine *diverse* from, and contrary to that which Paul had before taught; which was, that *the Kingdome of God is not meat and drink*, Rom. 14. 17. The Kingdome of Christ under the Gospel did not consist in such outward observations.

And besides this there were at that time sundry other Doctrines abroad of like nature; *Divers and strange Doctrines*. Such were those which Saint Jude speaketh of, verse 4. of his Epistle, (*Jude 4.*) *There are certain men* (saith he, speaking of false Teachers) *crept in unawares* ]: *μυστικοὶ ὄντες, subreperunt, subintroierunt;*

The Ceremonial Law cryed up by false Teachers.

*introierunt*; they came in closely and covertly, coming under-ground, as *Pioners* do, who sometimes enter a City by a *Mine*, while the guard is standing upon the Walls. So did they insinuate themselves into the Church, coming both *unlooked for*, and *unsent*. Not expected, or suspected by the Church; nor yet sent by God; but taking the Ministry upon them of their own heads (as our New Annotation paraphraseth upon that word). And so entering what did they? why (among other things) they *turned the grace of God into Lasciviousnesse, and denied the only Lord God and Saviour Jesus Christ*. Both these they did; and that as by their *practice*, so by their *Preaching*. Under a pretence of crying up *Gospel-liberty*, and advancing the *free grace of God* in the pardoning of sin, and justifying of sinners, they set open a wide door to all kind of sensuality. So turning Evangelical Liberty into Carnal Licentiousnesse. And they *denied the onely Lord God, and their Saviour Jesus Christ*]. Such St. Peter had foretold of, 2 Pet. 2. 1. *But there were false Prophets among the people* (saith he, meaning

Gospel-Liberty turned into Carnal Licentiousnesse.

meaning the people of *Israel* under the Old Testament), even as there shall be false Teachers among you (you Christians under the New) who privily shall bring in damnable Heresies, even denying the Lord that bought them. And what he foretelleth, St. *Jude* (having an eye to that Prophecy, as he hath almost throughout his whole Epistle unto that second Epistle of St. *Peter*; the one being looked upon but as a kind of abstract and summary of the other) shewes how even in his time it was come to passe. Such false and Heretical Teachers then there were, who denied the Lord that bought them; denied the onely Lord God, and their Saviour *Jesus Christ*: denied Christ to be God, who having paid a price in it self sufficient for them, and being their Master and Saviour by an outward profession, they ought to have owned him. But they denied him: And that as by their deeds, so by their doctrines.

Christ denied.

This among others did thnt *Simon*, of whom we read, *Act. 8.* who was in his time, and still is, famous, (or rather Infamous) for three things; his Sorcery, his *Simonie*, his *Heresie*. His Sorcery,

*Simon Magus*  
the Father of  
Hereticks.

cery, for which he was admired by the people, who cryed him up for little lesse then a God (*This man* (say they) *is the great power of God*, vers. 10.); and was afterwards called for distinctions sake by the name of *Simon Magus*, *Simon the Magician*. His *Simonie*, in offering money to purchase the *Holy Ghost*, the extraordinary and miraculous gifts of it, from the Apostles, vers. 18. from whence it is that that *Sin* (for such a sin still there is, what ever the present Times think of it) beareth his name, being called *Simonie*. And lastly, his *Herese*, for which he is no lesse famous in Ecclesiastical, then for those two other in Sacred story. He being the *Father of Hereticks* (as he is called), the first Apostate under the Gospel, who broached and maintained divers Blasphemies, and damnable Opinions; Among other, denying the *Trinity*, and denying any other *Christ* but himself; affirming himself to be the *true God*, (as afterwards he was accounted at *Rome*, where (through the just Judgment of God giving them up to that *strong delusion*, that they should believe a lye), they who who in the dayes of *Tiberius* would not  
acknow-

Vide Augustin.  
de Hæresib.

acknowledge the *Divinity of Christ*, yet soon after in the dayes of *Claudius*, erected a Statue to this Impostor with this blasphemous Inscription, *Simoni Deo Sancto, To Simon the Holy God*. Thus did he bewitch the people, as by his *Sorcery*, so by his *Heresie*. Wherein he being the Ring-leader, wanted no followers. Divers there were who within a few years after, when he was gone off from the Stage, stept up in his room; owning most of his opinions, and adding to them many other no lesse monstrous and absurd. Such was *Menander*, and *Ebion*, and *Cerinthus*; The last of which was that Heretick, with whom *St. John* is said to have refused to enter into the same Bath; and who is the reputed Father, the first Authour of the *Millemary* opinion concerning the temporal Kingdome of Christ upon earth after the Resurrection, wherein his Subjects should live in the full enjoyment of all kind of carnal and sensual pleasures and contentments.

These and some other *Hereticks* and *Heresies* did the first age bring forth. Among whom *St. Paul* taketh notice of two, *Hymeneus* and *Philatus* by

*Heresies* in the first age, in the Apostles times; *Hymeneus* and *Philatus*.

Augustin. de  
Heresib.

name, who (among other Errours, as Error seldome goeth alone) *denyed the Resurrection of the Body*, (as *Simon Magus* is said to have done before them) saying, *That the Resurrection was past already*, 2 Tim. 2. 17. acknowledging (as is probable) no other *Resurrection*, but that of the *Soul*, or of the *Church* in the *Renovation*, the new state of it under the *Gospel*.

The Sect of the  
Nicolaitans

Besides these, *St. John* maketh mention of another Sect, notorious in his time, the Sect of the *Nicolaitans* (so called from *Nicolas*, one of the seven Deacons, mentioned, *Act. 7.* the reputed Father of them, whether justly or no, is a question). This he doth once and again in that one Chapter, *Revel. 2.* First telling the Church of *Ephesus* to her deserved commendation, that she *hated the deeds of the Nicolaitans*, ver. 6. then charging it upon the Church of *Pergamus* as no small blemish to her, that she *had them* (some of her Members) *which held the doctrine of the Nicolaitans*, ver. 15. what that doctrine was, Scripture is silent; but Ecclesiastical Histories with one consent tell us, it was the renouncing of a Conjugall pro-



propriety betwixt man and wife, and so allowing a promiscuous community; at which door brake in many other horrid enormities not fit to be named amongst Christians.

To them soon after succeeded that impure and infamous brood of the *Gnosticks*, who were indeed the same Sect under a divers name, calling themselves by that name, *Gnosticks*, from *γνῶσις*, which signifieth *knowledge*, which they of that Sect pretended to above all others, who had either gone before them, or were contemporaries with them: Such high thoughts had they of themselves, (as for the most part *Hereticks* are not wanting in that way); and thereupon gave themselves that proud title. Whereas in truth those other stiles were far more proper, which (as *Augustine* tells us) were given them by others, who called them *Borboritæ*, or *Cænosi*, Men given over to wallow in the mire and filth of all kind of abominable uncleannesse. Such was their *practice*, and such was their *Doctrine*.

I might here yet go on, and (following the track of Ecclesiastical History) shew you what a flood of like

The Gnostick  
too like some  
in the present  
Times.

monstrous errors after these broke in upon the Church. The Golden Age of the *Apostles* and *Evangelists* being spent, then how did false Teachers croud in amain, infesting the Church, and assailing the truth almost in every part of it? broaching and venting *divers and strange doctrines*; some, and many of which were so strange, as it cannot but amaze and astonish any Christian head or heart to hear of them. A Catalogue whereof is left to posterity by *Epiphanius* and *Augustine*, and some other of the Ancients. But I shall not trouble you with any more of them. This being enough, as to our present purpose, that such doctrines were then abroad; some of them come upon the stage already, and others pressing after them.

False Teachers  
foretold of,

Which latter also our Apostle Saint *Paul* (if so be that he were the Penman of this Epistle, which for the present I shall yield) took notice of. So much he telleth the *Ephesian Elders* at *Miletum*, *Acts 20. 29.* *I know (saith he) that after my departure from you shall grievous Wolves enter in among you. What Wolves were these? Why, two sorts of them.*

First,

First, bloody *Persecutors*, whom he calls *Wolves*, and *grievous Wolves*, *λύκοι βαρείς*, being like those *Lupi vespertini*, the *evening Wolves*, which the Prophet *Jeremy* speaketh of, *Fer. 5. 6.* which should not spare the flock, but make a prey of the poor Lambs of Christ, sucking their blood. Such Wolves there were many after *Paul's* departure (his dissolution) in that *Neronian persecution*, and others following it. But besides these, there was another kind of *Wolves*, whom *Paul* looked upon as no lesse dangerous, if not more. And those were *white Wolves*, *Wolves in sheeps cloathing*. So our Saviour describeth *false Prophets*, *Matth. 7. 15.* Men who had fair and promising out-faces, specious apparances of a harmlesse innocency; yea, and pretenders (it may be) to a more then ordinary piety; but *inwardly* (saith he) *they are ravening wolves*; such whose design is to make a prey of the soules of men, to destroy them by their false doctrines. Now such also the Apostle took notice of, that they should come after his departure. So he tells them there more plainly in the verse following, *vers. 30.*

Also of your own selves shall men arise, speaking perverse things, (*ἑστραμμένα*, preaching false and heretical doctrines,rosse to the truth, and wrested contrary to the mind of God in the Scriptures) that they may draw disciples after them. *Ἀποσπαί*, draw and pluck them as members from the mystical Body, so making a separation therein, that they may gain a party to themselves, and so be reputed singular and popular. Such Paul foresaw would arise to the great indangering of the Church: which (as *Grotius* and others look upon it) was made good in the forenamed *Nicolaitans* and *Gnosticks*. Thus then in those first times there were such doctrines as the *Apostle* here speaketh of in the Text, *Divers and strange doctrines*.

2.  
These false  
Doctrines were  
then taking  
with some.

And (in the second place) these doctrines were then taking with some, with divers. So (it seemeth) was that doctrine of the false Apostles concerning the observation of the *Ceremoniall Law* with the *Hebrews*, the *Jewes*, who had been educated and brought up in it, having sucked it in (as it were) with their mothers milk, it was taking with them; insomuch that they were already.

dy (some of them) carried away with it, and others in danger of being so, (as the Caveat in the Text is conceived to import). And not onely they, but others also. This was that which *Paul* took notice of in his *Galatians*, charging it upon them not without a wonderment to himself, *Gal. 1. 6. I marvell* (saith he) *that ye are so soon removed from him that hath called you into the grace of Christ, unto another Gospel.* So it was; By the means of the false Apostles, they were either already turned, or turning. Both which are looked upon as implied in that word, *vertitur*, which being of the *Passive voice*, layeth the fault primarily upon those false teachers, by whose means they were perverted: [*Ye are turned*] And being of the *present tense*, it imports what was *in fieri*, doing if not done. They were turning, well nigh turned. And from what, and to what were they thus turned? Why, [*from him who hath called you into the grace of Jesus Christ*] from *Paul* and his Doctrine, who by the preaching of the Gospel to them, had called them to seek for Justification and salvation onely by faith in

Christ. From this doctrine they were turned to *another Gospel*; taught and brought to seek *Justification* in another way, (at least in part) by the observation of *Mosaicall rites and Ceremonies*: Which *Paul* there calleth *another Gospel*: Not that it was so in truth. Well did he know that there was no other *Gospel* but one; *No other Name under heaven given among men whereby they must be saved* (as *Peter* elsewhere tells the *Jews*, *Act. 4. 12.*); no way or means of salvation appointed by *God* for lost mankind; save onely through the merit and mediation of *Jesus Christ*. But in as much as it was a doctrine diverse from, and a depravation of the true *Gospel*, therefore he so calleth it; as he explaineth himself in the verse following, [*Which is not another Gospel; but there be some that trouble you, and would pervert the Gospel of Christ, v. 7.*]. Thus were they carried about.

And what he saw in them as done, or doing, he feared the like in his *Corinthians*. So much he tells them, *2 Cor. 11. 3.* *I fear* (saith he) *lest by any means, as the Serpent beguiled Eve through his subtlety, so your minds should be corrupted,*  
*from*

from the simplicity that is in Christ. This he also speaketh in reference to the doctrines of the false Apostles; who made a medly of the Gospel, mixing their own Philosophical speculations, or Jewish Traditions, or Ceremonial observances with it. By which meanes they corrupted and adulterated that pure doctrine, even as pure and precious liquors are imbased and corrupted by other mixtures. And concerning this Corruption Paul's jealousy was, that they were ready to swallow it down; and so to be carried about with those divers and strange doctrines.

A thing that was no newes in those first and purest times. This was that which our Saviour himself foretold a little before his death, *Matth. 24. 24.* Where shewing what should come to passe before the destruction of *Jerusalem*, among other things, he saith, *There shall arise false Christs and false Prophets, &c. Insomuch that (if it were possible) they shall deceive the very Elect.* Intimating that many should be seduced, and deceived by them. And the like Prophecy we meet withall in that forecited place of *St. Peter, 2 Pet. 2.* where having

Many seduced in the first and purest times.

ving in the first verse (as you have heard) foretold of false Teachers that should come, in the next verse he sheweth what successe they should have; *And many shall follow their pernicious wayes*, ver. 2. And what he there foretelleth, St. Jude sheweth us how in his time it came to passe. Having in the fourth verse of his Epistle in like manner described the *false Teachers* of his time, in the sequel of the Epistle he sets forth their followers; whom he calleth *Clouds without water, carried about of winds*, ver. 11. and in the next verse, *Waves of the Sea, and wandring stars*; thereby denoting Christians who were inconstant in their profession; not like *fixed stars* which are regular in their Motion, but like *Planets*, or *Comets*, wandring from one opinion or way to another, being constant onely in inconstancy. Thus were there some, and not a few in those times, those protoprimitive times, who were thus *carried about with divers and strange doctrines*. This is that which our Apostle saith of *Hymeneus* and *Philetus* in the place forecited, 2 *Tim.* 2. 17, 18. that by their pestilent doctrine in denying of the Resurrection,



surrection, they overthrew the faith of some. So as there was then a just cause why he should here give out such an Admonition as this, *Be not carried about, &c.*

A useful and a needful Caveat then; And no lesse in all the ages of the Church since; In every of which still there have been some such doctrines held forth. So it hath been; so it is at this day (that I shall not need to tell you), and so it will be. This *Calvin* looketh upon as a truth not obscurely hinted by the Apostle here in the Text; that *The Church in all ages must account to conflict and combate with divers and strange doctrines.* And if there be teachers of them, it is not to be imagined but that there will be some *Disciples, some followers.*

A useful Caveat at all times.

Significat præterea Apostolus, Ecclesiæ Dei semper fore certamen cum peregrinis doctrinis. *Calvin. Com. in loc.*

Q. But how cometh it so to be? How cometh this to passe? first, *that there should be such doctrines held forth?* and then, *that so many should be carried about with them?* To these two queries I shall return Answer severally.

Qu. I.

How cometh it to passe that there should be such Doctrines held forth?

A. I. For the former; Know we (in the first place) that this cometh to passe not without a *providence*, and a special *provi-*

Ans. I.

By Gods providential and effectual Permission.

Efficax Permif-  
fio. Melanct.

So disposing  
hereof for di-  
vers ends.

1.  
The manifesta-  
tion of his  
own power.

2.  
For the honour  
of Truth.

3.  
For the mani-  
festing of such  
as are appro-  
ved.

providence. Herein (as in all other things) God hath a hand; concurring therewith not barely by his *Permission*, but (as *Melancton* calleth it) by his *Effectual Permission*; most justly decreeing that they should be; whence it is that the Apostle saith, *There must be Heresies*, 1 Cor. II. 19. *Must*, as by reason of *Satans malice*, and *Mans corruption*, so of *Gods decree*, who having determined that they should be, most wisely ordereth and disposeth of them when they are. Which he doth for divers ends. As,

1. For the manifestation of his own *power* in maintaining his Truth, and that against all opposition.

2. For the honour of *truth* it self, which by these conflicts with *Error* is rendred more illustrious. That house which standeth out all storms and tempests of wind and weather, sheweth it self to have a good foundation.

3. For the *Probation* and tryal of such as are found in the faith. *There must also be Heresies*, (saith the Apostle in the Text last named, 1 Cor. II. 19.)

Δὲ γὰρ καὶ αἱ ἑρέσεις εἰσὺν: *There must be also;* Not onely *Schismes*, (of which he had spoken

spoken in the verse foregoing) divisions about matters of Order and Discipline; but also *Hereses*, Errours in doctrine, and that fundamental Errours. And wherefore must these be? why, *that they which are approved may be made manifest*. Thus is *Wheat* differenced and distinguished from the *Chaffe*. *Inanes paleæ tempestate jactantur*, (saith *Cyprian*) Light empty *Chaffe* is whirled to and fro with the wind; while the *Wheat* lyeth still in the floor. Thus whilest empty and formal Professours, who have taken up the profession of the truth either *pro formâ*, for fashion sake, or else for some by, and sinister ends, wanting the kernel and truth of grace, are carried away: those which are *δοκιμοί*, approved unto God, sincere and sound-hearted Christians, they are hereby made manifest, as to themselves, so to others. Thus doth God by this means (as *Cyprian* in the same place noteth) make a kind of a previous separation, separating the *Chaffe* from the *Wheat* before the day of Judgment.

justorum animæ dividuntur, et à frumento paleæ separantur. *Cyprian*. *ibid.*

Triticum non rapit ventus, nec arborem solida radice fundatam procella subvertit. Inanes paleæ tempestate jactantur; invalidæ arbores turbinis incurfione evertuntur. *Cyprian*. de Unitate Ecclesiæ.

Sic probantur fideles, sic perfidi deteguntur: sic et ante judicii diem hic quoque iam justorum et in-

4.  
The Just Con-  
demnation of  
others.

4. This God permits for the just con-  
demnation of others; and that both of  
*Masters and Scholars*; of such as broach  
and preach such doctrines; and such as  
believe them.

Of false Tea-  
chers them-  
selves.

For the former of these, expresse is  
that of St. *Jude* in the Text forecited,  
*Jude v. 4.* *There are certain men crept*  
*in unawares,* (saith he) *who were before of*  
*old ordained to this condemnation.* This  
he speaketh of seducers, *false teachers*,  
whom God in his most just and right-  
eous decree did from eternity pre-  
ordain so far to leave them to their  
own natural corruption and malice,  
as that they should dare to corrupt  
and falsifie his truth, and thereby just-  
ly incur the sentence of condemnation,  
and *bring upon themselves swift destru-*  
*ction* (as the Apostle St. *Peter* saith of  
them, *2 Pet. 2. 1.*)

Of those that  
hearken to  
them.

And for the latter, that of St. *Paul*  
is no lesse expresse, *2 Thess. 2. 1.* where  
speaking of *Antichristian* errours, that  
should come into the Church, and  
should be prevalent with many, he af-  
signeth this as one end of Gods dispen-  
sation in permitting and sending them.  
*God shall send them strong delusion,* (saith  
he)

he) ἐπιπορευμάτων, *Efficaciam deceptionis*, the *Efficacy of Errour*, or deceit, that is, such errors as should be effectually for the deceiving of them, so as they should believe a lye, receive and embrace those forged and false doctrines. And wherefore this? Why, *That they all might be damned who believed not the truth, but had pleasure in unrighteousnesse*, ver. 12. Thus hath God not onely an eye to, but also a hand in these *divers and strange doctrines*; which come abroad not onely with his *prescience and permission*, but also by his most wise and just *Ordination*.

2. *This is Satans doing.* He it is that is the *father of lyes*. *When he speaketh a lye he speaketh of his own*; (saith our Saviour) *pro ingenio suo*, according to his natural disposition, (so it is, if ever *Satan* speak truth, (as sometimes he doth) he borroweth it, to make some advantage of it, that he may the more easily deceive by it); *Lyes* are his proper and natural off-spring; *For* (as that Text goeth on) *He is a liar, and the father of it*. So he is of all *Lyes*: Among which *false doctrines* are none of the least. And therefore deservedly called by that name,

A. 2.

This is Satans doing.

name, 2 *Theff.* 2. 11. 1 *Tim.* 4. 2. He it is that was the first *Preacher* of *divers and strange doctrines*. This he did in *Paradise*. Where when God had preached to our first Parents this *Doctrine*, that *The day that they ate of the forbidden fruit, they should certainly dye the death,* (*Gen.* 2. 17.) he soon after preacheth to them the clean contrary. *The Serpent said unto the woman, Ye shall not surely dye,* *Gen.* 3. 3, 4. And still this is his work. He that was a *lying spirit* in the mouthes of *Ahabs Prophets,* (*2 King.* 22. 22.) he is still the same in the hearts and mouthes of all *false Prophets*. He is the *seedsman* that soweth these *tares*. So the Parable in the Gospel sets it forth, *Mat.* 13. 24. *The Kingdome of heaven is like unto a man, which sowed good seed in his field, but while men slept, his Enemy came and sowed tares among the wheat.* The Moral of the Parable is obvious. The *field* is the true *Church* of God. The *seed* is the *Word*, the doctrine of truth. The *Seeds-man* sowing this seed, is *God* himself, who hath caused this doctrine to be preached and published, as by his *Son*, so by his *Ministers*. The *Tares* are *Heresies*, false *Doctrines*, which  
are

are fitly represented by tares, which as they are of a different kind from the wheat, so they are hurtful to it, pulling it down; and withal have a peculiar quality of intoxicating the brain; All fitly applicable to *false doctrines*. Now these were of the *Enemies* sowing, the Devils work, who is rightly called *Satan*, an *Adversary*, an *Enemy*; being so both to *God*, (*αὐτὸς ὁ ἐχθρὸς*, saith the Original there, *his Enemy*); and to his *People*, (*your Adversary the Devil*, (saith *Peter*) 1 Pet. 5. 8.) This is properly his work. *The Enemy hath done this* (saith the Master there to his servant, enquiring of him how those *tares* came, v. 28. *ἐχθρὸς ἀνθρώπων* & *The envious man*, (as the former Translation hath it) *Satan*, who doth this out of *Malice* and *Envy*. *Envy*, First, to the *Owner* of the field, to *God* himself, whose professed enemy he is, and so seeketh by all means to crosse him in his work, and to frustrate his designs. Secondly, *Envy* to the *field*, the *Church*, which he cannot endure to see flourishing and prospering; and therefore stirreth up against it, as *Persecution* on the one hand; so *false doctrines* on the other; both to disquiet,

and hinder the growth of it. And, thirdly, Envy to the *Wheat*: Both to the *doctrine of truth*, which he being a lyar hateth, and so by this means seeketh to pull it down, to hinder the propagation of it: And also to the *Professours* of it, true believers, whose salvation he envies, and so seeketh to turn them aside from the way of Truth. Thus this is *Satans* work.

A. 3.  
This is mans  
own work.  
Natural Cor-  
ruption the  
Mother of  
false doctrines,  
conceiving and  
breeding  
them.

3. This is *mans own work*; the proper fruit of his Natural *Corruption*. Even as the *ground* by reason of that *first Curse*, not being tilled and cultured, it bringeth forth *briars* and *thornes*; and being tilled it bringeth forth *Cockle* and *darnel*, and such other heterogenous plants, which are never sown. Even so doth the heart of man by reason of that *Corruption* which is in it, it is apt of it self to conceive and breed such errors in doctrine, *divers and strange doctrines*.

False doctrines  
brought forth  
by

Which being thus conceived and bred, there are some particular lusts which have a special *Midwifery* in the bringing of them forth unto an open view: Of these I shall instance onely in three.

I. Hy-



1. *Hypocrisie.* This was that which set those false Teachers, those *seducing spirits* on work, to broach and vent those *doctrines of Devils*, as the Apostle calleth them and their Heresies, *1 Tim. 4. 1.* they *spake those lyes in Hypocrisie*, (as the next verse hath it) pretending to a more then ordinary holinesse and strictnesse; And thereupon they *forbade to marry* (as it followeth, ver. 3.); even as the Religious Orders in the Church of *Rome* upon the same account at this day do. And truly (without any breach of Charity) this may be conceived to be either the *Mother*, or *Nurse* of some of those strange doctrines which are abroad in this Nation at this day.

I.  
Hypocrisie.

2. *Ambition, vain-glory.* This was that which moved that notorious Impostor *Theudas* (mentioned, *Acts 5. 36.*) to that factious undertaking, who under pretence of being a Prophet, moved sedition among the Jewes; this he did (saith the Text there) *Boasting himself to be some body*; *ἄξων εἶναι τινα ἐν τούτοις*, i.e. *Vide Grotium & Bezam ad loc.* *τινα μισθόν*, (as some Copies there have it) *some great one.* So it is noted of *Simon Magus*, that he bewitched the people

2.  
Ambition.

ple of Samaria with his Sorcery, giving out that himself was some great one. And this it is that setteth some false Teachers a work to invent and publish some new and strange doctrines, that so they may be thought to be *some body*, some more then ordinary persons. This is that which Paul saith of those Hereticks which he foresaw should arise after his departure, *Act. 20. 30. They shall speak perverse things* (saith he, preach strange and Heretical doctrines) *to draw away disciples after them*, affecting popularity. And surely in all times this hath had no small influence upon such kind of persons.

3. To these adde (in the third place) *Covetousnesse*. This Paul washeth his own hands of; appealing to God as a witness of his innocency therein, *1 Thess. 2. 5. For neither at any time used we flattering words (as ye know), nor a cloak of Covetousnesse, God is witness.* As he was free from *vain-glory* (of which he speaketh in the next verse,) so also of *Covetousnesse*. He had no Covetous design in his preaching. So he tells his *Corinthians*; *I seek not yours, but you,* *2 Cor. 12. 14.* not their *goods*, but their *good*;

good; not their *estate*, but their *salvation*. But so did not the false Apostles, and other false Teachers of that time. What ever they pretended, they *sought their own things more then the things of Jesus Christ* (as Paul speaketh of the greater part of Teachers in his time, *Phil. 2. 21.*); *their own things*, as their own *honour*, so their own *profit*. And such for the most part are *false teachers*, they are *self-seekers*; seeking rather to make a gain of others, (which thing Paul disclaimes both for himself, and *Titus*, *2 Cor. 12. 17, 18.*) then to gain them to Christ. This is that which *St. Peter* foretelleth of the *false teachers* that should come in after-times, among other things, they should *make merchandize* of their followers. So you have it, *2 Pet. 2. 3. And through Covetousnesse shall they make merchandize of them*]. Thus do false teachers too often (witnessse those in the Church of *Rome*); they endeavour to lay hold of the goods of others, though it be with the ruine of their soules. Thus do they follow the way of *Balaam*, (as the Apostle there speaketh of them, *v. 15.* And after him *St. Jude*, ver. *11.*) *who loved*

*the wages of unrighteousnesse*; so as he  
 cared not what he said or did, so he  
 might but gain that reward which *Ba-*  
*lack* proffered him; though it were to  
 the cursing of that people which he  
 knew to be Gods people, the people  
 of *Israel*, had not God withheld him,  
 by causing the dumb *Asse* to reprove  
 him; as you have it recorded, *Numb.* 22.  
 7, 13, 37. 2 *Pet.* 2. 16. Even so is it  
 with some false teachers, *having an*  
*heart exercised with covetous practices* (as  
*St. Peter* speaketh, verse 14. of that  
 Chapter), they care not what they say,  
 or do for gain. And thus do they  
*make merchandize of the soules of men.*  
 This is said to be part of *Babylons Mer-*  
*chandize*, *Rev.* 18. 12, 13. As *Gold*, and  
*silver*, and *precious stones*, and divers  
 other commodities there reckoned up,  
 so among other, *the soules of men.* Which  
 may very well be taken literally, in as  
 much as *Babylons*, *Romes Merchants*, her  
 Idolatrous Priests and false Teachers,  
 do make a spiritual Merchandize of  
 them. Now put these together, and  
 here you may see, how many of these  
*divers and strange doctrines* come to be  
 conceived, bred and brought forth.

And

And being thus brought forth, now they come to *propagate* and increase, to spread themselves; which they do, (as by other wayes and means, so) through the sinful connivance, or carelesse negligence of those to whom God hath committed the care of his Church. So saith the Parable in the Text forecited, *Mat. 13. 25. While men slept, the Enemy came and sowed tares.*] Whilest those to whom God hath committed the Care of his field, his *Church*, (which he hath done to *Magistrates* and *Ministers*, to whom he hath given the like charge concerning *Heresies*, that the King of *Egypt* did to the *Hebrew Midwives* concerning the *Male children*, *Exod. 1. 16. viz.* that they should stifle them in the birth) whilest *they sleep*; whilest they are remisse and negligent in discharging of their duties, for the suppressing of false and Heretical Teachers, with their doctrines, by such wayes and means as are agreeable to Scripture, and Gospel-rules; in the mean time *Satan*, (that vigilant Adversary, who watcheth all such opportunities), he taketh advantage to sowe and scatter these seeds, to propagate and spread abroad these di-

False doctrines propagated and multiplied through the negligence of Ministers and Magistrates.

vers and strange doctrines. And thus you have the former *Question* resolved, *How it cometh to passe that there are such divers and strange doctrines abroad in the world, and in the Church?*

Qu. 2.

