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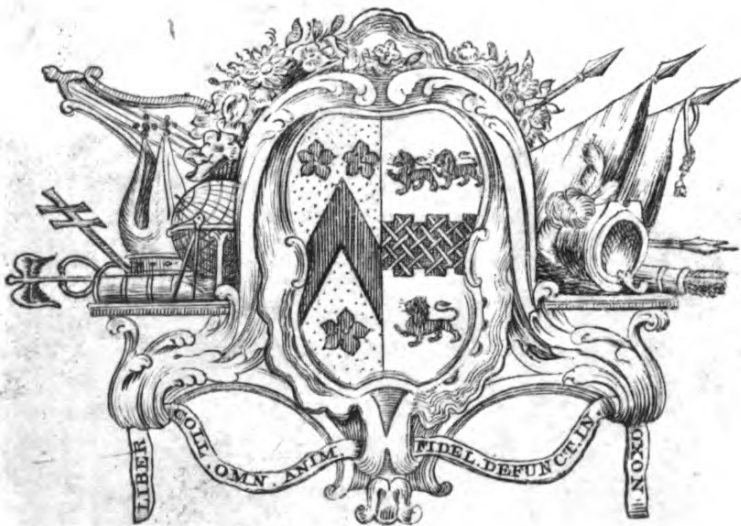


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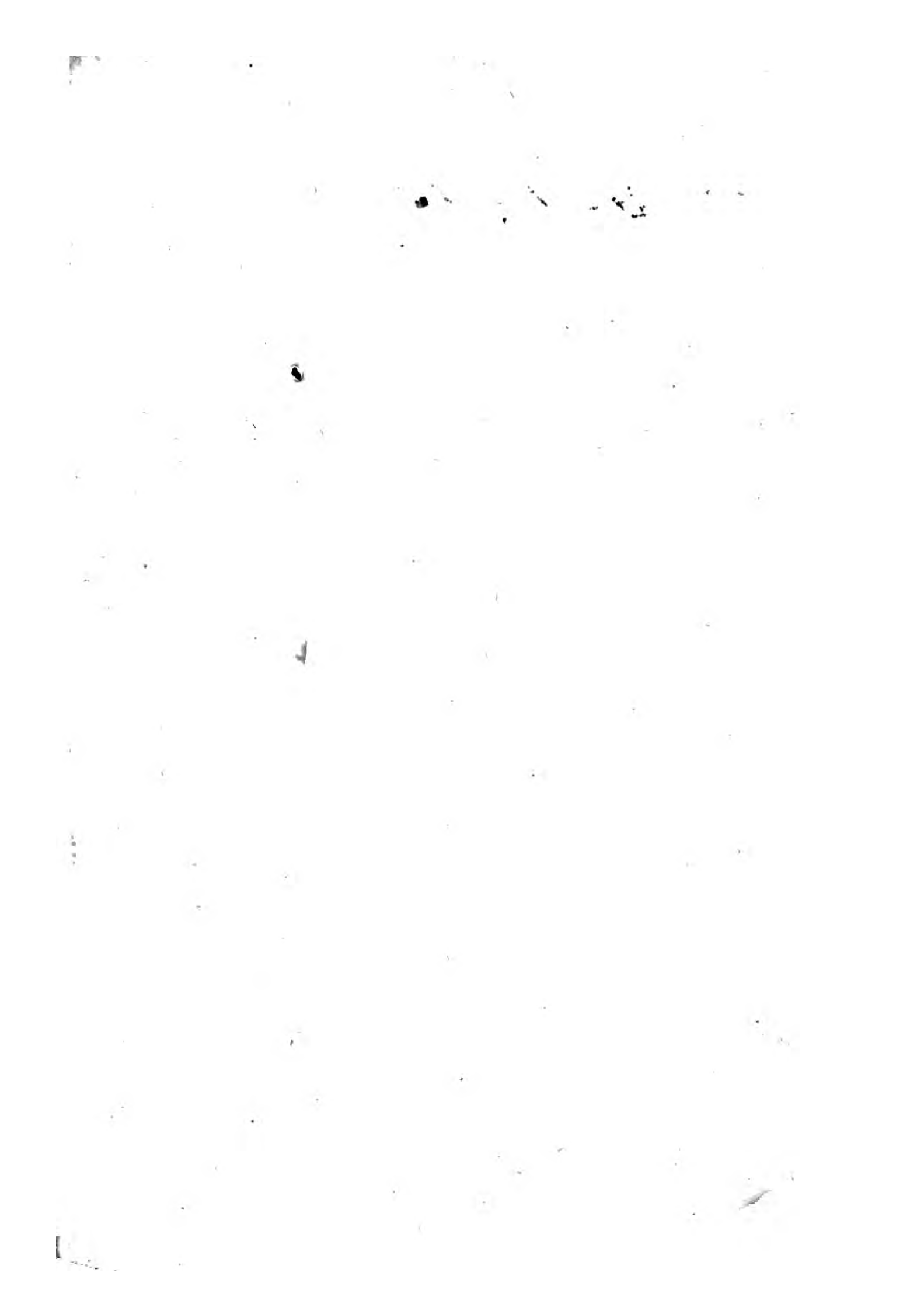
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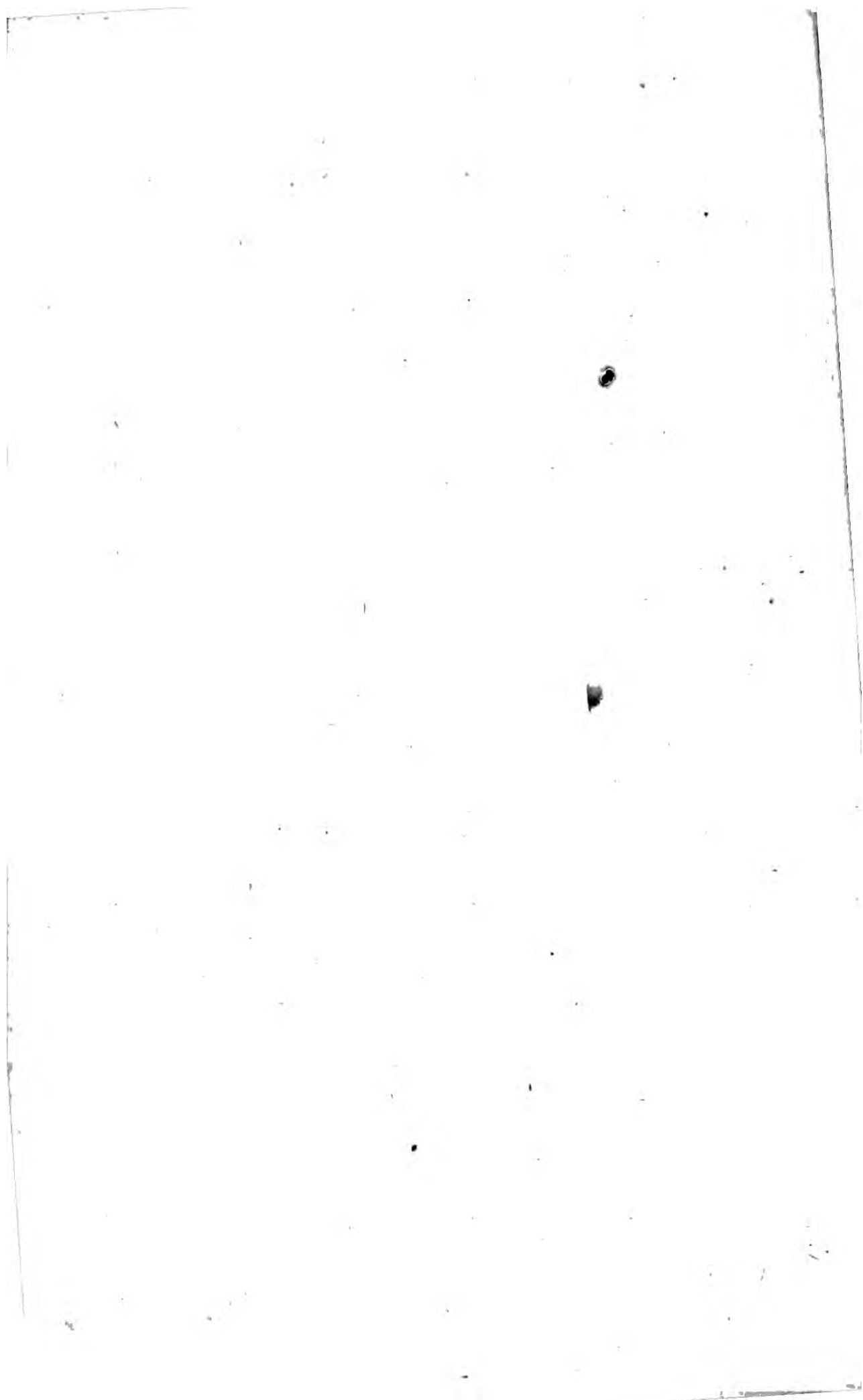


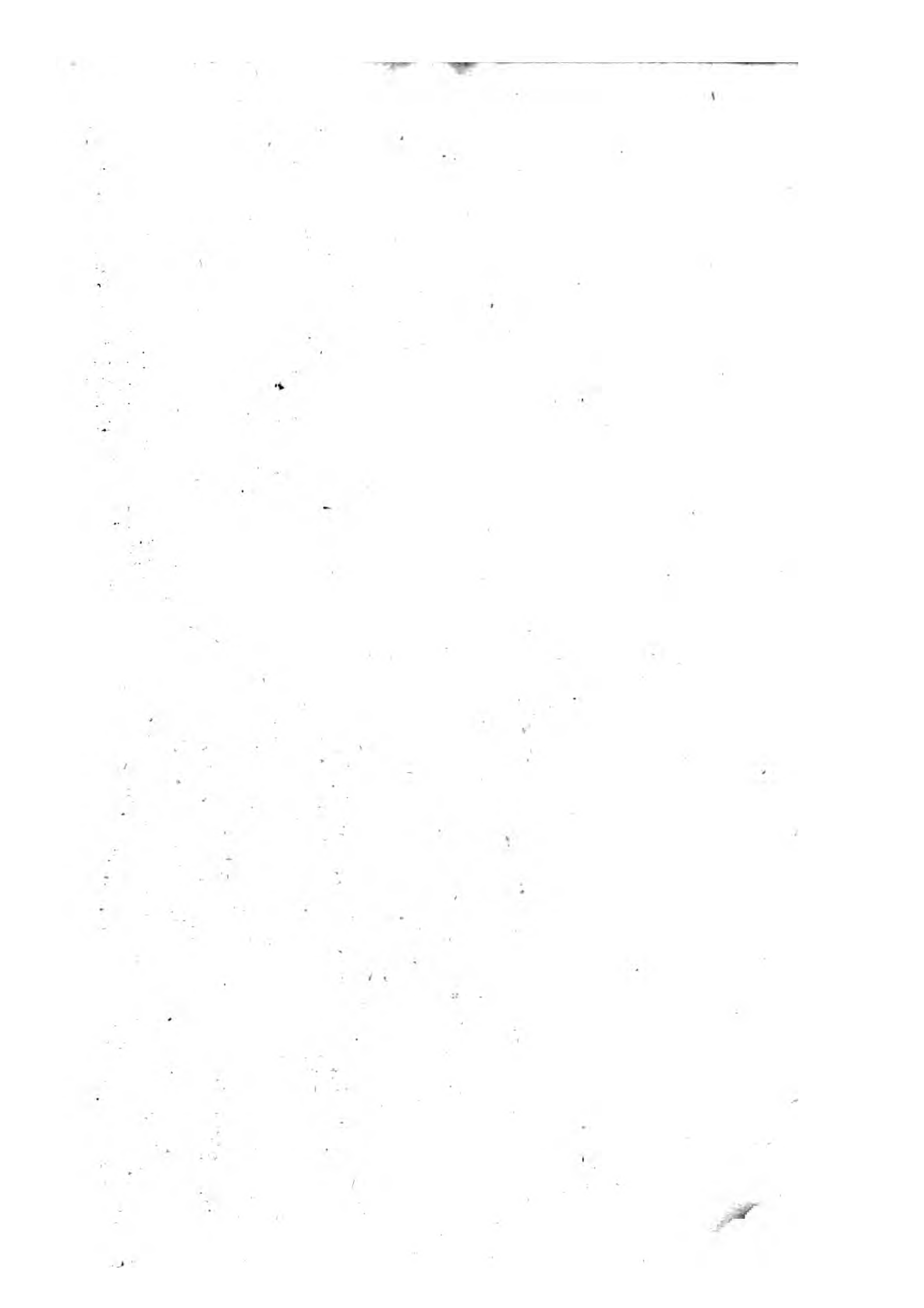
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*William Beveridge D.D.
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Theaurus Theologicus :

OR, A

Complete System

OF

DIVINITY:

Summ'd up in

BRIEF NOTES

UPON

SELECT PLACES

OF THE

Old and New Testament.

WHEREIN

The Sacred **TEXT** is reduc'd under proper Heads, explain'd, and illustrated with the Opinions and Authorities of the Ancient Fathers, Councils, &c.

By **WILLIAM BEVERIDGE, D. D.** Late
Lord Bishop of *St. Asaph.*

V O L. I.

L O N D O N:

Printed for **RICH. SMITH** in *Exeter-Change*
in the *Strand.* **MDCCX.**

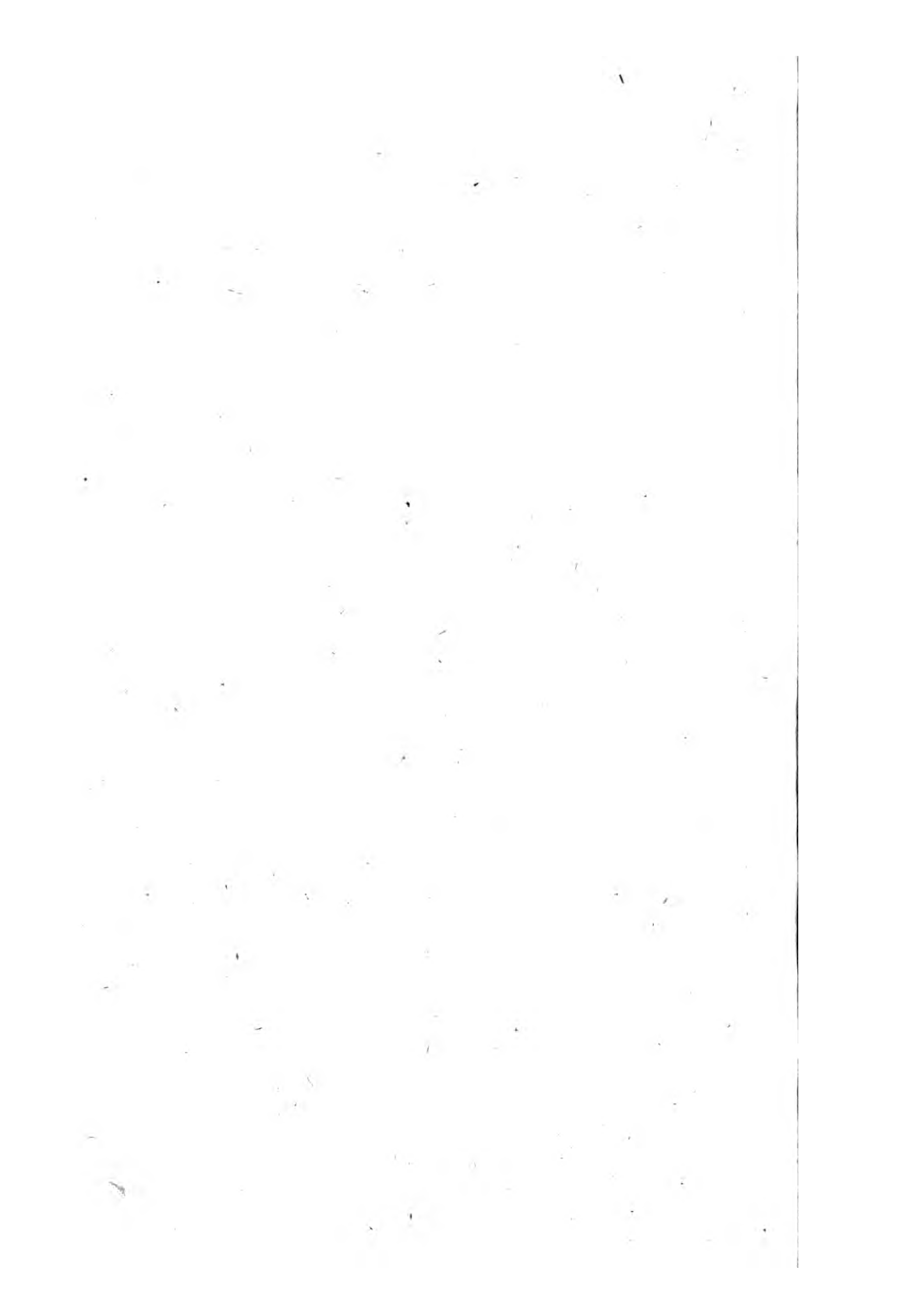



A N N E R.