How Christians come to be carried about with false doctrines?

Come we now to the latter, *How it cometh to passe that Christians professing the faith of Christ, should be carried about with such Doctrines?* So they are sometimes, oft-times; and yet easily, quickly. So were the *Galatians*, in so much, that *Paul* could not but wonder at it, *Gal. 1. 6.* *I marvel* (saith he) *that you are so soon* (*ὄτρο ταχέως*, so quickly, so suddenly) *removed to another Gospel.* And truly, so it is; It is a wonder to see, how easily, how quickly some Professours are turned about, and carried away, and that with *strange Doctrines.* Now how cometh this to passe?

A.

The general Resolution.

I.

Through Gods righteous Judgment.

In Answer to this I might again reflect upon some of those *generals*, which I made use of before.

1. This cometh to passe not without a *special Providence of God*; who in his most righteous Judgment, both *sendeth*, and *giveth men over to strong delusion*, that they should believe a Lye: (as the *Apostle* hath it in that forecited Text, *2 Thess.*

2 *Theff.* 2. 11.) And wherefore so, and for? The verse foregoing renders the reason of it; *Because they received not the love of the truth that they might be saved.* Thus it is; where the truths of God, (Gospel-truths) are not sincerely and cordially imbraced, believed and loved, lodged in the heart, and the power of them expressed in the life, God in his just Judgment giveth men over to the power of strong delusions, that they should be deceived by them, and carried away with them.

2. This cometh to passe through the *working of Satan*, through his *subtlety*. 2. Satans subtlety.  
 In this way was our first parent, our great Grandmother *Eve*, deceived. *Satan* coming to her in the form (or rather Body) of the *Serpent*, (making use of that subtle and insinuating Creature to speak through, and convey his temptations by), *he beguiled her through his subtlety* (as the Apostle hath it, *2 Cor.* 11. 3.) And in a like way doth that *old Serpent*, called the *Devil and Satan*, (the accuser of the brethren, and adversary to the Church) *deceive the world*, (as you have it, *Rev.* 12. 9.) the wicked and ungodly world, which is  
 the

the greatest part of it. This he doth through his *subtlety*, winding himself into the heads and hearts of men, seducing them by his Temptations, thereby drawing them, as into *moral Vices*, so into *doctrinal Errours*.

3.  
Mens own  
Corruption.

3. For this men are beholding to their own *Corruption*; Which is as *tinder*, ready to take fire by every spark that falleth into it. Insomuch that if man be left to the inclination and sway thereof, it can be no wonder if he be turned aside from the way of truth, to the imbracing of the most pernicious and damnable Errours.

A more particular Resolution; fetched from 3. Heads.

But I shall let passe these *Generalls*; For a more full and particular Resolution of this Enquiry, directing you to these three *Heads*, to take notice, First, of somewhat in the *Teachers* of these *Doctrines*. Secondly, somewhat in those that *hearken* to them, and are *carried away* with them. Thirdly, somewhat in the *Doctrines* themselves; whereby this *seduction* may be either caused, or occasioned.

I.  
From the Teachers of these doctrines. In whom consider,

Begin with the first, the *Teachers of these Doctrines*. And in them take we notice of two things; Their *Activity*, and their *Subtily*.  
Their



Their *Activity*: As *Satan*, so his *Instruments* are very active in this work. *St. Peter* speaking of him, (of *Satan*) saith, *He walketh about as a Lyon, seeking whom he may devour*, 1 Pet. 5.8. and we may as truly say, that he creepeth about as a *Serpent*, seeking whom he may poyson; in both kinds *Compassing the earth* (as himself speaketh, *Job* 1. 7.). And our *Saviour* speaking of some of them, (his *Instruments*) the *Scribes* and *Pharisees* in his time, he saith, that they compassed *Sea and Land to make one Profelyte*, Matth. 23. 15. They were indefatigable in their endeavours of bringing the *Gentiles* over to their own Religion, of turning them from *Heathenisme* to *Judaisme*; which when they had done (as our *Saviour* there further chargeth it upon them), they made them *twofold more the children of the Devil then themselves*; i. e. more superstitious then themselves; (as oft-times *Disciples* do in the way of *Errour*, exceed and go beyond their *Masters*). And thus for the most part it is with false and *Heretical teachers*. They are very active and unwearied in spreading their *Errours*, not caring what paines they

I.

Their Activity.

they take that way : In so much that they are willing to *Compass* Sea and Land, to go far and near (as the *Jesuites* are notoriously known to do, who travel into all parts of the habitable world; and as some *Sectaries* among our selves are said at this day to do, into all parts of this Nation), that they may by spreading their doctrine, make *Profelytes*, gain disciples. To this end some of them thrust themselves into *publick Congregations* : more of them creep into *private houses*, (as the Apostle speaketh of them) *2 Tim. 3. 6.* Such is their *Activity*.

2.  
Their Subtlety.

And no lesse (in the second place) is their *Subtily*. Wherein oft-times (and for the most part) they shew themselves to be the children of their father, a *Serpentine brood*, a *subtile Generation*. Such a one was *Elymas the Sorcerer*, (who sought to turn away the Deputy from the faith, and to pervert the right wayes of the Lord (as it is charged upon him, *Acts 13. 8, 10.*) laying false imputations upon the doctrine of the Gospel, that so he might hinder the work of Gods grace, and obstruct the Apostle in the work of his Ministry),  
he

he was a man (as *Paul* there setteth him forth) full of subtilty and mischief. And such (in their measure) ordinarily are seducers, false teachers; They are (as *Solomon* describeth the Harlot, *Prov.* 7. 10.) Subtile of heart, Cunning, and crafty, and wily. And by this means they come to seduce and deceive those that will hearken to them; viz. by their Subilty. This is that which the Apostle taketh notice of as a principal Engine, whereby these wheelles come to be turned about; as we may collect from that intimation of his to his *Ephesians*, in that Text to which I have had so frequent recourse, *Eph.* 4. 14. where he giveth them this Caveat, that they should not be carried about with every wind of Doctrine, by the sleight of men, and cunning craftinesse, whereby they lye in wait to deceive. Two words expressing (for substance) one and the same thing: *Κυβερη, πανουργία*: The former of which is a Metaphor, taken from Cheaters, who by Cogging of dice, and by sleight of hand cheat and cousin those whom they play with. Even so do false Teachers, by their sleight and cunning craftinesse deceive those which have to deal

Whereby they deceive those that hearken to them.

Which they do  
divers wayes.

I.  
By Fallacious  
Arguments ta-  
ken from

I.  
Scripture.

deal with them. Which they do di-  
vers wayes: Instance in some few of  
them.

First, By their *Sophismes, fallacious Arguments*. These are the *false Dice* which these Cheaters play with: Sub-  
tile and intrapping Arguments; which  
they take out of divers *boxes*; fetch  
from severall Heads: As,

I. From *Scripture*; which they make  
use of this way, by *wresting* it. Even  
as *Dauids Enemies* made use of his  
*words*, as he complains, *Psal. 56. 5.*  
*Every day (saith he) they wrest my words;*  
perverting them, and turning them to  
another sense then ever he meant when  
he uttered them: so do *false teachers*,  
being *Gods Enemies*, make use of his  
*Word*. This is that which *St. Peter*  
saith of some *unlearned, and unstable*  
*soules* in his time, they *wrested some*  
*things in Paul's Epistles, as they did also*  
*divers other Scriptures to their own de-*  
*struction,* 2 *Pet. 3. 16.* This did they  
by mis-interpreting of them, and draw-  
ing them violently from their true and  
genuine sense, to a false one; which  
they did to that end that they might  
thereby uphold their errors. And  
truly

truly such is the ordinary practice of *Hereticks* and *false teachers*; they wrest *the Scriptures*; *σπένδοσι*, *detorquent*, *depravant*, writhe and wring them about, turning them this way or that way, as may best serve for their purpose. Dealing by them as *Chimists* sometimes do with *natural bodies*, which they (as it were) torture, to extract that out of them which God and nature never put into them: Or as cruel *Tyrants* sometimes deal by innocent persons, whom they set and stretch upon the Rack, and so make them speak that which they never thought. After the like manner do *false teachers* use to deal by the *Scriptures*, wresting them to draw a sense out of them, which the Spirit of God never intended. A practice common to all *Hereticks*, save onely those *Anti-Scripturians*, who will not acknowledge the Divine Authority of Sacred **WRIT.**

2. And as herein they make use of Scripture, so also of *Reason*; which it may be sometimes they oppose against Scripture, or else make use of to vouch that sense which they put upon it. So dealt those *false teachers* in the *Primitive*

2.  
Reason.

tive times: Such use they made of  
 their *Philosophy*. Thereupon it was that  
*Paul* gave that Caveat to his *Colossians*,  
 Chap. 2. v. 8. *Beware* (saith he) *lest any*  
*man spoyle you through Philosophy, and vain*  
*deceit*; that is, by such subtile and plau-  
 sible Arguments as are drawn from the  
 principles of *Naturall Reason*: which  
 however in it self it is useful, yet when  
 it is made the measure of spiritual my-  
 steries, this is a dangerous abuse of it.  
 Now, it cometh to be no other but (as  
 he there calleth it) *κενὴ ἀπάτη*, a *vain de-*  
*ceit*. And this deceit did those *false*  
*teachers* in those first times make great  
 use of; by such Arguments both oppo-  
 sving the doctrine of the Gospel, and  
 supporting their own errours. And the  
 like use do not a few make of it at this  
 day. In speciall the *Socinians*, who  
 make this the measure of their faith,  
 and the Touchstone to try all Evange-  
 lical truths by, viz. *humane Reason*; not  
 allowing any thing to be believed, (how  
 clearly soever in Scripture held forth)  
 but what that may apprehend and  
 comprehend. Upon which account it  
 is that they desperately disclaim divers  
 Articles of the Christian faith, for  
 which

which Scripture is expresse, and which the Church of God in all ages of it hath looked upon as truths, the belief whereof was necessary to salvation. And by this means it is that they pervert the faith of some, who have not learned to submit their *carnal Reason* to *divine Revelation*.

And (in the third place) sometimes they plead *Custom, Tradition*. So did the *Scribes* and *Pharisees* in maintenance of their superstitions. That is the Argument which they use to our Saviour, blaming his *Disciples* (and him in them) for not complying with them in some of their Ceremonial observances, *Mat. 15. 2. Why do thy disciples transgresse the traditions of the Elders?* Not observing such Customs and usages as they had received from their Ancestors, and so had been of long continuance. And this Argument the *false Apostles* in *Paul's* time made great use of. Thereupon it is that he giveth the like Caveat to his *Colossians* concerning that, as he doth concerning *Philosophy*, putting them together in that forecited Caveat, *Col. 2. 8. Beware lest any man spoyle you through Philosophy, and vain deceit, after*

3.  
Customic.

*the Traditions of men.* This was one thing which they pleaded for their doctrines against the doctrine of the Apostles; *Tradition, Custome.* Wherein they are followed by the Doctors of the Church of *Rome*, who take up the like plea for many of their Errors; pretending (though most falsely, as it hath been made out by divers Champions of the truth, who have undertaken that cause against them) *Antiquity* for them: casting the odious imputation of *Novelty* upon all contrary Opinions and Practices.

Bishop Jewel's  
Apolog.

Pretended Custom  
a taking  
Argument  
with many.

Which is a taking Argument with many. So was it with the *Jewes*, who brought it in as an Article against *Stephen*, that he should say, that *Jesus* should change the *Customes*, which *Moses* had delivered them, Act. 6. 14. And the Disciples, when *Paul* came to *Jerusalem*, give him to take notice what a stumbling-block it was in the way of the believing *Jewes*, that he should teach those of that Nation to forsake *Moses*, saying, that they ought not to circumcise their children, neither to walk after the *Customes*, Act. 21. 21. So tenacious are many at this day of some *Customes*.



*stones*, that they will prefer them even before either *Scripture*, or *Reason*. And these are some of those Arrowes wherewith *false Teachers* do oft-times pierce the hearts of men; *Sophistical Arguments*, fetched from *Scripture*, *Reason*, *Custom*.

To which for the further Confirmation of their Doctrines, and gaining belief from the credulous multitude, they sometimes adde two other Artifices; pretending to *Revelations* and *Miracles*; to the receiving of the one, and working of the other.

1. For the former; *Revelations*. This was a thing which the *false Prophets* under the Old Testament frequently pretended unto; and thereby deceived those that trusted to them. So did that *old Prophet* of *Bethel* the *Man of God*, who had prophesied against the *Altar* there, *1 King. 13. 18.* And so did *Ahabs* Prophets him. And the like Artifice have many *false Teachers* under the Gospel used, which hath proved very effectually for the seducing of many. So did many of those Ancient *Hetericks*, the *Montanists*, *Messalians*, *Donatists*, and others who pretended to an

2.  
Pretended Revelations.

extraordinary familiarity with God this way; affirming that they had received their doctrines by immediate Revelation from God himself; whence it was that some of them (as the *Messalians*) were called *Enthusiasta*, *Enthusiasts*, from their pretended Inspirations. And it is well known what use that grand Impostor *Mahomet* made hereof, who held forth his new and impious doctrine, as delivered to him by the Angel *Gabriel*; with whom he would be thought to have had frequent intercourse in his *Epileptical fits*, which he pretended to be no other but Divine raptures. And I shall not need to tell you of what use this hath been to the Doctours of the Church of *Rome*, whose Legends are stuffed with such stories of *Visions* and *Revelations* made to themselves, or others. Nor yet what use hath been made of it by the *Anabaptists*, and some other Sects of late times. Some of which are said to be among our selves in this Nation at this day, who are great pretenders to *Enthusiasmes*; as if they neither spake nor did ought, but what the Spirit in an immediate and extraordinary way moved them to.

3. And

3. And to these some joyn *Miracles*; being in like manner pretenders unto them. Such were some under the Old Testament, as, viz. *Jannes and Jambres*, of whom St. Paul maketh mention, *2 Tim. 3. 8.* Two of those *Egyptian Magicians* (spoken of, *Exod. 7.*) who are there said to *withstand Moses*. This they did, as by other wayes and means, so by *vying Miracles* with him, as the story sets it forth, *Exod. 7. 11.* And the like (it seemeth) did many false Prophets in those times. Thereupon it was that the Lord gave that Caveat to the people of *Israel*, *Deut. 13. 1.* *If there arise among you a Prophet, a dreamer of dreams, and giveth thee a sign or a wonder, &c.* Such it seemeth then there were, some who pretended to *Revelations* by *dreams*, and confirmed their *Prophecies* by *signes* and *wonders*. And the like have divers false Teachers done under the *Gospel*. So our Saviour foretold it that it should be, *Matth. 24. 24.* *There shall arise false Christs, and false Prophets, and shall shew great signes and wonders.* And accordingly soon after his departure it came to passe. Many such false Teachers arose. Among

3. Feigned Miracles.

*Simon Magus*  
deceiving the  
people there-  
by, till he was  
arrested by  
Divine ven-  
geance.

other, and in the first place, the fore-mentioned *Simon Magus*, who for the confirming of his impious opinions, made use of his *Sorcery*, which he had practised before his seeming Conversion, by the power of Satan working many wonders, counterfeit miracles, in so much that the people of *Rome* generally thought of him, as the people of *Samaria* had done before, *Act. 8. 10.* that he was *the great power of God*, and so both admired, and adored him. Such use did he make of those his Impostures to gain credit to his person and doctrine. In which way he went on, untill he was stopped by the hand of *Divine Justice*, which as the *band of Providence* saith to the Sea, *Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed*, *Job. 38. 11.* so said that to him; not onely staying and bounding him, (as it did *Fannes* and *Fambres*, who were permitted to go on in their Inchantments, till it came to the turning of *dust into lice*, but then were stayed, *Exod. 8. 18.*) but also arresting him, taking him *ἐπιπορεύσας*, in the very Act of his Sorcery. So Ecclesiasticall Histories tell us, how that attempting

tempting on a time to flye in the ayr in the sight of many people, his divellish Art failing him, he fell to the ground, and brake his leg, which proved to him mortal, in a little time bringing his wretched life to a miserable end. Thus was he most deservedly made a spectacle of Divine vengeance, and a laughing-stock to the people, who before taking him for a God, now saw him to be what he was, no other but a notorious Impostor. God therein dealing by him, as the Apostle there saith he had done by *Fannes* and *Fambres*, and would do by other false Teachers, *2 Tim. 3. 9.* *Not suffering him to proceed any further, but causing his folly to be made manifest to all men.*

And what that *father of Hereticks* did, the like have divers of his followers after him done. It is the Character which the Apostle giveth of the great *Antichrist*, *2 Thess. 2. 9.* He is one, *whose coming is after the working of Satan, with all powers and signes, and lying wonders.* A description fitly agreeing to the *Antichrist of Rome*, who maketh use of this as a speciall meanes for the confirming and upholding of his erroneous

Antichristian  
Lying Wonders.

neous doctrines, and false worships. Among all the Engines which he employeth in this way, there is none more usuall, or effectuall then this, this of *Lying wonders*; *ſεαρα ſευδης*, *Wonders of deceit*, *deceitful wonders*. So may *Popish Miracles* fitly be called; being either downright *Lyes*, things meerly feigned, never acted or done; or else *impostures* and illusions, cheats, acted onely in shew and apparence, deluding the senses of the beholders; or at the best, *Diabolical wonders*, *Miranda non miracula*, not true *Miracles* exceeding the power of any created nature (which all true miracles do), but *wonders*, varying from the ordinary course of nature, which by Gods permission *Satan* may alter and change. Such, I say, are *Romish Miracles*; either *prodigious lyes*, or *lying prodigies*. And these doth that *Man of sin* make use of for the confirming of his doctrines. Therein shewing himself to be the *Antichrist*, *Æmulum Christi*, (as the word *Antichrist* may be expounded) *Christs Ape* (as it were) emulating and imitating of him in things not imitable. This was *Christs* way of confirming his doctrine, by *Miracles*,

acles, and wonders, and signes, which God did by him (as the Apostle Peter tells the Jewes, *Act. 2. 22.*) And by the like means *Antichrist* attempteth the confirming of his doctrine, his coming being *after the working of Satan, with all power and signes, and lying wonders.*

And the like hath been the practice of divers other *Hereticks*, and *false teachers*. Some of which are said to be abroad among our selves in this Nation at this day, who pretend as to *Revelations*, so to *Miracles*. Of all which we are to judge as of the former. And these are some of those *false dice*, those *false Arguments*, which these *Spirituell Cheaters*, false teachers make use of in the seducing of simple and unstable soules.

Besides which there are some other *Artifices* which are very usefull to them in this way; As, *viz.* The *Glosse* which they set upon their Doctrines, and the *Vizour* which they put upon their own faces.

Other Artifices made use of by false Teachers.

They use to set a *Glosse* upon their *doctrines*. Even as Trades-men do upon their Stuffs and other Commodities, which they set a *glosse* upon, to make them

A Glosse set upon their Doctrines.

them more pleasing to the eye, and so the more vendible. So deal false Teachers by their *doctrines*, putting a specious glosse upon them, to make them more taking; setting them forth with such a dresse of words, as may commend them to those that will hearken after them. This is that which *St. Peter* foretelleth and forewarneth the Primitive Christians of, *2 Pet. 2.* where speaking of false Teachers, who should come among them, privily bringing in of damnable Heresies, verse 1. he addeth, ver. 3. *And through Covetousnesse shall they with feigned words make merchandise of you.* *παισις λόγοις*, smooth language, a feigned kind of speech, framed (it may be) to a shew of more then ordinary piety, zeal, Charity. By this means do subtile seducers oft-times wind and insinuate themselves into the bosomes of their Auditors; withall, crying up the *doctrines* which they hold forth; decrying all other *doctrines* and wayes but their own, (at the best sleighting them, as not worthy to be looked after) but crying up their own, as the onely wayes and truths of God; making use (it may be) of high and lofty



lofty and confident expressions to that end: As St. Peter describeth those seducers which he speaketh of, to be such as should *speak great swelling words of vanity*, 2 Pet. 2. 18. *ὕψις, pratumida*, words swelling with pride, and arrogancy, and self-conceitednesse, as bubbles do with wind. And hereby they oft-times exceedingly take the eares of the ignorant multitude, carrying them about like *pitchers*: So putting off their *Doctrines*, as cunning *Chapmen* do their *Wares*, which by their smooth Language, and high commendations they obtrude upon the simple and unskilfull buyers.

And thus setting a *Glosse* upon their *Doctrines*, they also oft-times put a *vizour* upon their own faces; pretending to a more then ordinary *Piety*, and *Sanctity*. Thus doth *Satan* sometimes *transform himself into an Angel of light*, (as the Apostle speaketh, 2 Cor. 11. 14.) either assuming unto himself the like shape that some of the heavenly Angels have sometimes; done or doing the office of a good Angel, by suggesting such things as have in them a shew of piety, as if it were the motion of one  
of

2.

A *Vizour* put upon their own faces.

of the holy and blessed Angels. And if *Satan* do this, no wonder if *seducers, false Teachers*, being his Instruments, and acted by him, do the like. So the Apostle there infers in the verse following, (ver. 15.) *Therefore it is no great thing if his Ministers also be transformed as Ministers of righteousness.* This did the false Apostles, (as the verse foregoing there hath it) verse 13. *They transformed themselves into the Apostles of Christ*]; pretending not onely to the like Commission that they had to preach the Gospel; but also to equalize, yea, to exceed and excell them in their *Gifts and Graces*. Thus were they (as they are there called) *εργάται δόξης*, crafty, and *deceitful workers*; making use of those shewes to gain a high esteem of their persons, and so to promote their doctrines.

Scribes and Pharisees pretend to special Sanctity.

Such were the *Scribes and Pharisees* in their time, whom our Saviour calleth *whited, or painted Sepulchres*, Mat. 23. 27. they were outwardly, seemingly very Religious, pretending to a high degree of Sanctity; to be more devout than others, *For a pretence making long prayers*, v. 14. and very zealous they

they were in their way, *Compassing Sea and Land to make one Profelyte* (as the next verse hath it): And elsewhere we read how strict and precise they were in their outward deportment; in their habits, gestures, diet, washings, and such like ceremonial observances. By all which their design was to ingratiate themselves, and so their doctrines, with the people.

And such *deceitful workers* oft-times are *false Teachers*; having (as the Apostle saith of them, *2 Tim. 3. 5.*) *μορφοσιν ενοςθειας*, a form, a shew of Godlinesse, pretending to extraordinary strictnesse. So did many of those ancient Hereticks in the first ages: who therein have been, and at this day are followed by those *Religious Orders* (as they call them) in the Church of *Rome*, both the *Fesuitical* and other, who tye themselves so strictly to their *Rules*, being many of them very exact and precise in the observation of them; and very demure in their carriage; *out-side Saints*, seemingly more devout, more just, more temperate, and abstemious then others; Thus these *Locusts* (as it is said of those in the *Revelation*, *Chap. 9. 7.*) they have

Therein imitated by many false Teachers.

As in the Church of Rome.

have as it were crownes of gold on their heads, and their faces are as the faces of men; and they have hair as the hair of women; being outwardly very demure; by which meanes they and their doctrines gain no small esteem with the vulgar, who look no further then to the outward appearance.

So among our selves,

And it cannot but be thought that there are some *false teachers* at this day in this Nation, who do therein tread in their steps, making use of the same stratagem. Such as pretending to an extraordinary *piety, zeal, devotion*, make use of that *vizour* to commend, first their *persons*, and then their *doctrines* to the credulous multitude; who *having the persons of men in admiration*, do readily yield up themselves to them, to be carried about by those *divers and strange doctrines* which they hold forth to them.

And thus have I done with the first of these *Heads*, from which this dangerous seduction may be conceived to arise, *viz.* Somewhat in the *Teachers* of these *Doctrines*, Their *Activity*, their *Subtily* shewed in their deceitful *Arguments*, fetched from *Scripture wrested*;  
from

from Reason abused; from Custome al-  
 ledged; backed with pretended Reve-  
 lations and Miracles; and set off by false  
 Glosses put upon their doctrines, and vi-  
 zours put upon their own faces.

To all which I might yet adde two  
 other Qualifications, which being  
 sometimes found in the Teachers of  
 these Doctrines, do not a little promote  
 this Seduction in the Hearers of them;  
 as, *viz.*

Two other  
 Qualifications  
 promoting this  
 Seduction.

I. It may be they are *Learned men*,  
 who either broach, or maintain some  
 of these Opinions; Possibly, *eminently*  
*learned*; at least reputed so to be. And  
 this is a *weight* which swayeth not a lit-  
 tle in the *vulgar balance*. This it was  
 that had a prevalent influence upon ma-  
 ny of the *Jewes*; the reputed learning  
 of the *Scribes* and *Pharisees*, who were  
 their *Teachers*. Them they looked  
 upon as great *Doctours*, as *Scribes*  
*fully instructed unto the Kingdom of*  
*heaven*; as *knowing men*, specially  
 in their own science, in all mat-  
 ters of Religious concernment: And  
 thereupon they yielded up themselves  
 to be led and *carried about* by them, as  
 the *shadow* is by the *Body*. And truly

I.  
 Learning.

so

so hath it been, and yet at this day is. If men of eminent learning (really or reputedly so) shall be turned aside from the truth, to the imbracing and holding forth of any error, (as sometimes, and not seldome, they are, whereof many Causes and Reasons might be assigned) it is not to be wondered, if those who being unlearned themselves, have them in admiration that way, and look upon them in *Spirituals*, (as *Achitophel* in his time was accounted for *Politicks*, 2 *Sam.* 16. 23.) as *the Oracles of God*, be carried about with them, after them.

2.  
Piety.

Or, (secondly) They may be *Godly*; really, yea, and eminently such. Now being so, and being themselves seduced (which the most holy men are subject to) they become eminently instrumental in seducing of others, upon whom their example hath a prevalent influence. That was *Peters* case, recorded by *St. Paul*, *Gal.* 2. He being through *fear of scandal* fallen into a *scandalous dissimulation*, *Fudaizing* with the *Fewes*, for fear of displeasing them, in the observation of some *Legal Ceremonies*, which before being among the *Gentiles*, he had seemed to renounce  
and

and disclaim, by this meanes he drew many after him. So the 13. verse there setteth it forth; *And the other Jewes dissembled likewise with him; insomuch that Barnabas likewise was carried away with their dissimulation.* Of such prevalency oft-times are the examples of men eminent for piety and holinesse (as Peter was) that if they miscarry whether in *Practice* or *Doctrine*, they draw many other well-meaning, but unstable soules after them. But I shall hold you no longer in this first Head.

Come we now to the second Head, to take notice of somewhat in the *Heurers* and *Receivers* of these *Doctrines*. And here again we shall meet with divers things which help forward this Seduction. I shall onely instance in some of the most obvious.

1. It may be they are *Chaffe*. And so they may be upon a double account. Either in regard of their *Natural Levity*, or *Spiritual Vanity*.

1. *Chaffe*, in regard of *Natural Levity*: Being by natural disposition weak of apprehension, and so fickle and inconstant, like *Quicksilver*, which cannot be fixed, *i. e. as salt*, like a man stand-

From the Heurers and Receivers of these Doctrines; who,

It may beare Chaffe.

In regard of the natural Levity.

ing upon one leg, wavering and unsteady, *unstable in all their wayes* (as Saint James hath it, *Jam. i. 8.*). So they are even in matters of *Civil* concernment; they are in and out, to day of one mind, to morrow of another, easily turned this way or that way. And being so in the matters of the *world*, it is the lesse to be wondered at if they be so in the matters of *God*.

2.  
Or Spiritual  
Vanity.

3. Others who have no such defect in nature, yet are *Chaffe* still, and that in regard of *spiritual vanity*. Having at the best but the empty *husk* of an outward Profession, wanting the inward *grain*, the truth and kernel of *Grace*. This it is, and onely this, which establisheth men in the matters of *God*; as the latter part of the Text will shew us, [*It is good that the heart be established with Grace*] This is the *ballast of the soul*. Now what wonder is it to see unballasted vessels, light *Skiffs* and *Cock-boats*, to be tossed to and fro upon the waves? (a Metaphor to which the Apostle alludes, *Eph. 4. 14. Be not tossed to and fro*; *κλυσιονιστοι*); or to see light and empty clouds, *Clouds without water* (which is *St. Jude's* Comparison, *verse*



verse 12. of his Epistle, borrowed from St. Peter, 2 Epist. 2. 17.) carried about this way or that way, which way soever the wind bloweth. No more is it to see *empty soules*, being wholly void and empty of true saving *Grace*, to be *carried about by divers and strange doctrines*. Here is a first supposal, they may be *Chaffe*.