WHEREAS Our Trusty and Well-beloved *Richard Smith*, of our City of *London*, Bookseller, has humbly represented unto Us, that he has, with great Labour, and Expence, prepared for the Press, a new Edition of the Sermons, and other Works, written in *English* by the Right Reverend Father in God, Dr. *William Beveridge*, Bishop of *St. Asaph*, deceased; and has therefore humbly besought Us to grant him our Royal Privilege and License, for the sole Printing and Publishing thereof, for the Term of Fourteen Years: We being willing to give all due Encouragement to Works of this Nature, tending to the Advancement of Piety and Learning, are graciously pleased to condescend to his Request: And do therefore, by these Presents, grant to him the said *Richard Smith*, his Executors, Administrators and Assigns, Our Royal License for the sole Printing and Publishing the *English* Works of the said late Bishop of *St. Asaph*, for the Term of Fourteen Years, from the Date hereof; strictly forbidding all Our Subjects, within our Kingdoms and Dominions, to Reprint the same, either in whole, or in part; or to import, buy, vend, utter, or distribute any Copies thereof reprinted beyond Seas, during the aforesaid Term of Fourteen Years, without the Consent and Approbation of the said *Richard Smith*, his Heirs, Executors, and Assigns, under his or their Hands and Seals first had and obtained, as they will answer the contrary at their Perils. Whereof the Master, Wardens, and Company of Stationers are to take notice, that the same may be entred in their Register, and that due Obedience be rendred thereunto. Given at our Court at *Kensington*, the 5th Day of *June*, 1708, in the Seventh Year of our Reign.

By Her Majesty's Command,

SUNDERLAND.





THE
PUBLISHER
TO THE
READER.

THE *Volumes, I am now presenting the World with, are, truly speaking, no other than loose Papers; and the Author, that great and venerable Prelate, whose Name they bear, does not seem to have design'd them for the Press: And upon this Account it is I have debated for some Time with my self, whether a Publication of them would any ways lessen the Esteem of that Good and Excellent Man; whose Labours, in the Learned Languages as well as our own, have justly gained high Applause, and done so much good in the World already. Upon consulting then with several Eminent Divines, and other Pious and Learned Gentlemen, my very good Friends, they did, after Perusal, conceive of them as just and choice Fragments, containing a Summary of the Christian Doctrine; the several Topicks being digested in a most excellent Method, confirm'd from several Parallel Places of Scripture; and very often illustrated, in the like concise manner, from the Testimonies of Fathers, Councils, &c. And upon these Considerations, I perswade my self, what I offer will be in some measure serviceable to all in general that apply themselves to the Study of the Holy Scriptures, especially the Clergy, who will*
here

TO THE READER.

here meet with so sure a Guide, and have so true a Foundation laid for the Superstructure they shall think fit to raise upon it. And I have been still more inclined to think they may serve these good Ends, after those many Letters I have received from several Parts of this Kingdom, as well as from abroad, full of earnest Sollicitations to oblige the World with the Remains of that Person, whose profound Learning, exemplary Piety, and singular Humility has so much endear'd his Memory to the whole Christian World; and more especially to those that have a just sense of Religion on their Minds.

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N. B. This was writ when the Author was about Eighteen years of Age: and Published when he was Twenty.

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I

THE SAURUS THEOLOGICUS.

VOL. I.

GEN. i. 26.

*And God said, Let us make Man
in our own Image, after our Like-
ness.*

OBSERV. I. **T**HE Trinity or Plurality of
Persons in the Godhead is
here implied.

1. There is but one God: *And God said.*
2. A Plurality of Persons were employed in
the Creation of Man, נִעְשָׂה.

3. He was made in the Image of that Plurality,
כְּדִמוּתֵנוּ בְּצַלְמֵנוּ.

How many are these Persons? Three.

How doth that appear?

1. In the Old Testament, 2 *Sam.* xxiii. 2.
Psal. xxxiii. 6. *Isa.* xlii. 1.

2. In the New, *Matt.* iii. 16. 17. *Luk.* i. 35.
2 *Cor.* xiii. 14.

Wherein is delivered,

1. Their Names.

1. God the Father. This none deny.

Vol. I.

B

2. God

2. God the Son, *Job. i. 1. I Job. v. 20. Job. xx. 28. Phil. ii. 6, 7.* Otherwise he could not be our Saviour.
3. The Holy Ghost, *I Cor. iii. 16. Matt. xii. 31, 32.*
2. Their Order, *Matt. xxviii. 19.*
3. That they are but One God, *I Job. v. 7.*

OBSERV. II. All Three Persons concurred in the Creation of Man.

1. Because he was the Head of the Creation.
2. Made in the Image of God.

USE. Therefore Man is bound to Worship every One.

1. With Faith, *Job. xiv. 11*
2. Fear, *Fer. v. 22.*
3. Love, *Deut. vi. 5.*
4. Trust, *Prov. iii. 5.*
5. Prayer, *Act. vii. 59. Luk. xvii. 5.*
6. Joy, *Phil. iv. 4.*
7. Thankfulness, *Matt. xi. 25.*

OBSERV. III. Man was made in the Image of God; which appeared,

- I. In his Nature. His Soul being,
 1. Spiritual, *Gen. ii. 7.*
 2. Rational.
 3. Endowed with Free-will, *Deut. xxx. 19.*
 4. Capable of the Enjoyment of God, *I Cor. xiii. 11.*
 5. Immortal, *Matt. xxv. 46.*
- II. In his Uprightness, *Ecclesi. vii. 29. Eph. iv. 29.*
 1. In his Mind, knowing God. *Job. xvii. 3.*
 2. In his Will, chusing God as his chiefest Good.

3. In

3. In his Affections and Inclinations.
Pſal. lxxiii. 25.

III. In his Eſtate and Condition.

1. Becauſe he was made Happy.

2. Had Power over all other earthly Creatures, *Gen.* i. 28.

USE.

1. Admire the Goodneſs of GOD in our Creation, *Pſal.* c. 1, 2, 3.

2. Bewail our Loſs of this Image.

3. Endeavour to have it repaired, *Eph.* iv. 24.

1. Be ſenſible of your Loſs.

2. Believe on *Jeſus Chriſt*, *1 Cor.* i. 30.

3. Frequent Publick Ordinances, *Rom.* x. 17.

4. Maintain your Authority over, and be not ſubject to the World.

5. Live up according to that Image you were made in.

G E N. xlix. 10.

The Scepter ſhall not depart from Judah, &c.

1. **M**AN being fallen from GOD, could not recover himſelf.

2. Hence the Son of GOD undertook to Redeem him.

3. To do this, he was to become Man.

4. Hence a Time was ſet when he ſhould become Man, *Gal. iv. 4.*

5. Before he came, GOD revealed him to his People, *Gen. iii. 15. c. xii. 2, 3. c. xxii. 18.* To the Gentiles, *Job. xix. 25. Numb. xxiv. 17.* To the Jews, *Iſa. vii. 14. c. ix. 6.*

6. Not only his Perſon, but the Time alſo of his Appearing, was revealed.

7. There are Three Places eſpecially that determine the Time.

1. *Mal. iii. 1. Hag. ii. 9.*

2. *Dan. ix. 25.*

3. *Gen. xlix. 10.*

Where underſtand,

1. By Scepter, Government.

2. By Departing, total Departing.

3. By Judah, the Tribe : *2 Reg. xvii. Salmanaſſer* having carried the Ten away Captive.

4. By Lawgiver, *Qui jus dicit.*

5. By, from between his Legs, his Poſterity born of him.

6. By

6. By *Sbilo, Messiah.*

ער דייתי משיחא דדיליה היא מלכותא, *Onkel.*

שולק מלן המשח, *R. Sal Farchi.*

So *Jomath. & Targ. Hierosolym.*

הזכיר יעקוב משיח בשם שילה, *Rab. Bechaj.*

So also *Abrabenell.*

So also in the *Talmud* in *Bereshitb Rabba*, שילה זהמלך המשח.

7. By the gathering of the People to him, Obedience to him, וְלוֹיָקָהּ עַמִּים, in Arabick, *Paruit, obediens fuit.*

Prov. xxx. 17. תבין ליקהת אם.

To shew when the Prophecy thus explain'd was fulfilled: Consider,

1. When *Jesus* was born, *Herod* was King, an *Idumæan* by Father's, *Arabian* by Mother's side; though a *Profelite*, yet not of *Judah's* Posterity.

Non desuit Judeorum Princeps ex Judeis usque ad istum Herodem quem primum acceperunt alienigenam Regem. August.

So *Eusebius*, *Hist. l. i. c. 6.*

St. Ferome.

Hence some, Ἡρώδης ἡγεῖται Χριστὸν ὡσεὶ. *Epiph.*

Herodiani Herodem regem susceperere pro Christo. Hieron.

Matt. xxii. 16. Mark iii. 6. c. viii. 15.

2. But the *Jews* in *Herod's* Time had their *Sanhedrim*, סנהדרין הגדולה & סנהדרין קטנה, before which *Herod* himself was brought, and scarcely escaped with his Life, *Joseph. l. 14. 18.*

But he after, Πάντας ἀπέκλεισε τὸς ἐν τῷ αὐτοῦ δέσῳ, *Joseph. l. 14. 18.*

But this *Sanhedrim* was taken away, 40 Years before the Destruction of the Temple, *David Gansius*, and *Talmud.* And so, just when our Saviour appeared in the World, *Job. xviii. 31.*

Ἄμα δὲ αὐτὸς εἰς ἀνθρώπους παρῆν καὶ τὸ Ἰουδαίων
καθάρητο βασίλειον. *Euseb.*

3. The whole Propheſie was fulfilled at the
Destruction of the Temple, for then were the
Nations converted to Chriſt.

USE.

1. Obſerve the Certainty of Scripture, fore-
telling Things 1700 Years to come.
2. *Jeſus* is the Chriſt, *Job.* xx. 31.

EXHORTATION.

1. Bleſs GOD.

1. For making,

2. For fulfilling this Promiſe, *Luk.* ii. 13.

14.

Let your Thankfulneſs be expreſſed,

1. By a ſerious Meditation upon the Mercies
of GOD, in ſending his Son into the
World; for this is the Mercy of all Mer-
cies.
2. By a ſincere and hearty Obedience to all
the Laws of ſo good and gracious a GOD.
3. By a liberal Contribution to the Poor,
that they may rejoyce too.
4. By addreſſing your ſelves with all Humi-
lity and Reverence to the Sacrament, that
you may partake of his Merits, who as
upon this Day came into the World to ſave
you from your Sins, and bring you to
Heaven.

E x o d.

EXOD. iii. 14.

אֱהִיָּה אֲשֶׁר אֱהִיָּה

WHich Name denotes,

I. His Existence.

II. His Essence, and in that,

1. His Unity, *Deut. vi. 4. I Cor. viii. 4, 6.*
Whence learn,
 1. To apprehend as but one GOD, tho' Three Persons.
 2. To worship and serve but one GOD.
2. His Independency, *Psal. l. 10, 11, 12.*
 1. Admire his Mercy.
 2. Dread his Justice.
3. His Self-sufficiency, *יְהוָה אֱלֹהֵינוּ, Deus, Deus.*
 1. Interest your selves in him.
 2. Rely upon him.
4. His Causality, *Act. xvii. 28.*
 1. Acknowledge and conceive him as your Maker.
 2. Give your selves to him, who gave your selves to you.
5. His Immutability, *Heb. xiii. 8. Jac. i. 17. Mal. iii. 6.*
 1. Trust in his Promises.
 2. Tremble at his Threatnings.
6. His Sovereignty, *Psal. xlvii. 2. Mal. i. 14.*
 1. Obey his Commands chearfully.
 2. Suffer his Punishments patiently.
7. His Immensity, *Psal. cxxxix. 7.*
 1. Often be thinking of his Presence.
 2. Act always as in his Presence.

8. His Eternity, *Deut.* xxxiii. 27.
 1. Reverence him, *Dan.* vii. 9, 14.
 2. Lay hold upon him as your Portion.
 9. His Infinity, *Psal.* cxlvii. 5.
 1. Love him.
 2. Rejoyce in him.
 10. His Simplicity, *Job.* xiv. 6.
 1. Get simple Apprehensions of him.
 2. Get simple Affections to Him, even to Him, and to Him alone; as he is not divided nor compounded in Himself, so neither let him be in your Affections; but love Him wholly, and wholly Him.
-

EXOD. XX.

Δεκάλογος, Deut. iv. 13.

TWO Tables.

The Preface exciting and obliging to Obedience.

1. I am the Lord, יהוה.
2. Thy God, יהוה אלהינו.
3. That brought thee out of the Land of *Egypt*, that delivers us from all our Troubles, Spiritual and Temporal.

PRECEPT.

- I. Thou shalt have no other Gods besides me.
All internal Duties to GOD here commanded.
 1. To know and acknowledge Him.
 2. To believe on Him.
 3. To hope and trust in Him.
 4. To love Him.
 5. To fear Him.
 6. To submit to Him.

This Command is broken,

 1. By Atheists, Idolaters, Astrologers, and all that consult them, or the Devil, or Conjurers.
 2. By Despair and Presumption.
 3. By preferring Riches, or ought else before Him.

LEVIT.

LEVIT. XI. 44.

For I am the Lord your God: You ſhall therefore ſanctifie your ſelves, and ye ſhall be holy, for I am holy.

I. **T**HE Lord *Jehovah* is to be our **GOD**.

I. Who is the Lord *Jehovah*?

1. The Creator, Preserver, and Governor of the World.

2. A God giving actual Being to his Promises, under which Notion he was not known before *Moses*, *Exod. vi. 2, 3*. He was Doctrinally known so, 1. To *Abraham*, *Gen. xv. 6*. 2. To *Isaac*, *Gen. xxvi. 24, 25*. 3. To *Jacob*, *Gen. xxviii. 13, 16*. but not Experimentally.

II. What is it to know the Lord to be our **GOD**?

1. As by our Fall we loſt the Favour, ſo alſo the Knowledge of the True **GOD**.

2. But all ſtill acknowledge ſome **GOD**,

אני יהוה אלהים.

Πάντες δὲ ὁμολογῶσιν ἢ τὸν Θεόν, *Justin.*

Omnes tamen esse duntaxat naturam Divinam arbitrantur. Cicero.

Gentium Dii qui habentur hinc a nobis profecti reperiuntur. Cicero.

So *Diodorus Siculus*, *Lucian*, *Porphiry*, *Aurelius Victor*, and *Sanconiathon* himſelf acknowledge.

3. But moſt acknowledge and worſhip falſe Gods.

1. Men, *Jupiter*, *Saturn*, &c.

2. Devils, *Levit. xvii. 7*. שְׁעִירִים, *Hirci*, in the Syriack and Arabick, *Dæmonia*.

3. Beasts. The Egyptians, Τα εὐχρησὰ ζῶων
Θεὸς ἰδὲξαοῦν, Laert.

So Plutarch, Lucian, Strabo, *Ælian*.