2. If not so, yet (in the second place) they may be *Children*. That we henceforth be no more *Children*, tossed to and fro, and carried about with every wind of *Doctrine*, Eph. 4. 14. *Children*, *Νηπιος*, Such are many Christians. Though they may have more then a bare empty profession, they have some truth of *Grace* in them, yet they are but *Children*. So Paul looked upon some of his *Corinthians*, when he wrote that Epistle to them, 1 Cor. 3. 1. *And I, brethren*, (saith he) *could not speak unto you, as unto spiritual, but as unto Carnal, even as unto Babes in Christ*. Such was their estate then. They were such as had received the *first-fruits of the Spirit*, and so were in measure *Spiritual*, yet he calleth them *Carnal*, which he doth *Comparatively*, in as much as there was a

27.  
They may be  
Children.

great deal of *Carnality* yet in them, much *flesh*, and little *Spirit*. And they were *Babes in Christ*; *Νηπιοι εν Χριστω*. They were *in Christ*, being engrafted into him by faith; but they were *Children, Babes in Christ*. So they were, though not in respect of *time*; (they had been long enough in him, to have grown up to some degree of *Maturity*), yet in respect of *Proficiency*. They were *Babes in Christ*, that is, in the knowledge, faith and *Mystery* of *Christ*. And such at this day is the condition of many *Christians*; Though it may be they are *in Christ*, and have had a long standing in him, being *Ancient Professors*, yet they are but *Babes, Children. Children in understanding*, (as the *Apostle* explains it, *1 Cor. 14. 20.*) *Unskilful in the Word of Righteousnesse* (as those *Babes* are described, *Heb. 5. 13.*) Such there are some (and too many) among us at this day, who (it may be) have been *old standers* in the *Churches Grove*; they have been long in *Christ* before many others, (as *Paul* saith of *Andronicus* and *Funias*, that they were *in Christ* before him, *Rom. 16. 7.*) and yet they are but *Dwarfe-trees*, (like the *Adam* Apple-

Apple-tree) *Babes*. Children in understanding. So the Apostle complains of some of his *Hebrewes*, Heb. 5. 12. *When for the time ye ought to be Teachers, ye have need that one teach you again, which be the first Principles of the Oracles of God, and are become such as have need of milk, and not of strong meat.* Upon which account he calleth them *Babes* in the verse following (verse 13.): And truly thus fareth it with some at all times, with many at this day. They have been a long time Scholars in Christs School, and have not wanted meanes of Instruction, such as, had not they been wanting to themselves and them in the improvement thereof, they might have been in a degree, *ἥξειοι*, (as the Apostle there calleth them, Heb. 5. 14.) *adulti*, of full age, grown men in Christ. But through that neglect they still continue *Babes*, Children, such as have need to be *Catechized*, and instructed in some of the principles of Christian Religion. Thus (it may be) they have good *Affections*, but weak *Judgments*; having but little *knowledge*, lesse *Experience*. And by this means they come to be *unstable soules*, (as St. Peter calleth

them, 2 Pet. 2. 14.)  $\psi\chi\alpha\lambda\ \alpha\sigma\eta\epsilon\upsilon\lambda\omicron\iota$ , not well grounded. And being so, they are apt to be seduced by false Teachers. So he there sheweth it; where speaking of those impious and blasphemous seducers which were to come, he saith, They should *beguile unstable soules*.  $\Delta\epsilon\lambda\epsilon\alpha\zeta\omicron\upsilon\tau\epsilon\varsigma$ , *Inescantes*, a Metaphor taken either from *Fowlers*, who by their *Calls*, and *Stales*, and other devices, draw the simple birds in to their *Nets* or *Snares*; or rather from *Anglers*, who by covering their *hooks* with deceitful *baits*, take the silly fishes. Even thus are simple and unstable soules taken oft-times by subtile seducers. Wanting judgment, and so not being able to discern the hook that lyeth hid under the bait that is presented to them, to see the danger of those erroneous doctrines, which are held forth unto them under fair and specious pretences, they are by that means taken and carried away by them.

The case of  
many in the  
present Times.

And surely this is the case of many at this day in this Nation; Of whom Charity requireth us to hope the best, that they are such as whose hearts are upright with God; they have good desires,

desires, good Affections, and such as both have had, and have (*reall Saints being through Grace exempted from a Total and final Apostasie*) the truth of Grace in them; yet being but *Children*, not well grounded in the truths of God, and so wanting judgment to discern betwixt truth and falshood, they are drawn aside out of the way of truth, to the imbracing of dangerous, and (it may be) in themselves, *damnable Opinions*. Here is a second supposal; They may be *Children*.

Or (in the third place) they may be for a time *Blinded*, or *Blindfolded*. Even as men sometimes deal by their *horses*, which they first blindfold, by putting some covering over their eyes, and then make them go round in their *Mills*; So dealeth *Satan* sometimes by some *Christians*, the eyes of whose understanding *God hath opened*, inlightning them with the saving knowledge of his truth, revealing *Christ* unto them, and in them, (as the *Apostle* speaketh of himself, *Gal. 1. 16.*) though he cannot put out their eyes (as the *Philistines* did *Sampsons*, *Judg. 16. 21.*) quite extinguish and put out that spark of *Divine light*

3.  
They may be  
Blinded.

which God hath kindled in their heart, yet (possibly) for the time he may *blind-fold* them through his *Temptations*; and so by that means carry them about to the embracing of *divers and strange doctrines*. And this he doth divers ways, according to the divers kinds of *Temptations* which he maketh use of; as, *viz.*

I.  
Through Blind  
Zeal.

1. Through *Blind zeal*. Such a *Zeal* Paul took notice of in many of the *Jewes*. *I bear them record* (saith he) *that they have a zeal of God, but not according to knowledge*, Rom. 10. 2. Even as it was with himself before his *Conversion* (as he tells them, *Act. 22. 3.*) so was it with them, they were *zealous towards God*, many of them bearing an earnest affection to his glory, and to his worship and service; But wanting the light of knowledge for the guiding and ordering of that *Affection*, by that means they miscarried, and so were carried out in an unwarrantable way after legal observances. And truly to saith it with many well-meaning *Christians*, they have *Zeal*, a *zeal of God, for God*; they have good intentions, and strong *Affections*, but wanting a due proportion of knowledge for the

the regulating of that zeal, it becometh to them as a *mist* before their eyes, hindering their sight; so as through the vehemency of that *boyling Passion* foming up from the heart to the head, they do not so judiciously discern betwixt things that differ, as they ought to do, and otherwise might do; and so are carried, as into some unadvised *actions*, so also to the imbracing of some erroneous *Opinions*, which have some shew and semblance of piety in them.

2. As inordinate zeal may occasion this, so also sometimes may inordinate *fear*, fear of suffering. This was that which wrought that strange change upon *Peter*, turning him about contrary to his confident resolutions, to the denying and abjuring of his Lord and Master, *Matth. 26. 70, 71.* *Fear* having possessed his *heart*, it for the present bred a sudden *vertigo* in his *head*, so as he was turned about like a *wheel* by the hand of every damsel. And like operation it hath sometimes upon holy and precious Saints, causing them either to *dissemble* the truths of God, as *Nicodemus* did, who came to *Christ* only by night, *Joh.*

3. 2. This he did for *fear of the Jewes*,  
Which

2.  
Fear.

Which so far in those times prevailed with many true believers, whose hearts were towards Christ, that they durst not own him. So it is noted, *Joh. 7. 13.* No man spake openly of him for fear of the Jewes. And this it was which made the parents of that blind child dissemble their knowledge of Christ, *Joh. 9. 22.*) or (it may be) to deny them. Thus do timorous Christians too often, (like the *Weathercocks* upon this and many of our *Church-steeple*s) turn round under the *Crosse*: being through fear brought not onely to dissemble their Profession, but to deny it. That was the case of those Primitive Christians among the Jewes, whom *Paul* saith that he by his persecuting of them, caused to blaspheme, *Act. 26. 11.* to deny Christ, yea, and (it may be) to speak evil of those truths, that way, which before they had owned. Thus is this *Vertigo* sometimes caused by fear.

3. And sometimes again through Covetousnesse. *desire of gain*, and outward advantage. So is it with grosse *Hypocrites*. With them *τοεισμοδς & ενοβειν*, are all one, *Gain is Godlinesse* (as the *Apostle* saith of some



some seducers in his time, 1 Tim. 6.5.) they make it their design to turn that way which may bring in the best income of profit to them; and so are carried about with the hope of gain. This is that which St. Jude saith of some in his time, in that Text forecited, Jude 11. *They ran greedily after the error of Balaam for reward;* which (as Diodate notes upon it) the Italian version understands of some who were seduced by those false Teachers spoken of before, verse 4. rendring it, *They suffered themselves to be carried away;* that is, (as he expounds it) they were carried away by the bait of gain, which they ran greedily after. ἐξερχόμενοι, (saith the Original) a word very Emphatical, properly signifying *Effusi sunt, or erant,* They were poured out; a Metaphor taken from water in a Bottle, which being poured forth maketh haste to get out (as our New Annotation explains it). Even so did they; So earnest were they in seeking of gain, that they cared not what Errours they closed with for the compassing of their base ends; which they followed with such eagerneffe, that they cared not though they poured

their soules in the pursuit thereof; though they poured them forrh as water that is spilt upon the ground, lost them. Even so fareth it oft-times with Hypocrites.

By-respects  
promoting the  
embracing of  
Errours.

And I wish there were no cause to suspect that there should be any such by and base respects in the hearts of any whom the judgment of Charity looketh upon as truly godly. Possibly thus it may be; Some whose hearts are right and sound in the main, yet they may be drawn aside to the imbracing of some opinions and waies, which were it not for some temporal advantage they expect to meet with in them, and from them, they would not look after. Such a *filme* is this sometimes upon the eyes of those who are otherwise seeing, and knowing enough, that for the time it *blindeth* them. Even as it is said of a Gift, a Bribe, Exod. 23. 8. *A gift blindeth the wise, (the seeing, as the Originall hath it) dimming the eyes of Judgement and Conscience in those who are otherwise understanding and Judicious, [And perverteth the words of the righteous],* causing them neither to speak nor judge aright, according to the evidence

dence of truth given into them. And truly it is to be feared, such effect sometimes the hope of *Gain* may have upon some who are otherwise godly, that it is like a *Pearl* in their eye, dimming their sight for the present, so as they do not see the Errour of those Opinions and wayes which are so promising to them. And thus I have done also with the second of these *Heads*.

Passè we to the third; To take notice of somewhat in the *doctrines* themselves, which may *cause*, or rather *Occasion* this seduction. And here again I shall single forth three or four particulars.

1. It may be they are such *doctrines* as do *please and tickle the fancy* through the *Novelty* and *strangenesse* of them. They are such *Doctrines* as the Text speaketh of, *Divers and strange doctrines*. And strange it is to think, how such *doctrines* do sometimes affect the Hearers of them; having nothing else to commend them but onely their *Novelty* and *strangenesse*. They are *New* and *strange*. And Oh! how taking is this with many? And that not onely with *Children*, who are apt to be

taken

3.

The third Head: Taken from the *Doctrines* themselves.

1.

It may be they are *New* and *strange*.

taken with *novelties*; such things as they have not seen before, be they never such toyes, yet they are apt to part with things of far greater value for them; But also with others, persons who in respect of their years might, and should be wiser. What is it that induceth many, (I wish I might not say some *Professours*) to follow every vain fashion in their apparel, and hair, &c. though in themselves never so undecent and unbecoming, (as divers of the fashions at this day are) but onely this, they are *divers* and *strange*? And what is it that induceth the impure *Adulterer* sometimes to forsake the *wife of his youth*, being both for her person and Condition every waies amiable, to embrace the bosome of another no waies to be compared with her? why, onely this, she is a *stranger*, *the strange woman* (as *Solomon* calleth the *Harlot*, Prov. 5. 20. and often elsewhere). And so for the abominable *Sodomite* to commit that horrid sin against nature, but onely because it is (as *St. Jude* calleth it, v. 7.) *Strange flesh*, of another sex. Thus is Corruption oft-times taken with *divers* and *strange* things upon no other account.

count but this, because they are so.

And truly so is it sometimes in matters of Religious concernment, both *Doctrines* and *Practices*, they are taking with some; How so? Because they are *new*; *New lights*, and *new wayes*; such as the Church of God in former Ages hath not been acquainted with. This it was that bred that *itch* in the *Athenians* eares; that made them so earnestly desirous to hear what *Paul's doctrine* was; because it was *New* and *Strange*. *May we know* (say they) *what this new doctrine whereof thou speakest is? For thou bringest certain strange things to our eares; We would know therefore what these things mean*, Act. 17. 19, 20. This it was that moved them to become his *Auditors*, because they would satisfie their own curiosities. And in likelihood, this it is which moveth some, and not a few, at this day, to run after some *Teachers*, and to listen after some *doctrines*: Onely because they are *new* and *strange*. So the Apostle foretold that it should be, 2 *Tim.* 4. 3. *The time will come* (saith he) *when they* (speaking of some Christians) *will not endure sound doctrine; but after their own lusts shall*

Novelty and  
strangenesse  
making Argu-  
ments.

shall heap unto themselves teachers, having itching eares. And what he foretold we may now see it verified. The time is now come, when some, many, will not endure *sound doctrine*; *old truths*, with the *Ministers* that preach them, these they cry down; crying up *new Teachers*, and *New doctrines*; thereby shewing that they are infected with this *Leprosie*, this *Itch*.

2.  
It may be they gratifie the flesh.

2. It may be they are such *Doctrines* as gratifie the flesh. Such was that *first divers and strange doctrine* that was ever held forth in the world; I mean that doctrine which was preached by *Satan* to our *first Parents* in *Paradise*; it was a doctrine that gratified them by an indulgence of a greater liberty then *God* had allowed them. And such were some of those doctrines which were held forth by some *false Teachers* in the *Primitive times*, which were so taking with divers, whereof *St. Peter* speaketh, *2 Pet. 2. 18.* For when they speak great swelling words of vanity (saith he) they allure through the lusts of the flesh, through much wantonnesse, those that were clean escaped from them who live in error. This did some false Teachers in those early

early times; they held forth such doctrines as did gratifie the flesh; under the name and notion of *Christian liberty* giving a *Licence* for some loose and licentious Practices, as the verse following explains it [*While they promise them liberty, &c.*], so turning the grace of God into lasciviousnesse, (as St. Jude, having an eye to that of Peter, expresseth it, *Jude 4.*) And by this meanes they allured some, who (as St. Peter there describeth them) were clean escaped from them who live in error; that is, either true Converts, *Ἰσὸς ὁ Ἰὸς ἀποστρέψας* (as most Copies have it) *qui verè effugerant* (as Beza translates it) such as were really, and truly converted. Even such (as it seemeth), some of them were wrought upon by those doctrines; being for a time dangerously shaken, though not utterly overcome by those Temptations. Or however, such as had onely renounced Idolatry, and made an outward profession of the Christian Religion, withall, walking answerably to that Profession, without any just scandal. Yet they were taken by these *Anglers*; as the word there imports, (being the same with that which we meet

with before in the 14. verse of that Chapter).  $\Delta\epsilon\lambda\epsilon\delta\zeta\upsilon\sigma\tau\epsilon\upsilon$ , *Inescant*, i.e. *quasi pisces hamo captant* (as *Beza* interpreteth it), they take them as *Fishes* with a *Hook* and a *Bait*. And (questionlesse) in this very way have not a few of late times in this Nation been taken by divers of those false doctrines which have been spread abroad. They being such doctrines as *gratifie the flesh*, indulge men in a great deal of loosnesse and licentiousnesse under the pretence of *Christian* and *Gospel-liberty*; giving allowance unto them in some unwarrantable practices, which true Religion will not admit. And by this bait it is that they are taken, and so carried away with those doctrines.

3.  
It may be they  
are consonant  
to Reason.

3. It may be they are such doctrines as are *consonant and agreeable to humane Reason*. Such were the doctrines of the *false Apostles* in *Paul's* time, who made use of their *Philosophy* (as I shewed you) their *Naturall Reason*; which they did both *Pro* and *Con*, for their own doctrines, against the doctrines of the *Gospel*; pretending the one to be agreeable to Reason, and the other contrary to it. Which (no question) cannot



not but be a very prevalent Argument with such as the Apostle calleth *λογισμοὶ ἢ φυσικοὶ*, 1 Cor. 2. 14. meer naturall men, who have no other guide but the light of Reason to follow. And hereupon it is that Satan, that subtle and experienced Engineer hath made, and at this day doth make so much use of this Engine, for the battering and overthrowing of divers Articles of the Christian faith; as, viz. the doctrine of the Trinity; the Incarnation of Christ, the Creation of the World, and the Resurrection of the Body; all which being contrary to Philosophicall principles, and so not to be comprehended by Reason, upon that ground he disswadeth men from the belief of them. And by the same means he seduceth and draweth them into dangerous, yea, into pernicious and damnable errors; presenting them unto them as doctrines most consonant and agreeable to their Carnal Reason. Such are the doctrines, as of some other Sects amongst us, so in special of that, of all other (in my eyes) the most dangerous, the Socinian: which by this Engine seeks to undermine divers of the Principles of Christian Religion, because they are not consonant

and agreeable to their *Reason*, though never so clearly held forth to the eye of faith in *Scripture*. And upon this foundation it is that they erect and build their own *divers and strange doctrines*: which (presuming themselves to be great *Masters of Reason*) with much confidence they hold forth, to the seducing of some, who are willing to hearken to them, and to be deceived by them.

4.  
It may be they  
have a shew of  
Piety.

4. To these adde one more, which is as taking as any of the former, if not more. And that is; It may be they are such doctrines as *have in them a shew of piety*. Such were the doctrines which the *false Apostles* preached, and pressed. They were such things (as the Apostle describeth them, *Col. 2. last*) as *had indeed a shew of wisdom in will-worship, and Humility, and neglecting of the Body*. Such were divers of those Ceremonial observances, which were so eagerly pressed by them upon Christians in those times. They had a great shew of *Piety and Humility* in them; being exercises of *Mortification and Self-denyal*, which (being rightly performed) are services very acceptable to God. Thus did

did they varnish over that superstitious *Will-worship* of theirs; whereby it became very taking with such as were not aware of the hook hid under that bait.

And the like may be said of many of the doctrines of the Church of *Rome* at this day, which pretend to extraordinary strictnesse, and so carry a shew of singular piety and devotion with them; whereby many well-meaning, but unwary soules are bewitched; and so carried away with them.

And surely that is the case of some and divers of those doctrines which walk abroad in this Nations at this day: they have a shew of speciall and singular piety in them. Some of them pretending to an high advancement of *free Grace*, which in it self is a *glorious doctrine*. Such is that *Arminian* doctrine, (which it seemeth is of late crept into this place, being brought in by some who creep into houses, and so beguile unstable soules), I mean the *Doctrine of Universal Redemption*, with its Attendants, (as *Error* seldome goeth alone), which is cryed up as a doctrine highly advancing and magnifying the grace of

God, by this extending it to the *Universality of Mankind*, far above that which confines it to a select number: which yet is but a meer pretence. For if all be alike Elected in Christ, alike given to Christ, and alike redeemed by Christ, so as nothing is done, or intended more for one then another, where is then that *speciall differencing and distinguishing Grace of God*, which is so admired by the Apostle in divers of his Epistles? So as in truth this doctrine, being rightly scanned, is not an exaltation of Grace, but a great derogation from it. And divers other doctrines there are of like nature, which have the like varnish set upon them: As, *viz.* the *Antinomian* tenents, and some other, which I shall not trouble you with the enumeration of. Onely desiring you to take notice of this in the general, as one special means of thus carrying about some, and many well-meaning, but unstable soules; even the specious shew of pretended piety that is in some Doctrines.

And thus I have now (through the good hand of my God leading me along) dispatched the former of my tasks,

tasks, that which I intended by way of *doctrinal Explication* and *Illustration*. Wherein I have shewed you what is meant by *Divers and strange Doctrines*, and what by being *carried about* with those Doctrines. Then that there *have been, and are such doctrines*; and that *Christians are subject to be carried about with them*; Giving you the Grounds and Reasons of both. That which now remains of this part of the Text, is *Application*.

Where (in the first place) I might here make a stand, and take a just and sad *Lamentation*, pouring forth my soul in bemoaning the present state and condition of the Church of God in this Nation. Wherein, (Lord!) what variety of *strange doctrines* are there to be found? And how many every where *carried about* with them? For *Doctrines*, how *divers*? and many of them how *strange*? Surely *Africa* was never more fruitful in variety of *Monsters*, then *England* is at this day in variety of *Opinions*: divers of which are so monstrous, so hideous, as surely *Hell* it self affords none more. Such as give us to hope, that the *Devil* is now pouring

*Applic.*

A just Lamentation over the present state of the Church in this Nation.

out the very dregs of his *poisonous Cup*. But withall, how many are there found to be *intoxicated* therewith? Yea, some, who some yeares since were looked upon as stayed and sober Christians, yet now we may see them reeling and staggering like drunken men to and fro; carried this way and that way, as not knowing how, or where to stand. Such is the Condition of this poor Nation at this day: Insomuch that this disease of the *Spiritual Vertigo* is grown *Epidemicall*, common in all places. Look where we will, almost, how may we see *wheelles turning about, Chaffe whirled about, Waves and Clouds driven about, unstable soules carried about with the wind of divers and strange doctrines*. A matter of just and deep *Lamentation*.

And so let it be to every of us. Should any of you, while your selves stand safe upon the shoare, see others, though *Strangers*, much more if *friends*, tossed upon the waves among *Rocks* or *Quick-sands*, ready to perish every moment, I presume it could not but affect the sinriest heart among you. And surely such is the condition of many of your Brethren and Sisters at this day in this Nation,

tion, who are thus tossed to and fro with *divers and strange doctrines*, some of which are no better then *Rocks* and *Quicksands*, desperate, and damnable doctrines, such as who ever imbraceth, living and dying in the belief of them, must needs split and perish upon them. Now how should the consideration hereof affect the hearts of all those who truly loving God, cannot but bear an hearty affection to their brethren, so as to desire their everlasting welfare and happiness! But I shall not insist upon this, either the further *discovering* of this *Malady*, or the *bewailing* of it. I shall rather come to that which more nearly concerneth your selves; to prosecute that which I told you was my design in taking up of this Text; Which is,

To *Warn* you, you of this place, of *Use 2.*  
 this Congregation; To whom let me *A double Caveat to Christians.*  
 in the Name of God here hold forth a  
 double *Caveat*: First, *Be not you offended* at these: Secondly, *Be not you seduced* by them. Of these two severally. Begin with the former.

I. *Be not you offended* by these; by *Caveat 1.*  
 what either you see or hear of in this *Be not offended.*  
 kind;

kind; so offended, as to like *Christ* and his *Religion* ever the worse for them. A blessed thing not to be thus offended. *Blessed is he whosoever shall not be offended in me* (saith our Saviour) *Matth. II. 6.* This unstable soules are subject unto upon divers occasions; like queasie stomachs which are ready to take distaste at every thing that displeaseth them. But upon none sooner then this, the instability, and unsettlednesse of those that professe the faith of *Christ*; when they shall see them carried about with *divers and strange doctrines*. So much we may learn from *St. Peter*, *2 Ep. 2.* where speaking in the first verse of *false Teachers*, such as should broach *damnable Heresies*; and in the second verse, of their *followers*, which should not be few, but many, [*Many shall follow their pernicious wayes*], He subjoynes this to both, [*By reason of whom the way of truth shall be evil spoken of*]. *The way of truth*], The true *Christian Religion*, which shewes the true and onely way to true happinesse; It should by this meanes be exposed to the *Reproaches and Obloquies* of the *Adversaries* of it. And surely so is it with  
the



the Protestant Religion at this day, which is professed and held forth as the true Religion of God in this Nation; by reason of those *divers and strange doctrines* which are to be found in it (some of them confessedly far worse then any that the Church of Rome is charged with), and the strange *unsettlednesse of the Professours* of it, who as if they had no sure bottome to stand upon, are thus carried about with every wind. By this meanes this *way of truth is evil spoken of* by the adversaries of it. And that especially by our *Adversaries of Rome*, who as they have ever been ready to cast this in the Protestants face, their *divisions*, so now questionlesse, they rejoyce in them, and triumph over them; from hence concluding, that surely this cannot be the *way of Truth*, which hath so many windings, and turnings, and Crosse waies in it: This cannot be the *true Religion* of God, the Professours whereof are so far from that which God hath promised to his Church under the Gospel, viz. *Cor unum & via una, One Heart and one way*. Thus are others *offended* hereat. But let not any of you be so offended. No Reason why

Jer: 32: 39.

No Reason  
why Christians  
should be of-  
fended at this.

I.  
This is no  
other then  
what hath  
been.

2.  
No other then  
what is fore-  
told shall and  
must be.

why you should be so. This being no other then what,

1. *Hath been.* It is no *new thing*. No other then what hath been in all Ages of the Church; even in the first and purest times of it. Then were there such *divers and strange doctrines* set on foot, and divers *carried about* with them. And what wonder then to see the like acted over again in these dregs of time. It is no other then what hath been.

2. And (secondly) it is no other then what hath been *foretold should be, must be; There must be Heresies* (saith the Apostle,) *1 Cor. 11. 19.* And that as in all, so specially in the latter times.

For which most clear and expresse is that of *St. Paul*, who writing to *Timothy*, informs him hereof, *1 Tim. 4. 1.* *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and Doctrines of Devils, &c.* And again, *2 Tim. 3. 1.* *This know also, (saith he) that in the last dayes perilous times shall come, For men shall be lovers of themselves, Covetous, boasters, and so he goeth on, shewing what a flood of evils should in the last times ( being, as it were,*

were, the lees and dregs, the worst of times) break in upon the Church, spreading over the face of it; and among other he reckoneth up this for one, that there should be some who should creep into houses, and lead captive silly women, &c. there should be many Seducers, and many seduced by them.

Now wherefore is this so clearly foretold, but to prevent that offence, which any might be ready to take, when they see these things come to passe. This was our Saviours end in foretelling to his Disciples what harsh usage they should find in and from the world, after his departure from them, *These things* (saith he) *have I spoken unto you, that ye should not be offended,* Joh. 16. 1. And again, *These things have I told you, that when the time shall come, ye may remember that I told you of them,* v. 4. And to the very same end he elsewhere foretelleth in like manner of false Teachers that should come, and the prevalencie of their seductions, *Matth. 24. 24. There shall arise false Christs, and false Prophets, and shall shew great signes and wonders, insomuch that*

(if

(if it were possible) they shall deceive the very Elect. So prevalent should they be in their seducements. And wherefore doth he foretell this? why, to prevent that offence which any might be ready to take hereat, when they should see it; So it followeth, *Behold, I have told you before*, v. 25. given you this warning, that you might not be offended or troubled at it, when you shall see so many errours held forth, and so many giving heed to them.

And of such use let these and the like predictions be unto us. Now that we see what was foretold to be come to passe, being thus forewarned of it, be not offended at it, so as to like the true Religion of God ever the worse for it. Here is the former of these *Caveats*. Passe we to the second, which my eye is principally upon.

*Caveat 2.*  
Take heed of  
being sedu-  
ced.

Not being *offended*, take heed (in the second place) of being *seduced*. *Be not ye carried away with divers and strange doctrines*. That was the Apostles admonition to his *Hebrewes*, and let it now be mine to you. Such *doctrines* there are abroad; and many there are who are *carried about* with them. Now taking

taking notice hereof, take you heed that none of you be found in this number, that you be not also led away. So St. Peter presseth it in the close of his latter Epistle, 2 Pet. 3. 17. Having foretold them of (what we at this day see) *false Teachers*, and many that should be seduced by them, *Te therefore (beloved) (saith he) seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastnesse.* And the like let me, with like tender respects to your soules, presse upon you; Seeing so many seducers are abroad, and so many every where seduced by them, take heed that you be not in like manner carried about as they are. Which let me beg from you: And that,

I. *For our sakes, whom God hath set over you.* (I begin here; Not that we seek our selves in the first place, (as some are ready enough to charge it) but intending a *Gradation*, I begin at the lowest stayer first). If you should be thus carried away, this will be *our Losse*, our *Grief*; which look you to. So Saint *John* presseth it, making use of this very Argument to this very end, 2 Ep. v. 8.

Arg. I.