So also the Syrians, Thessalians, Samjans.

Ἐξεθείασιν ὁ Ἰδαυτός, Sanchoniathon.

4. Sun, Moon, and Stars: As the Indians,
Phrygians, Athenians, Zabians, Persians, Romans,
Grecians, Old Saracens, Jer. vii. 18.

5. Images, Exod. xx. 4. They are referred by
Eutychius to Ebers, by Epiphanius to Abraham and
Terah's Time.

4. The true God was pleased to reveal him-
self to Abraham, Gen. xii. 1.

5. Of all the Gods that are worshipped, we
are to chuse this *Jehovah* to be our God.

III. Why should we have *Jehovah* for our
God?

1. He is the Living, 1 *Thess.* i. 9.

2. True, *Jer.* x. 10.

3. Only God, *Deut.* iv. 34. *Isa.* xlv. 5.

IV. What kind of Worship should we perform
to this God?

1. Inward, *Job.* iv. 24.

1. In our Understandings, 1 *Cor.* xiv. 15.

2. Wills *Prov.* iii. 1.

3. Affections.

2. Outward.

1. In our Bodies, *Rom.* xii. 1. *Psal.* xcv. 6.

2. Lives.

3. Actions, 1 *Cor.* x. 31.

USE.

1. Bless the Lord for revealing himself to you.

2. Beware of Idols, 1 *Job.* v. 21.

1. Idol Honours.

2. Idol Pleasures, *Phil.* iii. 19.

3. Idol Riches, *Col.* iii. 5. *Eph.* v. 5.

4. Idol

4. Idol Relations, *Matt. x. 37.*
5. Idol Self, *Luk. xiv. 26.*
3. Take the Lord for your God.
1. Consider, He will be your God, *Heb. viii. 10.*
- I. He *is* all.
 1. An All-merciful God to pardon, *Exod: xxxiv. 6. Jer. xxxi. 34. Mich. vii. 18. Psal. xxxii. 1.*
 2. An All-wise God to direct, *1 Tim. i. 17. Isa. xlv. 13.*
 3. An All-powerful God, *Matt. xix. 26.*
And ſo,
 1. Can protect them from,
 2. Give them Victory over, their Enemies.
 1. Spiritual.
 1. Sin.
 2. Satan.
 3. The World, *1 Job. v. 4.*
 2. Temporal.
 4. An Omnipreſent God, *Pſal. cxxxix. 7.*
So that he can every where,
 1. Help, *Isa. xli. 10, 13, 14. Pſal. xlvi. 1.*
 2. Comfort us, *Isa. 51. 12. 2 Cor. i. 3, 4.*
 5. An All-faithful God to his Promiſes.
- II. He *hath* all, *Pſal. xxiv. 1.*
 1. Grace to make us holy, *Ezek. xxxvi. 25, 26.*
 2. Comforts to make us chearful, *Job xvi. 2.*
 3. Glory to make us happy.
- III. He *doth* all.
 1. By his ordinary Providence, *Rom. viii. 28.*
 2. Or by his extraordinary Power; as in *Joſeph*, the Three Children, *Daniel*, *Peter*.
 2. Consider the Happineſs of thoſe that have the Lord to be their God. *Pſal. cxliv. 15.*
 1. It is he alone that made you.
 2. That preſerves you, *Acts xvii. 28.*
 3. That can ſatiſfie your Souls, *Isa. lv. 2.*

U S E.

Let us examine, Whether the Lord be our God?

I. Do we fear him as God?

1. Only, *Psal.* lxxvi. 11. למדא *Matt.* x. 28.
2. Constantly.

II. Do we love him as God?

1. Wholly, *Deut.* vi. 5. *Matt.* xxii. 37.
2. Only, *Psal.* lxxiii. 25.
3. Continually.

III. Do we trust in him as God?

1. With all our Hearts, *Prov.* iii. 5. *Psal.* lxii. 5, 6, 7.
2. At all Times, *Psal.* lxii. 8.

IV. Do we esteem and honour him as God?

1. As the only true God, *John* xvii. 3, 15. *Psal.* cxxxv. 5.
2. As the high and mighty God, *1 Tim.* i. 17.

V. Do we serve and worship him as God?

1. Reverently, *Heb.* xii. 28.
2. Sincerely, *1 Chron.* xxviii. 9. *John* iv. 22.
3. Obedientially, *1 Sam.* xii. 14.
4. Chearfully, *1 Chron.* xxviii. 9.
5. Only, *Matt.* iv. 10.
6. Continually, *Luke* i. 74, 75.

L E V I T. XI. 44.

And ye shall be holy, for I am holy.

THEY that have the Lord *Jehovah* for their God, should be a sanctified and an holy People, קְדוֹשֵׁי יְהוָה

I. What is it to be sanctified ?

1. To be sanctified, in Scripture Sense, implies to be separated and set apart from common Use. *Exod. xi. 10.*

So should we,

1. From Sin, *Isa. i. 16. 1 Thes. v. 22.*

2. The World, *Jac. i. 27.*

2. To be dedicated to the Service of God, *Psa. iv. 3.*

1. Wholly.

2. To all God's Service.

3. With all their Might.

1. In Soul, *1 Cor. vi. 20.*

2. Body.

3. Constantly.

3. To be prepared for great Works, *Isa. xiii. 3. Jer. vi. 4.* קָדְשׁוֹ עֲלֵיהֶם מִלְחָמָה

1. For the conquering our Spiritual Enemies, Sin, Satan, the World.

2. The worshipping of God.

3. The glorifying his great Name.

4. To sanctify, is to use all Things that belong to God with Reverence, *Isa. viii. 13. Deut. xxviii. 58.*

וְיִשְׁתַּחֲוֶינָהּ

1. His

1. His Name, *Isa. xxix. 23. κ) αὐτὸν ὀνομα.*
2. His Word.
3. His Ordinances.
5. To be sanctified, is to have the Principles of Holiness implanted in the Soul;

They that worship *Jehovah*, should be an holy People.

II. What is it to be holy ?

1. Internal Holiness is the Conformity of the Will of Man to the Will of God;

1. What is the Will of Man ?

A Faculty of the Rational Soul, whereby it chuses or refuses what the Understanding judges good or evil.

2: What is the Will of God, *viz.* his natural Will ?

An essential Property in God, whereby he approves or disapproves of all Things, as they are agreeable or contrary to his Nature.

3: What is it for the Will of Man to be conformable to the Will and Nature of God ?

1 *Pet. i. 15.*

That we place our Wills,

1. Upon the same Objects.

2. In the same Manner as he doth.

1. He wills himself as his chief End and Good, *Prov. xvi. 4.*

2. He wills Mercy, *Hof. vi. 6. Matt. ix. 13. Exod. xxxiv. 6.*

3. Justice:

4. The Salvation and Happiness of Man,

1 *Tim. ii. 4. Ezek. xxxiii. 11.*

III. What

III. What does he abhor or disapprove?

1. Generally, Sin.
2. Particularly, *Prov. vi. 16, 17, 18, 19.*
 1. Pride, *Prov. xvi. 5.*
 2. Lies, *Prov. xii. 22. Psal. cxix. 163.*
 3. Murder.
 4. Wicked Imaginations, *Psal. cxix. 113. Prov. xv. 26.*
 5. Mischief, *Psal. xi. 5.*
 6. False Witness.
 7. Discord.
 8. Idolatry, *Jer. xxxii. 35. 1 Reg. xi. 5, 7.*
 9. Covetousness, *Psal. x. 3.*
 10. Cheating, or divers Weights, *Prov. xx. 10, 23.*
 11. Witchcraft, *Deut. xviii. 10, 11, 12.*
 12. False Doctrines, *Rev. ii. 15.*

U S E.

Examine, Whether you be thus eternally holy or no?

Consider,

1. If you be mistaken here, you are undone.
2. Many have been mistaken, *Matt. vii. 22. c. xxv. 11, 12.*
3. Your not examining your selves whether you be holy, is a Sign you are not so. *2 Cor. xiii. 5.*
4. It particularly concerns us to examine our selves now, because of the Sacrament. *1 Cor. xi. 28.*

D I R E C T I O N S.

1. Search the Scriptures, *John v. 39.*
2. Observe your Lives, *Lam. 3. 40.*

1. Your Thoughts.
2. Affections.
 1. Repentance.
 2. Faith.
 3. Love.
 4. Desires.
 5. Joys.
3. Actions.
 1. Civil, *Matt. vii. 12.*
 2. Spiritual, *1 Cor. x. 31.*
 3. Compare your Lives with the Laws of God, *Gal. vi. 16.*

U S E.

- Exhort. Labour after Holiness.
- Consider,
- I. The Excellency of its Nature.
 1. It is the Image of God, *1 Pet. i. 15.*
Gen. i. 26. Eph. iv. 24.
 2. The Perfection of the Soul.
 - II. Its Profitableness, *Job xxi. 15. 1 Tim. iv. 8.*
By it we may have,
 1. Pardon of Sin.
 2. The Favour of God, *Psal. xxx. 5.*
 3. A Mansion in Heaven, *Job. xiv. 2.*
 - III. Its Honours, *Prov. xii. 26.*
 1. Honourable Titles, *1 Pet. ii. 9.*
 2. The Attendants of Angels, *Heb. i. 14.*
Psal. xci. 11.
 3. Relation to God.
 4. Free Admission to Him, *Heb. iv. 16.*
 - IV. Its Pleasures.
 1. In knowing God, and the Things of Eternity.

2. In thinking upon them.
3. In having good Ground to believe we shall enjoy them.
4. In our present Communion with God.

V. Its Necessity.

1. To true Comfort here.
2. To Happiness hereafter, *Heb. xii. 14.*

MEANS.

1. Read.
2. Pray.
3. Hear.
4. Meditate.
5. Receive Sacraments.

II. What is External Holiness?

The Conformity of the Life of Man to the Law of God.

1. What is the Life of Man? Whatsoever

1. He thinks.
2. Speaks.
3. Or does in this Life.

2. What is the Law of God?

Whatsoever God in his Word hath enjoined all Men to observe. This Law is, *Deut. iv. 12, 13, 14. c. vi. 1.*

1. Ceremonial. Imposed upon the *Jews* only from *Moses* till *Christ*.

1. To preserve them from Idolatry.
2. To lead them to *Christ*, *Gal. iii. 24. Col. ii. 17.*

Now it is of no Force; as appears,

1. From Scripture, *Acts xv.*
2. Reason. The End being now taken away,

away, *Heb. ix. 10. c. vii. 12. Ego liberâ voce pronunciem ceremonias Judeorum & pernicioſas & mortiferas eſſe Chriſtianiſ, Hieron. ad Auguſt. Epift.*

2. Judicial. Of the Civil Polity.

This alſo diſannulled, being only for *Jews*,
Rom. xiv. 1. 1 Pet. ii. 13.

3. Moral. This ſtill in Force; for,

1. The Scripture doth not repeal it;
2. But eſtabliſhes it, *Matt. v. 17. c. xix. 17, 18.*

3. Reason confirms it.

1. 'Tis the eternal Rule of Juſtice in God.

2. Eſtabliſhed before *Chriſt* and *Moſes*, *Matt. xix. 8.*

3. It is a ſtanding Law to all Nations and Times.

3. What by Conformity ?

When our Lives are according to this Law, in Omiſſions and Commiſſions.

In obſerving,

1. The Matter.

2. The Manner.

1. Knowingly, *1 Cor. xiv. 15.*

2. Obedientially, *Pſal. cxix. 6.*

בהבויטי אל כל מצותיך.

3. Chearfully, *Rom. xii. 8.*

4. Univerſally, *Pſal. cxix. 6.*

5. Conſtantly.

3. The End. God's Glory and Pleaſure,

1 Cor. x. 31.

This Law we muſt obey :

1. In our Underſtandings.

1. Know God, *1 Chron. xxviii. 9.*

2. Meditate on his Word, *Joſh. 1. 8.*

3. Conſider our latter End, *Deut. xxxii. 29.*

2. The Will.

Chufe no other God but *Jehovah*, *Exod. xx. 3.*

3. The Affections.

1. Simple.

1. Love God, *Deut. vi. 5.*

2. Love thy Neighbour as thy ſelf, *Matt. xxii. 37. Lev. xix. 18.*

3. Love your Enemies, *Matt. v. 44.*

2. Trust in the Lord, *Prov. iii. 5.*

3. Fear God, *Lev. xxv. 17. Iſa. viii. 13.*

4. Deſire not thy Neighbour's Goods, *Exod. xx. 17. Pſal. lxxiii. 25.*

5. Rejoyce in the Lord, *Phil. iv. 4.*

6. Repent, *Ezek. xiv. 6. Matt. iii. 2.*

7. Be Angry, but Sin not, *Eph. iv. 26.*

2. Mixt.

1. Believe in Chriſt, *Act. xvi. 31.*

2. Be thankful, *1 Theſ. v. 18.*

4. The outward Life and Converſation.

1. In ſpeaking.

1. Swear not at all, *Matt. v. 34.*

2. Nor Lie, *Lev. xix. 11.*

2. Actions.

1. Do all with thy Might, *Eccl. ix. 10.*

2. To God's Glory, *1 Cor. x. 3.*

3. Do as ye would be done by, *Matt. vii. 12.*

LEVIT. XIX. 11.

Ye shall not steal, &c.

I. **WHAT** is it to steal?

Fraudulently to take away or withhold another Man's Goods without his Knowledge and Will.

1. God hath the absolute Propriety in, and is the first Owner of all Things in the World, *Gen. xiv. 19.*

2. He is pleased to put some Things into the Hands of Men to dispose of and manage under him.

1. For the Employment of their Faculties.

2. For the maintaining of their outward Man.

3. For their Trial here, in order to their Estate hereafter.

3. He entrusts all with something, but not all alike; but some more, some less, *Matt. xxv. 15.*

4. Every one hath a real and particular Title, under GOD, to the Goods entrusted with him, so that they are not Common, as the *Fratricellians* and *Anabaptists* hold.

1. We are commanded not to covet our Neighbour's House,

2. To give to him that asketh, *Matt. v. 42. Act. xx. 35.*

3. St. Paul laboured, *Act. xx. 34. 1 Thes. ii. 9.*

OBJECT. *Act.* iv. 32.

Answ. 1. It is said that he possessed.

2. The Possessors sold the Land, and brought it to the Apostles, *ver.* 34, 35.

3. Peter tells *Ananias*, his Lands were his own, *Act.* v. 4.

There was a Communication of Estates to one another, but no Community in Estates.

Omnia indiscreta sunt apud nos præter uxores,
Tertul. Apol.

Not as that all Things were Common as to the right Title and Possession, but to the Use and Enjoyment.

5. He that taketh away or withholdeth what another hath a civil Right unto, stealeth.

To Theft then is required,

1. That a Man take away, or withhold,
2. Any Thing that another hath a civil Right to, whether Common or Sacred, *Mal.* iii. 8.
3. Without his Knowledge, and contrary to his Will.

II. How appears the Greatness of the Sin?

1. It is against the Law of God, *Eph.* iv. 28.
2. The Law of Nature, *Matt.* vii. 12.
3. The Law of Nations.
4. The Civil Law.

III. Who are guilty of it?

1. Such as violently take any Thing from another.
2. That do but covet it. *Command.* X.
3. That intend it.
4. That do any Injury to anothers Estate.

5. That

5. That use unlawful Means for the advancing of their own, by the Diminution of anothers Estate ; as by,
 1. Lying.
 2. Perjury.
 3. Defrauding, 1 *Theff.* iv. 6.
6. That withhold the Labourer's Hire, *Jac.* v. 4.
7. That do not endeavour what they can to preserve anothers Estate.
8. That do not relieve the Poor, *Luk.* xvi. 2. *Matt.* xxv. 14.
9. That consent with Thieves, *Psal.* l. 18. *Prov.* xxix. 24.
 1. Before the Act, by counselling them to it, 1 *Reg.* xxi. 7, 8. *Prov.* i. 11, 12, 13.
 2. Directing them in it.
2. In the Theft.
 1. By aiding, *Isaiab* i. 23.
 2. Not hindring it.
3. After it.
 1. By receiving stolen Goods to keep for the Thief.
 2. By buying them for himself.
 3. By concealing from others the Thief, or the Theft, or stolen Goods.
10. A Man may be a Thief in God's Account, by abusing and robbing his own Estate ; as,
 1. That through Idleness he doth not endeavour lawfully to preserve and encrease it, *Eccles.* iv. 5.
 2. If through Prodigality he lavish it away, *Prov.* xxi. 17.
 3. If through Niggardliness he robs and denies himself the Enjoyment of it, *Eccles.* ii. 26.