For your Ministers sakes.

v. 8. where speaking to the *Elect Lady*, and her Children, and exhorting them to constancy in the faith, which he doth the rather because of those *false Teachers* which were then abroad, of whom he speaketh, v. 7. *For many deceivers have entred into the world*] Then he subjoynes, *Look to your selves, that we lose not the things which we have wrought, but that we receive a full reward*]. *We*. So it is, where Christians come to Apostatize, to fall from the Truth which they have received and imbraced, there their *Ministers*, who have been their Teachers and Instructors, they *lose the things which they have wrought*; their former labours by this meanes are frustrated; they are lost and spilt; and so it cometh to passe that they do not receive their full reward. True indeed, as for their *Eternal reward*, that they shall not lose. That was the Confidence and Comfort of their Lord and Master, the *Lord Christ*, who complaining of the fruitlesnesse of his labours among the *Fewes*, (as he is brought in, and personated by the Prophet *Isaiab*, being therein a Type of him) *Isai. 49.* he beareth up his spirit with this comfortable

Peoples Apostasie the Ministers losse.

table assurance, v. 4. Then I said, I have laboured in vain, I have spent my strength for nought, &c. yet surely my judgment is with the Lord, and my work with my God. This was his comfort, that though his Labours had been in vain as to the greatest part of that people, and of the world, yet God his Father, who knew with what uprightnesse and sincerity he had done the work which he had given him to do, would, for all that, crown his endeavours with an answerable reward. And the like may all his *servants* comfort themselves with. Being faithful in their Ministration, approving themselves unto God, in seeking his glory, and the good of his people, what ever the successe of their labours be, yet they shall not lose their *eternal reward* hereafter. But in the mean time, they may lose a part of their reward here: which consisteth partly in the *fruit of their labours*; when they see them succesful in the hearts of their people. This they may by this means lose. Yea, and in some sense they may be said to lose part of their *Reward hereafter*. For if those whom they gain unto Christ are their *Crown*,

and their *Glory*, as the Apostle calleth them, *Phil. 4. 1. Therefore, my brethren, dearly beloved, and longed for, my Joy and my Crown, so stand fast in the Lord.* And so writing to his *Thessalonians*, *1 Theff. 2. 19, 20. For what is our hope, or joy, or Crown of rejoycing (saith he): Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and Joy.* Now if so, then the Apostatizing of those whom God hath (as to an outward Profession) given unto them, their falling off from the Truth received, is as the falling off of so many *Pearles* from their *Crownes*. And so by this meanes it cometh to passe, that they do not (as he there speaketh) *receive their full reward.*

Their Grief.

And this being thus their *Losse*, it is also their *Grief*. So it must needs be. If this be their *Joy* to see those whom they have gained by their Ministry, to continue constant in the profession and practice of the Truth, (as it is) *I rejoyced greatly (saith St. John, writing to the Elect Lady in that his second Epistle) that I found of thy children walking in the truth,* verse 4. And so writing to

*Gains*



Gaius in the Epistle following, he tells him first, as concerning his own person in particular, 3 Joh. verse 3. *I rejoyced greatly when the Brethren came, and testified of the truth that is in thee, even as thou walkest in the truth:* Then concerning all others who were converted by his Ministry, verse 4. *I have no greater joy then to hear that my children walk in the truth*]. Now (I say) if this be so great a joy to them, (as it is to all the faithfull Ministers of Christ, who do seriously intend, desire and endeavour the salvation of those committed to them) it cannot, on the other hand, but be a great sadding to their spirits; to see hopefull branches broke off from the stock, fair blossomes falling off from the Tree; to see those upon whom their Ministry hath been in measure effectual, (at least to the enlightening of them), deserting the truth, and embracing of error, seduced by false Teachers, and so carried about with divers and strange doctrines.

Even as it is with *Natural Parents*, Ministers spiritual Parents. (if they be not such as the Apostle speaketh of, *Rom. 1. 31. ἀσπογιοί, without natural affection*) it cannot but be a heart-

grief to them, to see any of their Children whom they have bred and brought forth, and brought up to some maturity, with so much carefulnesse and tendernesse to be taken captive by the Enemy, or to be carried away by *Gipsies*, or the like. Truly in like manner, it cannot but deeply affect the faithfull Ministers of Christ (who are as *spiritual parents*, as *Paul* calleth himself, 1. Cor. 4. 15) to see any of those whom God hath given them as Children, who have been (as it were) the *labour and travell of their souls*, to see them *captived by Satan*, to see them carried away by those *Gipsies in Religion* (of which there are many walking abroad in this Nation at this day), I mean *Seducers*, false *Teachers*, who by their *Canting Language*, and other like artifices, deceive simple soules, and so carry them about with them into the waies of Error. This (I say) cannot but deeply affect the hearts of the faithfull Ministers of Christ; be a sadding to their spirits.

The Ministers  
Lesse and  
grief reflecting  
upon the Peo-  
ple.

Now then have you a regard to this, that you be not in this way the causers of it. This is that which the Apostle presseth upon his *Hebremes*, v. 17. of this

this Chapter whereof the Text is part, (Heb. 13. 17.) And let me presse the same upon you. *Obeys them that have the rule over you* (meaning thereby not Civil Magistrates, as the *Erastian Glosse* would corrupt and darken that clear Text, but *Ecclesiastical Ministers*), and *submit your selves, for they watch for your soules, as they that must give account, that they may do it with joy* (that they may (first) do their work with joy, going on chearfull in their Ministeriall service; and (secondly) that they may give up their account with joy,) *and not with grief.* Which if they do, it will in the end prove a losse and grief to you, as well as them: So it there followeth. *For that is unprofitable for you;* It will be prejudiciall to you here, and it will turn to a sad account to you an other day. Which leadeth me to a second Argument.

Whilest you do this for our sake, do it also *for your own sake*, that you may not lose *your work* and *your Reward*. So some Greek Copies (who are therein followed by the *Vulgar Latin*, and some other Translations, our own also taking notice of it in the Margin) read

*Arg. 2.*

Christians to beware of this for their own sakes. See Gr. Annot.

that forecited Text of *St. John*, 2 Ep. v. 8. *Look to your selves, that ye lose not those things which you have wrought, (or gained) but that ye may receive a full reward.*] Ye] This *Apostates* do; Falling from the truth believed and acknowledged, they *lose the things which they have wrought*, lose the reward of them; so as all their profession shall not turn to any account to them. For this expresse is that of the Lord by the Prophet *Ezekiel*, Chap. 18. 24. repeated and inculcated, Chap. 33. 12, 13, 18. *When the righteous turneth away from his righteousness, &c. All his righteousness that he hath done shall not be mentioned, &c.* So it is in doctrinall truths, as well as *Practical performances*. A professour turning aside from the way of truth, to the imbracing of Error, thereby he blasteth all his former Profession, loseth the fruit and benefit of his former *Faith*, or seeming *Holinesse*. And unlesse he look to it betimes, may also lose that *full Reward*, (as the Apostle there calleth the reward of *Eternal Life*) *μισθὸν πλείον*, in as much as it is an abundant recompence for what ever any shall either do or suffer).  
 This

This Reward all Apostates are in danger to lose.

Not that all errors in *doctrine* (no Errors not all alike dangerous in themselves. more then in *practice*) are alike dangerous. We know what the Apostle saith of those Teachers, which *build wood, and hay, and stubble upon the foundation*, 1 Cor. 3. 12. Holding fast *Christ, and his saving Truths, the Mystical and doctrinal foundations*, yet raise and build some unwarrantable superstructures upon them, holding forth some doctrines that will not endure the *Tryal*, of such he saith, verse 15. that though their *work be burnt*, (as it shall be at that great day of tryal, when all things shall be *tryed* (as it were) *by fire*), and *themselves suffer losse*, (lose the praise of their labour, which shall not be accepted or rewarded with God) yet *they themselves shall be saved, though it be as by fire*. Though they escape narrowly, as a man that escapes out of the fire naked, where he hath lost both his goods, and his Garments; yet, as to their persons, they shall be saved. God accepting the sincerity of their intentions as to the main, will graciously over-look and pardon those infirmities, and so receive

them to mercy. Now what he there saith of the *Teachers* of such doctrines, we may apply to the *followers* of them. So long as they hold fast the *Foundation*, though they be (through infirmity) drawn aside into some *Errours* not fundamental, they may as to their persons, through the indulgent grace and mercy of God, be saved. Which we hope concerning many poor seduced soules in this Nation at this day. Thus it is true, all *Errours* are not alike dangerous in themselves.

Yet all dangerous in the Consequence.

But withall, who knoweth what the *Consequence* of those more *venial Errors* may be? when the *wheel* begins to turn, going down the Hill, who knoweth where it will stay? Not, unlesse it be accidentally stopped, untill it come to the bottome. And even so is it with *poor seduced soules*; if once they begin to be *carried about with divers and strange doctrines*, though of an inferiour concernment, if they once begin to *fall from their steadfastnesse*, who knoweth where they will rest? whether before they come to the *bottome of the Hill*, to the *bottome of Hell*, or no? I presume your own experience can furnish some  
of

of you with some instances of this kind: Of some, who beginning at the first with some smaller Errours, (as, *viz.* withdrawing themselves from the publick Assemblies), in proceſſe of time, by turning and turning from one Errour to another, they have never left till they came to the very browe and brink of Hell; even to the deriding and scorning of that Religion which before they professed; to the defying of Ordinances, publick and private; to jear at heaven and Hell, at the immortality of the soul, and Resurrection of the Body, as if they were no other but melancholy dreams; and so brought even to the height (or rather depth) of downright *Atheisme* and profanenesse. O let these examples be as *booyes*, or *Sea-marks* unto you, to warn you to take heed of coming near those shelves, those quicksands, which they have thus made shipwreck upon. As you love your selves, your own precious soules, take heed of being thus *carried about with divers and strange doctrines*. Which if you shall suffer your selves to be, unlesse Gods mercy be the greater in checking and  
stopping

stopping of you, you are like to be *undone* by it.

Soul-unsettlednesse in Religion an undoing thing.

Beza Gr. Annot.

So much the Apostle intimates to his *Colossians* in that Text forecited, *Col. 2. 8. Beware* (saith he) *lest any man spoyle you through Philosophy and vain deceit*. This he speaketh in reference to those *false Teachers*, who by their false doctrines sought to *make a prey* of them. So the word there used signifieth, ὁ σὺλαζομενος. *Ne sit qui vos depradetur*; *That no man make a prey of you.* *Verbum militare*, (saith *Beza* upon it) A word taken from the *Wars*, where *Souldiers* drive away as a prey the *Cattel* which they have taken; or (as our *New Annotation* hath it) from such *thieves* or *Pyrates*, as do not onely take and carry away the goods of those they rob, but their persons also, to make them their own, or other mens slaves. Thus do *false Teachers* deal by those that hearken to them. By their false doctrines they carry them away for a prey, making a *spoyle* of them; *spoyling* them, not only of their *goods*, *the things which they have wrought, and gained* (as the Apostle there speaketh) but even of their *soules*, (unlesse



lesse God in mercy step in to their rescue); as much as in them lyeth, giving them up as *Captives* unto *Satan*. As our *Saviour* saith of the *Scribes* and *Pharisees*, who were so zealous to instill their doctrines into others, to make *proselytes*, they thereby made them twofold more the children of *Hell* then themselves, *Matth. 23. 15.* Thus do false and *Heretical Teachers*, by their false and damnable doctrines, they beget *Children of Hell*; bringing men under the power of *Satan* to be taken and led *Captive* by him. As therefore you love your selves, beware of such *seducers*, such *seductions*, that you be not thus carried about with such divers and strange doctrines.

And (in the third place) whilst herein you have respect to your *Ministers* and your selves, have the like also to the *Church of God*. This is a thing which all *Christians*, who professe themselves members of that mysticall *Bodie*, ought to have a special regard unto, so as not to despise it, nor yet to shame it.

1. Not to despise it. This is one thing which *Paul* chargeth upon some of

Arg. 3.

For the Churches sake,

I.

Not despising it.

of

of his *Corinthians*, that by their disorderly manner of administering and receiving of the Sacrament of the *Lords Supper*, and Celebrating their *Love-feasts* before, or after it, (uncertain whether) they in so doing *despised the Church of God*, 1 Cor. 11. 22. Or *despise you the Church of God?* Which, though some, and not a few, learned Expositors, and that not without some good shew of Reason for it, interpret of the *place* of the Churches meeting, which by a usual Metonymie, vulgarly is (and inoffensively may be) so called, *Ecclesia*, *The Church*: which *place* they might be said to have *despised*, in that they put no difference betwixt their own *private houses* and that; which, supposing it to be set apart for Religious services, ought not, without necessary cause, to have been employed to other *Civill*, (much lesse *Uncivill*) uses, (as it seemeth their meetings were). Yet others, not inferiour to them, (to whom I professe my self rather to subscribe) understand it rather of the *Mystical Church*, the *cœtus fidelium*, the *Company of believers*, either in that particular Congregation, or elsewhere. This *Church* they by  
this

Chrysofome.  
Augustine.  
Grotius ad loc.  
Fuller, in  
miscellan.

Calvin, ad loc.  
Beza Gr. An-  
not. in 1. Cor.  
11. 18.  
Pareus ibid. &  
in vers. 22.  
Camero in  
Prælect. de Ec-  
clesiam adver-  
sus. Bellarmi-  
num et Fulle-  
m, fufè.

this disorderly carriage of theirs, seem-  
ed to sleight, not regarding the *Custom*  
of other Churches, nor yet hearkening  
to the *Admonition* of their own, possi-  
bly seconded by some others, (as *Pa-*  
*reus* conceiveth of it): And this the  
Apostle there calleth a *despising of the*  
*Church of God*. Which he chargeth  
upon them as a thing most blame-wor-  
thy in them. [*Shall I praise you for this?*  
*I praise you not.*]

And so is it in whomsoever shall do  
the like in any kind; *Despise the Church*  
*of God!* that Church whereof they  
are members, and others of the true  
Churches of Christ. Which they do,  
without regarding the lawful and lau-  
dable usages and *Customs* of those  
Churches, do without any just ground  
and reason differ from them in matters  
of concernment. *Paul* (in the Chap-  
ter last named) taxing another unde-  
cency in that Church of *Corinth*, viz.  
their *women* (some of them) *having*  
*their heads and faces unveiled*, unco-  
vered in the publick Assemblies, he pre-  
sumes this to be Argument sufficient  
to silence those, who ever they were,  
that should appear whether in defence  
of

To despise the  
Church no  
small con-  
tempt.

of it, or contest about it; If any man list to be contentious, (saith he) we have no such Custome, nor the Churches of God, 1 Cor. 11. 16. And if this be an interpretative *despising* of the Church, not to regard the *Customes* thereof, much more may it be so construed, to recede from the *doctrine* thereof; and to run after *divers and strange doctrines*, such as the true Church of God hath not owned, but renounceth, and disclaimeth. Surely this is no other but a *despising of the Church of God*; which who so standeth guilty of, let him not look for praise from God, or thanks from men.

2.  
Not shaming  
it.

Divers and  
strange Do-  
ctrines tolera-  
ted a shame to  
the Church.

2. Not to *shame* it. This do they who professing themselves to be *children* of this *mother*, yet desert her doctrine, suffering themselves to be thus carried about with such *divers and strange doctrines*. This is no small blemish in the Churches face. Even as it is in a *field of Corn*, to see such a *κοικιλίης*, such a *medly* in it, as sometimes we do in barren soiles, such an intermixture of divers and strange weeds, and flowers, as *Cockle* and *Darnel*, *Poppies*, and *Mayeweed*, &c. all growing among the  
Wheat;

Wheat; this variety of heterogeneous plants, (what ever their colour be, and how pleasing soever they may be in the eyes of Children, yet) it is no small eye-sore to the husbandman, or blemish to the field it self, whose best beauty is to be all of one colour. And (truly) so is it in the Church of God; where there ought to be but *one Faith*, (as the Apostle speaketh, *Eph. 4. 5.*), to have *divers and strange doctrines* put up, and take rooting there (much more if they come to flourish and spread), this is no small eye-sore unto God, nor blemish to it. Which have you a regard unto, that you may not in this way either *despise*, or *shame the Church of God*.

In the fourth place, having an eye to the Church of God, have a regard also to the *Religion of God* therein professed. To the *Truth of God*, which is but *one*. *Veritas unica, error multiplex. Error is various, and may be infinite: Truth is but one*, and that *semper eadem*, ever the same, being *constant and immutable*; like unto him who is the Authour of it, the *God of truth*, who saith of himself, *I am the Lord, I change not, Mal. 3.*

Arg. 4.  
For Religions sake.

6. Now what a dishonour then is this? to have the Professours of it so unlike unto it self; the *children* so unlike the *mother*, such *Changelings*? so mutable, so changeable; As if they were of *Pilates* race, who when Christ spake to him concerning the *Truth*, he replyeth, not without some *Passion*, *And what is Truth?* Joh. 18. 38. Truly such *Scepticks* in Religion are some, and many at this day, as if they were (as some call themselves) *Seekers*; not knowing what *Truth*, no not *Gospel-truth*, is: which if they did, surely they would be more constant in adhering to it, and owning of it.

Arg. 5.  
For Christ  
his sake.

Fifthly, and lastly, let me beg this for the sake of your *Lord* and ours, even for *Christ his sake*. His *Disciples* and *followers* you professe your selves to be. And are you so? then *hear his voice*, and no others. This will *his sheep* do. *My sheep hear my voice*, Joh. 10. 27. Those that are truly given unto Christ by the *Election* of God the Father, to be made partakers of the merit and benefit of his *Redemption*, to be justified and saved by and through him, they will hearken unto him speaking in the *Gospel*.

Gospel. And thus hearing him, they will follow him, and onely him; not so any other. *A stranger will they not follow* (saith the fifth verse of that Chapter, speaking of the same sheep of Christ), *but will flee from him; For they know not the voice of strangers.* False Teachers, such as teach *divers and strange doctrines* (and in that respect fitly called *strangers*); Christs sheep know not their voyce, viz. with a knowledge of Approbation, so as to hearken to them, to follow them. And O that all of you might in this way approve your selves to be in the number of these *sheep!* such as have Christs *ear-mark* upon you, by giving this honour unto *Jesus Christ*, to hear him. *This is my beloved Son, in whom I am well pleased, hear ye him,* (saith the voice from heaven) *Matth. 17. 5.* *A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me; him shall ye hear,* (saith Moses, speaking of the *Messia*) *Deut. 18. 15.* cited by *Stephen, Act. 7. 37.* *Hear him;* and in matters of Faith, *onely him;* Not hearkening to any other, who ever they are, that shall bring any *divers and strange doctrines;*

contrary to, or diverse from, that which is revealed in the Word. This is that which *Paul* (with no little earnestnesse) preffeth upon his *Galatians*, Gal. 1. 8. *Though we, or an Angel from Heaven preach any other Gospel unto you, then that which we have preached to you, let him be accursed.* And let me with like affection presse the same upon you. If any (be they who, or what they will) shall preach another *Gospel* (as some such there are in this Nation at this day) then that which hath been preached to you by the faithfull Ministers of *Jesus Christ*, what ever they are (I say) *let them be accursed.* So look upon them, as being therein Instruments of the *devil*, no other but the *spawn of that old Serpent*, who having deceived your first *Parent*, now attempteth the like upon you.

To proceed no further. Put these *Arguments* together; and I hope (being by the good Spirit of God set on upon your hearts), they may prove effectually prevalent, for the letting in of this useful and needful *Admonition*, that you would take heed, that you *be not carried about with divers and strange doctrines.*

But



But you will now say unto me; *How shall we be preserved from this so dangerous a Vertigo? this turning sicknesse?* Q. I.  
 How shall we be kept from being thus carried about, and carried away? Preservatives against this Spiritual Vertigo.

A Question that will be very useful in the Resolution of it. Wherein I shall prescribe unto you some plain, but proper *directions*, which may serve as an *Antidote* against this Infection. A.

1. In the first place, my advice shall be; *Be not over-confident*, over-confident of *your selves*. Whether of your own *Strength* or *Judgment*. Direct. I.

1. Not of your own *Strength*. This it was that gave *Peter* that *Turn* in the *High Priests Hall*; even his standing upon his own legs, *self-Confidence*. *Though all men shall be offended because of thee, yet will I never be offended*, (saith he to his Master) *Matth. 26. 33.* This he spake in confidence of his own *strength*; and therefore he was left by his *Master* to that sad experience of his own *weaknesse*. Let his miscarriage be a warning to all that hear of it, to teach them while they *stand*, to take heed lest they *fall*. That is the Apostles counsel, *1 Cor. 10. 12. Let him that thinketh he*

standeth, take heed lest he fall. Ο̄ σοφῶν  
 σοφῶν. He that thinketh he standeth  
 firm and sure, and is confident that he  
 shall ever stand (as *Grotius* well expounds  
 it); Let him take heed. Let him not  
 be over-confident. That is the same  
 Apostles advice to his *Romans*, and  
 other *Gentile Christians*, Rom. 11. 20.  
 where speaking of the just Rejection of  
 the *Jew*, and the gracious Reception  
 of the *Gentile* in their stead, he maketh  
 this use of it. *Because of unbelief they  
 were broken off, and thou standest by faith;  
 Be not high-minded, but fear.* Μὴ ὑψηλο-  
 φροῦνῃς, Have not high thoughts of your  
 selves, but fear; not with a fear of diffi-  
 dence and distrust, but of *Circumspection*,  
 and *watchfulness*. A useful direction,  
 very proper in the present Case. Would  
 you not be thus carried about? Take heed  
 of *Topsails*. You well know (many of  
 you) how unsteady they make the ves-  
 sel that beareth them, carrying it about,  
 and tossing it to and fro with every blast  
 of wind. And the like will high  
 thoughts do the soul that is possessed  
 with them. And therefore be not  
*High-minded*. Let no man think of  
 himself more highly then he ought to think,

(as our last Translation renders that, Rom. 12. 3.) But *fear*. Happy is the man that feareth alwaies (saith the *Wise-man*, Prov. 28. 14.): Feareth God, and himself. Feareth God with a fear of *Piety*, and himself with a fear of *Fearlousie*. Feareth to offend his God, and is no waies confident of himself (as *Diodate* well expounds it). And thus let us fear; And that *Alwaies*. Which well we may, when we see, or hear (which we may do) of others, some of them, sometimes *Champions* for the Truth, to be thus deceived, thus seduced, thus Captived. Well may we, who in comparison of them are but poor weak striplings, fear. Be we, *diffident of our selves*.

Christians alwaies to fear themselves.

Which whilst we are, *commit we our selves to the Custody of another*. That is *St. Peters* advice to Christians in all their sufferings for God, that they should commit their soules to God, 1 *Pet.* 4. last. *Let them that suffer according to the will of God commit the keeping of their soules to him in well doing, as unto a faithful Creatour*. And this do we: Knowing that we cannot keep our own soules, (If *Adam* in state of Integrity could not do it, how much lesse we in

Committing their soules to a Divine Custody.

this lapsed condition, labouring under  
 so great Imperfection), commit them  
 to the custody of another, even of that  
 God who is a *faithful Creatour*, who, as  
 he is able to keep that which is committed  
 unto him (as Paul speaketh, *2 Tim. 1. 12*);  
 so also he will do it for all that trust  
 him. A God that will not forsake the  
 work of his own hands. Thus commit  
 we our selves unto him.

Taking hold  
 of their Fa-  
 thers hand.

*Taking hold of him by faith.* Even  
 as *Children*, walking abroad in the winds  
 way, specially if they be to passe over  
 some narrow bridge, they will take  
 hold of their fathers hand. Even so  
 do we of our *heavenly Fathers*. Now  
 that the *wind of divers and strange do-  
 ctrines* is up, and is so high that every  
 day it carrieth away some or other, we  
 being to passe over a narrow bridge, (for  
 such is the way to heaven, *Narrow is  
 the way which leadeth unto life* (saith our  
 Saviour, *Matth. 7. 14.*) so as if our foot  
 slip, or we be turned aside, we may pe-  
 rish for ever, take we hold of our Fa-  
 thers hand, begging it from him that  
 he would hold us, so keep us that we  
 may not turn aside from the way of  
 Truth: not leaving us to our selves;  
 which

which if he do, we shall be found no better then *Wheeles*, then *Chaffe*, then *Clouds*, then *Waves*, easily carried about. Thus be not over-confident of our own *Strength*.

2. Nor yet (secondly) of our own *Judgment*, by leaning too much upon it. So the *Wiseman* subjoynes this Direction to the former, *Prov. 3. 5. Trust in the Lord with all thine heart, and lean not to thine own understanding.* A usefull Caveat, which let Christians make use of in this case. Would they stand sure, so as not to be carried away with *Errours*, let them not lean too much upon their own *Armes*, trust too much to their own *Judgments*. By this means many have been deceived in matters of the *world*, more in the matters of *God*. And therefore beware of this *Self-confidence* also.

And that, as in other things, so in *interpreting, and expounding of Scriptures*. We know what the *Apostle St. Peter* tells us, *2 Pet. 1. 20.* where he layeth down this as a *Pracognitum*, a thing which he would have all those who meddle with *Prophetical Scriptures*, to take notice of. *Know this first* (saith

2.  
Nor of their  
own Judg-  
ment.

Particularly, in  
expounding of  
Scriptures.

he) that no Prophecie of the Scripture is of any private interpretation. *Idias ἐπι-λύσεις, propria Explicationis*, of a mans own expounding, for a man to interpret of his own head, according to his mind, without consulting with others, with *God*, with *Scriptures*, with *other men*: with *God*, having recourse to him by *Prayer*; with *Scriptures*, comparing one place with another; with *other men*, consulting with their *Writings*, conferring with their *Persons*. This is the ordinary way for expounding of *Prophetical Scriptures*. And the like we may say of all other Texts; specially such as have any degree of obscurity in them. And therefore let all Christians take heed how they go about to expound them, that therein they do not go upon their own heads, lean too much to their own *Understandings*.

Specially being ignorant & unlearned; who are apt to pervert it.

Which as it concerneth all, so more specially those that are *ignorant and unlearned*; who leaning to their own (too often prejudiced) understanding, in interpreting of Scripture, may and do, sometimes make strange work of it; *wresting* it. Thus in *Peters* time dealt some by *Paul's Epistles*, as also by other *Scriptures*,

*Scriptures*, as himself observes, *2 Pet. 3.*  
*16.* *In which* (saith he, speaking of  
those Epistles) *there are some things hard*  
*to be understood,* (viz. by reason of the  
sublimity, the height of the matter,  
and some particular expressions in the  
phrase) *which they that are unlearned and*  
*unstable wrest;* as they do also the other  
*Scriptures to their own destruction.* This  
did those kind of men then. And the  
like they are still apt to do. Being  
ἀμαθεῖς καὶ ἀσκητοί, men void and desti-  
tute, not onely of *Humane Learning,*  
(which is, what ever any, who have ei-  
ther little acquaintance with it, or affe-  
ction to it, may think and speak of it,  
no small help to the right interpreting  
and understanding of Scripture), but  
also of *Divine;* having little acquaint-  
ance with the mind of God revealed  
in his Word; not *having their senses*  
(the faculties of their soules, Under-  
standings and Judgments) *exercised to*  
*discern good and evil* (as the Apostle de-  
scribeth the growen Christian, *Heb. 5.*  
last), to discern betwixt truth and  
falshood, they by this means, meddling  
with the Interpretation of Scripture,  
and trusting to their own Judgments,  
wrest

wrest it, torment it, set it upon the rack (as I shewed you before the word there used signifieth).

Strange per-  
verting of  
Scripture in  
the present  
Times.

A truth (I think) never more verifi-  
ed in any age or part of the world, then  
it is at this day in this Nation. Where-  
in how do these *Sacred Records* in this  
time suffer, being thus *wrested*, thus  
tortured by many different sects, (like  
so many wild horses drawing at the se-  
verall quarters of man), every one en-  
deavouring to force them, and bring  
them over to their own party, to vote  
with them, and speak for them. To  
which end some of them put such senses  
upon them as the world before never  
heard of, nor any sober and unprejudi-  
ced spirit would ever have dreamed of.  
It were an easie matter here to give you  
some instances in this kind. Take only

stet

A Taste of it in  
the Sect of  
Quakers Gips-  
ies in Religi-  
on.

act, (the noise whereof hath of late ala-  
rummed these Quarters, which gave  
me the first occasion to fall upon this  
subject), those *Gipsies in Religion* (so I  
called them, with some others before,  
and know not how more fitly to tearm  
them (vulgarly known by the name of  
*Quakers*. Being (as it seemeth) every  
way



way such as Saint Peter there describeth, *unlearned and unstable*; what a nose of wax do they make of the Scriptures? which having a low and contemptible esteem of, they handle accordingly. Bear with me a little if I take up a few of those fragments which have fallen from some of them.

Having (all of them) an evill eye upon those two standing Ordinances of God *Magistracie* and *Ministry*, (which diverse look upon as the *two witnesses* spoken of, *Rev. 11. 3.* and some suppose to be now about to be *slain*, *v. 7.* and having a design (as much as in them is) to *slay* them, to take them out of the way, or at least to render them contemptible in the eyes of the people, how do they hale in Scriptures to their aid? not sparing to offer violence to them, to inforce them to speak that which neither the Spirit of God, nor yet any man besides themselves ever thought of. As for instance.

Whereas the Prophet *Feremy* speaking of the false Prophets that were in *Israel*, saith, that *the Priests did bear rule by their meanes*, *Jer. 5. last*, meaning that they strengthened themselves by the

See the perfect Pharisee set forth by the Ministers of New-Castle.

Texts perverted against Ministers.

the league which they had with the Prophets, and so were confirmed in their ambitious courses and corrupt carriages, they envying the Ministers of God that *double honour*, which the Apostle, (1 Tim. 5. 17.) saith, those which *rule well, and specially they which labour in the Word and Doctrine* are worthy of, viz. *Countenance and Maintenance*, and not willing to allow them either the one or the other, but being desirous to *muzzle the mouth of the ox that treadeth out the corn*, and willing that they which *serve at the Altar should live upon the Ayr*, some of them (and I suppose none of the meanest) would have thereby understood their temporal subsistence; *The Priests bear rule by their means; i. e. Ministers of the Gospel domineer by their Maintenance*; which upon that ground they would have taken away.

And so finding our Saviour blaming the *Pharisees* for their ambition, and among other things charging them with this, that *they loved the chief seats in the Synagogues*, Matth. 23. 6. they, not understanding what the word *καθισθησονται* signifieth, nor yet what the manner of the Jewish Synagogues was,

was, wherein (as in our Churches) there were many chief seats for more eminent persons, they apply it to the Pulpits, which Ministers in preaching of the Word make use of for conveniencies sake, not without an expresse Scripture-president for it, *viz.* that of *Ezra*, of whom we read, *Neh. 8. 4, 5.* That *Ezra the Scribe stood upon a Pulpit of wood, which they had made for the purpose. And so (it is said) he opened the book in the sight of all the people; For he was above all the people.*

And so again, while they find the *Pharisees* taxed by our Saviour for *loving to stand praying in the Synagogues*, so making their private prayers in those publick places, which they did for ostentation sake, that they *might be seen and heard of men*, (as our Saviour himself there expounds it, *Matth. 6. 5.*) they take it up, and cast it as a stone at the faces of Gods Ministers, for using the same posture in their publick devotions.

And so also, where our Saviour biddeth his *Disciples* to beware of the *Scribes*, which desired to walk in long *Robes*, *Luk. 20. 46.* wherein he had no intent

intent to condemn garments of that fashion, (which as the *Prophets* were ever wont to wear, so himself and his *Apostles* did the like, it being the custome of those *Eastern Countries* then (as to this day it is) to wear *vestes talares*, side-garments), but their vain affectation in wearing them, most probably having them longer then usuall, trayling upon the ground, that so they might be taken notice of to be no ordinary persons; these men apply it to the decent garments of *Ministers*, whether *Gownes* or *Cloakes*, which they wear, and warrantably may (as *Magistrates* do) for distinction sake, and that there may appear (as there ought to do) even in their habit a gravity becoming their calling. I might soon weary you with more of this kind; Texts thus perverted against the *Ministers* of God.

Texts perverted  
against  
Magistrates.

And as they deal with *Ministers*, so also with the *Civill Magistrate*. To whom they refuse to give any civil respects suitable to their places and offices. Which they do (as it seemeth) chiefly upon the account of those two abused Texts. The one, *Matth. 23.* where our Saviour taxing the ambition  
of

of the *Scribes* and *Pharisees* in affecting to be called *Rabbi*, *Rabbi*, verse 7. he prohibits his Disciples to do the like, *Be not ye called Rabbi*, verse 8. And again, verse 10. *Be not ye called Masters*, so forbidding them to affect high stiles, and swelling titles; from thence these men refuse to give any respective language to *Magistrates*, more then to any others.

The other place is that, *Luk. 10. 4.* where our Saviour sending forth his seventy *Disciples* upon that great and earnest employment to preach and plant the Gospel, he orders them that they should *carry neither Purse, nor Scrip, nor shoes, nor salute any man by the way*; This kind of men overlooking the former part of the verse, which equally concerneth themselves, forbidding that which they usually practise in their journeys, the *carrying of purse, or scrip, or shoes*, they take hold of the latter, and from thence refuse to salute any man, and so to afford any respect unto *Magistrates*, as well as others. Whereas our Saviour therein intended no such prohibition to his Apostles, as to forbid them *Comitie* and *Civilitie*, (which in  
the

the verse following there, he expressly enjoynes them, (verse 5.) *Into whatsoever house ye enter, first say, Peace be to this house*; which was a form of salutation then in use); but onely that they should not give way to any unnecessary diversions, so as to be taken off from, or hindered in the executing of that Commission which he had given to them.

Thus do they make good what St. Peter there speaketh, Being *unlearned and unstable*, they *wrest the Scriptures*. And that not onely such places as he there speaketh of, which are dark and obscure, whether for matter, or expression, but plain Texts, the sense whereof is obvious to every eye, that hath not the like filme of prejudice upon it that theirs hath. And by this means (among other) are they (poor soules) *carried about with such divers and strange doctrines* as they are, to the shaming of that Religion which formerly they have made profession of, and indangering their soules, and the soules of others.

Now let this present experience be useful to you, to warn you to beware of  
that

that which exposeth you to such eminent danger in this way; of being *over-confident of your selves*, as not of your own *Strength*, so not of your own *Judgment*. I passe to a second *Direction*.

While you are not over-confident, be not *over-Credulous*. While you are not over-Confident of *your selves*, be not over-credulous of *others*, so as to take doctrines from them upon trust. Whether from any *one singular Person*, or from any *Community and Society of men*.

*Direct. 2.*  
Christians not to be over-Credulous, so as to take Doctrines upon Trust.

**I.** Not from any *one singular person*.  
This is an honour due only unto *Christ*; who being *the Word of his Father*, ought to be *heard*, and that with an *absolute credence*. Not so any other; whether *Man*, or *Angel*. Though *we*, or an *Angel* faith *St. Paul*, Gal. 1. 8. It matters not how *qualified*, how *dignified*. How *qualified*, whether for *Learning* or *Piety*. How *dignified*, whether *Pastours*, or *Teachers*, to whom (being sent by *Christ*) he hath promised a more special assistance, *Lo, I am with you alwayes to the end of the world*, Matth. 28. 20. yet give not this honour to any of these;

**I.**  
Not from any one singular person.

So as to *pin your faith upon their sleeves*, to take doctrines upon trust from their *tongues or Pens*. It is the *Bereans* commendation, that they would not trust *Paul* upon his word, but that they would *search the Scriptures*, to see whether the things which they heard from him were so, or no, *Act. 17. 11.* Even as wary *Princes and States* will not trust *Ambassadors* upon their bare word, but they will see their *Credentials* under hand and seal: So wary should *Christians* be in hearing the *Ambassadors* of *Christ*, his *Ministers*, whether *Ordinary* or *Extraordinary* (of which latter sort yet I know none since the *Apostles* times), so as not to receive any thing (in matters of faith) from the mouthes of any, be they what they will, unless they see their *Credentials*, good warrant, and clear evidence from *Scripture* for it.

Pretended infallibility not to be regarded.

In which case it matters not what *pretensions* may be made by, or for any. Be it the highest that can be, an unerring *Infallibility*. That is the pretension of him who giveth out himself to be *Peters Successour*, and *Head of the Church*, that *Man of Sin*, that *Antichrist* of



of Rome; who upon that account chal-  
 lengeth to himself an absolute cre-  
 dence, requiring all to acquiesce and  
 rest in his determinations, without any  
 further discussion. Which is more  
 then ever *Paul* or *Peter* did. And a  
 thing directly contrary to that which  
*St. Paul* enjoynes, *1 Cor. 7. 23. Ye are*  
*bought with a price, be ye not servants of*  
*men; i. e. so as to inflave your selves,*  
*specially your consciences unto them,*  
*by giving an absolute credence unto*  
*them.*

No, though they may pretend *Cre-*  
*dentials* also; *Credentials* whether from  
*Earth*, or *Heaven*. From *earth*, the *Re-*  
*ports* or *Writings* of men; from *Hea-*  
*ven*, *Divine* and *Immediate Revelations*.  
 All these three (it seemeth) some of  
 the *false Apostles* made use of. And  
 thereupon it was that *St. Paul* gave that  
 Caveat to his *Thessalonians*, *2 Theff. 2.*  
*2. Now we beseech you, Brethren, that ye*  
*be not soon shaken in mind, or be troubled,*  
*neither by Spirit, nor by Word, nor by letter*  
*as from us]. That ye be not shaken in*  
*mind, μη σαλευθητε.* A metaphor taken  
 from *Ships*, which are tossed to and fro  
 at Sea in a streffe of wind. Thus are

Nor yet pre-  
 tended Cre-  
 dentials: Spi-  
 rit, Word, or  
 Letter.

poor unstable soules sometimes tossed and troubled, by hearkening to *false Teachers*. But so would not *Paul* have his *Thessalonians* to be by those *false Apostles*, who to insinuate into them, and to gain credit and credence unto their doctrines, made use of that three-fold Artifice, *viz. Spirit, Word, and Letter*; *Spirit*, pretending *Prophetical Revelations*: *Word*, Reports concerning the Apostle, as if he had changed his mind, recanting what before he had preached, and so were of the same mind with them, (as *Grotius*, I think, fitly expounds the word there); *Letter*, any counterfeit writing, going under the Apostles name. And the very like Artifices do *false Teachers* frequently make use of. Pretending sometimes to *Spirit*, Revelations, Inspirations: Sometimes to *Word*, Reports, Traditions: Sometimes to *Letter*, forged Records; All frequently made use of in the Church of *Rome*. And some of them made use of by some false Teachers among our selves at this day. Now let not Christians be shaken in mind, or troubled by any of these.

Spirits to be  
tyed.

No, not by that which biddeth most  
for

for belief in this kind. *Spirit*, Pretended Revelation. This was the great Argument which the *false Prophets* under the *Old Testament* made use of to gain credit to their doctrines by. And the like have *false Teachers* done in the *New*: As in the Primitive times, so in most ages since; being therein imitated by some in this Nation at this day. But let not this pretence gain any Credence from us. That is St. *Joh*n's advice, *1 Joh. 4. 1. Beloved* (saith he), *Believe not every spirit. But try the spirits, whether they be of God; because many false Prophets are gone out into the world.* So it was in his time; there were many *false Teachers*. who boasted of the *Spirit*, pretended Revelation, and Inspiration, by which means their doctrines gained belief with over-credulous soules. But St. *Joh*n forbids to believe them ever the more for that; but to *Try* them. So did the Church of *Ephesus*, for which she is commended, *Rev. 2. 2. Thou hast tryed them which say they are Apostles, but are not, and hast found them lyars.* And the like it standeth all Christians in hand to do. Not lightly to believe every *spirit*. By this means

Merchandizing  
Spirits.

(if reports be true) many children have been stollen and carried away by those whom the vulgar call by the name of *Spirits*. Being over-credulous, and committing themselves to them, they have made *Merchandize* of them. Take you heed of doing the like by your soules; of committing them to every one that pretend to the *Spirit*, lest they also do the like by you, *make merchandize of you* (as *St. Peter* foretelleth *false Teachers* would do, *2 Pet. 2. 3.*): But try such *Spirits*, whether they be of *God*: Bringing their *Doctrines* to the *Touchstone* of the *Word*. That was the *Touchstone* to which *God* requireth his people to bring the *Prophets* under the *Old Testament*, *Isai. 8. 20.* *To the Law, and to the Testimony* (to the *Word*, to the *Scriptures*) *If they speak not according to this Word, it is because there is no light in them*; *No Morning* (saith the *Original*), *The daystar* hath not appeared unto them, the *Sun* is not risen upon them, as they pretend; they have no light of divine *illumination*, or yet can afford any light of true *Consolation*. And in like manner, by the same means, try we the like *Pretenders* under the *New Testament*.

*Testament.* Not taking doctrines (in matters of faith) upon trust from any. Not from any *one singular person.*

2. No nor yet (in the second place) from any *Community*, any *Society* of men. Be it a *Church*, or be it a *Synod*, a *Council*, *Provinciall* or *National*, yea, suppose *Oecumenical*, *General*, *Universal*. True it is, great respect both may and ought to be given to these; specially to the last. But yet none of them having a promise of infallibility, it is too great an honour to yield an absolute credence unto them, so as to receive their determinations for *Articles of faith*, without any further discussion. Such an implicit faith did that ancient Heretick *Apelles* plead for. Being (as *Eusebius* reports it of him) taken in some errors, and dealt with for his Conviction, he alledged that it was not for him, or any other to enquire into the truth of Doctrines professed, but every one to abide in that faith which he had received. And the very like do they of the Church of *Rome*. Fearing the truth of their doctrines, they forbid the people to try them; specially if once they have the

2.

Not from any Community or Society of men.

Μη δειν ὄλος  
ἐξετάζειν τὸν  
λόγον. Euseb.  
Histon. Eccl.  
lib. 5. cap. 13.

Churches stamp upon them, now it is  
 piacular so much as to question them.  
 No wonder that poor souls being over-  
 credulous are in this way carried about,  
 whither it pleaseth their *blind guides* to  
 lead them. Would not you miscarry  
 in the like way? make use of this se-  
 cond Advice; Be not *over-credulous* in  
 receiving of Doctrines upon trust from  
 others. I passe to a third.

*Direct. 3.*  
 Take heed of  
 coming in the  
 winds way.

Would you not be thus carried about,  
*Take heed how you come in the winds way,*  
 how you expose your selves to Tempta-  
 tions in this way. Under which *Head*  
 let me give you a twofold *Caveat*.

*Caveat 1.*  
 Take heed of  
 High things.

1. *Take heed of high things* That  
 is the Apostles *Caveat* to his *Romans*,  
*Rom. 12. 16. Mind not high things.* And  
 let it be mine to you. If you would  
 not be thus carried about, take heed of  
*high things*. You may remember what  
 I told you of *Chasse upon the Mountains*;  
 Being there, it is presently whirled  
 about with every gust of wind, where-  
 as had it been in the valley, or upon the  
 floor, possibly it might have lyen still  
 and quiet. Would not you in like man-  
 ner be carried about with this *wind of*  
*strange doctrines, keep off from the top of*  
 the

*the Mountain*; take heed of high things. In particular of *high thoughts*, and *high speculations*. I shall instance onely in these two.

1. Of *high thoughts* concerning your selves; of your own wit, your own wisdom, your own Judgment; as if you were more perspicacious, more quicksighted then others. This *Caveat* the Apostle subjoynes to the former, *Rom. 12. 16. Be not wise in your own conceits*. Such for the most part *Hereticks* are; they have high thoughts of themselves, as if they could seek further then others. And with this *leaven* (for the most part) their *Disciples* likewise are sowed. And thence is it that having once given entertainment to an opinion, they are so hardly induced to part with it again. *Seeth thou a man wise in his own conceit? there is more hope of a fool, then of such a one,* *Prov. 26. 12.* would not you fall into the like condition? Be not in this sense *High-minded*, Have not overweening thoughts of your selves.

I.  
Hightoughts.

And (secondly) whilest you take heed of high thoughts, take heed also of *High Speculations*. Whilest you take heed

2.

High Speculations.

heed of setting the one into your soules, take heed how you let out your soules after the other; that they do not reach at things above their reach. So our former Translation (not unfitly) renders that of the Apostle, *Rom. 12. 8.* *That no man presume to understand above that which is meet to understand,* *Μη υπεργουρευη παρ' ο δει γουρευη:* Either, above that which is meet for any man to understand, as some Divine secrets are, which yet some will be prying into, or above that which is not meet for such or such persons to attempt to understand. Such are some high and deep Points in *Divinity* to low, and shallow capacities. They are too high for them. And thereupon it is, that when they will be meddling with them, and looking too far into them, they are like weak braines upon an high Tower, which presently turn round, they are easily *carried about*. Even as it is with small *Skifs* and *Cock-boats*; so long as they are in the narrow and shallow waters, they are steady, but lanching forth into the main, the broad and deep Ocean, then how are they tossed? Even so fareth it sometimes with some well-meaning Christians. So

long



long as they keep themselves within the banks of more plain and necessary truths, as the doctrines of *Faith* and *Repentance*, &c. now they are steady and stable, but adventuring to lanch forth into the *deeps*, how are they carried about? Such *deeps* the Apostle speaketh of, *Rom. 11. 33.* where having treated of Gods just and gracious dispensation, in rejecting of the *Jew*, and receiving the *Gentile* into Covenant in their room, he breaketh forth into this passionate Exclamation, as a man astonished with the thought of that which he could not comprehend the reason of, *Et Sabas!* *O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his Judgments, and his wayes past finding out?* So they are in many of his common providences, in disposing of humane affairs here below, much more in disposing of men for their eternal estates. Those Decrees of *Election* and *Reprobation*, or *Preterition*, Gods choosing of some to be *vessels of honour*, ordaining them to life and salvation by Jesus Christ, his over-looking and passing by of others, leaving them to be *vessels of wrath*, ordaining them

to just condemnation for sin; and both these *before they have done either good or evil*, (as the Apostle layeth it down, *Rom. 9. 11.*) meerly out of the good pleasure of his own will, without any respect (as to the *Decree*) to any thing in the persons so disposed of, this is a depth which neither man nor Angel can found the bottome of. No wonder then when such Skifs and Cock-boats, unlearned and unstable foules shall boldly adventure into these deeps, that they are tossed to and fro, that they are carried about into *Pelagian, Vorstian, Arminian, and Socinian* Errours, which too many vessels of greater burden, men of eminent learning and parts have been, and at this day are. That you may be secure from the like danger, take heed of these *high things*; as of *high thoughts*, so of *high speculations*; as how you entertain the one, so how you meddle with the other. Remembring what the *Kingly Prophet* saith of himself, *Psal. 131. 1. I do not exercise myself in things too high for me;* (things passing the measure of his apprehension, or limits of his vocation) As also what the Apostle saith unto you, *Be wise* (under-

(understand) unto sobriety, Rom. 12.

3.

Secondly, That you may be kept *CAUTION 2.*  
 out of the winds way, take heed of *Take heed of*  
*Eddy winds*, (I speak to you in a Lan- *Eddie winds.*  
 guage you are well acquainted with).  
*Take heed (I say) of Eddie winds.* Such  
 are the winds that we meet with in *by-*  
*Lanes*, or in the *Corners of streets*, where  
 the wind being but straitned, bloweth  
 more violently then in the open fields,  
 turning light things about like a whirle-  
 wind.

And even like danger there is in *Conventicles*  
 those (truly so called) *Conventicles*. Let *truly so cal-*  
 no man here mistake me, as if under *led.*  
 that name I had any intent to strike at  
 those private meetings of Christians,  
 which are intended for mutuall edifica-  
 tion in Gods way, by praying together,  
 conferring together, repeating of Ser-  
 mons, or the like warrantable exercises.  
 I am so far from discouraging such  
 meetings, that I wish where there is  
 one, there were many. But those un-  
 warrantable Conventions which are in-  
 tended onely or chiefly for seduction.  
 When *false Teachers* (as the Apostle  
 foretelleth they should do) creep into  
 private

private houses, there to sowe their tares, to vent their erroneous doctrines. Specially where these meetings are upon the *Lords day*, during the time of publick worship, (of which kind (it seemeth) there are more then one, taken notice of in this place). These I call, and that deservedly, by the name of *Conventicles*; and compare them to those *Eddie winds* in by-Lanes, or Corners, wishing you, if you would avoid the danger of being carried about, to take heed of them; how you come at such places where seducers keep their haunts.

Q.  
May we not  
try all things?

Q. But (will some say) *may we not try all things?* Is not this a Christians liberty? nay, is it not his duty? what else meaneth that of the Apostle, *1 Theff. 5. 21. Prove all things; Hold fast that which is good?*

A.  
The Apostles  
sense expoun-  
ded.

A. True, this Christians may do, ought to do, but in the Apostles sense. Where *Doctrines* and *Opinions* are presented and offered to them, they are to bring them to the Touchstone of the Word, so to prove them, to try whether they be current or no, before they receive them; lay them up in the Cabinet

binet of their hearts. But in the mean time, know we it to be far from the Apostles meaning, to approve of that vain and fond *Curiosity*, of affecting of *Novelties*, which some, and too many in this (as in all other places) are guilty of. If a *new Teacher*, that bringeth some *new and strange doctrine*, come to Town, and creep into a private house, they must (like those *Athenians* fore-mentioned) go hear what he saith. A *dangerous Affectation*.

The itching ear a dangerous disease.

Specially in those who are most subject to be infected with this *Itch, unlearned and unstable soules*, for the most part *silly women* (as the Apostle calls them), who wanting Judgment, know not how to try any thing. For them to adventure upon this tryall in this way, what is it but as if a *Child* should adventure to taste of every Box, every Glasse in an *Apothecaries* shop? in which way he may sooner meet with *poyson* then with *nutriment*. And truly such is the danger, when simple soules, *children in understanding*, will be thus trying of every *doctrine*, and thus following of every *Teacher*. Not unlike to those men or women, who being over-affected

Specially in those that are unlearned and unstable.

affected unto *Physick*, will have recourse to every *Emperick*, every *Mountebank* that they hear of, putting themselves into their hands, suffering them to practise upon them, who in so doing can never expect to have *sound bodies*. No more let them look for *sound soules*, who will be thus running after every *Mountebank in Religion*, at least to hear what their new and strange doctrines are. A fond, and (as I said) *dangerous Curiosity*. So it was to the *first woman*, who by holding Parly with the *Serpent*, was seduced by him, *The woman being deceived was in the transgression*, 1 *Tim.* 2. 14. And so hath it been to many of her sons and daughters after her; who lending an ear to subtle seducers, God in his just Judgment hath given them over to be deceived and seduced by them. And thus I have also done with this *third Direction*, which bids you take heed of *coming in the winds way*. Take a fourth.

*Direct. 4.*  
Take heed of  
beginning to  
turn.

Would you not be thus *carried about*? take heed of *beginning to turn*. You know how it is with a *wheel*, (I have hinted it once and again), Being set upon a declivity, if once it begin to turn,  
going.

going down the hill, now it turneth alone being carried about of it self, by its own force.

*Object.* True, (will some say) so long as it is going down the Hill. But that is not our case. We are going up the Hill, and therefore though we do begin to turn, yet there is no such fear, no such danger.

*Object.*

We are going up the Hill.

*A.* This is the common plea of all *Sects* and *Sectaries* in the world. They all think they are going up the Hill, tending to an higher degree of perfection then those have attained to, whom they leave behind them. But we know how it fared with the *Syrian Army* which was sent to surprize the Prophet *Elisha*, being smitten with blindness, whilest they thought they were going to *Dothan*, they march into the midst of *Samaria*, 2 Kings 6. 19, 20. And even so fareth it with those *Armies of Sectaries* that are in this Nation, and elsewhere. Being all of them, *Blinded*, blindfolded in some of the waies aforesaid, they all think they are going up the Hill, climbing towards perfection, whilest in truth they are going downwards, declining in their spirituall conditions.

*Ans<sup>w</sup>.*

The common Plea of all Sects and Sectaries.

4. Particular  
Caveats under  
this generall  
direction.

**Caveat 1.**  
Take heed of  
turning from  
Jesus Christ to  
any thing else.

From Christ to  
Moses.

dition. That none of you may be taken with this (not more common then dangerous) fallacie, let me subjoyn to this *Generall direction* 3. or 4. particular *Caveats*; every of which will informe you, when you are going down the *Hill*.

1. Take heed of turning from *Jesus Christ*, of not holding fast the head (as *Paul* cautions his *Colossians* Col. 2. 19.) Such is *Jesus Christ* the Head of the *Body*, (the mysticall *Body*, the *Church*, Col. 1. 18. The *Head of the Corner* (as *Saint Peter* hath it) 1. 2. 7. borrowing it from the *Psalmist*. Ps. 118. 22.) The *Headstone*, as the *Foundation-stone*, so the *Topstone*. And being so, it necessarily followeth, that whosoever turn from him, which way soever they turn, they are gowing downwards. And this take you heed of, as being at all turns most dangerous, of turning from *Jesus Christ* to any thing else.

In particular, of turning from *Christ* to *Moses*. This was the case of many in the *Apostles* time, who turned from the *Gospel* to the *Law*, from the doctrine of *free Grace in Christ*, to seek *Justification* in whole, or in part by the  
*workes*



works of the Law. So did the Galatians (some of them) whom Paul tells, that they were fallen from Grace, Gal. 5. 4. from the doctrine of Gods free Grace in Christ. And so do they, who ever shall seek Justification and Salvation by the works of the Law, by any morall performances, much more by Ceremoniall observances (which was the case of those Galatians), or any thing besides Christ, in so doing they fall from Grace, and they fall from Christ, who by this meanes is made of none effect to them. So unsound is that seemingly politick *Maxime*, which is made use of by many in the Church of Rome, viz. *That a man standeth surer upon two boughs then upon one.* Not so (say we), if so be that by standing upon a bough that is rotten, he fall from that which was sound. Which is the very case of all those who trust to Christ and Moses, to Gospel and Law for their Justification and Salvation. By resting upon the one in part, they fall wholly from the other. Christ will either be a whole Saviour, or no Saviour. So as this is a declining, a going down the Hill with a witnesse.

An unsound  
and dangerous  
Maxime.

To fall from  
Christ a despe-  
rate declen-  
sion.

So *Paul* looked upon it in his *Galati-  
ans*, and would have them so to judg of  
it, *Gala. 3. 3.* where he parlies with  
them about it, *Are ye so foolish,* (saith  
he) *having begun in the Spirit, are ye  
now made perfect in the flesh?* Where by  
*flesh* we are to understand the *Ceremo-  
nies of the Law*, which were no other  
but external and Carnall observances,  
especially after that the figurative and  
Sacramentall use (which whilest it con-  
tinued, was as the *soul* and *spirit*, put-  
ting life into them) was now ceased,  
being taken away by the death of  
Christ; Now they were no other but  
*flesh*; flesh without spirit. And being  
so, the Apostle censurith it as no small  
degree of *folly* in them, that they should  
fall off to them; that having *begun in  
the Spirit*, having imbraced the doctrine  
of the Gospell, the commands where-  
of are *Spirituall*, and having withall  
found the effectuall work of the Spirit  
in their heart, working *faith* and *Rege-  
neration* in them, that they should once  
think of being *made perfect* in that way.  
This indeed was that which the *false  
Apostles* promised them, that they  
should by this means receive some addi-

tion

tion of perfection (Even as the Doctors of the Church of Rome at this day do to their disciples). But this the Apostle justly censures as *folly*, and that no small degree of it, as in the *Teachers*, so in the *receivers* of this Doctrine. Οὐτως ἀνόητοι ἐστέ; *Are ye so foolish?* And be you ware of falling under the like Censure.

A *Caveat* not unneedful; this being a folly which some in this Nation at this day, who pretend to the highest degree of perfection, to be perfect as *Adam*, nay, for holinesse (such is their *Blasphemy*) *perfect as God himself*, do openly proclaim whilest they professe to look for Justification and Salvation, *not by the Righteousnesse of Christ imputed to them, but by the Righteousnesse of Christ inherent in them*; which is no other then *inherent holinesse*. Now if this be not a *falling from Christ*, and a *falling from Grace*, surely we must conclude the Apostle in that Text forenamed (*Gal. 5. 4.*) to have been much mistaken. Let this be a first *Caveat* under this Head.

A needful *Caveat* in regard of the present Times.

See the perfect Pharisee, *Pos. 7, 8, 9, 10.*

Secondly, whilest you thus hold fast the *Head*, take heed of parting with the

*Caveat 2.*  
Take heed of turning from the Church.

*Body*; of falling off from the *Church*, by severing and *separating* from it. And that, as from any *part* of it, any particular *Church*, which being *sound in the faith*, wherein the *Word* is rightly preached, and *Sacraments* duly administred, though possibly labouring under some other imperfections, and not so accomplished in respect of *Order* as it ought to be, and some others are, yet deerveth to be called and owned as a true *Church*; so, much more from the *whole Body*, the whole *Catholick visible Church*. This also is a *Hill*, a *Mountain*; Yea, a *Mountain* paramount, a *Mountain established in the top of the Mountains*. So the Prophet *Esay* describeth the *Church* under the *Gospel*, (*Isai. 2. 2.*) which in respect of spiritual glory is exalted far above all secular state and power: And being so, well may they who fall from it be said to *go down the Hill*. And such a *Declension*, such a *Separation* take heed of.

The Church  
a Mountain  
Paramount.

An unwarrantable and dangerous Separation.