USE.

Avoid this Sin.

1. God hates it, *Pfal.* l. 17, 18, 21, 22.
2. It is a crossing and opposing the Order and Providence of God.
3. Who are once infected with it, can scarce be brought off from it.
4. Theft will never make a Man the richer, *Male parva, male dilabuntur.*
5. But the poorer, bringing a Curse on what he hath.
6. If discovered it will bring you to a Temporal;
7. Howsoever to an eternal Death, *1 Cor.* 6. 10.

MEANS.

1. Repent of what ye have done in this Kind.
2. Refrain the Company of Thieves.
3. Wean your Minds from Earth.
4. Often think of the Judgment-Day.

LEVIT.

L E V I T. XIX. 11.

Nor deal falſly, nor lie one to another.

I. **W**HAT is it to deal falſly? That is, to do contrary to our Promiſes and Professions.

1. To God.

1. By not performing what we promiſed, *Numb. xxx. 2. Eccleſ. v. 5. Pſal. lxxvi. 11.*
2. By not loving and deſiring him as we pretend.
3. By not worſhipping and ſerving him as we make ſhew of, *Ezek. xxxiii. 31.*
4. By not living up to the Goſpel we profels, *2 Tim. ii. 9.*

But conſider,

1. God deals truly with you.
2. He will not be mocked, *Gal. vi. 7.*
3. If you deal falſly with him, he will deal juſtly with you.

2. To our Neighbours.

1. Pretending to love, when we hate them, *Pſal. xxviii. 3. Jer. ix. 8.*
2. To do them good, when we ſtrive to injure them.
3. By defrauding and cozening them in our dealing with them, *1 Theſ. iv. 6.*

Conſider,

1. Whatſoever we defraud our Neighbour of, tho' it be in our Poſſeſſion, 'tis not our own.

2. Tho'

2. Tho' Men cannot perceive our Frauds, God doth, *Pfal.* cxxxix.
 3. Our Frauds will be all laid open at the Day of Judgment.
 4. What will it profit you to cheat your Brother here, and damn your own Souls hereafter? *Matt.* xvi. 26.
3. Our Selves.
1. Pretending to our selves that we have repented when we have not.
 2. That we have Believed.
 3. That we do good Works.
 4. That our Spiritual Estate is good, when it is not.

Consider,

1. Your false Dealing will not bring you nearer to, but carry you farther from Heaven.
2. God will deal truly with your Souls hereafter, for your dealing falsely with them here.

Nor Lie.

II. What is it to Lie? *Testimonium falsum*; or, *Falsa vocis significatio cum intentione fallendi.* Aug. And so it differs, *Et ab sententiâ & enunciatione parâ*: In it are,

1. The Matter, a false Testimony.
 2. The Form, with an intent of Deceiving.
2. How many Kinds?
1. *Jocosum*, Jestling.
 2. *Perniciosum*, for the doing or avoiding Evil.
 3. *Officiosum*, for the obtaining of some Good.

III. How

III. How appears it to be a Sin ?

1. It is forbidden by God, *Command. IX. Eph. iv. 25.*
2. God abhors it, *Prov. vi. 16, 17. c. xii. 22.*
3. The Devil is the Father of it, *Job. 8. 44.*
4. It is Part of the old Man, *Eph. iv. 25. Colof. 3. 9.*
5. It is contrary, not only to the Will, but Nature of God.
6. It is contrary to Nature, and an Abuse of the Tongue ; which is, *Index Animæ.*
Καθ' ἑαυτὸ τὸ μὲν ψεύδος φαῦλον καὶ ψεκτον, Arist.
Ἀπόφασις τῆς κρείστος τῆς τοῦ συγχωρεῖ ἀπαξ εἰπόντος ὅτι τὸ ψεύδος ἐν τῆς διαβόλου ἔστι. Basil.
7. It is a Sin that shall certainly be punished, *Psal. v. 6. Prov. xix. 5, 9.*

OBJECTIONS,

I. An officious Lie, or Wrong, hurts no Body.
Answ. Yes.

I. G O D.

II. Your Neighbour ; causing him to Err.

III. Your Selves : For,

1. The Lyar destroys his Credit: *Mendaces faciunt ut vera dicentibus non credatur. Hier.*
2. Damns his Soul hereafter.

But,

2. Suppose my Estate depends upon it.

I must not give Heaven for Earth.

3. Suppose my Neighbour's Life ;
4. Or mine own.

I must not destroy my Soul for a Body:

U S E.

1. Reproof.
2. Exhortation.
 1. Repent of your Lies.
 2. Reform.

Consider,

1. Lies speak you the Children of Satan.
 2. Truth is like God, Lies like the Devil,
Deut. xxxii. 4.
 3. What you get by Lying, brings a Curse with it.
 4. We must give Account of our idle, much more of our lying Words, *Matt. xii. 36.*
 5. You must never enter into Heaven, *Reuel. xxi. 27. c. xxii. 15.*
-

N U M B. XXIII. 10.

*Let me die the Death of the Righteous;
and let my latter End be like his.*

תמות נבשי מות ישרים ותהי אחריתי כמוהו

WE should always desire to die the Death
of the Righteous.

I. How do they die ?

1. In the Love of God.
2. In Christ.
3. With a clear Conscience.
4. They die capable of the Enjoyment of Heaven ; having,
 1. Their Understandings,
 2. Their Wills,
 3. Their Affections, sanctified.
5. Their Death is but an Entrance into a State of Bliss ; consisting,
 1. In Freedom from all Evil.
 1. Sin.
 2. Temptation.
 3. Trouble and Sorrow.
 2. In the Confluence of all Good ; being happy,
 1. In their Company.
 1. Angels and Saints.
 2. Christ.
 3. God.
 2. In their Relations.
 3. In their Pleasures.
 4. Honours.
 5. Eternity.

II. How

 II. How may we die this Death?

1. Repent.
 2. Turn to God.
 3. Believe on Christ.
 1. For the Pardon of Sin.
 2. Acceptance of your Person.
 3. Implanting of Grace.
 4. Live the Life of the Righteous, *Heb. xii. 14.*
 5. Meditate on the future Certainties, Death, Judgment, Heaven, Hell.
 6. Be not too much entangled in the World.
 7. Live in the continual Expectation of Death.
-

D E U T. VI. 5.

*Thou shalt love the Lord thy God with
all thy Heart, and with all thy Soul,
and with all thy Might.*

THere is,

I. The Agent, *Thou, Israel, Acts xiii. 23. Romans ix. 6.*

II. The Act, *Love*, which is *Complacentia Boni*; and denotes,

1. Benevolence, or Well-willing, to the Object beloved; *Cant. v. 9, 16.*
2. A Desire of the Enjoyment of it.
3. An Acquiescence or Resting in that Enjoyment.

III. The

- III. The Object, יְהוָה אֱלֹהֵינוּ
1: The Lord *Jehovah*, as *Jehovah*, *Exod. iii. 14.*
2. Thy God, which denotes,
1. Our loving each Person, *John v. 23.*
2. As our God.

IV. The Intensity of the Act upon that Object, *With all thy Heart, and with all thy Soul, and with all thy Might :*

Which implies,

1. That we love him with the highest Degree of Love we can possibly raise up our Souls to.
2. Consequently, That we love him above all Things else, *Matt. x. 37. Luke xiv. 26.*

V. Here is the Necessity of acting thus upon this Object, *Thou shalt.*

There is a Twofold Necessity of it.

1. Of the Precept, *Matt. xxii. 37.*
2. The Means to Heaven.

What Reasons are there why we should love God above all ?

1. Because he is better than all other Things ; for he is, *Luke xviii. 19.*
 1. A pure and simple Good.
 2. An infinite Good, *Psal. cxlvii. 5.*
 3. A satisfactory Good, *Psal. xvi. 11. Psal. xvii. 15.*
 4. An universal Good.
 5. An unchangeable Good, *Jac. i. 17.*
 6. An eternal Good, *Psal. xc. 2.*
 7. The only necessary Good.
2. Because all other Goodness comes from him.

USE.

I. Of Reproof, *Job. v. 42.* for moſt Men do not love God thus. If they did,

1. They would think more of him.
2. Long more for him, *Phil. iii. 7, 8.*
3. Endeavour more to pleaſe him.
4. Take more Pleaſure in him.
5. Labour more to enjoy him than other Things.

Repent of this Sin.

Conſider,

1. Unleſs you love God above all Things, you are not worthy to be Chriſt's Diſciples, *Luk. xiv. 26.*
2. This is the Cauſe of other Sins.
3. If we die in this Sin, we are undone, *1 Cor. xvi. 22.*

II. EXAMINATION. Examine,

1. The Ground of your Love to God.
 1. God's Goodneſs in himſelf, *Pſal. cxix. 68.*
 2. His Goodneſs to us, *Pſal. cxlv. 9.*
2. The Degrees.
3. The Effects.
 1. An endeavour to Obey, *Job. xiv. 19.*
1 Job. ii. 5.
 2. Honour him.
 3. Love others, *1 Job. iv. 20.*
 4. Its Conſtancy.

III. EXHORTATION. Love God.

Conſider,

1. The Excellency of the Grace.
 1. It is the firſt and great Command, *Matt. xxii. 38.*
 2. It ſweetens all Duties, *1 Job. v. 3.*
 3. It is the Work of Heaven.

2. The Reasonableness of the Duty.

Considering,

1. How loving God is to us.

1. He made us.

2. He upholds us, *Act. ii. 28.*

3. He directs us.

4. He protects us.

5. He purchased us.

6. He sanctifies us.

7. And all because he loves us, *Deut. vii. 7, 8.*

2. How lovely he is in himself.

Infinite.

1. In Wisdom.

2. Justice.

3. Mercy.

3. The Happiness of those that perform it.

1. All Things work for their good, *Rom. viii. 28.*

2. They have an infallible Evidence of their Title to Heaven.

3. They shall enjoy and live with God to Eternity, *1 Cor. ii. 9.*

D E U T. VI. 13.

*Thou ſhalt fear the Lord thy God,
and ſerve him.*

IT is our Duty to ſerve G O D.

I. What is it to ſerve G O D ?

1. To Dedicate our ſelves wholly to Him.

1. Our Souls, 1 *Cor.* vi. 20.

Underſtandings.

Wills.

Affections.

2. Our Bodies, 1 *Cor.* vi. 20.

3. Eſtates, *Prov.* iii. 9.

4. Gifts.

5. Authority.

6. Time, *Eph.* v. 16.

2. To make his Laws the Rule of our Lives.

Obeying the Commands, *Ecc.* xii. 13.

Of the Firſt and Second Table.

3. To endeavour to pleaſe him in all Things,

and glorifie him, 1 *Theſ.* iv. 1. *Rom.* xii. 1.

In all our Natural, 1 *Cor.* x. 30.

Civil,

Spiritual Actions.

II. Why ſerve G O D ?

1. He is our Maker, *Pſal.* xcv. 6.

2. Preſerver, *Act.* xvii. 23.

3. Redeemer, 1 *Cor.* vi. 20.

4. Maſter, by Covenant, *Deut.* xxvi. 17.

U S E.

Reproof to such as,

1. Serve the Devil.
2. Themselves.
3. The World.
4. Sin, *Rom. vi. 16.* and not God, *Matt. vi. 24.*

II. EXHORTATION. SERVE GOD.

DIRECTIONS.

1. Scripturally.
2. Obedientially, *1 Sam. xv. 22.*
3. Willingly, *1 Chron. xxix. 17.*
4. Chearfully, *Rom. xii. 8.*
5. Faithfully, *Rom. xiv. 23.*
6. Understandingly, *1 Cor. xiv. 15. Psal. xlvii. 7.*
7. Wholly, with all your Power, *Eccl. ix. 10.*
8. Constantly.
9. Humbly, *Luke xvii. 10.*
10. Thankfully.

MOTIVES.

1. This is the End of your Creation by God.
2. Of all God's Mercies to you.
3. What a good and glorious Master he is, the King of Heaven, *Jer. x. 7.*
4. There is nothing thou hast but what thou receivest from him, *1 Cor. iv. 7.*
5. To serve God, is not only thy Duty, but thy Privilege, *Psal. xix. 11.*
6. Unless thou servest God, thou must serve the Devil, a Servant thou wilt be, *Matt. vi. 24. Rom. vi. 16.*
7. It is the Work of Heaven.
8. What Wages God will give to his Servants, *Rom. vi. 23.*

Grace and Comfort here,
Glory and Happiness hereafter.

2. Set about his Service now.
 1. You have a great deal to do for him.
 2. Much, if not most, of your Time is spent already, *Job. ix. 4.*
 3. You know not how soon He may call you to an Account, *Matt. xxv. 21, 30.*

D E U T. xiii. 4.

*You shall walk after the Lord your God,
and fear him, &c.*

1. **W**ALK with GOD, *Gen. v. 22, 24.*
וַיִּתְחַלֵּץ חַוְּוָה אֶת־אֱלֹהִים.
2. Before GOD, *Gen. xvii. 1.* לִפְנֵי
Εὐαρίστος τῷ Θεῷ, *Heb. xi. 5.*
3. After GOD.
 1. So as to have him for our God, *Jer. vii. 6.*
 2. To imitate him, *1 Pet. i. 15.*
 3. To frequent the Places of his publick
Worship, *Psal. cxxii. 1. Eccles. v. 1.*
 4. To walk in his Ways, *Deut. viii. 6.*

DEUT. XXI. 7, 8.

Our Hands have not shed this Blood, &c.

IT is not enough that we be not guilty of a Sin, but we must protest our Innocency.

1. Commit no Sin thy self; For,
 1. It will bring a Blot upon thy Name.
 2. A Curse upon thy Estate.
 3. Damnation to thy Soul.
2. Keep others from it.
 1. By Reproofs, *Luk. xix. 17.*
 2. By Exhortations.
 3. By Example, *Matt. v. 16.*
3. Partake not with others in their Sins.
 1. By consenting to it, *Psal. l. 18.*
 2. By conniving at it.
 3. By not reprovng of it.
4. Profess thy Innocency in it.
 1. Humbly, *Luk. xviii. 11.*
 2. With a Detestation of it.
 3. Sorrow for it.
 1. That it transgresses God's Law, *Psal. cxix. 136.*
 2. Eclipses his Glory, *Isa. iii. 8.*
 3. Incenses his Wrath.
 4. Endangers thy Brother's Soul.
 5. With Thankfulness that thou didst not act in it. For,
 1. Thou hast the Seed of it in thy Heart.
 2. Thou hast Temptations to it.
 3. It is only of God's Grace and Mercy that thou didst not commit it.

- USE. 1. Detest the King's Death.
2. Be sorry for it.

D E U T. XXXII. 4.

צְדִיק וְיָשָׁר הוּא *Just and Right is he.*

W H E N we poor Mortals set our selves to think a little of him that made us, we must not think to comprehend him who is incomprehensible, but only to apprehend him as incomprehensible ; neither are we to think upon him by framing any Notions or Idea's of him, but by abstracting every Thing of Imperfection from him, and by ascribing every Perfection to him : So that whatsoever right Reason saith is an absolute Perfection in it self, Religion places it in its most absolute Perfection in God. Now there is nothing in the World more unanimously brought into the Circle of Perfections by the Light of Reason and the Consent of Nations, than Justice, it being indeed the very Perfection of all Perfections, and that without which there could be no Perfection in the World. Hence it is, that I having undertaken to discover the whole Constellation of God's glorious Attributes before you, must not, dare not, hide this so glittering a Star, so glorious a Perfection, from you ; but shall endeavour to shew you, that that God whom you and I profess to worship on Earth, and desire to enjoy in Heaven, *is a Rock, his Work is perfect, &c.*

I shall

I ſhall not ſtand upon any Critical Diviſion, but deduce this Practical Obſervation from the Words, That

The Great God is a Juſt God.