Such *Separatists* there were in Saint *Jude's* time, *These are they that separate themselves*, *Jude v. 19.* Ἀποσπείζουσιν, the word properly signifieth *Separatists*, such as separated themselves, and

and others from the true Church of God, renouncing Communion with it, so making of *Sects*. Such were the *Donatists* some ages after, against whom *Augustine* so strenuously and earnestly contended. The founder of which Sect, *Donatus* a Bishop, taking an unjust and groundlesse distaste at *Cecilianus* Bishop of Carthage (not unlike that which some among our selves at this day have taken up against the *Ministers of the Church of England*, (as also of other Churches, being in this respect *viz.* because he had received his *Ordination* from the hands of some of the *Traditores*, or *Proditores*, such persons as had in time of Persecution delivered the Book of holy *Scriptures* to be burnt, (even as our *Ministers* are said to have received theirs by or through the hands of *Antichristian Romish Bishops*) thereupon he fell off from the *unity of the Church*, separating himself, with his party, from all others, as if the *Catholick Church* had been no where else to be found but onely in that *Corner of Africk*

Donatists and Anabaptists paralleled.

Maximè quod à Traditoribus Divinarum Scripturarum fuerit Ordinatus, August. de Hæresibus.

Tanquam Ecclesia Christi de toto orbe perierit, ubi futura promissa est, atq; in Africâ et Donati parte re-

manerit: in aliis terrarum partibus quasi contagione communio- nis extincta, August. ibid.

where himself dwelt, and that among his *Society*, himself and his followers. Thus did that *Sect* then.

And the very like have the *Anabaptists* of the last age done, who are not unjustly looked upon by some, as revivers of the *Sect* of the *Donatists*; being therein followed by their Successours among our selves in this Nation, at this day, who by that one Act of *Rebaptization* (which also they learned from those *Donatists*, of whom *Augustine* tells us that they did the very like, *Rebaptize those that were baptized before*) do at once *unchurch all the Churches*

*in the world*, in as much as they do thereby make a nullity of that *Sacrament*, which the members of those Churches have received in their Infancy, which being the *Initial Seal of the Covenant*, and the distinguishing mark betwixt *Christians* and *Heathens*, none can be looked upon as visible members of the Church without it. An *Error*, which be you ware of.

It being a *Mother-Error*, and that a teeming, a fruitful one, in whose womb

ordina-

Diu perstitit hæc Hæresis, etc. Postea tamen jugulata est, atq; acquieverat, nisi miseret et insani Anabaptistæ eam ab Inferis hoc nostro seculo revocassent. *Daneus* in *Augustin.* de Hæresib. Cap. 69.

Audent rebaptizare Catholicos, *August.* de Hæresib.

Separation a Mother-Error.

ordinarily many erroneous Opinions are conceived. So it was to those *Donatists* the first founders of it; who being fallen off from the Church stayed not there, but were then carried about with divers and strange doctrines, ran into many pestilent Opinions, (as inveterate Schisme for the most part turns to Heresie) besides some desperate practices. One of which amongst the rest is very observable; viz. that whilst they at the first plead for Liberty of Conscience, and an Universal Toleration, that no man should be compelled to any Religion, nor yet hindered from holding forth any opinion; denying the *Civill Magistrate*, though *Christian*, (as *Constantine* the Emperour then was, under whom this Schisme had its beginning) any power for the punishing or representing of any *Hereticks* or *Heresies*, or to take any Course whereby either the broachers or maintainers of them might be brought to Repentance, or else the poysonous breath of their Opinions might be stopped from infecting of others (which is, and not without cause, reckoned up as none of the least Errors they were guilty of), yet in

processe

Vide Augustin.  
de Hæresib. &  
Danzum, cap.  
69.

A practice observable in the  
Donatists.

Hæreticos negant ullo modo  
Magistratûs  
quanquam pietate  
et fidelis autoritate  
coercendos, castigandos,  
vel comprimendos, nec  
eorum Venenum latius  
sepat, vel ut ipsi  
Hæretici respiscant. Error.  
3. Danzus ubi supra.

Obvios sibi  
quosq; in pla-  
teis et agris  
homines à suis  
erroribus alienos  
cadunt et  
jugulant fu-  
riose. Danæus  
ibid. Error. 7.

The Church  
the Pillar and  
ground of  
truth, how.

procelle of time they came to that height of rage, that *if they met any in the field or streets, who were not of their judgment, they made nothing furiously to fall upon them, to assassinate, to murder them.*

The like spirit whereunto modern Histories tell us was to be found among their successours in *Germany* in the last age. And God grant *England* may never have experience of the one. Well, (to draw to a conclusion of this *Head*) take you heed of this so dangerous a *defection*, of this *turning from the Church.*

Which being the *Pillar and Ground* (or the *Stay*) of *Truth*, (as the *Apostle* calleth it, *1 Tim. 3. 15.*) *σύλος καὶ ἐδificationis, Columna et Firmamentum, or Stabilimentum* (as *Beza* hath it), holding forth, and in some sense bearing up, the truth of God, even as *Pillars* and *Posts* are wont to do the *Proclamations* and *Orders* of *Magistrates*, which are affixed to them; No wonder that they who recede from it, turning their backs upon it, recede also from the truth, and so become subject to this *Peripherie*, to be thus



thus carried about with divers and strange doctrines.

Even as it is with *Deer* (I do not know a fitter comparison), when once they have left the *Herd*, and got out of the *Park*, then though they get into *Pikles*, yet there they are restlesse, driven to and fro by every Passenger, so as then they leap hedge and ditch. Even such is the condition of those who have once given a farewell to the *Church* (which is as *Gods Park* in the world), being once got out of the *Pale* of it, now though they fall into *Pikles* and *severals*, several Companies, yet it cannot be expected that they should rest there, but that they will be subject to be driven to and fro by Error after Error, till at the length they come to leap hedge and ditch, to make *Shipwrack* of faith and a good Conscience (as the Apostle saith that brace of *Hereticks*, *Hymeneus* and *Alexander*, with some others in his time, had done, 1 *Tim.* 1. 19, 20.): But I passe to a third.

Whilest you thus hold fast the *Head* and the *Body*, *Christ* and his *Church*, take heed of turning from the *Scriptures*. The *Scriptures*, they are a *Christians*

light,

*Caveat 3.*  
Take heed of turning from the *Scriptures*.

light, whereby he is to walk in this world. *Thy Word is a lamp unto my feet, and a light unto my path,* (saith David) Psa. 119. 105. And St. Peter speaking of *Scripture-Prophecie*, 2 Pet. 1. 19. calleth it a *more sure Word*, (that is, most sure, the Comparative put for the Superlative, as sometimes in Scripture it is) *whereunto* (saith he) *ye do well to take heed, as unto a light that shineth in a dark place, &c.* Such is the *Understanding*, the mind of man in regard of spiritual and heavenly mysteries it is like a dungeon, a *dark place*, untill it be enlightned by that light which the Lanthorn of the Scripture holdeth forth. Which therefore all Christians are to attend unto.

How long  
Christians are  
to give heed  
to the light of  
the Word.

*Object.* True (say some) they are so to do; but how long? *untill the day dawn, and the day-star arise in their hearts,* (as it there followeth), that is, untill their hearts be fully enlightned by the Spirit of Christ, who is as the *morning-star* (so called, *Rev. 2. 28.*) and the *Sun of righteousness*, *Mal. 4. 2.* But when the *Sun* is up, what need of *Canals*? when *Christ* is once come into the heart of a Christian, dwelling there by his  
Spirit,

Spirit, what need then any more of this Candle-light of the Scriptures? This is but to burn day-light.

A. To this it is answered, that true Saints upon earth are thus enlightened. They who were sometimes darknesse, are noon-light in the Lord, (as the Apostle saith of his believing Ephesians, Ephes. 5. 8.) having an inward light of the Spirit within them. But this illumination is imperfect. This light is but a *Twilight*; like that of the morning, when the *day-star* appeareth before the *Sun* riseth. Now during that time a Candle will not be unusefull in a dark room. And of such use are the Scriptures unto enlightened soules, illuminated Saints here; who though they have some light, yet still they have much darknesse within them, and so stand in need of a light without them, which is *Scripture-Light*. To this *Paul* directs his *Timothy*. Though he was then illuminated by the Spirit, and that in a more then ordinary measure and manner, being an *Evangelist*, yet he bids him, Give attendance to reading, 1 Tim. 4. 13. viz. of the Scriptures, the Law and the Prophets. And

again

again in his second Epistle, Chap. 3. 5. he tells him, that *the Scriptures which he had known from a child were able to make him wise unto salvation.* And in the verses following, (verse 16, 17.) enlarging himself in setting forth the divers and excellent uses of Scripture, he saith, *It is profitable for doctrine, &c. that the man of God may be made perfect, thorowly furnished to all good works.* Now if *Scriptures* contribute so much to Ministerial perfection, surely they cannot be uselesse to the most illuminated Saints upon earth. This is their *Light to see by.*

The Scriptures  
a Christians  
Light to see  
by, and Rule to  
walk by.

As also their *Rule to walk by.* Even as the *Card* and *Compass* is to the *Seaman*, so are the *Scriptures* unto the *Christian*, serving him to steer his Course by. And therefore take heed of laying them aside. Should the *Mariner* do so by his *Card* and *Compass*? lay them aside, and steer by guesse, no wonder if his *Vessel* were carried about to this Coast, or that, striking upon this Rock, that shelf, this or that *Quicksand*. And truly so is it with *Christians*, if once they shall come to lay aside the *Scriptures*, and pretending to *Revelations* and

and *Inspirations*, (as it seemeth too many in this Nation at this day do) steare their Course by guesse, following their own fancies, no wonder they be carried about this way or that, to the imbracing of all kind of Errours. And therefore, as you would be freed from this *deception*, take heed of this *delusion*, of thus turning from the *Scriptures*: Turning from them, whether in *whole*, or in *part*.

1. In *whole*, as *Anti-Scripturists* do, (of which sort it seemeth there are not a few abroad in this Nation) who will allow the *Scriptures* no such *Divine Authority*, as that they should be called the *Word of God* above any other Writings; but onely look upon them as the writings of holy men setting forth their own and others *Conditions*. Whence it is that they are usually stiled by some, *The Saints Conditions*; *Moses's*,  *Davids*, *Isaiahs*, *Feremies*, *Pauls Conditions*. In the mean time they do not look upon them, either as a *Light*, or a *Rule* which they are bound to follow.

Turning from the *Scriptures* in whole.

See the perfect Pharisee; *Ps. 13.*

2. Or yet (in the second place) of turning from them *in part*. This do they,

Letter of Scri-  
pture not to be  
renounced.

Regulana Les-  
biam, Nasum  
tercum.

Ita Origenes, poenam dans  
merito tot Allegoriarum, Eunu-  
chatum plane Allegoricum ad  
literam paulo servilius inter-  
pretatus, sibi vim tulit qui non  
minus vim intulerat Scripturae,  
virque esse desit, qui non desit  
esse malus interpres. D. Jose-  
phus. Hall in Communione ad  
Synodum Dordracenam.

they, who whilst they receive the *New Testament*, reject and disclaim the *Old*, as being now like an old *Almanack* calculated for the year past, out of date, of no more use for Christians under the *Gospel*. And so do they who renounce the *Letter of the Scripture*, as a uselesse *Shell or Bark*, a *dead Letter* (as they ordinarily call it). They are all for the *pith*, the inward *Mystery*. To which end they turn every thing into an *Allegory*, as if the *Literal* sense were not at all to be regarded. By which meanes they make no other then (as Papists stile it) a *Noise of Wax*, or *Leaden Rule* of the *Scripture*, turning it which way they will to please their own foolish fancies. Being so far in love with the pretended *Pith*, as that for it they cast away both *Bark* and *Timber* too. This be you aware of; of offering such force to *Sacred Writ*. Which whilst *Origen* did, God is said justly to have met with him, leaving him to offer violence to himself through mis-expounding of one Text in a literal sense; who before had  
done

done the like to many by turning of them into an *Allegorical*; And which whosoever shall do, no wonder if they be *carried about with divers and strange doctrines*. Here is a third of these *Caveats*.

To which adde a fourth. Whilest you thus hold fast the *Head and Body, Christ and his Church*, with the *Scriptures the Rule of faith*, take heed of forsaking the *House of God*; I mean his *Publick Worship and Service*. This also is set upon the *Hill*. So was the *Tabernacle* which *David* erected; And so was the *Temple* which *Solomon* built, the places of Gods publick worship and service, the *House of God*. Wherein we find these four precious and sacred *Reliques*, all mentioned by the *Apostle* in one verse, *Heb. 9. 4*. The *Golden Censer*, the *Pot of Manna*, *Aarons Rod*, and the *Tables of the Covenant*, not unfirly (whether intentionally or no I will not say) representing those four great *Gospel-Ordinances*, *Prayer, Word, Sacraments, Discipline*; these were seated upon the *Hill*; upon *Mount Sion* the one, the other upon *Mount Moriah*: So as whoever in *Jerusalem* went aside

*Caveat 4.*  
Take heed of turning from publick Ordinances.

from this place, they went down the *Hill*: And so do they who ever they are that forsake the *House of God*, that forsake *Publick Ordinances*. What ever they may fancy to themselves, as too many at this day do, whose design it is to *get and live above Ordinances* (as they call it), looking upon them as *low things*, fit for Children; and so they think that they are flown above the ordinary pitch; yet certainly they are gone *down the Hill*, and (unlesse mercy step in to them) are not far from the bottome. O be you ware of this so dangerous a *Declension*, of this *forsaking the House of God*.

Church-Assemblies not to be forsaken.

This did some in our Apostle's time, as he giveth us to take notice, *Heb. 10. 25.* where he giveth this *Carveat* to his *Hebrewes*, that they should not do as some among them had done, *Not forsaking the Assembling of your selves together, as the manner of some is*; that is, not forsaking the publick Congregations and Assemblies of the Church, where publick Ordinances are dispensed, where the Word of God is rightly preached, Sacraments duly administered, Prayers and praises in a publick way



way presented unto God. These *Assemblies* some Christians in those early times forsook; upon what ground (it being not expressed) is uncertain, whether for *fear*, or through *negligence*, or out of *Pride*, *Self-conceitednesse*, and *affection of singularity*. But what ever it was, this practice of theirs the Apostle censures and condemnes. And well doth it deserve a Censure in whomsoever, upon what ground soever. True it is, where *God separates* men, as by sickness, or any just and necessary impediment, this pleads their excuse; but where men shall *separate themselves*, this is a practice both unwarrantable and dangerous. In the fear of God be you ware of it.

It is *Grotius* his Note upon the Text, *(Heb. 10. 25.)* and it is a true one; *Deserere Conventus est initium quoddam defectionis, To forsake the publick Assemblies is the beginning of Apostasie and defection*, opening a wide door to all kind of *Errours* and *Miscarriages* in *Doctrine* and *Practice*. A truth sufficiently evidenced by many and sad Examples in this Nation at this day. Whence is it that so many have been

Forsaking publick Assemblies, the beginning of Apostasie.

carried about with divers and strange doctrines? follow it to the Head, enquire into the Original of it, and you shall find it for the most part to have begun here, in their forsaking of the publick Assemblies of the Church, falling off from publick Ordinances. Let this be a warning to you. Take heed how you fall off from attending upon, or submitting unto any Ordinance of God, which is dispensed and held forth in the Congregations where you live, and whereof you are, or ought to be members, according to the Rule of Gods holy Word.

Take heed of renouncing a Gospel-Ministry.

And in particular, take heed of renouncing a true Gospel-Ministry. Which whilest some have done in this Nation, being carried forth, not onely with groundlesse distastes against the persons of Gods Ministers, but also against their office and calling, crying that down, as *Antichristian*, and I know not what, (as that poor ignorant *Sect* forenamed, and some others do) how have they been whirled, and carried about? And no wonder it should be so. This being the *Ordinance* which God hath appointed for this very end (among others)

others) for the establishing of the hearts of Christians, to keep them from being thus *carried about*. So the Apostle setteth it forth expressly in that Text forecited, *Ephes. 4.* where having reckoned up divers ends wherefore *Christ* instituted those *Ministerial offices* in his Church, *Extraordinary* and *Ordinary*, why he gave some to be *Apostles*, some *Prophets*, and some *Evangelists*, and some *Pastours* and *Teachers*, among other he points out this for one, ver. 14. *That we henceforth be no more children, tossed to and fro with every wind of doctrine.* Mark it, it being worth your marking. To this very end *Christ* instituted, not onely *Apostles*, and *Prophets*, and *Evangelists*, extraordinary Officers, but also *Pastors* and *Teachers*, Ordinary Ministers, who are to continue to the end of the world, (as that promise made to them implyes, *Matth. 28.* last), that by and through their Ministry his people might not onely be begotten unto God, but also confirmed and strengthened, edified and built up in their holy faith, and so established in it, as that they might be kept therein, not being *carried about*, as light and empty vessels

Note.

vessels, without a Pilote are upon the waves. And if so, what wonder if those who throw away the *Antidote*, which is prepared for them, and given to them, be infected with that disease, which it was proper and soveraign against? If they who cry down this *Ordinance* which God hath given them to be a preservative against this *Turning Sicknesse*, be thus *carried about*, as generally they are, *with such divers and strange doctrines*. Thus I have done with this fourth *Caveat*, as also with this fourth *Direction*; which adviseth you to beware of *beginning to turn*, of beginning to *go down the Hill*; in particular, of falling off from *Christ*, from his *Church*, from *Scriptures*, from *Ordinances*.

*Direct. 5.*  
Take heed of  
false Lights.

To which let me yet adde one more, which is still upon the *Negative*, shewing you what you should not do, what you are further to take heed of, and that is, of following of *false Lights*. By this meanes men are sometimes, oftentimes carried, and led wild, by following of *Ignes fatui*, *false Lights*, inso-much that sometimes they are led into ditches, and bogs, and rivers. And by the very like meanes are unwary and unstable

unstable soules often seduced and carried about, by following of *false lights*. Which are of two sorts, Lights *without* them, and lights *within* them.

I. There are *false lights without the man*; Such are *false Teachers*, of whom I have spoken. *Teachers are Lights*. *Ye are the Light of the world* (saith our Saviour to his Apostles) *Matth. 5.14.* And being *true Teachers*, they are *true Lights*. Such was *Christ the Master*, of whom it is said, *He was that true light*, *Joh. 1.9.* So he was *Originally*, as the *Sun* is, which is the fountain of Light. And such are his *servants*, his *Ministers*, who hold forth the Word of Truth, they are *Lights* also, though by participation onely, as the *Stars* are; by which name they are called, *The seven Stars are the seven Angels* (the *Ministers*) of the *seven Churches*, *Rev. 1. 20.* But so are not *false Teachers*: They are *Lights* indeed, but *false lights*. Not *true Stars*, but *Comets, blazing Stars*; So called by *St. Jude*, (as some understand his expression) *Jude v. 13. wandring stars*: Such as *Comets* are, or *Planets*, (that is his word; ἄστρος πλανήτης) which have no regular motion. Now would you

I.  
False Lights  
without a  
man, False  
Teachers.

not be carried about, take heed how you follow any of these *lights*, how you follow *false Teachers*. That is our Saviours advice concerning them, *Luk. 17. 23. Go not after them, nor follow them*: Yea and, knowing them so to be, how you *come nigh* them, how you resort unto them, have any unnecessary society, much more familiarity with them. That is *St. Johns* advice to the *Elect Lady* and her *Children*, *Joh. 2. Ep. v. 10. If there come any among you that bring not this doctrine*, (viz. the doctrine of Christ spoken of in the verse foregoing, but a doctrine contrary to it) *Receive him not into your house, neither bid him God speed*. And thus let Christians deal by false and Heretical Teachers; keep a distance from them, as they would do from thoe creatures which poyson with their breath; not shewing them any countenance, not affording them any encouragement, not having any unnecessary society with them. These are false lights *without* a man.

2.  
False Lights  
within a man.

2. Besides which there are other false lights *within* him. These are of two sorts, *Supernatural*, *Natural*.

1. Super-

1. *Supernatural*, (I mean going under that notion, so apprehended and taken to be by those that are deceived by them). Such are *Enthusiasmes*, supposed *Inspirations*. This is the *Light* which some, and not a few (it seemeth) in this Nation at this day, (as the *Anabaptists* in the last age also did) pretend to be led by. Not by any *light without* them, the *Scriptures*, or any outward teaching. No, this they renounce as a dimme and uncertain light. But a light *within* them: The light of the *Spirit*. This is that which those poor deluded soules forementioned so much boast of, as being that which they professe to follow as their onely guide; sending all Christians to it for direction. *All people, cease from your outside lights*, (saith one of them), *and return to the light of Christ within you. Which light is not a Chapter without you in a book.* So do they take men off from *Scriptures*, directing them onely to a *light within* them. This is the *light* (saith the same Authour) which *Peter* biddeth Christians to *Take heed unto*, 2 Pet. 1. 10. So blind was he (or worse in expounding that clear Text, which plainly speaketh of a *light with-*

Supernatural;  
Enthusiasmes.

Quodlibet  
Insuper  
Insuper  
Insuper

Perfect Phari-  
sae, Ps. 12.

Ibid.

without, the *Word of Prophecie, Scripture-Light.*

Enthusiastes  
for the most  
part an *Ignis  
fatuus.*

But be you ware of this *Light.* It being for the most part no other but a meer *ignis fatuus*, a false light, nothing but the fancy of a distempered brain, or else a diabolical Illusion, which whoever, laying the light of the *Word* aside, shall make their sole, or chief guide, no wonder if they fall into bogs and ditches, and rivers, into all kind of erroneous doctrines, and enormous practices, as we see it by sad experience verified at this day. Which that you may be kept from, take heed how you follow this *Light.* Knowing that you have a more sure *Word of Prophecie* (as *St. Peter* there calleth it) *λογον βεβαιωτητον*, More sure then any pretended private *Inspiration* or *Revelation*: which where it is not consonant and agreeable to this *Word*, we may safely and confidently conclude, that whatever *glaring* there may be, as there is in *Glow-worms*, and in rotten wood, and some other things which shine in the dark, yet there is no true light in it (as the *Prophet* asserts it in the place forenamed, *Isai. 8. 20.*)



2. There is a *Light within* a man which is *natural*. This is the *Light of Natural Reason*; that *Light* wherewith every man is said to be *enlightned*, that *cometh into the world*, Joh. 1. 9. And this *Light* is much cryed up by some, and not a few, (and some of them no mean ones) in these times, as being sufficient to guide any man to salvation, without the help of any outward light or discovery. So it is averred by those of that *sect* aforesaid; who upon that account bid every man to *mind the light of God within him*; meaning the *Light of Natural Reason*, as being sufficient without any other. But this also may be and often is a *false Light*; which take you heed how you follow in matters of *Religious concernment*. Take heed how therein you *consult with Reason*.

2.

Natural Reason.

Take heed of  
making Reason  
your own guide

Perfect Phari-  
se, Ps. 11.

Not  
Reason

Not but that *Reason* herein may be consulted with. For my part I dare not vouch what *Chrysostome* writing upon the Text affirms, that *Faith is contrary to Reason*. No, I conceive *Aquinas* his Determination to be more Orthodox and sound, that *Dis-  
sic videtur repugnare*, Thom. Disp. de fide Artic. 10.

How Reason may be consulted with in matters of Religion. Εναντιον γδ η πίστις λογισμι. Chrysost. Hom. ad Text.

Rationi naturali veræ nunquam contrariatur Theologia, sed eam excedit læpè, et

vinity

vinity is never contrary to true and right natural Reason, however oft-times it is above it, and so may seeme repugnant to it. Neither am I of their mind who would have Reason alwaies to be shut out from Counsel in matters of Religion. No, it may be consulted with, and that oft-times very usefully.

Take heed of making Reason our guide.

But yet whilest this is allowed, take heed how you make use of it, so as to make it your *guide*, to be led by it; whether it be *Grosse*, or yet *Refined* Reason.

Not Grosse Reason.

1. For the former, It is a *Light* (if I may so call it) which too many are guided by, *Grosse Reason*, which differs little from *sense*, being imbased by it. Such were those whom St. *Jude* calleth *Sensual men*, *Jude*, vers. 19.  $\psi\chi\kappa\alpha\iota$ , Meer *Natural*, *Animal* men, who have nothing to difference and distinguish them from *Brute beasts*, but a *Reasonable soul*; which yet they make little use of, but are rather led, like brute beasts, by their senses. If such miscarry in the matters of God, it is not to be wondred at: when as the *Apostle* tells us plainly, that they are above their reach, their Capacity. *The Natural man* ( $\psi\chi\iota\kappa\omicron\varsigma$

$\alpha\upsilon\theta\eta\rho\alpha\tau\omicron\varsigma$ ,

ἀρρωστοί, the same word with that of  
*Jude*) receiveth not the things of God,  
 (Gospel-Mysteries, receiveth them not  
 into his mind, so as rightly to apprehend  
 them). Neither can he know them,  
 for they are spiritually discerned. πνευμα-  
 τικῶς πνευματικῶς. There must be some  
 suitableness betwixt the faculty and the  
 Object. The brute Creature, having no-  
 thing but sense, cannot apprehend what  
 belongs to humane affaires. No more  
 can the meer natural sensual man, who  
 hath nothing but Reason, and that  
 grosse Reason, to guide him, understand  
 what belongs to the matters of God.  
 Take heed of following this light, or of  
 judging of Doctrines by it, the Light  
 of grosse Reason.

2. Yea, or yet of Reason refined.  
 Such is Philosophy; which the Apostle  
 bids his *Colossians* to take heed of, be-  
 ing deceived by (*Col. 2. 8.*) Philosophy,  
 which is nothing but Reason refined by  
 Art. Now however this may be made  
 use of, and consulted with, as being a  
 useful handmaid to Divinity, yet take  
 heed of making it a Guide, a Mistresse,  
 so as to set Reason above faith. What  
 were this but to set Hagar above Sarah?

Nor yet Rea-  
 son Refined,  
 Philosophy.

Philosophia  
Theologiae se  
submitat, ut  
Agar Sarae;  
patiatur se ad-  
moneri et cor-  
rigi, sin minus  
pareat, ejice  
ancillam. Clem.  
Str. I.

πιστις θεσπιου,  
λογισμοι ου-  
λευσιν. Chry-  
sost. Hom. ad  
Text.

to give the handmaid the upper hand of her Mistresse: which let Christians beware of. *Philosophia Theologiae se submitat* (saith Clemens well). *Let Philosophy submit her self to Divinity, as Hagar is bid to do to her Mistresse, (Gen. 16. 19.), suffering her self to be admonished and corrected by it. Otherwise if she will not thus stoop, Ejice Ancillam, Cast out the Handmaid.* Thus make Reason stoop to faith, Philosophy unto Divinity. Otherwise you will follow a false Light, which will deceive and seduce you, carrying you about into divers and strange doctrines; as it hath done, and doth, the Socinians, and some others at this day.

Thus have I given you some *Negative directions*, shewing you what you are not to do, what you are to take heed of, if you would not be thus carried about. There is yet one *Direction* more behind, which is *Positive*, shewing you what you are to do. And that is,

**Direct. 6.** That you may not be thus carried about, get your soules well ballasted. That is the way, and onely way to make your vessels steady at Sea, to lay in good ballast

Get the soul  
well ballasted.

ballast in the bottome of them. Like  
course take you with your soules, that  
they may be steady, and not carried  
about, get them well ballasted.

Q. But how shall that be done? what  
ballast shall we get?

A. To this the Text it self in the latter part of it will give you a short, but full Answer in one word; *Grace*. This it is that is the best ballast for the soul, which being well laid in with it, it will so establish it, that it shall not be thus tossed to and fro, thus carried about. So it followeth, *It is a good thing that the heart be established with Grace*. To which I should now come; were it not that there is another useful Admonition or Exhortation that steps in; which I shall dispatch in a few words.

Viz. with  
Grace.

Whilest you have thus a care of your selves, that you be not thus carried about, as much as in you lyeth have also a regard to others. That is our Saviours lesson to Peter, Luk. 22.33. *When thou art converted, strengthen thy brethren*. And let it be mine to you. When you are in measure through Grace established, and so secured from this Turning Sicknesse your selves, labour what you

Use 2.

Christians to be careful of their Brethren, for the prevention, or cure of this Turning Sicknesse in them.

you may to establish others of your Brethren. Taking heed that you be neither *Causes*, nor yet *Occasions* of their turning. Not *Causes* of it, whether *Principal* or *Instrumental*, by *broaching*, or *spreading* of false *Doctrines*: Not *Occasions*, by your *Examples*; do what in you lyeth for the *preventing*, or *curing* of this *Soul-sicknesse* in others.

All in their  
places.