The Truth of this Truth, Truth it ſelf hath maniſeſted unto us almoſt in every Leaf, yea, Line, of his ſacred Will; ſo that a Man may run and read this great Truth as in Capital Letters, *The Great God is a moſt Juſt God*, Job xxxvii. 23. c. xxxiv. 17. Pſal. xi. 7.

I. What is it to be Juſt ?

II. How ?

III. Wherein is he Juſt ?

I. What is it for God to be Juſt ? Juſtice is that Attribute whereby we apprehend God as infinitely Juſt and Righteous in himſelf and to all his Creatures, ſo as to order all Things, and to reward all Perſons according to the ſtricteſt Rules of Equity and Juſtice. For you muſt know, that according to the Twofold Apprehenſion we may have of God, we may likewiſe apprehend a Twofold Juſtice in him: For we may apprehend God, either as God and the chiefeſt Good, or elſe as the Judge of all the Earth. As he is God, ſo he orders and diſpoſes of all Things in the World moſt Juſtly and Righteouſly, he having moſt Juſtly, Wiſely, Perfectly, and Righteouſly, given Being unto all Things, and as Juſtly, Wiſely, Perfectly, and Righteouſly, continueth all Things in their Beings; and this is that which we call his Diſpenſing Juſtice. But then, as he is the ſupreme Judge of all the World, ſo he giveth to every Creature moſt exactly according to its Deſert: So that no

Vice ſhall go unpuniſhed, nor any Virtue unrewarded; but every Creature ſhall receive of God moſt exactly according to what it hath deſerved from him; and this is what we call his Diſtributing or Rewarding Juſtice.

2. How is this Juſtice in God? Or, How is God thus Juſt? God is moſt Perfectly and Completely Juſt and Righteous, in, of, and from himſelf, as no Perſon in the World is beſides himſelf. *Adam* was Righteous, by having a perfect Tendency to Righteouſneſs implanted in him; the Saints are Righteous thro' Faith in Chriſt Jeſus: But God is Righteous, infinitely Juſt and Righteous in and of himſelf, in his own Nature and Eſſence; ſo that the very Nature of God is of it ſelf Righteous, yea, is Righteouſneſs it ſelf: So that if it was poſſible for him to ceaſe to be Righteous, it would be poſſible for him to ceaſe to Be, Righteouſneſs being included in the very Eſſence, and ſo in the Notion of a Deity. Men may ceaſe to be Righteous, and yet be Men ſtill, as Sinners be; Angels may ceaſe to be Righteous, and yet be Angels ſtill, as Devils be; But it is impoſſible for God to ceaſe to be Righteous, and yet be God ſtill, Righteouſneſs being of the very Nature, yea, it ſelf the very Nature and Eſſence of God; and therefore not at all to be ſeparated from him.

3. Wherein is he Juſt?

1. In his Will. He is ſo Juſt in his Will, as to will nothing but what is Juſt, his Will indeed being the very Rule of all Juſtice in the World; ſo that God doth not will any Thing becauſe 'tis Juſt, but therefore is a Thing Juſt becauſe God wills it, *who worketh all Things according to the*
Coun-

Counſel of his own Will, Eph. i. 11. It is Juſtice in us to act according to God's Word; but 'tis Juſtice in God to act according to his own Will. He hath preſcribed Laws to us, but never yet tied himſelf to the Obſervance of his own Laws. He made the Scriptures for us, not for himſelf, to walk by; his own Divine Will being both the Fountain and Rule of all Juſtice, both in himſelf and his Creatures too; ſo that ſhould he be pleaſed, that we ſhould act juſt contrary to what he hath commanded in his Holy Scriptures, it would then be as much our Duty to act contrary, as now it is to act according to them. As *Abraham*, when commanded to kill his Son, though it was an Act abſolutely forbidden by the Law of God, yet he adjudged it to be Juſt and Righteous, and therefore without any Seruple ſets about it; Why? But becauſe he underſtood it was the ſpecial Will of God, and therefore to be obeyed, tho' never ſo contrary to the Laws he had enjoined for his Creatures Actions; his Will being not only always Juſt, but the very Rule of all Juſtice in the World: So that it is as impoſſible for him to be Unjuſt and Unrighteous in his Will, as it is impoſſible for him to will what he doth not will. And therefore only becauſe God wills it, any Thing is Juſt and Righteous; his revealed Will being the Rule of his Creatures, and his ſecret Will the Rule of his own Actions, and ſo his Will ſtill the Rule of both.

2. In his Word. And this neceſſarily follows from the former. For the Word of God is nothing elſe but the Will of God revealed. And therefore if he be ſo Righteous in his Will, he cannot but be as Righteous in his Word too.

A Man

A Man often ſpeaks with his Mouth, what he doth not think or will in his Heart; but ſo doth not God, but his Will and his Word always go together: And as a Thing is therefore Juſt becauſe God wills it, ſo it is therefore True becauſe He ſpeaks it: And therefore the Scriptures being the Word, and ſo the Will of God, they cannot but be moſt Juſt and Righteous in every Part and Paſſage of them. It being the Will of God to enact them for the Rule of our Faith and Manners, it cannot but be our Duty to believe and live according to them: Every Hiſtory, Promise, Threatening, &c. being juſt and true.

3. In his Works. For as God never Speaks but what he Thinks, ſo he never doth but what he both Thinks and Wills. But his Juſtice principally appears,

1. In his Diſpenſations towards us. There is nothing God does to us, but he thereby manifeſteth the Righteouſneſs there is in himſelf, *Pſal. cxlv. 17.* So that let us be advanced from Diſgrace to Honour, or brought down from Honour to Diſgrace; let us be puff'd up with Plenty, or pinch'd with Poverty; griev'd with Sickneſs, or bleſſ'd with Health; let us keep or let us loſe what we do at preſent enjoy; let what will befall us or happen to us; we may ſtill ſubſcribe, *The Lord is Righteous, &c.* But you may Object, What! Do we not ſee by daily Experience, how Virtue is puniſhed, and Vice rewarded? Doth not God oft liſt up the Worſt of Men to the Pinnacle of Honour, and caſt down the Beſt into Reproaches and Contempt? May we not often ſee Sinners honoured,

honoured, and Saints derided; the Wicked enjoying the Sun-shine of Prosperity, and the Righteous overwhelmed with the blackest Adversities? May we not often see a *Dives* feeding at a Table, and a *Lazarus* begging at the Door; yea, a *Pilate* upon the Bench, and *Christ* himself at the Bar? 'Tis true; but let us weigh God's Judgments before we Censure them. Let us weigh them, I say, not in the Ballance of our Fancies, but God's Word, and then we shall find that we do but Dream, when we think outward Prosperity to be always real Prosperity, or outward Adversity to be real Adversity. Nay, Prosperity is often a Sinner's Ruine, and Adversity a Saints Preferment; God punisheth Vice with Prosperity, and sometimes rewardeth Virtue with Afflictions. He therefore punisheth his People, because they are his People, *Amos* iii. 2. And he therefore prospereth the Wicked, because they are wicked. And verily, I cannot but look upon this as the most dreadful Judgment on this side Hell, even to see a wicked Man prosper in his Wickedness, whereby his Heart is but so much the more hardened, his Account so much the more increased, and his Condemnation heightened in another World. A Saint's Adversity draws him nearer unto God; a Sinner's Adversity drives him further from him: The lower a righteous Person is on Earth, he is commonly the nearer Heaven, tho' it be above him; the higher a wicked Man is on Earth, he is commonly the nearer Hell, tho' it be below him. In a Word, The Wicked get nothing but Sin by their Prosperity; the Righteous often get Grace by their Adversity: Prosperity makes the Wicked more wicked, and so more miserable; Adversity maketh

keth the Righteous more righteous, and so more happy. Tell me therefore, my Brethren, Whether Prosperity may not often be a dreadful Judgment, and Adversity as glorious a Reward; and therefore, Whether God may not be infinitely Just, in giving Prosperity as a Punishment to the Wicked, and in bestowing Adversity as a Reward upon the Righteous?

2. Redemption. God from Eternity had Decreed to redeem some Persons to live with him in Heaven: These very Persons provoke him upon Earth. Yet he would be merciful, so as to save their Souls; yet he is so just, as to punish their Sins: And therefore, tho' he does not punish them in their own, yet he doth in the Person of their Surety, though his own Son. Wherein his Justice shined forth most clearly, in that rather than Sin should go unpunished, or his Justice unsatisfied, he'll require the Punishment of the one, and Satisfaction of the other, at the Hands of his only begotten Son; so that Christ must either die, or no Sinner must ever live, *Psal. xcix. 8.*

U S E.

1. Stand in Awe of God's Justice, and Sin not; for every Sin that is committed by you, is committed against a God whose very Nature is Justice and Righteousness, and therefore cannot but take Vengeance of your Sins.

2. Trust in God's Promises, and fear not: If you can but throw your selves upon him, you need not fear but he will be Just and Righteous unto you: Trust in him for the Pardon and purging

purging of your Sins, 1 *Job. i. 9.* And for the Accompliſhment of all other Promiſes, he is juſt.

3. Submit to God's Judgments, and murmur not: 'Tis impoſſible he ſhould lay more Judgments upon you then you have deſerved from him, *Lam. iii. 39.*

4. Rejoyce in God's Providences, and grieve not: Rejoyce to ſee God, your God, ſo juſt and righteous.

5. Imitate God's Righteouſneſs and Err not: As he doth every Thing according to his Secret, do you every Thing according to his revealed Will.

6. Long for the Sight of God, and faint not, when you ſhall behold the Juſtice of God in all his Ways and Works. ○

H E B. VI. I.

*Therefore leaving the Principles of the
the Doctrine of Christ, let us go on
to Perfection.*

I. **T**HERE be some certain Principles of the
Doctrine of Christ: Τὸν πρῶτον ἀρχὴν τῆ
χειρῆ λόγον. Elsewhere they are called, Τὰ σο-
χεῖα ἢ ἀρχῆς τῶν λόγων τοῦ Θεοῦ, Heb. v. 12. and
μάλα, 1 Cor. iii. 1, 2, 10.

II. What are these Principles? The Apostle
here reduceth them to Six Heads, ver. 1, 2.

1. Repentance from dead Works, *Matt. iv. 17.*
Act. ii. 38. which implies,

1. The Knowledge of God's Law.

2. That Men have broken it.

3. That they are therefore obnoxious to his
Wrath and Judgment.

4. That they must be sorry for their former
Sins, and both promise and endeavour
to amend their Lives for the future.

2. Faith towards God, *Mark i. 15.*

1. That he is one glorious and eternal
Being

2. Three Persons, 1 *Job. v. 7. Matt. xxviii.*
19.

3. The Creator, Preserver, and Governour
of the World.

3. The Doctrine of Baptisms: *Fluminis fla-*
minis & sanguinis.

4. Laying on of Hands.

5. The Resurrection of the Dead.

6. Eternal Judgment.

III. What Necessity is there of teaching these Principles of Religion? This is called Catechising: Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῶν κατηχούντων, *Gal.* vi. 6. Ἴνα καὶ ἄλλοις κατηχήσῃ, *I Cor.* xiv. 19.

1. The Saints in all Ages have done it: *Abraham*, *Gen.* xviii. 19. *Joshua*, *Josh.* xxiv. 15. *Hannah*, *I Sam.* i. 24. *Mary*, *Luc.* ii. 41, 42.
2. God commands it, *Deut.* vi. 6, 7, 20. *Eph.* vi. 4.
3. Children are born in Sin, and therefore cannot understand to do good, or get to Heaven without Instruction, *Prov.* xxii. 6. טַוֵּן לְ יַלְדָּי, Catechise a Child, &c. *Mark* x. 14.
4. Instruction in the Fundamentals, is the only Way to secure Men from Apostacy into Heresie or Schism, *Ephes.* iv. 14. *I Pet.* iii. 15.
5. The understanding the Principles of Religion in adult Persons, is indispensably necessary to Salvation, *Job.* xvii. 3. *Rom.* x. 14, 17.
6. Till this be done, all Preaching is ineffectual.
7. Catechising of some will profit all.

Hence therefore,

1. Instruct your Children and Servants at home.
2. Cause them to come and be instructed in the Publick too.

2 T I M. ii. 19.

*Let every one that nameth the Name
of Christ depart from Iniquity.*

THE Church Catechism is excellent: For,

1. Its Shortness ; fit for Children.
2. Its Plainness ; no hard Words or Phrases.
3. Its Fulness ; containing all Things necessary to be known, believed, asked, or done.
4. The infallible Certainty of every Thing contained in it ; the greatest Part of it being the very Words of God himself : *The Ten Commandments, Lord's Prayer, Creed,* and so the other Things.
5. The universal Reception of all and every Thing contained in it, by all the Christians in the World.

Nothing in it that can admit of a Dispute.
Nothing that is controverted, *Rom. xiv. 1.*

6. Its Method : Containing,

1. Our Baptismal Vow.
2. The Articles of the Christian Religion.
3. The Commandments.
4. The Way whereby to obtain Grace, to believe those Articles, and to perform those Commands : Even Prayer.
5. The Sacraments.

Qu. What

Quest. *What is thy Name?*

Quest. 1. *How many Names have you?*

Ans. Two. A Christian, from *Christ*.
A Surname, from *Sire*, a Father.

Quest. 2. *Which of these Names are understood here?*

Ans. The Christian given us in our Baptism when we were born again, and made the Children of God.

Quest. 3. *Why is this the first Question of the Catechism?*

1. Because it is one of the first Things that Children know, and so the easiest Question that can be propounded to them, and therefore the fittest to begin with.

2. Because this Catechism is designed only for the Instruction of Christians, and therefore it is necessary we should first know whether they be Christians or no, who come to be catechised; which we cannot better do than by knowing their Christian Name, which shews them to be Baptised, and so Christians.

3. Because it is the most proper Introduction to the rest of the Catechism, making Way for the following Questions concerning our Baptismal Vow, and so for all the other which depend upon them.

Quest. 4. *What use are we to make of this Question?*

It should put us in mind of our Christian Name, and by consequence of our Baptism wherein it

was given, and ſo that we are Chriſtians, and therefore ought to depart from Iniquity.

1. From Iniquity as Iniquity.
2. From all Iniquity, *Act. iii. 26.*

For, Art thou a Chriſtian? Then,

1. Thou didſt Promiſe and Vow in thy Baptiſm to renounce the Devil and all his Works.
2. Thou can'ſt not Sin at ſo cheap a Rate as others. All ſhall pay dear for their Sins, but Chriſtians much more; becauſe they Sin againſt greater Light and Mercies, *Iſai. i. 2, 3, 4. Matt. xi. 22.*
3. Thou doſt not only diſobey God, but diſhonoureſt Chriſt by thy Sins, *Heb. vi. 6.*
4. Thou art none of thy own, but wholly Chriſt's, *I Cor. vi. 19, 20.*
5. Thou waſt buried with Chriſt in Baptiſm, and therefore oughteſt to riſe with him to newneſs of Life, *Rom. vi. 3, 4.*

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J O H N iii. 5.

*Except a Man be born again of Water
and the Spirit.*

M^Y Godfathers and Godmothers in my
Baptism.

Three Things here to be treated on, Bap-
tism, Godfathers in Baptism, and the Effects of
Baptism.

I. Baptism.

Quest. 1. *What is Baptism?*

A Sacrament of Regeneration, wherein we
are born again and made Members of Christ,
Tit. iii. 5. Δια λυτρῶς παλιγενείας.

Quest. 2. *What need is there of Baptism?*

Without it we cannot enter into the King-
dom,

1. Of God's Grace here : That is, his Church
into which we are admitted only by Bap-
tism.
2. Of his Glory hereafter. For we must be
born again of Water, before we can be born
again of the Spirit, *Act. ii. 38.* And be of the
Church Militant, before we can be of the
Church Triumphant, *Act. ii. 47.*

Quest. 3. *What Ground have we for Infant-
Baptism?*

1. These Words of our Saviour, 'Εδὲν μὴ πῆ
γινῆσθαι ἐξ ὕδατος. *Joh. iii. 5.*
2. Chil-

2. Children were admitted into the Church under the Law by Circumciſion, much more under the Goſpel by Baptiſm.

3. They have a Right to it, for the Promise is made to them, *Act. ii. 39.* And they are holy, *1 Cor. vii. 14.* And reckoned among Believers, *Matt. xviii. 2, 3, 4, 6.*

4. The univerſal Church's Practice is clear for it.

OBJECTION. There is no expreſs Command for it.

ANSW. I. Whole Houſes were Baptized: The Houſe of *Lydia*, the Jaylor, *Criſpus*, *Stephanus*.

2. There is no Command nor Example for Women to receive the Sacrament.

3. There is for Infant-Baptiſm by our Saviour. *Πορευθέντες ἐν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς, Matt. xxviii. 19.* So *Mark x. 13, 14.*

II. *Godfathers and Godmothers.*

Queſt. 1. *Why are they called Godfathers and Godmothers?*

Because they preſent you to God in Baptiſm, wherein you are made the Children of God.

Hence called by the *Latins*, *Compatres* and *Commatres*.

Queſt. 2. *Why do they give you your Name?*

Because you have your *Chriſtian Name* only at your Baptiſm, which they bring you to; and

and therefore, when you are received into the Church, it is fitting that they that bring you ſhould give you your Name as Chriſtians, *Luc. i. 59.* Impoſition of Names, is an Argument of Power and Dominion; and therefore Maſters uſed to give new Names to their Servants; as *Joſeph, Gen. xli. 45.* in Egypt; *Daniel, Dan. i. 7.* in Babylon; and ſo the *Three Children.* In Baptiſm we are admitted into *Chriſt's Service.* The *Jews* had alſo a Godfather at Circumſiſion, called פֶּתִיחַ, *Suſceptor.*

Queſt. 3. What need is there of Godfathers and Godmothers in Baptiſm?

They were always uſed in the *Chriſtian Church.* *Tertullian, Lib. de Baptiſmo,* makes mention of them as univerſally practiſed: He calls them *Sponſores.* No Church but uſeth them at this Day,

I. As Witneſſes.

1. *De Jure.* Of the Right the Child hath to Baptiſm by being born of *Chriſtian* Parents, and ſo within the Pale of the Church.

2. *De facto.* Of what is done. That they were really and truly Baptized, as in all Contracts of any Value; tho' there be Twenty People by, you will have Two or Three in a particular Manner to be Witneſſes to it, *2 Cor. xiii. 1.*

2. As Sureties; giving Security to the Church, that the Child ſhall be brought up in the *Chriſtian* Faith. The Parent is bound to do it by Nature, they by Promise. He is as Principal, they as Sureties, *Sponſores, Suſceptores, Fidejuſſores.*

3. As Proxies or Subſtitutes, by whom the Child promiſeth to keep the Law, 2 *Pet.* i. 4. They Promiſe in the Child's Name, *Heb.* viii. 10. As by the Civil Law, a Guardian may ſwear in the Name of a Minor, and both by Common and Civil Law, a Child is bound to perform many Contracts made by its Guardian. A Guardian may contract for his Pupil for his Benefit.

Queſt 4. *What Uſe to be made of this?*

1. Hence we learn, That to be a Godfather, is not only a Kindneſs to a Friend, but a great Act of Piety towards Chriſt: An honourable Thing.
2. How much we are bound to ſerve God, when we ſo ſolemnly vowed and promiſed it at our Admiſſion into the Chriſtian Religion by our Proxies, 2 *Cor.* v. 17. *Rom.* vi. 4.

III. The Effects of Baptiſm.

Wherein I was made a Member of Chriſt, a Child of God, and an Inheritor of the Kingdom of Heav'n.

I. A Member of CHRIST:

Queſt. 1. *What is it to be a Member of Chriſt?*

It is to be of the Church which is his Body.

Chriſt hath a Twofold Body:

1. A Body Natural.
2. A Body Myſtical: Which is the Church whereof he is the Head, *Col.* i. 18. *Eph.* i. 22, 23. *Eph.* iv. 15, 16.

Queſt. 2. *How are we made Members of Chriſt in Baptiſm?*

By

By being then admitted into his Church,
Rom. vi. 5.

By Baptiſm alſo we all come to be acted by
the ſame Spirit that is in the Head, and are ſo
made living Members, *1 Cor. xii. 13.*

*Queſt. 3. What uſe is to be made of our being
Members of Chriſt?*

1. It is a great Comfort to us : For by this it
is that we are Partakers of the Merits and
Mediation of Chriſt for Mankind, *1 Cor. vi.
14. Col. iii. 1.*
2. We ſhould hence learn to Love one ano-
ther, *1 Cor. xii. 12, 25, 26.*
3. We ſhould learn from hence to live Soberly
and Chaſtly, *1 Cor. vi. 15.* Yea, wholly de-
voted to God, *1 Cor. vi. 19, 20.*

II. A Child of G O D.

*Queſt. 1. How are we made the Children of God
in Baptiſm?*

1. Not by Generation. Only Chriſt was ſo,
μονογενής.
2. But by Regeneration. Becauſe we are
then born again of Water, and of the Spi-
rit, who is God. Therefore we are ſaid to
partake of the Divine Nature, *2 Pet. i. 4.*
Hence we are called Sons of God, *Job. i. 12.*
And call God, Father, *Matt. vi. 9. Job. xx. 17.
Rom. ix. 4. Gal. iv. 5.*

*Queſt. 2. What Uſe are we to make of this, that
we are made the Children of God?*

1. We ſhould hate and avoid all Sin ; becauſe
offenſive to our Father, and contrary to
our Natures, *1 Job. iii. 9. c. v. 18.*

2. Honour and revere God as our Father, *Mal. i. 6. 1 Pet. i. 17.*
3. We should trust on him for his Care of us, and Provision for us, *Matt. vi. 31, 32.* And therefore submit to his Will and Pleasure in all Things, *Heb. xii. 9.*
4. We should imitate our Father in all Acts of Love and Kindness to one another, *Matt. v. 44, 48.*
5. We should serve and obey God from a Principle of Love and Affection, and Delight, *Rom. viii. 14. Job. viii. 47.*

Quest. 3. What Privileges have we by being the Children of God?

1. We can call God, Father; which is an extraordinary Privilege, *Rom. viii. 15.* And so partake of the Spirit of God, *Gal. iv. 6.*
2. All Things shall work together for our good; for our Father disposeth of them, and he hath promised they shall, *Rom. viii. 28.*
3. We are hereby made Heirs of God, and Coheirs with Christ, *Rom. viii. 16, 17. Gal. iv. 7.* Hence is the Third Benefit we receive from Baptism, we are made *Inheritors of the Kingdom of Heaven*: That is, We are put into a State of Salvation, have a Right and Title to the Crown of Glory, are Heirs of Heaven; and unless we disinherit our Selves by the wilful Commission of known Sins, we shall most certainly hereafter be admitted into the actual Possession of it.

They did Promise and Dow Three Things in my Name: First, That I should renounce the Devil and all his Works, the Pomps and Vanity of this wicked World, and the sinful Lusts of the flesh.

1. Baptism being the Seal of the Covenant of Grace, Rom. iv. 11. Hence it is fitting and necessary that such as are Baptized do promise and engage to perform the Conditions of that Covenant.

2. Children are not capable of making such a Promise in their own Names and Persons.

3. Hence the Church hath always thought it necessary they should do it by their Proxies or Sureties.

4. Hence in Baptism we demand of the Godfathers and Godmothers Four Things especially:

1. *Dost thou, in the Name of this Child, renounce the Devil and all his Works, the vain Pomp and Glory of the World, with all covetous Desires of the same, and the carnal Desires of the Flesh, so that thou wilt not follow nor be lead by them?*
2. *Dost thou Believe in God the Father Almighty?*
3. *Wilt thou be Baptized in this Faith?*
4. *Wilt thou then obediently keep God's Holy Will and Commandments, and walk in the same all the Days of thy Life?*

Hence, Lastly, It is the Child here says, his Godfathers and Godmothers did in his Name promise these Three Things.

1. *To renounce the Devil and all his Works, &c.*
Quest.

Quest. 1. *What is here meant by the Devil and all his Works?*

Sin, 1 *Job.* iii. 8. Especially such as the Devil mostly is guilty of, and tempts to; Pride, Envy, Malice, Rebellion, Blasphemy, Lying, *Job.* viii. 44.

The Devil was always renounced in Baptism. *Aquam adituri ibidem, sed & aliquanto prius in Ecclesiâ sub Antistitis manu, contestamur nos renunciare Diabolo & pompæ & angelis ejus.* Tert.

Ἀποτάσσεται πρὸς Σατανᾶ καὶ τοῖς ἀγγέλοις αὐτοῦ, ἐκπολεῖ δὲ γενοῖς. Basil.

Hence we renounce Idolatry in especial Manner, promising never to worship the Devil or his Angels.

Quomodo enim renunciamus Diabolo & Angelis ejus, si eos facimus? Tert. de Idolol.

Quest. 2. *The Poms and Vanities of this wicked World?*

Sæculo renunciaveramus cum Baptizati sumus. Cyprian.

Christianus etiam extra carcerem sæculo renunciauit. Tertull. ad Martyr.

By Poms, the Ancients understood the vain Shews in their *Ludi Circenses, Cereales*, and the like made in Honour of their Gods.

But we renounce not only the Poms, but all the Vanities of this wicked World, and sinful Lufts of the same, 1 *Job.* ii. 15, 16.

REASONS why we then renounce the World.

1. Because, as Christians, we are not of this World, and therefore ought to renounce it when Baptized, *Job.* xvii. 14. *Col.* iii. 1.

2. Be-

2. Because the Religion, which we are then initiated into, teacheth and enjoins us to renounce the World, *Tit. ii. 11, 12, 14. Gal. v. 24.*

2. *That I should believe all the Articles of the Christian Faith.*

It is upon these Terms only that we are admitted into the Christian Religion, *Act. viii. 36, 37. Matt. xxviii. 19.*

3. *That I should keep God's Holy Will and Commandments, and walk in the same all the Days of my Life.*

That is, To live Soberly, Righteously, and Godly.

This our Baptism obligeth us to, *Rom. vi. 4. 2 Cor. v. 17.*

(U S E .

Perform your Promise;

Otherwise,

1. You will have no Benefit by your being Christians.

2. But rather incur the greater Punishment, *Matt. xi. 21, 22.*

ECCLES. V. 4.

*When thou voweſt a Vow to God, deſer
not to pay it.*

YES verily, and by God's help, ſo I
will.

1. Whatſoever Vows or Promiſes we make to God, ought to be performed, *Deut. xxiii. 21.*
2. Our Baptiſmal was the moſt ſolemn Vow and Promiſe we ever made, or can make to God.
3. Hence we are all bound in an eſpecial Manner to perform it.

*Queſt. 1. What Advantage have we by making
this Vow?*

By it we are Baptized, and ſo put into a State of Salvation;

That is,

1. Our former Sins are all pardoned and waſhed away by the Blood of Chriſt, *Act. ii. 38.*
2. We are made capable of the Graces of the Holy Spirit, *Act. ii. 38.*
3. We are brought into the Pale of the Church, and ſo enſtated in all the Privileges of the Goſpel: So that if we be not failing to our ſelves, we ſhall moſt certainly be ſaved,

Hence

Hence we are ſaid here to be brought into a State of Salvation.

Which we are to thank God for.

Queſt. 2. *What Means have we whereby to perform this Vow ?*

1. We cannot do it by our own Strength, 2 Cor. iii. 5.
2. But we may and can by the Help of God, and the Aſſiſtance of his Grace, 2 Cor. iii. 5. Phil. ii. 13. c. iv. 13.
3. This God is always ready to afford us, if we ſincerely pray unto him for it, Matt. vii. 7. c. 21, 22. Luk. xi. 13. 2 Cor. xii. 8, 9.

Queſt. 3. *What Neceſſity is there of our performing this Vow ?*

1. Otherwiſe you renounce and forfeit all your Right to the Privileges of the Goſpel.
2. Your Condition will be 'much worſe than if you had never been Baptized.

For,

1. You will Sin againſt greater Light, Job. iii. 19.
2. Againſt greater Mercies, Iſa. i. 2, 3.
3. Againſt your Baptiſmal Vow and Promiſe, and your many Reiterations of it.

U S E.

Perform your Baptifmal Vow.

Consider,

1. It is not only your Duty, but your Happiness and Pleasure; even in this Life, there is none comparable to it, *Prov. iii. 17. Pfal. xix. 11.*
2. It will be your Honour and Glory, *1 Sam. ii. 30. Isa. xliii. 4.*
3. Your greatest Safety and Security, *Isa. xliii. 1, 2. Prov. iii. 21.*
4. The only Profit and Advantage you can make in this World, *1 Tim. iv. 8.*
5. The only Way to everlasting Life and Happiness in the World to come, *Heb. xii. 14. Matt. v. 20. Matt. xxv. 23, 34.*

H E B. VI. 2.

Laying on of Hands.

THIS Imposition of Hands was made Use of,

I. In the Old Testament.

1. In Benediction, *Gen. xlvi. 14, 15.*
2. In Consecration, *Numb. xxvii. 18. Deut. xxxiv. 9.*

II. In the New.

1. In Benediction, *Mark x. 16.*
2. In Absolution.
 1. From Bodily Diseases, *Mark vi. 5. Mark xvi. 18. Acts xxviii. 8.*
 2. From Sin. Hence in the Primitive Church all Penitents or Converts from Sin and Heresy were received into the Church by Imposition of Hands.
3. In Consecration of Persons to Ecclesiastical Offices, *Acts vi. 6. c. xiii. 3. 1 Tim. iv. 14. 2 Tim. i. 6.*
4. In Confirmation, or Strengthening Persons baptized with the Gifts and Graces of the Holy Ghost, *Acts viii. 14, 15, 17. cap. xix. 5, 6.*

And although in the Text, *Laying on of Hands*, may be understood in general of that Rite used upon all these Accounts; yet it is acknowledged by

by most, to be understood here of Confirmation, because it is put after Baptism.

1. This is a Custom that was always retained in the Church.

Caro alluitur, ut Anima emaculetur; Caro signatur, ut Anima mitniatur; Caro Manus impositione adumbratur, ut Anima Spiritu illuminetur. Tertull.

Ut ad eos qui longe in minoribus Urbibus per Presbyteros & Diaconos baptizati sunt, Episcopus ad Invocationem Spiritus Sancti Manus impositurus excurrat. Hieron.

Δεῖ φωνηόμενος μετὰ τὸ βάπτισμα χεῖρας χεῖρα ἐπιθεῖν. *They who are baptized, ought after Baptism to be confirmed,* Syn. Laod. c. 48. For Confirmation in those Days was ordinarily called *Uction:*

2. All Churches in the World agree in the Substance of it; *Papists, Protestants, Presbyterians, Independents, Huguenots, Greek, Latin.*

3. None ought to be admitted to the Sacrament of the Lord's Supper till he be confirmed, and so stand upon his own Bottom; it being by this, that they were always believed to receive the Holy Ghost, by which alone they are made compleat Christians, capable of all the Privileges of the Gospel.

U S E.

I. To all that have been Godfathers or Godmothers: Bring the Children to Confirmation, that so you may be discharged of your Trust.

H. To

II. To those that have not been confirmed : Fit your selves for it.

III. To those that are confirmed : Live as those who are no longer Babes, but Men, in Christ.

1. Firm in your Faith, *Eph. iv. 14. 1 Cor. xiv. 20.*
 2. Constant in your Obedience, *1 Cor. xvi. 13. Eph. vi. 10.*
-

J O H N XIV. I.