Which let all do in their places. *Private Christians* in their places, by suggesting *seasonable Counsel* unto their brethren, for the *staying* of those that are wavering and beginning to turn, or for the *reducing* of those that are turned. *Publick persons* in their places. *Heads of Families, Ministers, Magistrates. Heads of Families, Parents and Masters*, *Catechizing* those committed to their charge, *Children* and *servants*, instructing them in the *Principles* of Gods true Religion, seasoning them betimes with *divine Truths*, which will be of special use to keep them from the *putrefaction* of *unsound*, and *erroneous doctrines*. *Ministers*, watching over their flocks with all possible *circumspection*, warning them, as *Paul* saith he did, *Act. 20. 31.* instructing of them, praying for them,

them, that so the *Sheep* and *Lambs* committed to them may not become a prey to *Wolves* or *Foxes*. *Magistrates*, improving that Power, which God hath put into their hands for the *restraining* of *Seducers*; so as if they will not be brought to believe the truth, yet they may not dare to divulge and publish *Errours*. This is the *Magistrates* work. Whence it is that in *Scripture-Language* they are called, *Heires of restraint*; so you find it, *Judg. 18. 7.* *There was no Magistrate in the Land:* ] No possessor, or *Heir of restraint* (saith the Original, as the Margin in our new Translation will inform you) so called because this was, and is their office, to bridle and restrain men from all kind of wickednesse, *doctrinal* and *Moral*, in matters as well of *Religious*, as *Civill* concernment. It is noted as the Reason how it came to passe that *Micah* played the *Idolater* in that manner, *Judg. 17. 5, 6.* (the Chapter foregoing) that he had *an house of gods*, (of *Idols*) and made an *Ephod* (a Priestly vestment, such as the High Priest wore) and *Teraphim*, (*Images*) and consecrated one of his sons, who became his *Priest*, (being neither of *Ad-*

Siquis pudor, si qua pietas, reprimite hanc petulantissimam insanientem di libidinem, modum impetrate hominum et linguis, et calamis: Et facite ut qui vera sentire non lunt falsa divulgare non aulant, etc. Vide D. Joseph. Hall ubi supra.

יורש עזר  
Possidens retentionem,  
Monachus.

Magistrates are to restrain False Teachers.

rons Linage, now Tribe), so moulding the Religion of God according to his own fancy; *In those dayes* (saith the verse following) *there was no King in Israel,* (no Judge, no supream Magistrate) *but every man did that which was right in his own eyes;* (as in matters of Civil, so of Religious concernment.) Intimating that so they should not, nor durst not have done, had there been a *Magistrate* set over them; Into whose hands God committing the care and custody of *both Tables*, he ought to have an eye to *Gods Religion*, as well as to any other *Civil interest* whatsoever; so as not to suffer it to be injured or prejudiced, as not by *false Worshippers*, so not by *false Teachers*.

The Law  
against false  
Teachers.

Concerning whom the *Law* under the *Law* was expresse, *Deut. 13. 5. If there arise among you* (saith the first verse) *a Prophet or dreamer of dreames, &c. saying, Let us go serve other gods,* (so endeavouring to seduce the people from the true worship and service of God) *that Prophet, or dreamer of dreams shall be put to death,* (saith the fifth verse) being a convicted seducer in so high a kind, he was not to be suffered to live.

And



And was this crime then adjudged to be so *Capital*? surely it cannot be so *venial* as some at this day would make it; who would have a *licentious liberty* given, not onely to all men in a *private* way, keeping their *Conscience* to themselves, but to all kind of *Teachers*, to come upon the publick Stage, and thereby *Tongue* or *Pen*, preaching or writing, to vent what doctrines they please. To this let *Magistrates* see. Being accountable for it, as to *God*, so to his *people*, who cannot have the *Evil put away from the midst of them* (as the close of that verse there hath it), unlesse some course, and some severe course also, be taken for the restraining and repressing of such dangerous deceivers. But I shall prosecute this no further: But rather come to that which is behind in the Text, the second *Branch* of it; Wherein we shall meet with a proper and sovereign *Remedy* for the aforesaid *Mis-lady*.

2<sup>d</sup>. Part of  
the Text. The  
Reason of the  
Prohibition.

Parts two.

For it is a good thing that the heart be  
established with Grace.

**I**N which words, for the better handling of them, we may take notice of two things. The *thing* here commended, and the *means* of attaining it. The thing commended, is *Heart-Establishment*: [*It is a good thing that the Heart be established*]. The *means* of attaining this Establishment, *Grace*, [*It is a good thing that the heart be established with Grace*]. Upon these two I shall insist severally, and that with all convenient brevity. Begin with the former.

Part I.

The thing  
commended;  
Heart-Esta-  
blishment.

Explic.

Q. I.

Heart, what  
it here signi-  
feth.

[*It is a good thing that the heart be established*]. Where, by way of *Explication*, let two things be enquired into. What is here meant by the *Heart*, what by the *Establishing* of the heart.

For the former, I will not trouble you with the severall acceptations of the word (*Heart*) in Scripture, which are many. Literally and properly what it signifieth, I shall not need to tell you; that fleshy partt in the Body of Man, or other Creature, which is the seat of the soul, the fountain of life,

life, *Primum vivens, & ultimum moriens*, the first that liveth, and the last that dyeth. But this is not the *heart* that our Apostle here speaketh of. As for this *heart*, the proper meanes of strengthening and *establishing* it, is by *Meats* and *Drinks*. Thus *Abraham* speaking to the three *Angels*, and taking them to be *Men*, he bids them sit down and rest themselves, and *I* (saith he) *will fetch a morsel of bread, and comfort ye your hearts*, Gen. 18. 5. *Fulcite corda, Stay, or stablish your hearts* (saith the Original), meaning their vitall spirits, whereof the heart is the receptacle. But to let that go.

The *Heart* here spoken of, is (as the Apostle telleth us) such a thing as whose establishment is not by *Meats*, but by *Grace*. Understand hereby then the *Soul* of man. The *Reasonable soul*, with the faculties of it. So the word (*Heart*) in Scripture is most frequently used; it being (as I said) the proper seat of the *Soul*. And so look we upon it here. *It is good that the Heart*]; the *Soul*.

2. But the *Soul* of man, in regard of the *faculties* of it, is divided into two parts. The *Intellective*, and *Affective*.

2. What part of the Soul?

The former properly called the *mind*, comprehending the *Understanding*, *Judgment*, *Conscience*. The latter the *Will*, with the *Affections*, (which are nothing but the several turnings of the will, to or from an Object). Now of whether of these shall we understand the Apostle here to speak?

A.  
The whole  
soul, specially  
the Mind.  
Karday pro-  
mente, et ra-  
tione intelli-  
gente ponit.  
Homo is est  
interior, et spi-  
ritualis, Aret.  
Com. ad Loc.

A. To this I shall answer, that how-  
ever (with *Aretius*) I look upon the  
former of these as primarily and princi-  
pally here intended, the *Mind* of man,  
his *Understanding*, *Judgment*, *Con-  
science*, which are the *faculties* with  
which *Doctrines*, as to the *verity* or *fal-  
sity* of them, properly have to deal;  
yet so, (in as much as they have also an  
influence upon the *Affective* part, the  
*Will* and the *Affections*) as that I shall  
not wholly exclude any of them: But  
rather take the word (*Heart*) here in  
the *Comprehensive* sense of it, (as com-  
monly it is to be taken, where it goeth  
alone) as pointing at the whole *inward  
man*; both the *Intellective*, and *Affe-  
ctive* part of the *Soul*, *Understanding*,  
*Judgment*, *Conscience*, *Will*, *Affections*.

Q. 2.  
Heart Esta-  
blishment,  
what.

Q. Now so taking it, What is it for  
the heart to be *Established*?

A.

A. *BeCausē*: To be firmly and surely settled, as an *house* that is built upon a *sure foundation*, or a *Pillar* that standeth upon a *firm and solid Pedestal.*, so as it can neither be *removed*, nor *moved*. And thus is the *Heart* of man said to be *established*, when it is *fixed*, (as *David* saith his was, *My heart is fixed, O God, my heart is fixed*, Psal. 57. 7.) settled upon a *sure basis*, a *sure foundation*; or *well ballasted*, so as it is free from such *fluctuations*, such *vertiginous distempers* as the former part of the *Text* speaketh of. When it is neither *Actually carried about*, nor yet *Subject* so to be. When *Christians* are not soon *shaken in mind*, nor *troubled*, whether by *Spirit, Word, or Letter* (as the *Apostle* speaketh, 2 *Thess.* 2. 2.) But are *stablished, strengthened, settled* (as *St. Peter* hath it, 2 *Pet.* 5. 10.): This it is to have the *Heart established*.

Which the *Heart* of man naturally is not. So much is not obscurely insinuated by the *Apostle* here in the *Text*, where he saith, *It is a good thing that the heart should be established*, and that with *grace*: Intimating that of it self it is not so: This is a flower that groweth

A.

oserv.  
The heart of  
man natura ll  
unstable.

eth not in. natures Garden: A truth. The *heart* of man by nature is nothing lesse then *stable*. Even as it is with a *Ship*, when it first cometh out of the *Dock*, or off from the *Stocks* (as here you phrase it), before any ballast be put into it, being light and empty, it is also *waltery*, and unsteady, apt to turn this way and that way. And truly such is *Man*, as he cometh out of the womb (Natures Dock,) a *light* and *empty* thing. So *David* who had well weighed him, found him to be. *Surely men of low degree are vanity, and men of high degree are a lye; To be layed in the balance, they are altogether lighter then vanity*: that is his verdict, *Psal. 62.9.*

*Altogether, (Facad)* Suppose it that all the men upon earth were put together in one balance, and *vanity* it self, (any light thing as a *Bubble*, or a *feather*) put in the other, to be weighed against them, they would *Ascend, mount up* (as the Original hath it), as the lighter scale useth to do, they will be found the lighter of the two. Such was *David's* apprehension of all the sonnes of men; Be they what they will, whether *Beni Adam*, or *Beni Ish, filii Hominis*,

Pariter, ¶

Ascendendo:  
Montanus.

or *filiu viri*, whether men of low degree, or men of high degree, all was one to him. He sets his *Tekel* upon them all; Even the very same that the *hand-writing upon the wall* did upon *Belshazzar* the *Persian Monarch*, the greatest man of his time, *Dan. 5. 27. Thou art weighed in the balances, and found wanting; wanting weight, many graines too light.* And such are all the sons of men naturally: And that, as in regard of their *outward state* and condition, being not to be confided, trusted in, so also in respect of their *inward disposition*, the frame and temper of their hearts and spirits: Before the grace of God meet with them, they are all light as *vanity*. Being by nature *empty things*. This it is that maketh the *Bubble* so light, because it is empty. And such is the *heart* of man naturally. The *Evil spirit* returning into the heart of a man from whence he seemed to have been ejected, findeth it *empty*, *Matth. 12. 44.* Empty of *Grace*: which being the best and onely ballast for the soul (as I shall shew you anon), without it it must needs be light, and consequently unsettled, subject to fluctuations, and turnings;

turnings; specially in matters of Religious concernment. Thus it is.

**Obser. 2.**  
Heart-unsettledness a great evil.

But, *It is not good that it should be so.* That is a second thing we have here hinted unto us. *It is good that the heart should be established.* ] So then the contrary is not good. That the heart should be unsettled, specially in the matters of God, this is an *Evill*, a *great Evil*.

**I.**  
Such is Actual turning from the way of Truth.

So it is (first) when a man is *actually turned*. When he is under this sad distemper, *carried about* (as the Apostle saith) *with divers and strange doctrines*. This is an *Evil*, and that both a *Sinful*, and a *Penal* one.

**I.**  
A *Sinful* Evil.

**I. Sinful.** So it was in our *first Parents*, when they hearkened to the voice of the *Serpent*, bringing to them a *doctrine* diverse from, and contrary to that which God himself had preached to them. And so is it in their posterity; when they shall in like manner hearken to the *Instruments of Satan*, subtle seducers, suffering themselves to be turned aside from the way of Truth to the imbracing of *Errours*. This is a *sinful Evil*.

Upon a double Account.

And so it may be called, and looked upon; upon a double account; As it



is a forsaking of Truth, and as it is a cleaving to Error. Thus the Lord complaineth of his people, *Jer. 2. 13.* My people have committed two Evils (two grand and notorious Evils), they have forsaken me the fountain of living waters, and hewed them out Cisternes, broken Cisternes, that can hold no water. They forsook the true God, and turned to false gods, Idols. This he chargeth upon them as a double Evil. And so is it, when any one shall forsake and relinquish the truth once received, and acknowledged, and shall follow after Errors, this is a double Evil. Even as it was in the Israelites, when being weary of their Manna, they lusted for flesh, (of which you have the story, *Numb. 11. 4, 6.*) this was in them a double Evil. Their loathing one, their lusting another; their loathing of that heavenly Manna, and their lusting after Egyptian flesh-pots. Even so is it with Christians; when they shall come to loathe divine and heavenly truths, which their soules have formerly fed upon, and found relish in, satisfaction and contentment, and shall lust after divers and strange doctrines, this is a double Evil. So St.

Peter

*Peter* looked upon it in those *Seducers*, of whom he complaineth, *2 Pet. 2. 15.* that they had forsaken the right way, and were gone astray, following the way of *Balaam*. And so may we look upon it in the *Seducers* of these times, as also in many of those that are seduced by them. Their turning from the Truth received, and imbracing of Error, is in them a double Evil. A *sinfull evil*.

2. And as *sinfull* so *Penal*. As a *sin*, so a *punishment* of sin, and that a dreadful one. So the *Apostle* looked upon it, who writing to his *Thessalonians* concerning the *Apostasie* of the latter times, he saith, that *For this cause* (viz. because men received not the love of the truth) *God shall send them strong delusions that they should believe a lye*, *2 Theff. 2. 11.* Thus doth God justly punish those disrespectts which men shew unto his truth, when it is held forth unto them, their not receiving and imbracing it with intire and cordial Affection, and living up to it, by giving them over to *Satanical delusions*, to be captived and blinded by them, that they should believe a *Lye*, be carried about with

with divers and strange, forged and false Doctrines. Thus is this *Actual turning* an Evil thing.

And such (in the second place) is *Habitual Instability*. When men have unsettled heads and hearts, and so are subject to be turned, and to be carried about in this manner. This also is an evil, a great Evil. So it will appear, if we do but consider these two things: First, how it *indisposeth a man to service*; and, secondly, how it *exposeth him to danger*. Both which may fitly be illustrated from a *Ship* (a Similitude which I have the more frequent recourse unto, in regard that, as it suiteth very well with the *Subject* in hand, so it is familiar, and well known to you.) A *Ship*, being tender-sided, and watery, is neither *serviceable*, nor *safe*. Not serviceable to the *Owner*, not safe to the *Passenger*. And truly such is the condition of an *unstable soul*.

I. It is *unserviceable*. Unserviceable to God the *Owner* of it: Being hereby indisposed unto his service; whether to do, or to suffer for him. Both which require a stable *head*, and a stable *heart*. Where these are wanting, it cannot be expected,

2.  
Habitual instability a great Evil, in two respects.

I.  
Rendering the soul unserviceable.

expected, or hoped, that a man should walk uprightly with God in a constant course of Obedience. We see how it is with a man in drink (so we speak sometimes, and yet not improperly, when the Body being surcharged with any inebriating liquor, the soul (which is the man, the most noble part of him) is drowned in it), his head turning round, what Indentures doth he make with his feet: He cannot now walk right on, but *reeleth to and fro*, this way and that way (as the Psalmist speaketh, *Psal. 107. 27.*): And truly so is it with an unsettled Christian, having an unstable *head and heart*, he hath also an unstable *foot*, so as he cannot walk steadily with God. He cannot do (what our *Apostle* requires all Christians to do, *Heb. 12. 13.*) *Make streight pathes (or steps) unto his feet*. This is that which *St. James* telleth us in that Text forecited, *Jam. 1. 8.* *Ἄνθρωπος διψυχὸς καὶ ἀστάβητος, A double-minded man is unstable in all his wayes.* A man unsettled in his Principles, Opinions, Resolutions, Purposes, having (as it were) his *soul divided* in him, (which the word *διψυχος* properly signifieth, *Bianimis*; when the

the mind is divided betwixt two Objects, that it knoweth not which to choose, but is like a man standing in *bivio*, that hath two wayes before him, and knoweth not which to take) he is *unstable in all his wayes*, all his practices, courses, undertakings, whether of *Ci-vill*, or *Religious* concernment. And being so, it cannot be expected that either *God* or *Man* should ever have any great service from such a one. It was *Jacobs* propheticall prediction concerning his first-born son, *Reuben*, Gen. 49.

4. *Unstable as water, thou shalt not excel, &c. viz.* in valour, or any excellent achievements. And the like may be said of *unstable Christians*. Being *unstable as water*, (which too many are) subject to be moved and *carried about with every wind of doctrine*, as the water is with every gale that bloweth upon it; Let it never be expected that they should *excell*, in doing any special service whether for *God*, or for his *Church*. Thus doth this *Habitual instability* indispose a man for service.

2. It *exposeth him to danger*. Even as it is with a *Ship* (still I have recourse to the same similitude), being *tender-sided*

2.  
Exposing it to  
Danger.

sided and waltery, as it will not bear much sail, so it is subject to be over-set by every gust. Even so is it with an unsettled Christian. As he is not capable of doing much service, so he is in danger of being over-set by every Temptation; to be carried about by fear, or hope of gain and outward advantage, or by the sleight and cunning craftinesse of subtile seducers; which is a thing of very dangerous consequence, making the condition of a man most hazardous and unsafe, continually exposing him to the danger of no lesse then the sinking of his soul in eternal perdition. But I promised brevity. Thus is it (as you see) an evil thing to have the heart, the soul of man, unsettled, especially as to matters of Religious concernment.

Obser. 3.  
Heart-Establishment a good thing.

But on the other hand, *To have the heart established is a good thing.* That we have here expressed. [*It is a good thing that the heart be established*]. Καλόν ἔστι, a good thing, a singular good, eminently good. So it is, being both *Honestum*, *Utile*, and *Fucundum*, (which are the three kinds of good) an *Honest* good; a *Profitable* good; a *Pleasurable* good.

I.  
An Honest good.

I. An *Honest* good. This is the good  
of

of the heart, when it is like the good ground spoken of, Luk. 8. which our Saviour, verse 15. expounds to be the *honest and good heart*; *עוֹלָם וְיָמֵינוּ הַיָּשׁוּרִים*: Now this it is which maketh it so to be, when it is *established*, and that with *grace*. This is as good manure to a light soil, which being layed on it and mingled with it, maketh it good ground. And so doth this a *good Heart*, an *honest Heart*.

2. It is a *profitable good*. So is good ground to the Owner. And so is a *good heart*, that is thus established. Now it *bringeth forth fruits unto God*; fruits of *New Obedience*; fruits of *Holinesse* and *Righteousnesse*; and that both *Plentifully* and *Constantly*. Which a heart not so established will not do. Possibly by fits and starts an unsettled, unstable Christian may do some good services, in themselves acceptable unto God, and profitable to others. But he is not *constant* herein. This is the fruit of this *heart-establishment*, to make the Christian like *Dauids tree*, planted by the *rivers of water*, that *bringeth forth his fruit in his season*, and whose leaf also doth not *wither*;

wither, Psal. 1. 3. Constant both in profession and practice of Gods true Religion.

3<sup>d</sup>  
A delightful  
good.

3. It is a pleasurable, a delightful good. So it is to the Christian himself. The heart being in a good and constant temper, it maketh both an equable pulse, and a chearful countenance. And so is it with the Christian, when his heart, his soul is settled and established in the matters of God, this maketh him as Constant in his way, so chearfull. David having his heart fixed, then he will sing and give praise, Psal. 57. 7. *An unsettled heart must needs be an uncomfortable heart.* Even as it is with a Traveller, falling with divers wayes, and being anxious and uncertain which to take, now he goeth on heavily, though possibly he may be in the right; whereas being confident of his way, he goeth on chearfully. So is it with a Christian in his journey to heaven, falling with divers wayes, divers doctrines, and being in himself unsettled, and unresolv'd which to cleave unto, this Amity is to him no small perplexity. Whereas going on  
resol-



resolvedly, now he walketh comfortably. Thus is *Heart-establishment* a good thing.

And is it so? What then remains (to make a short *Application* of this threefold *Observation*) but that,

*Applic.*

1. We be all of us convinced of the want of this *Establishment*; which who so is not, surely he is not acquainted with his own heart as he ought to be. True it is, amongst Christians some are more stable then others, having through *Grace* attained some good measure of this *heart-establishment*. This is that which *David* saith of the good and Godly man, *Psal.* 112. 8,9. *His heart is fixed, trusting in the Lord. His heart is established, &c.*] So it may be in measure, in good measure; yet so as still there will be some fluctuations, some doubtings, some waverings, specially in times of *Temptation*, being the remainders of *natural Instability*. And this let every of us be convinced of.

*Use 1.*

Be convinced of soul-unsettledness.

2. And being convinced of the thing, be withall convinced of the *Evil* of it, that so we may be humbled for

*Use 2.*

Be convinced of the evil of it, and be humbled under it.

it, and under it. And that, as for any *actual deviation*, turning aside from any way or truth of God, and being carried away with any *divers and strange doctrine*, which many, many, (I hope well-meaning soules, many of them) in this Nation (that I say not in this place) at this day have just and great cause for; so for that degree of *habitual unsettlednesse* which is yet left remaining in us; that we should be so obnoxious, so subject to be thus *carried about*, as the best of us are if left unto our selves.

*Use 3.*  
Seek after  
Heart-Esta-  
blishment.

3. Then (in the third place) be we exhorted to seek after this blessed frame and temper of spirit, never resting untill we have in measure attained it. Not resting our selves contented either with that *fides implicita*, or *Conjecturalis fiducia*, that *Implicit faith*, or *Conjectural belief*, which the Doctors of the Church of *Rome* would have their Disciples to rest contented in. As for any *certain knowledge*, or *assurance*, (looking upon them as things in an ordinary way not attainable, specially for private Christians), they would

ot

not have them sought after by them. And thus do they keep poor soules in a fluctuating, doubting condition; by which meanes their Consciences can never be quiet; not having any sure *basis* to rest upon; but they are continually subject to be *carried about*. A sad and dangerous condition, what ever they may think or speak of it. An *Evil*, a great *Evil*. So much

*Pareus* writing upon the Text rightly concludes from it against the *Jesuites*, and their *Conjectural faith*. If it be a good thing to have the heart established with grace, then it must be an *evil* thing, not to have it thus established. And so looking upon it, rest we not contented under it, but strive after such a *Plerophorie*, such a full persuasion and assurance as the Apostle sometimes speaketh of. Thus did the *Thessalonians* receive the Apostles doctrine, (as he saith) *It came unto them in much assurance*, 1 *Theff.* 1. 5. εν πληροφωριαι πολλη. And the like doth he wish and earnestly desire, as for his *Colossians*, so for other of the *Saints*, *Col.* 2. 2.

Damaat hic Apostolus fidem Conjecturalem, h. e. fluctuationem Jesuitarum, quâ necesse est conscientias circumferri dubias. Contrâ asserit πληροφωριαι fidei, &c. *Pareus* ad Text.

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, &c. that is, of the doctrine of the Gospel. And the like doth St. Peter beg for the Saints to whom he writeth, 1 Pet. 5. 10. *The God of all grace, &c. make you perfect, stablish, strengthen you.* And this let all of us seek for our selves; that our hearts may be established in the Truth of God. This is the Commendation which that Apostle St. Peter giveth to the Saints, to whom he writeth, that they were established in the present truth, 2 Pet. 1. 12. i. e. the truth of the Gospel which was then preached unto them. And O! that the like could be said of every of us, and of all the Lords people in this Nation! that we and they were thus established!

Heart-Establishment  
needful in respect of the  
present Times.

A blessing never more to be desired than at this day. Wherein, the times, the general state of all things, both in Church and State, being so unsettled, Christians have need of stable hearts. When the winds are loud, and the Sea

is up, then have *Ships* need to be well ballasted. And truly so is it with *Christians*, as at all times, so specially in unsettled and troublesome times, when the *wind of divers and strange doctrines* is up, (as is at this day among us) blowing upon the *Church*, as that wind of the *Devils raising* did upon the *house where Jobs children were*, which is said to have *smote the four Corners of it*, Job 1. 19. (a strange wind to blow so many several wayes at once, and such is the *wind of false doctrines*, which the Devil hath raised against the *Church* in this Nation at this day) now they have need to have their hearts established.

I. And this let all of us now seek for. Seeking it from *God*, who is the *God of all grace*. From him it is that *Peter* beggeth this blessing in that Text even now cited, 1 Pet. 5. 10. Now the *God of all grace* establish you. This is his work. *He which establisheth us with you in Christ, is God*, (saith the Apostle to his *Corinthians*) 2 Cor. 1. 21. This he can do. *To him that is of power to establish you*, (saith the same Apostle, de-

Directions for the obtaining of it.

I.

Seek it from God by Prayer.

cribing of God, *Rom. 16. 25.* And that he would do it, that he would put forth that power upon every of us, beg it from him by *Prayer.* That is *Dauids* request for himself, *Psal. 51. 12. Stablish me with thy free Spirit,* (so the former Translation readeth it) And this let all of us beg, as a mercy seasonable at all times, never more then at this day, *Lord establish our hearts, stablish us in thy truth, confirm us, uphold us, keep us from being thus carried about.*

2. Which that he may do; be directed with care and conscience to attend upon the meanes of establishment; Confirming, strengthening, *establishing Ordinances,* whereby God is wont to convey this grace into the hearts of his people. Such is the *Word* in the publick Ministry of it, and such is the *Sacrament* of the Lords Supper. And therefore that your hearts may be established, whilest you attend upon the one of these, do not neglect the other. That which *David* and *Ezekiel* say of ordinary *Bread* in reference to the *Body,* *Psal. 105. 16. Ezek. 4. 16.* we may in reference to the *Soul* apply it to *Sacramental*

2.

By a conscientious attendance upon Establishing Ordinances.

The Sacrament of the Lords Supper an establishing Ordinance.

tab

tal bread, It is <sup>σημεῖον ἀπὸ τῶν</sup> (as the Seventy there render it), *the stay and staffe of bread*; being of sovereign use for the comforting and strengthening of the heart, the establishing of the soul, by sealing up unto it the Covenant of grace, and all the blessed promises belonging thereunto, and engaging it to a close and conscientious walking with God. To these I might adde, *Forget not the Communion of Saints*. Trees stand surer in the *Wood or Grove*, where they have company, than in the *field* where they stand alone. But I shall not give way to enlargements. I have done with the first of these Particulars, the *thing here commended*, which is *Heart-Establishment*. Briefly of the latter, the meanes of attaining this great good, and that is

Grace] *It is a good thing that the heart be established with Grace*. See Part 2<sup>d</sup>.  
The meanes of  
Heart-Esta-  
blishment,  
Grace. here (what I have told you before, once and again) *what is the best ballast for the Soul*, the best way and meanes of establishing the Heart, *Grace*. *It is a good thing, Optimum est*, (saith the *Vulgar Latine*) it is the *best thing* (turning the oserv.  
The best Bal-  
last for the  
Soul, Grace. *Positive,*

*Positive* into the *Superlative*, which frequently it doth, as *Estius* notes upon it). And what ever there be in the *Translation*, sure it is there is a truth in the *thing*. Other things there are which may be useful in this way, for the settling and establishing of the heart, as, *viz.* *Reason*, and *Experience*. The former of these was the *Ballast* which the *Heathen Philosophers* made use of, *Natural Reason*. Thereby they quieted, and composed their spirits, so as they were not transported with inordinate passions, but were kept in a sedate, calm, even temper in the midst of whatever changes passed over them. And of like use is the latter to the *Sea-man*, and to the *Souldier*. Having been in many *Stormes*, many *Battels*, having had experience of many dangers, wherein yet they have come off safe, escaping with their lives, their spirits are hereby steeled, hardened, composed, settled, so as whilest others being in their conditions would quake and tremble like *leaves*, they are no more moved then the *Tree* that beareth them. Thus other things may be useful



full in this way. But none like this:  
*None to Grace.* This is the best ballast  
 for the soul, the best way and meanes  
 of establishing the Heart, *Grace.*

2. But what shall we understand  
 hereby? what *Grace* is it that hath this  
 Property?

2.  
 Grace, what  
 here it signi-  
 fieth.

A. The word *χρησις*, *Grace*, is *παιδισ-  
 μου*, of very various signification in  
 Scripture. I shall not trouble you with  
 that variety. Here in the Text I find  
 a double sense put upon it: Some un-  
 derstanding it of the *Doctrine* of *Grace*;  
 others of the *Habit* of *Grace*. But this  
 differencr may be both easily and fairly  
 taken up, by putting them both toge-  
 ther, which accordingly I shall do: Both  
 these we shall find of soveraign use in  
 this way.

A.  
 The Doctrine;  
 and Habit of  
 Grace.

1. The *Doctrine* of *Grace.* The *Go-  
 spel*, holding forth the *free Grace* of *God*  
*in Jesus Christ*, for the *Justifying* and  
*saving* of poor sinners, through the  
*Application* of *his Merit*, and the *impu-  
 tation* of *his Obedience* unto them. This  
 in Phrase of Scripture is called some-  
 times by the name of *Grace*. This is  
 that which the Apostle meaneth, *2 Cor.*

I.  
 The Doctrine  
 of *Grace*, the  
 Gospel.

6, 1.