Ye believe in God.

THE Creed is General, *Matt. xxviii. 19.*

I Believe in God.

This runs through the whole Creed, *We believe every Article of it.*

Quest. 1. *What is it to believe ?*

πίσις ἐστὶν ἐκείνου ἢ ψυχῆς συγκατάθεσις. Theodoret.

It is the Assenting fully to a Truth as attested by another.

We assent to some Things :

1. Because we perceive them to be so by our Sense ; as, Snow white, Ice cold, Fire hot. This is Experience.

2. Because evident of it self to our Understanding ; as, that *totum est majus sua Parte*

3. Because demonstrated by Reason. And this is properly Science, *Scire est per Causas suas scire.* Arist.

4. Because it is attested by another. This is properly Faith ; which is,

1. Humane, relying upon an humane Testimony ; by which we believe many Things which we never saw. *John* iv. 39.

But this is fallible.

2. A divine Faith, grounded upon the infallible Testimony of God himself, 1 *John* v. 9. *Rom.* iii. 4.

This is more certain than what we assent unto from Sense and Reason. For God is so wise, that he cannot be deceived ; and so holy, that he cannot deceive, *Tit.* i. 2.

Hence Faith is a full Perswasion of the Truths asserted by God.

Πέπεισμαι γάρ, *Rom.* viii. 38.

Πεποιθώς ἀπὸ τοῦ Θεοῦ, *Phil.* i. 6.

Hence called Πίστις.

To this agrees St. Paul's Description, **Ἔστι δὲ Πίστις ἐλπίζομένων ὑπόστασις πραγμάτων ἑλεγχῶν ἢ βλεπομένων.* *Heb.* xi. 1.

Quest. 2. *What is it to believe in God ?*

The *Latins* distinguish between *Credere Deo* and *in Deum*.

Quid est credere in Deum ? Credendo amare, credendo deligere. Aug.

Ille credit in Christum, qui & sperat in Christum, & diligit Christum. Id.

But the *Greeks* make no Difference ; for St. Basil explains Πισδόμεν εἰς τὸ Θεόν, in the *Nicene Creed*, by Πισδόμεν καὶ ὁμολογῆμα ἕνα μόνον ἀληθινὸν καὶ ἀγαθὸν Θεόν.

[And

And they ſay, *Εἰς μίαν ἀγίαν, καθολικὴν καὶ ἀποστολικὴν Ἐκκλησίαν.*

יְהוָה אֱמִינוּ בִיהוּוֹ }
יְהוָה אֱמִינוּ בְּנִבְיָאֵיו } 2 Chron. xx. 20.

To believe in God here implieth,

1. Our Perſwaſion and full Affurance of God's Exiſtence and Glory, *Heb. xi. 6:* And ſo of the Truth of every Article.
2. Our publick Profeſſion of it to the World, *Rom. x. 8, 9.*

This Confeſſion is neceſſary.

1. Becauſe commanded, *1 Pet. iii. 15.* And it is commanded, becauſe it advances God's Glory.
2. There are Promiſes made to it, *Matt. x. 32, 33. Luke ix. 26.*
3. The frequent Confeſſion of our Faith, is an excellent Means to confirm both our ſelves and others in it.

Hence it hath been the conſtant Practice of the Church in all Ages to repeat the Creed in publick Devotions.

Queſt. 3. What Neceſſity is there of our believing of this Article, That there is a God?

1. It is the Foundation of all our Faith; for unleſs we believe in God, we can have no divine Faith; that being grounded upon the Teſtimony of God.
2. It is the Foundation of all our Religion; God being the only Object of all our Services and Devotions. *1 Cor. xv. 17.*
3. A firm Belief of this Article is the ſtrongeſt Check againſt Sin, *Gen. xxxix. 9. Pſal. xxxix. 6, 7.*

-
4. It is the greateſt Comfort in all Conditions, *Pſal. xxvii. 13.*
 5. A firm Belief of this, will confirm our Faith in all the Assertions, Threatnings, and Promiſes of God; and ſo is the only Way to get to Heaven.
-

H E B. XI. 6.

He that cometh unto God, muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him.

Queſt. I. **W**HAT Neceſſity is there of our treating of the Exiſtence of God?

1. We live in an Age full of Atheiſm and Infidelity, many having had the Impudence to deny God's Exiſtence, and deride his Worſhip.
2. Of them that profeſs to believe it, few do ſo really, at leaſt few believe it ſo firmly, as they ought.
3. Of them that do moſt firmly believe it, ſome may often have doubtful Thoughts of it ſuggeſted by the Devil.
4. Howſoever, this is the Foundation of all Religion; and therefore we muſt take Care to lay it deep, and fix it firmly in the Minds of thoſe committed to our Charge, as without which it is impoſſible to build them up aright in their moſt holy Faith.

Queſt.



Quest. 2. *What Arguments have we to prove that God is?*

1. From the Order of Causes: For of every Effect there must be a Cause, till we come to the first and universal Cause of all Things. Every Thing that is, was either made, or not made; if made, it must be made by something that was not made.

For every Thing that is, is an Argument that God is, *Rom. i. 20.*

1. All Things above us; Sun, Moon, Stars, Clouds, *Psal. xix. 1. Acts 14. 16, 17.*
2. About us; Men, Trees, Beasts, Birds, &c.
3. Beneath us; the Earth, Flowers, Plants.
4. Within us; our Souls and Bodies, *Zach. xii. 1.*
2. From the natural Conscience that accuseth, or else excuseth Men for their Actions, *Rom. ii. 14, 15. Isa. xxxiii. 14.*
3. From the Miracles wrought in all Ages; which being above the Power of Natural Causes, must needs argue a Supernatural Being, *Psal. xlv. 1. Psal. lxxii. 18.*
4. From the Prophecy and Predictions of Things to come.
5. From the universal Consent of all.

Nulla gens usquam est adeo contra leges, moresque projecta ut non aliquos Deos credat. Senec.

Nulla gens tam fera est, nemo omnium tam immanis cujus mentem non imbuerit Deorum opinio. Cic.

So that this Article, *Credo in Deum*, is acknowledged by all.

Quest. 3. *What are we to Believe concerning God?*

1. He is but One, *Deut. vi. 4; Isa. xlv. 6. Isa. xlv. 5, 6, Isa. xlv. 8.*

2. There be Three Persons in this Godhead, every One of which is that One Eternal God, *Matt.* xxviii. 10. 1 *Job.* v. 7.
3. That he is an absolute independent self-existing Being, *Exod.* iii. 14. Therefore called, יהוה יהיה ארני, *Kύεισθ*, from *κίεω*, anciently the same with *ὑπάρχω* and *εἰμι*.
4. He is every where, and knows every Thing, *Psal.* cxxxix. 7. *Heb.* iv. 13.
5. That he is Almighty, and can do whatsoever he pleases, *Matt.* xix. 26.
6. That by this Almighty Power, he made and still preserveth all Things, *Gen.* i. 1. *Act.* xvii. 23. *Matt.* x. 29, 30.
7. That all infinite Perfections whatsoever are concentred in him, *Psal.* xi. 7. *Isa.* xxx. 18. xxxiv. 6, 7. 1 *Tim.* i. 17. *Psal.* cxlvii. 1.
8. He will reward all those that diligently seek him.
 1. In this Life.
 2. In that to Come.

U S B.

Is he so glorious a God?

Then,

1. Love him, *Deut.* vi. 5.
2. Fear him, *Fer.* v. 22.
3. Trust on him, *Psal.* xxvii. 1.
4. Desire his Favour and Presence, *Psal.* xlii. 1, 2. *Psal.* xlii. 25.
5. Obey him, 1 *Chron.* xxviii. 9.

JOHN IV. 24.

God is a Spirit.

Quest. 1. **W**herefore is God ſaid to be a Spirit?
And what Conceptions are we therefore to have of him?

1. Being a Spirit, he is a living Substance; for tho' all living Things be not Spirits, every Spirit is a living Thing.

The Soul and Angels are Spirits, therefore live, but not in themſelves, *Act. xvii. 18.*

God lives in and of himſelf, *Job. v. 26. Pſal. xxxvi. 9.*

2. He is Incorporeal, or without Body, *Luke xxiv. 39.*

The *Anthropomorphite* and *Audiarii* of Old, and ſome New Hereticks, have aſſerted God to have a Body, contrary to *Rom. i. 23. Iſai. xl. 18.*

OBJECT. God is ſaid to have an Head, *Dan. vii. 9.* Face, *Pſal. xxvii. 8. Pſal. xxxiv. 6.* Eyes, *Pſal. xxxiv. 15.* Hands, *Pſal. xxxviii. 3. Act. iv. 28.* Mouth, *Matt. iv. 4.* Ears, *Pſal. xxxi. 2.* Arms, *Exod. vi. 6. Iſa. liii. 1.* Fingers, *Exod. xxxi. 18.* Bowels, *Iſa. lxiii. 15.*

RESP. Ταῦτα ἀνθρωποπαθεῖς μὲν λέγονται θεοπραπῶς δὲ νοῦνται.

God in theſe Things ſpeaks after the manner of Men, and to our Capacity.

We ſee by the Eye; by that therefore God ſignifies to us his Omnifcience, &c.

3. He cannot be felt, because no Body.

OBJECT. *Act. xvii. 27.*

RESP. We cannot feel God himself, but by his Creatures, *Rom. i. 19, 20.*

4. He is invisible, or cannot be seen, *Job ix. 11. I Job. iv. 12.* No Man can see him, *Exod. xxxiii. 20. I Tim, vi. 16.*

REASON.

God hath no Body, Shape, nor Colour, and we cannot see our Souls.

OBJECT. God appeared to *Abraham, Gen. xviii. 1.* and to *Israel, Deut. v. 24.* and others.

RESP. Not in any outward Shape, but only by some Manifestations of his Glory, and special Presence to them.

OBJECT. We shall see God, *I Job. iii. 2. I Cor. xiii. 12.*

RESP. With our Soul, not Bodily Eyes: *Job* faith, *He shall behold God, Job xix. 26.* That is, God the Son in our Nature, not in his own Divine Essence.

Quest. 2. *In what Sense is God to be worshipped in Spirit and in Truth?*

Not as if no external Rites were now to be used in his Worship. *Christ* himself lift up his Eyes to Heaven, *Job. xvii. 1.* He kneeled down,

Luke

Luke xxii. 41. Yea, fell on his Face, *Matt.* xxvi. 39.

St. Paul kneeled, *Eph.* iii. 14. *Act.* xxi. 5. Confessing, Praying, Praising: Then the Sacraments are external Rites, yet necessary to be used.

We are therefore to worship in Spirit and in Truth. That is,

1. Not with Types or Shadows of Things to come as in the Old Testament, but according to the Truth of them exhibited in the New, *Job.* i. 17. c. xvii. 17.

Οὐδὲ γὰρ συμβόλων καὶ τύπων, ἀλλ' ἢ φήσκει ὁ Σωτὴρ, ἐν πνεύματι καὶ ἀληθείᾳ. Euseb.

2. Not under any bodily Shape, because he is a Spirit.

The *Samaritans* here spoken of worshipped him under the Representation of a *Dove*, upon Mount *Garizin*: Hence their Worship is called *קרה קבורה*, *Strange Worship*, by the *Jews*.

This was not to worship in Truth, *Rom.* i. 23, 25.

But we are to worship God only as a Spirit, and so truly, not entertaining our gross Conceits, or making any Picture or Image of him, *Deut.* iv. 14, 15, 16.

3. We are to Worship him, not only with external, but likewise with internal Worship.

1. By performing all our Devotions with our Minds as well as Bodies to him, *1 Cor.* xiv. 15.

2. By preferring him in our Judgments before all Things else, *Psal.* lxxiii. 25.

3. By

3. By submitting and bowing our Wills to his, *Luk.* xxii. 42.
4. By putting our Trust and Confidence always in him, *Psal.* xxxvii. 3, 4, 5, 6.
5. By Devoting our Selves wholly to his Service, and to the Obedience of his Commands, *1 Sam.* xv. 22.

U S E.

Worship God thus in Spirit and Truth.

Consider,

1. This is the only Worship that is acceptable in his Sight, *Isa.* i. 11, 12.
2. That is agreeable to his Nature, for he is a Spirit, and knows the Heart, *Exek.* xxxiii. 31.

DEUT. VI. 4.

Hear, O Israel, The Lord our God is one Lord.

Quest. 1. **H**OW doth it appear that there is but one God?

1. From Scripture, *Deut. iv. 35. Psal. xviii. 31. Isa. xlv. 6, 8. Isa. xlv. 9. Eph. iv. 6. 1 Cor. viii. 4, 6.*

בטולם אחר שאין יחור אחר כמוהו, *Maimonid.*

2. From Reason. Even from the Essential Properties of God, which can belong but to One: As there can be,

1. But One infinite Being.

2. One chiefest Good.

3. One Omnipotent. If One can do all Things, What can there be for any other to do?

4. One יהוה, One Being of Beings, from whom all other Beings proceed, and upon whom they depend.

5. We are commanded to love this One Lord with all our Hearts, *Deut. vi. 5. Mark xii. 29, 30.*

Veritas Christiana distinctè pronunciat Deus si non unus est non est. Tertull.

The Heathen Philosophers saw this by the Light of Nature.

Unus non numero sed universitate. Ruff.

Quest. 2. *Why then is God in Scripture usually called by a Name of the Plural Number, as here, יהוה אלהינו יהוה אחד, so ברא אלהים, and frequently elsewhere?*

To denote, That tho' there is but One God, there is a Plurality of Persons, every One of which is this One God.

The first Plural Number is Three; and therefore a Trinity seems to be implied in the Word.

Quest. 3. What ground have we to believe this great Mystery, that there are Three Persons in the Godhead?

This cannot be proved from Reason, but only from Scripture.

1. From the Old Testament, Gen. i. 1, 2, 3. P^{sal.} xxxiii.

6, 26. Gen. xix. 24. *הויה המשירי מאת יהוה*,

2 Sam. xxiii. 2. Numb. vi. 24, 25, 26. Isa. vi. 3.

2. From the New Testament, Matt. iii. 16, 17.

Pater auditur in voce, filius manifestatur in carne, Sp. S. dignoscitur in columbâ. August.

Voce Pater, natus corpore, flamen aue.

Matt. xxviii. 19. Job. xiv. 26. c. xv, 26. c. xvi.

13, 14. Luk. i. 35, 2 Cor. xiii. 14. 1 Job. v. 7.

This further appears, in that the Scripture asserts Three Persons to be God.

1. The Father.

2. The Son.

Job. i. 1, 2. where 'tis said he made all Things; as Col. i. 14, 15, 16.

Job. xx. 28.

Act. xx. 28.

1 Tim. iii. 16.

1 Job. v. 29.

Rom. ix. 5.

Phil. ii. 6, 7.

3. The Holy Ghost is also plainly asserted to be God.

Act. v. 3, 4.

1 Cor. vi. 19.

Yet

Yet theſe Three all are One God, 1 *Job.* v. 7.
Καὶ ἓτοι οἱ τρεῖς ἓν εἶσι, 1 *Cor.* xii. 4, 5, 6.

This hath been the conſtant Doctrine of the Church in all Ages.

Chriſt was alſo believed, *ὁμοῦσθ.*

Ejuſdem ſubſtantiae cum Patre. Tertull.

Queſt. 4. *What Neceſſity is there of our believing this Article?*

1. It is neceſſary to our right believing in the true God, the Father Almighty: For he that doth not believe in him, as he is Revealed, doth not believe in him aright, *Job.* xvii. 3.
2. It is neceſſary to diſtinguiſh us from *Jews,* *Turks* and *Heathens.*
3. It is neceſſary to confirm our Faith in Chriſt's Merits and Mediation for us, *Heb.* x. 4.