6. 1. where he beseecheth his *Corinthians*, that they would not receive the *Grace of God in vain*; meaning the Doctrine of the Gospel, holding forth to them the free grace of God in Christ. So again, *Titus* 2. 11. he calleth it *in*  $\chi\alpha\rho\iota\varsigma$   $\eta$   $\sigma\tau\epsilon\rho\epsilon\omega\varsigma$ , *The Grace of God that bringeth salvation hath appeared*; meaning the Grace of God held forth in the Doctrine of the Gospel, which (saith he) hath now appeared, and that unto all men; being held forth more clearly then under the *Law*, and tendred not to *Fewes onely* (as then in an ordinary way it was), but to *Gentiles* also. And in a like sense our Apostle is conceived to make use of the word sometimes in this Epistle to the *Hebrewes*; as, viz. twice in the Chapter before the Text. Once, ver. 15. *Looking diligently lest any man fail of (or fall from, as the Margin hath it  $\mu\epsilon\tau\epsilon\sigma\tau\epsilon\lambda\epsilon\theta\epsilon\iota$ ) the Grace of God.* And again, ver. 28. *Let us have grace;* or, *Let us hold fast grace* (as the Margin again readeth it, and that, (as is conceived) more properly;  $\epsilon\chi\alpha\rho\iota\varsigma$  being put for  $\kappa\alpha\tau\epsilon\chi\alpha\rho\iota\varsigma$ , as *Grotius* there noteth upon it, and as sometimes elsewhere

where it is). In both places by Grace (as it is by many expounded) understanding the *Doctrine of Grace*, the doctrine of the Gospel, which holdeth forth salvation through the free Grace of God in Christ. And so, besides *Aretius* and some other Protestant Expositors, I find *Estius* the Jesuite very candidly interpreting it here in the Text with a *Mazis placet*. Though he do not wholly reject the *Habit of Grace*, yet he rather hereby understandeth the *Doctrine of Grace*. *Doctrina Christiana fide suscepta*: True Christian doctrine (the doctrine of the Gospel) apprehended and embraced by faith, which is *Gratia Christianismi*, the Grace of Christianity (as he there calleth it). The Doctrine of Gods free grace in Christ; that saving Grace which *Jesus Christ* as *Mediatour* hath purchased, procured, and made known to poor sinners. Of him it is that our Apostle speaketh in the verse before the Text, verse 8. *Jesus Christ the same yesterday, and to day, and for ever*. And to him, (questionlesse) he hath also an eye here in the Text; where forbidding his *Hebrewes* to be

carried

*Xp̄i pro gratuita Dei erga nos benevolentia acceptante nos & justos pronunciantes propter meritum Christi, Aretius ad loc.*

carried about with divers and strange Doctrines, (any doctrines which held forth Justification in any other then a Gospel way), he giveth this as a Reason for that his Prohibition, *For it is a good thing that the heart be established with Grace*, with the grace of God in Christ, the Doctrine of free grace held forth in the Gospel. And of all wayes and meanes for the establishing of the Heart, there is none like unto this, the *Doctrine of Gods free Grace in Christ*.

Heart-Establishment not to be expected from the Law.

Not from the Ceremonial Law.

That it is so, may soon be demonstrated. There being but two things that can be supposed to have any efficacy this way, for the *establishing of the heart as to God-ward, viz. Law or Gospel*. Now, as for the former of these, the *Law*, that will say to the soul that cometh unto it, This is not in me. Not in the *Ceremonial Law*. For that the Apostle is expresse in the Text; *It is good* (saith he) *that the heart be established with Grace, not with meats*; that is, not with any Ceremonial observances, among which, *choice of meats* was one, and so by a *Synecdoche*

doche is put for all the rest. As for this Ceremony, the choice of meats, using one as clean, abstaining from another as unclean, and that for Conscience sake, the Apostle here affirms it to be an unprofitable thing, *Not to have profited those that had been occupied (or walked) therein.* Such as were most superstitiously addicted thereunto, as the Jewish Doctors were, who placed a chief part of their Religion in those Legall Ceremonies, yet they merited nothing at Gods hands thereby; *ἀκέραια θύσασθαι*: In this way they did not profit them under the Law. Much lesse can they, or any of the like nature, now profit Christians under the Gospel. Feathers and Thistledown may as soon ballast a Ship, as Ceremonial observances establish the heart. This cannot the Ceremoniall Law do.

No nor yet the Morall. For that the Apostle is no lesse expresse, *Rom. 8.3.* where speaking of the Christians liberty which he hath by Grace, his being made free from the Law of sinne and death, he sheweth this to be a thing which the Law cannot do for him;

Nor yet from the Morall Law.

him; giving this as a *Reason* of it; In that it was *weak through the flesh*. Time was indeed when the *Law* was able to *Justifie* and *save*, viz. when it was given to *Adam* in his state of Integrity, because then he was able to have fulfilled it. But so it is not now. Man being fallen from that state is grown *impotent*, unable to fulfill the *Law*: Nay, through the *Corruption of his Nature*, *averse* to it. So as by this meanes the *Law* is, as it were, *enervated*, it hath no such power as sometime it had, no possibility of Justifying and saving of a man. And consequently it cannot be of use in this way, as a foundation for a Christian to ground and build his confidence upon, and so to *establish his heart*. No, this is but a *tottering foundation*. So much that great *Cardinal, Bellarmine*, however he was no great friend to *free Grace*, yet was enforced to acknowledge, *Propter incertitudinem propria justitia, etc.* *A mans own Righteousnesse* (saith he) *is an uncertain thing*; a man may easily be deceived in it: And therefore it cannot be safe to put any confidence

in

in it. So far he. Which we accept, (especially coming from an Adversary) owning it for a Truth; though not the whole truth. Advance we a step further. A mans own righteousness is *uncertain*: Nay, it is *certain*, being *certainly defective and imperfect*. Such are the best duties and services of the most sanctified persons upon earth, being clogged with many weakneses and imperfections: which though they do not render and denominate them *peccata*, *Sins*, yet *peccaminosa*, *sinful*. This is the Churches *Confession*, *Isai. 64. 6. All our Righteousnesses are as filthy rags*. Not onely their *Ceremoniall services*, but even their *morall performances*; they were all mixed with *Hypocrisie*, *Vain-glory*, or some such like tincture of *Corruption*, as rendred them loathsome in the sight and presence of God. And truly, the like may we say of the best actions and services of the best of men; and in the best manner performed, yet still they are contaminated and defiled with some imperfections, which might deservedly make them

as filthy rags, odious and abominable in the sight of God, should he look narrowly into them with an eye of Justice, and judge of them according to the exact tenour and Rigour of his Law, Such an influence hath *Corruption* upon the best of men, and the best of duties.

This is that which regenerate Paul complains of in himself, that *when he would do good, evill was present with him*, Rom. 7. 21. Evil, *το κακόν*, *sinful Corruption*, either hindering him from doing it at all, or else in the manner of performance, from doing it in such a manner as he both ought, and desired to have done. And if so, here can be no *establishment* for the *heart* in this way. *In thy sight* (saith the Psalmist, speaking unto God, Psal. 143. 2.) *shall no man living be Justified*; that is, by the *deeds of the Law*. So the Apostle expounds it, Rom. 3. 20. *Therefore by the deeds of the Law shall no flesh be justified in his sight*: For which he giveth a Reason in the words following [*For by the Law is the knowledge of sin*]. This is the proper work of the *Law*, to discover



cover sin and wrath, sealing up condemnation unto the sinner; but *Justifie*, it cannot. And if not *justifie the sinner*, then not *satisfie the soul*, nor quiet the Conscience. Disquiet and unsettle, nay, torment and excruciate it with the terrours of it, it may: But in this way to settle and *establish the heart*, it can never do. No, this is a *Gospell-work*, the fruit of *Grace*, issuing from the Doctrine of Gods free Grace in Christ, rightly apprehended, and firmly believed. This it is, and onely this, that *establisheth the heart*. And this can do it.

And how so? Because this is like *Reason* unto the Authour of it, the *God of all Grace*; He is <sup>ΑΥΤΑΡΚΗΣ</sup> *All-sufficient*: *Grace*, like the Authour of it, *All-sufficient*. And such is his *Grace*. This is that which the Lord from heaven tells *Paul*, when he was conflicting with that *thorn in the flesh*, some violent Temptation or other, (as is most probably conjectured), *My grace* (saith he) *is sufficient for thee*, 2 Cor. 12. 9. <sup>ΑΡΚΕΙ</sup> σοι, *Sufficit*, or *Sufficiat*, It is sufficient in it self for thee, and so let it be unto thee, for the quieting, settling, establishing

blishing of thy heart and spirit. And so may it well be to every true believer. It is that which the *Preacher* saith of *Money*, Eccl. 10. 19. *Money answereth all things*. What ever it is that a man desireth, if it be to be got, *Money* will procure it for him. And we may truly say the like of *Grace*; *Grace answereth all things*. What *winds* are there that can arise in the heart of a Christian, which this one word (*Grace*) is not able to lay? What *doubts* which it cannot resolve? Are his *sinnes* many and great? this is sufficient to pardon them: are his *Infirmities* many? this is sufficient to heal them: are his *wants* many? this is sufficient to supply them. Thus is *Grace*, this *Grace* of God in Christ, *sufficient, All-sufficient*. And being so, well may this be attributed to it, as the proper effect of it, to satisfy, settle, and *establish the heart* of Man.

*Applic.*

What then remains (to make *Application* of this Branch) but that all of us who desire to be made partakers of this choice blessing, declining all other

other wayes, put our soules upon this way of obtaining it.

I. *Decline all other wayes.* Not hearkening to any other *Doctrines*, which hold forth to us *Justification* and *Salvation* by any other way and means. This is that which the *Apostle* here dri-  
 veth at in the *Text*; to take off his *Hebrewes* from being *carried about* with any of those *divers and strange doctrines*, which were held forth to them by the false *Apostles* and seducers of those *Times*, whose design was to remove them from their *Gospel-foundation*; directing them to the *Law*, and that to the *Ceremonial part* of it; promising to them great matters from those external observances. But the *Apostle* would have them to turn away their eyes from them, as being things which were not able to *profit* them in that way. And truly, so is it with all things besides *Jesus Christ*, and the *free Grace* of God in him. They can do nothing to the true *establishing* of the soul. *Disquiet* it they may (as I said) and trouble it. Nay, so they will in the end, if ever God come to open

Use I.  
 Seek not Heart  
 establishment  
 in any other  
 way.

Not from Ce-  
 remonial ob-  
 servances.

the eyes of those that trust in them, and rest upon them. They will fail them as *brooks in the Summer*. Nay, be unto them as *the staffe of a broken reed*, (as he said of *Egypt*; Isa. 36. 6.) not onely failing the trust reposed in them, but *running into their hands*, their *hearts*, piercing, and wounding, and goaring them. And therefore cease from them. Not hearkening to any of those *Romish doctrines*, which tell us of *merit*; and that not onely of *Congruity*, but of *Condignity*; and hold forth many external, *Ceremonial Observances*, as *fastings*, *whippings*, *washings*, *Crossings*, *Pilgrimages* and the like: All which they make use of as women do of *rattles* to still their children with. So do they think hereby to still and quiet the Consciences of their disciples. But alas, all these, and the like, they are but *shells*, *husks*, empty things; No fit *ballast for the soul*. Let we them go: And not onely them, but even all our *Morall performances*; what ever *services*, or *duties* we have done, or can do; duties of *piety*, or duties of *Charity*; duties of *holinesse* or  
*right-*

Nor yet from  
 Morall perfor-  
 mances.

righteousnesse, make losse of all (as Paul saith he did, *Phil. 3. 8, 9.*) casting them over-board, renouncing them as to any opinion of *Merit*: Not placing any trust, any confidence in them. However we may take up confidence from them (of which I shall speak anon), yet place no confidence in them. Far be it from any of us to think of establishing our hearts in this way.

And if not in this way, then much lesse by any *temporal possessions* or *enjoyments*; all which not being able to fill any corner of the Heart, can never satisfie, never establish it. The truth whereof we see sufficiently evidenced by daily experience. Who are so far off from this *Heart-Establishment*, from having their spirits quieted and composed, as they that have the greatest share of these outward things? How are their hearts hereby filled with disquieting cares, and tormenting fears? so as their bodily rest and sleep is often broken thereby, which the poor man quietly enjoys. And therefore renouncing all these (I mean in respect of any *soul-confidence* in them) look-

Much lesse from  
Temporal en-  
joyments.

ing upon them as *empty pits* and *broken cisternes*, which will not afford one drop of true solid comfort to the heart.

*Use 2.*

Seek it in a Gospel-way, making free Grace our foundation.

2. In the second place, go we to the *fountain of living water*, the *free Grace of God in Jesus Christ*, making that our *foundation*. Such it is, a *foundation*, and the *onely* foundation. *Other foundation can no man lay, then that which is laid, Jesus Christ* (saith the Apostle, 1 Cor. 3. 11.) This is the *Gospel-foundation*, that *foundation of the Apostles and Prophets*, spoken of, Ephes. 2. 20. And it is the *onely sure foundation*. That our soules may be established, set them upon this foundation. First, *laying the foundation*; then *setting our soules upon it*. These are two principal requisites in the building of a house, that it may stand sure; First, that the foundation be well laid: And then, that the building be fixed to it, and settled upon it. And this course take we for the establishing our hearts.

Concerning which, two Directions.

*Direct. 1.*

See that this foundation be well laid.

1. *Lay this foundation*. As it is already laid in the *Word*, by those *Master-builders*

ster-builders the *Apostles* and *Prophets*,  
 [Other foundation can no man lay, then  
 that which is laid], So let it be laid in  
 our hearts. And that both *Rightly* and  
*Deeply*. These are the two principall  
 requisites in laying of a *foundation*:  
 that it be *right set*, and *deep laid*.  
 And so let this foundation of the *free*  
*Grace of God in Christ* be laid in our  
 hearts.

1. *Let it be right set.* Get a right  
 understanding of this *Doctrine*; that I<sup>n</sup>  
 you may know what this *Grace of God* Right set,  
*in Christ* is; and that this is the onely  
 way and meanes whereby poor sin-  
 ners may come to be justified and sa-  
 ved.

2. And being thus right set, let it 2.  
 also be *deep laid*; in a deep appre- Deep laid.  
 hension of the truth and excellency  
 of this glorious doctrine. Not suffer-  
 ing it to swimme aloft in the brain,  
 contenting your selves with a superfi-  
 cial notion, an overly knowledge of  
 this truth. No, that which ballast-  
 eth the Ship must not lye aloft upon  
 the *Deck*, but it must be put into the  
*hold*, into the inward, yea lowest part

of

of it. And so deal you by this *Doctrine*. That your hearts may be stablished with it, thiak it not enough that you have it in your *Heads*, some generall apprehensions of it; but let it sink down into the bottome of your *hearts*. Labour for a serious and deep apprehension hereof; That being convinced of your own lost state and condition by nature, and utter inability to do any thing for your selves, you may come to admire and adore this rich *Grace of God in Jesus Christ*, so as it may make a deep impression upon your hearts and spirits.

*Direct. 2.*

Settle the soul upon this foundation.

And the foundation being thus laid, now *set your soules upon it*, fixing them to it. Be the foundation never so well laid, yet if the house be not *settled* upon it, and fastened to it, it will never stand sure. And so is it with the *Soul*. Gods *Grace* is a *sure foundation*, where it is rightly laid. But withall, that the soul may be established by it, it must be fixed upon it. And this see you to. As many as would have your *hearts* truly *established*, fix them, settle them upon this foundation.



tion. Which is done by a serious purpose and firm resolution of cleaving hereunto, resting and relying hereupon for *Justification* and *Salvation*. And this (I say) do you, as many as would be made partakers of this great Benefit, to have your hearts established. Renouncing all other things in the world, as being no other but *mock-stayes*, false foundations, pitch yourselves wholly and alonely upon this, the *free Grace of God in Jesus Christ*, believing, resting thereon. So being *strong in the Grace that is in Jesus Christ*: (as Paul exhorteth his *Timothy*, 2 Tim. 2. 1.) No way of establishment but this. *If ye will not believe, surely ye shall not be established*; so the Lord telleth his people concerning their *Temporal salvation*, *Isai. 7. 9*. If they would not believe his gracious promise, whereby he had engaged himself to them, and rest upon it, but would be looking out after other helps and succours, other meanes of security, they should not be *established*, they should never be firmly settled, whether in their estates, or in their minds.

And

Which is done  
by Faith, resting  
upon free  
Grace.

And what he there saith of *Temporall*, let it be applyed to *Eternal salvation*. If you will not *believe*, believe the great *Gospel-Promise*, that gracious promise made unto all poor penitent sinners upon their believing on Christ, and so rest upon the free Grace of God in him, but will be looking after other wayes and meanes of Justification and Salvation, you shall never be established, your hearts shall never be settled. But I shall reserve a word or two for the latter sense here put upon this word, *Grace*: which we shall find not inconsistent with the former.

2.

The Habit of  
Grace, Regeneration,

Quum Cibis opponit  
Gratiam, non dubito  
quin spiritualem Dei  
cultum, et Regenera-  
tionem intelligat hoc  
nomine, *Calvin.* ad  
loc.

Hisdem etiam verbis,  
*Lex. Gr. Annot.* ad  
loc.

*Grace*, as it is put for the *doctrine*, so also for the *Habit* of *Grace*. So we find it frequently in Scripture. And

so both *Calvin* and *Beza* here look upon it in the Text; By *Grace* here understanding the *spiritual Worship and Service of God*, with the inward work of *Regeneration*, for which they both give this Reason, in as much as it is here opposed to *Meates*. And truly, to this

*Grace*

Grace may we in a warie. sense fitly apply this property of *Establishing the heart*. This is a thing which is not done by *Meates*, by any bodily external exercises, such as were prescribed under the Law; not by a Ceremonial, but by a true *Gospel-Worship*, which is (as our Saviour describeth it, *Joh. 4. 23.*) *In Spirit and in Truth*: And by the work of *Regeneration*, true *Sanctification*, the inward work of the Spirit in, and upon the Heart. That which ballasteth the *Ship* must not be any thing on the *outside* of it, but it must be *within*, in the *hold*. And thus, that which establisheth the Heart must not be any externall observance performed by the *Outward man*, but that *Grace* that is within the *Inward man*, the Soul; the *Grace of Regeneration*, with the fruits of it, as *Faith*, *Hope*, and *Love*, with *Humility*, *Meekness of spirit*, and other the like gracious Habits, which are *freely bestowed*, *gratia gratis data*, as fruits of *Grace*, and wrought in the Heart by the preaching of the *Doctrine of Grace*; And thence called

Nomine Gra-  
tie Græci  
fidem, etc.

Atqui nihil

verat generatim significari interna ac spiritualia Dei dona, quibus homines sanctificantur, ut fidem, Spem, Charitatem, cæterasq; virtutes, *Estius* Com. ad loc.

led by that name, *Grace*. In which sense *Estius* also yieldeth that the word may be here taken.

2.

How the Ha-  
bit of Grace  
establisheth  
the Heart.

2. But (taking it thus) how doth this *Grace* establish the Heart?

A. This it doth divers wayes. All which may be reduced to two Generals. *Per modum Evidentiæ, & Efficientiæ*. By way of *Evidence*, and by way of *Efficiency*.

I.

By way of  
Evidence.

I. By way of *Evidence*. This is that which the Apostle saith of *Faith*, (Chap. II. of this Epistle, verse I.) It is *the Evidence of things not seen*. And the like may we say of other *Graces* of the Spirit in the Soul; they are *Evidences* of that which to the Eye of sense is invisible; *viz.* of that *Grace of God in Christ*; assuring unto a Christian his interest in that *Grace*. Thus is *Grace within* an Evidence of *Grace without*; *Sanctification* an evidence, a sure evidence of *Justification*. Which being evidenced and ascertained unto

unto the soul, now it cometh to have peace towards God (as the Apostle hath it, *Rom. 5. 1.*), and so to be established. But this is not all.

2. In the second place, Grace doth this also by way of *Efficiency*. And that it doth two wayes. *Indirectly, Directly.*

2.  
By way of  
Efficiency.

1. *Indirectly, and by Consequence,* by freeing the heart from those things which would disquiet and unsettle it. Such is fear, servile, slavish fear. Of which St. *John* tells us that it hath torment, *1 Joh. 4. 18.* *κατασιν ἔχει.* Such is fear of Gods wrath, and Judgment, it is as a Hell in the Soul, a Rack, a continual Torment to it, disquieting, unsettling it. But now Grace ejecteth this troublesome Inmate. So the former part of that verse there hath it. *There is no fear in Love, but perfect Love casteth out fear*: Perfect Love, sincere, cordial Affection towards God, and towards man, it casteth out fear; freeth the heart from that slavish, tormenting fear. Which it doth by assuring the soul of the Love of God to it. So the same pen there sets it forth, ver. 16.

1.  
Indirectly, by  
freeing it from  
what might  
disquiet it: As  
from fear.

And we have known, and believed the Love which God hath to us. God is Love, and he that dwelleth in Love, dwelleth in God, and God in him. Mans Love to God, being a fruit, it is also an evidence of Gods love to him. We love him, because he loved us first. (so it there followeth, verse 19.) And by this means true *Grace* freeth the heart from fear.

So from other inordinate Affections and Passions.

And so it doth from other inordinate *Lusts, Affections, Passions*, where-by it is subject to be distempered, to be carried about. As from *Self-love, Pride, Ambition, Vain-glory, Covetousness, Envy, Malice, &c.* All which being like so many *Eddie winds* in the Corners of the Heart, do disquiet and unsettle it. Now *Grace* layeth all these, subdueth them, and by that meanes procureth the settlement and establishment of the Heart. Even as a *Kingdome* is settled, and established by the subduing of *Rebels*, which before disturbed the peace of it. Thus doth *Grace* promote this work *Indirectly*, and by Consequence.

2.

2. And this it doth (in the second place)

place,) *directly* and properly. And that by *setting the soul upon a sure foundation*. This is (as in part you have already heard) the proper work of the Grace of *Faith*; which taking the soul off from all false and rotten foundations, sets it upon the true foundation, upon *Jesus Christ*, and the *free Grace of God* in him: Into which *Grace* by this meanes a Christian cometh to have *accesse*. So the Apostle layeth it down, *Rom. 5. 2. By whom also we have accesse through faith into this grace, wherein we stand*. Here is a Christians *standing*, viz. in the *Grace of God*; And into this *Grace* he cometh to have *accesse*, to have the actual enjoyment, and comfort of it *by Christ, through faith*. By *Christ*, as the *meritorious* cause procuring it; through *faith*, as the *instrumental* cause, applying that merit, and so apprehending that *Grace*. And by this meanes doth this grace of *faith* come to *establish the heart*; by thus setting and settling it upon this *sure foundation*, fixing it upon *Christ*.

Even as it is with the *Stock*, and the *Graft*, though slender and weak in it  
 Qd self,

Directly, by fixing the Soul upon a sure foundation, the Grace of God in Christ.

self, yet being put into the *Stock*, ingrafted into it, and incorporated with it, now it standeth firm; So is it with a *Christian*, how weak, how infirm, how unstable soever in himself, yet being by faith *ingrafted into Christ*, now he cometh to receive establishment from him; viz. by his adhesion unto him, and union with him. Or as the *wine*, though in it self infirm, not able to stand alone, yet by clasping about the *elme*, or such other supporter, now it standeth sure; so doth the *Christian* by clasping of *Jesus Christ*, embracing him in the *Armes* of his faith, by this meanes he cometh to be *established*. And thus may this blessed work not amisse be attributed and ascribed to this *Habit of Grace* in the Soul, specially to *faith*, which hath (as you see) a peculiar efficiency this way.

Τὸ πᾶν πῖ. 75  
 § 7. *Christ.*  
 ad Text.

Faith compared to an Anchor.

Whence it is that Faith is compared by our Apostle to an Anchor, *Heb. 6. 19.* *Which Hope (or Faith) we have as an Anchor of the soul both sure and steadfast.* An Anchor, you well know what the use of it is; To stay the Ship from being carried about. And of like use

is



is *Faith* unto the soul; a meanes to stay, settle, establish it. Which it doth not by any worth which it hath in it self above other Graces, but onely as an *Instrument* apprehending, and uniting the soul unto that whereby it is established. Thus doth the *Anchor* stay the *Ship*, not by its own weight; No, were it in the *hold*, or hanging upon the *bowe*, it would have no such property; but being cast forth, and taking hold upon good ground, being firmly fixed upon a sound bottom, now it becometh useful in this way to this end. And so is it with *faith*. It is not faith it self, either as it is an *Habit*, or as it is an *Act*, by any worth of its own that can establish the heart of man, but onely as it is an *Instrument* laying hold upon *Christ*, and so upon *Gods free Grace* through him. In this way it is that it cometh to *establish the heart*. So the *Psalmist* sets it forth in that Text forecited, *Psal. 112. 7, 8. His heart is fixed*, saith he speaking of the righteous man) *Trusting in the Lord; His heart is established, viz.* by his faith and Confidence, resting

upon Gods free grace and mercy in Christ, as for the performance of that great promise of life and salvation by and through him, so of all subordinate and inferiour promises. But I shall not give any further way to enlargements. You see *that* the *Habit of Grace* doth this, and in *what way* it doth.

*Applic.*  
Seek after the  
Habit of  
Grace.

*Chrysoft. ad  
loc.*

And what then remains (to draw to a Conclusion) but that all of us seek after this *Grace*? not resting our selves contented with the bare outward performance of any *Duties*; or yet in a constant attendance upon *Ordinances* (which some conceive here hinted by the Apostle in this word, *Meates*, understanding it of the *Meates of the Sacrifices*). Alas, these being *outside things*, without the man, they will not ballast the soul, *establish the Heart*. See we that our hearts be *laid in* with this *Ballast of Grace*.

Having an eye  
to two things.

Concerning which have an eye to two things; first to the *Quality*, then to the *Quantity* of it. These are the two requisites in the *ballasting of a Ship*: That which is used for that purpose, must be some *solid material*, some weigh-

ty substance; And there must be a proportionable Quantity of it. If either be wanting the work will not be done. And thus for the establishing of the Heart.

1. See that your Grace be true Grace, To the Quality, that it be true.  
 solid and substantiall Grace; that your Faith and Love be unfeigned, *ἀνυπόκριτος*, without Hypocrisie (which is Paul's Epithet, 2 Cor. 6. 6. 1 Tim. 1. 5. & 2. 1, 5.); that you believe with all your heart (which is that which Philip requireth in the Eunuch before he would baptize him, being both a man of yeares, and an alien, Act. 8. 37.), sincerely and firmly; that you love God and Jesus Christ in sincerity, (which who so doth not, but out of Malice opposeth him, Paul pronounceth an Anathema Maranatha upon him, Let him be had in execration unto the death, 1 Cor. 16. 22.); That your soules be purified through the Spirit, to the unfeigned love of the Brethren (as St. Peter saith of the believers to whom he writeth, 1 Pet. 1. 22.) And the like I may say of other Graces; See that there be truth, sincerity in them; that the Root of the matter  
 may

may be found in you (as *Job* pleadeth that it was in him, *Job* 19. 28.) True Piety, true Grace.

3.  
To the Quantity, that there be a good proportion of it.

2. And being true for Quality, then see to the *Quantity* of it. It is not a small *Quantity*, though it be of *Lead*, that will ballast a Ship, No more will every degree of *Grace* establish the heart. True it is, it must not be denied; the least measure of *Grace* (if true) it is *saving*, but not *establishing*. This will require some proportionable *Quantity*. And therefore rest not in the beginnings of *Grace*, but still strive after a further measure; *Grow in Grace* (as the Apostle exhorts, *2 Pet.* 3. 18. ): As in *knowledge*, the knowledge of God and Jesus Christ, so in *Faith* and *Love*, and all other *Graces*; adding one *Grace* to another (as the same Apostle exhorts, *2 Pet.* 1. 5.), and one degree to another; that so the *Habit of Grace* may be more confirmed in your hearts, and shew it self by a vigorous acting in your lives, and so may be more and more conspicuous and visible to your selves and others. In this way, and by this means,

means, (this being an evidence of a  
Christians *standing in the Grace of God*)  
the heart shall come to be quieted, set-  
led, *established*. Which blessing the  
God of all Grace, out of his abun-  
dant Grace and Mercy in  
Christ Jesus, vouchsafe  
to every soul of  
us. *Amen.*

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**FINIS.**

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Mirrored bleed-through text from the reverse side of the page, appearing upside down. The text is difficult to decipher but seems to contain religious or philosophical statements.

FINIS

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