Queſt. 5. *What Uſe are we to make of this Truth?*

1. It ſhould ſtir us up to more Thankfulneſs to God.
 1. For revealing this great Myſtery to us, *Matt.* xi. 25.
 2. For ſending this his Son to die for us, *Job.* iii. 16. *Rom.* v. 8. 1 *Job.* iv. 9, 10.
2. It ſhould teach us to Honour and Worſhip the Son and Holy Ghoſt as God, *Job.* v. 22, 23. *Heb.* i. 6.
 1. To love him, *Matt.* x. 37. 1 *Cor.* xvi. 22.
 2. To pray to him, *Act.* 7. 59.
 3. To praiſe Chriſt, *Rev.* v. 13, 14.

Ps A L. cxlv. 3.

Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

בדול יהוה ומהלל מאד ולבולתו אין חקר

Quest. 1. **W**hat is the Meaning of the Name here given to God, יהוה?

It signifies Essence or Being, and so is the most Proper or Essential Name of God, *Exod. vi. 3. Exod. iii. 14. ה' אֵלֹהִים, Psal. lxxviii. 4. Psal. lxxxiii. 18. יהוה*, and so it denotes,

1. His Simplicity, without Parts, Mixture, or Composition; without Faculties, Habits, or Qualities. Nothing in God, but what is God, his Essence; therefore his Properties are not distinct.
1. From his Essence: For then he would be compounded, and his Properties are not finite, for infinitude is One; yea, the Property of all his Properties; they could not be infinite if diverse from his Essence; for then there would be Two, yea, many Infinites.
2. Nor from One another; for then they must be distinguished from his Essence, and he compounded.

But the Properties of God are only the several Apprehensions we have of God according to the several Manifestations he maketh of himself to us, 1 *Job. i. v. Job. xiv. 6.*

Hence God is all and every Perfection in himself; Wisdom, Goodness, Power, &c. which as in God, may be predicated upon him, and on One another, not as we conceive them.

2. It

2. It denotes his Immutability or Unchangeableness : For he that is a pure and simple Being, cannot admit of any Change ; as appears,
 1. From Scripture, *Jac.* i. 17. *Pſal.* xxxiii. 11. *Iſa.* xlvi. 10. *Heb.* vi. 17, 18. *Numb.* xxiii. 19.
 2. From Reason.
 1. He cannot be changed from any Thing, either within him or without him.
 2. Neither to the better, the worse, nor the like.

OBJECT. God is said to Repent, *Gen.* vi. 6. *Exod.* xxxii. 14.

R E S P. This is spoken of God only after the manner of Men, as *Moses* spake to him, *Exod.* xxxii. 10, 11.

U S E.

This should,

1. Enflame our Love and Affections to God, as One in whom is all Good, all Perfections.
2. Confirm our Faith in him and his Promises, *Job.* xiii. 1.
3. Make us fear his Threatening, because he is unchangeable.

Quest. 2. *In what Sense is God said to be Great ?*

Not in Quantity, nor Quality, but it denotes,

1. His Imensity, the Greatness of his Being, whereby he is every where, containing all Things, and yet being contained of Nothing, *1 Reg.* viii. 27. *Pſal.* cxxxix. 7. *Iſa.* lxvi. 1. *Fer.* xxiii. 23, 24.

But how then is God said sometimes to be near ? As *Iſa.* lv. 6.

Because he then shews himself and his Favour more, *Deut.* iv. 7.

2. It denotes his Eternity, or the Greatneſs of his Duration, without Beginning of Time, or End of Days, *Pſal.* xc. 2. *Iſa.* xli. 4. c. xliv. 6. *Apoc.* i. 8, 17.

This is alſo plain from his Name, *Exod.* iii. 14. *Τὸ δὲ ὄν τὸ ἀνεῖ ἐὶ σημαντικόν ἔστι, καὶ τὸ ἀνάρχος ἐὶ καὶ τὸ ὄντως ἐὶ καὶ κτελως.* Chryſ.

Quid eſt Ego ſum qui ſum, niſi æternus ſum? Quid eſt Ego ſum qui ſum, niſi mutari non poſſum? Aug.

Queſt. 3. *What Uſe are we to make of this his Immenſity and Eternity.*

1. That God is to be praiſed and adored before all Things elſe; being ſo infinitely above all Things, *Iſa.* xl. 15. *Revel.* vii. 12.

2. That we are to make no Pictures or Images of him, not ſo much as in our Minds; becauſe he is infinitely above and beyond all Things that we can conceive, *Rom.* xi. 33.

3. That if we be but Holy, and have him our Friend, we need not fear any Thing, *Pſal.* xxvii. 1, 2, 3. *Pſal.* xxxvii. 3, 4, 5.

4. How dreadful a Thing is it to Sin, and ſo to fall into the Hands of ſo great a God, *Heb.* x. 31.

5. He being Eternal, is able to torment the Wicked, and to glorifie the Righteous, unto all Eternity.

6. Be fearful to offend, and careful to pleaſe, ſo great a God, who is always with you.

7. Be conſtant in performing your Devotions to him, *Pſal.* cxxii. 1. and that with Reverence, *Heb.* xii. 28.

I JOHN IV. 16.
God is Love.

Quest. 1. **I**N what Sense is God ſaid to be Love?

1. Not as if he had any ſuch Paſſion of Love as we have.
2. But by reaſon of his extraordinary Kindneſs and Favours to every Thing that is; from whence he is called, not only Loving, but Love it ſelf, 1 *Joh.* iv. 8. as Light, 1 *Joh.* i. 9. and ſo all Perfections in the Abſtract.

Quest. 2. *Whom doth God thus Love?*

1. Himſelf: As the Fountain of all Goodneſs.
2. His Son, *Joh.* iii. xxxv. *Matt.* iii. 17. *Joh.* xvii. 24. Becauſe he is his expreſs Image, *Heb.* i. 3. *Χαρακτήρ τῆς ὑποστάσεως αὐτοῦ.*
3. Mankind; as bearing his Image, *Gen.* i. 26. *Col.* iii. 10. Hence God is called, *φιάνθρωπος*; and his *φιάνθρωπία*, as well as his *χρηστότης* is ſpoken of, *Tit.* iii. 4.

Quest. 3. *Wherein doth his Love to Mankind appear?*

1. In his taking Care of all, *Matt.* v. 44, 45, 48.
2. Eſpecially in ſending his Son to redeem us, *Joh.* iii. 16. 1 *Joh.* iii. 16.

The Greatneſs of which Love appears,

1. In the Dignity of the Perſon that died for us, 1 *Joh.* iv. 9, 10.

2. In the Unworthineſs of thoſe for whom he died, *Rom. v. 8.*
3. In the Greatneſs of the Benefits we receive from it, *Tit. iii, 4, 5, 6.*

Queſt. 4. *Doth God love all Men alike?*

1. No. He loveth wicked Men only with a general Love. As they are his Creatures, he takes Care of them in this World; but as wicked, he hateth them, *Pſal. v. 5. Hoſ. ix. 15.*
2. Thoſe who are truly Pious, he loveth with a ſpecial Love, *Prov. viii. 17. Pſal. ciii. 11, 12, 13.*

Queſt. 5. *What Uſe are we to make of this?*

1. Seeing God is Love, we ought to love him above all Things, *Deut. vi. 5.*
2. We ſhould imitate him, *Matt. v. 48.*
 1. In loving our Enemies, *Matt. v. 45.*
 2. In loving all our Brethren, and one another, *1 Job. iv. 11, 20.*
 3. In having a greater Love for thoſe who are Holy than for others, *Gal. vi. 10.*
3. Hence we ſhould put our whole Truſt and Confidence in God for our Salvation: He having loved us while Enemies, how much more if we love him, *Rom. v. 10.*

E x o d.

E X O D. XXXIV. 6.

The Lord, the Lord God, merciful and gracious.

יהיה יהוה אל רחום רחמן

Merciful.

Quest. 1. *What is the Mercy of God?*

It is that Perfection whereby he is always ready to assist his Creatures in Misery, *Lamentations* iii. 22.

Distinguitur Misericordia ab Amore; quia Amor fertur in Bonum quatenus Bonum, Misericordia in Bonum quatenus miserum, sive cum Miseria conjunctum.

This his Mercy is like his other Perfections, exceeding great and infinite, *Psal.* ciii. 8, 9, 10. *Numb.* xiv. 18. *Psal.* cxlv. 8. *Psal.* lvii. 10. *Ephesians* ii. 4.

He is the Fountain and Father of Mercy, *2 Cor.* i. 3.

Quest. 2. *To whom is God merciful?*

1. To Mankind in general, *Psal.* cxlv. 9.

1. In granting them Life and Continuance upon Earth, notwithstanding their Sins, *Lam.* iii. 39: *Psal.* lxxxvi. 13.

2. In delivering them out of their Troubles in Distresses, *Psal.* cvii. 1, 6, 7, 8, 13, 14.

3. In easing them of their Pains, curing their Distempers, and granting them Health and Strength of Body, *Psal.* ciii. 1,

2, 3, 4.

G 2

4. In

4. In giving us all Things neceſſary for Life and Godlineſs, *Matt. v. 45. Pſal. cxlvii. 8. Pſal. cxlvi. 7, 8, 9. Pſal. cxxxvi. 23, 24, 25, 26.*
 5. In ſending his Son to be our Saviour, *Joh. iii. 16. Tit. iii. 4, 5. Ezek. xxxiii. 11.*
2. He is in a ſpecial Manner merciful to thoſe that love and fear him, *Pſal. ciii. 11, 12, 13. Neb. i. 5. Luke i. 50.*
 1. In pardoning their Sins, *Pſal. lxxxvi. 5. Heb. viii. 12. Luke i. 77, 78.*
 2. In mortifying their Luſts, and quickening them to Newneſs of Life, *Eph. ii. 4, 5.*
 3. In aſſiſting them in the Performance of all their Duties, and the Exerciſe of all true Grace and Virtue, *1 Cor. vii. 25. 2 Cor. iv. 1.*
 4. In ſupporting them under all their Troubles, *Pſal. xciv. 17, 18, 19.* And bleſſing and ſanctifying them to them, *Heb. xii. 10, 11. Pſal. cxix. 67, 71.*
 5. In bringing them at laſt to Heaven, *Tit. iii. 5, 6, 7.*

Queſt. 3. *What Uſes are we to make of God's Mercy?*

1. We muſt not abuſe it to Licentiouſneſs.
2. We ſhould imitate him, in being merciful to one another, *Luke vi. 36.*
 1. Pardoning others Injuries.
 2. Pitying their Miſeries.
 3. Relieving their Neceſſities.
3. We muſt attribute all the good Things we have to the Mercy of God.
4. It ſhould teach us to love, fear, and praiſe him.

I. To

1. To love him, *Psal.* cxvi. i. *Luke* vii. 47.
2. To fear him, *Psal.* cxxx. 4.
3. To praise him, *Psal.* lxxxvi. 12. *Psal.* ciii. 2, 3, 4. *Psal.* cxxxvi. 1, 2, 3, &c.
5. We must trust and hope on his Mercy, *Psal.* xxxiii. 18. *Psal.* lii. 8. *Psal.* cxlvii. 11. And that presently.

Consider,

1. God's Mercies are much greater than our Miseries.
2. They are sealed to us by the Blood of Christ.
3. Hoping and trusting in his Mercy, is the principal Way whereby to obtain it.
4. His Mercy is only for this Life, *John* ix. 4. *Heb.* ix. 27. 2 *Cor.* v. 10.

E x O D. XXXIV. 6.

Gracious, long-suffering.

רחום רחנין ארך אפ'ים

Quest. 1. **I**N *what Sense is God said to be gracious?*

1. Because he is lovely and amiable in himself, *John i. 14. Luke iv. 22. Col. ii. 9.* All rational Creatures do therefore desire him.
2. Because he is favourable to his Creatures beyond their Deserts, *Rom. xi. 6.*

Quest. 2. *Wherein doth God shew himself thus gracious to Mankind?*

In our Salvation, which wholly and solely proceeds from, and is grounded upon, his Grace, as the sole Beginner, Carrier on, and Perfecter of it; *Tit. ii. 11. Eph. ii. 5, 8.*

It is of his Grace only,

1. That he sent his Son to be our Saviour, *John iii. 16. Rom. v. 8.*
2. That he sent his Apostles to preach the Gospel, *Gal. i. 15, 16. Eph. iii. 8, 9.*
3. That he hath called us to the Knowledge of his Gospel, *2 Tim. i. 9.*
4. That he enables us to do any Thing that is truly good, *Phil. ii. 13. Rom. xii. 6. Acts xviii. 27. Eph. ii. 8.*
5. That we are kept from Sin, and from being overcome by Temptations, *2 Cor. xii. 9.*

6. That

6. That our Sins are pardoned, and our Persons justified and accepted before God, *Rom. iii. 24. Rom. v. 18, 19, 20. Tit. iii. 5, 6, 7.*
7. That we persevere to the End, and so at length get to Heaven, *Jeremiah xxxii. 40.* Hence Heaven it self is called Grace, *1 Pet. i. 13.*

Quest. 3. What Use are we to make of this ?

1. Turn not this Grace to Wantonness, *Jude, v. 4.*
2. Whatsoever Good you do, ascribe it to the Grace of God, *1 Cor. iv. 7.*
3. Depend on the Grace of God for all Things referring to your everlasting Welfare, *2 Thes. ii. 16.*
4. Carry your selves as those who are Partakers of the Grace of God, *2 Tim. ii. 1.*

II. Long-suffering.

אֵימָתִיתָ, slow to Anger, *Psal. ciii. 8. Psal. cxlv. 8.* Long-suffering, *Numb. xiv. 18. Jer. xv. 15.* אֵימָתִיתָ μακροθυμία 70.

Quest. 1. Wherefore is God said to be long-suffering ?

1. Because he defers his Wrath, and doth not punish us so soon as we deserve, as in the old World, *Gen. vi. 7. 1 Pet. iii. 20.* And all Mankind, born in Sin, *Psal. li. 5.*

2. Because in the Midſt of Judgment he remembers Mercy, and doth not puniſh us ſo much as we deſerve, *Ezra ix. 13.*
3. Because he gives us the Space and Means of Repentance, that ſo we may eſcape Puniſhment, *2 Pet. iii. 9. Iſa. xxx. 18.*
4. Because upon our Repentance he doth not puniſh us at all, *2 Sam. xii. 13. Jonab iii. 10. Ezek. xviii. 30. Iſa. lv. 7.*

Queſt. 2. *What Uſe are we to make of this the Long ſuffering of God?*

1. Abufe it not to the hardening your ſelves in Sin, *Eccleſ. viii. 11, 12, 13.*
2. Imitate God, in being long-ſuffering to one another, as he is to you, *Col. iii. 12. Eph. iv. 2. Gal. v. 22. 2 Tim. iii. 10.*
3. Let this Long-ſuffering of God lead thee to Repentance, *Rom. ii. 4.*

E x o d. XXXIV. 6.

Abundant in Goodness and Truth.

רַב חֶסֶד וְאֱמֶת

Quest. 1. **W**HAT is the Goodness of God?

An essential Property in God, whereby we apprehend him infinitely good in himself, and to all his Creatures, *Psal. cxix. 68.*

1. He is infinitely good in and of himself, yea, Goodness it self, the *Summum Bonum*, *Matt. xix. 17.* For,
 1. All desirable Perfections whatsoever are united in him; all Things that can any way conduce to the making himself or us happy, *Psal. cxliv. 15. Psal. xxxiv. 9.*
 2. Hence he is so good as to be able to satisfy all our Desires, *Psal. lxxiii. 25. Psal. iv. 6, 7. Psal. xvi. 11. Psal. xvii. 15.*
2. He is infinitely good unto all his Creatures, *Psal. cxix. 64.* חֶסֶד *Psal. cxlv. 9.*
 1. It is from him, that any of us are good, or holy, and conformable to his Nature, *Jac. i. 17.*
 2. It is from him that we do any Thing that is good, *1 Cor. iv. 7.*
 3. It is from him that we have any Thing that is good, *Acts xvii. 25.*

Quest. 2. *What Use are we to make of the Goodness of God?*

1. See-

1. Seeing he is so good, we must never lay the Fault on him, nor complain of him. He cannot be the Author of Sin.
2. Hence we should be ashamed, and afraid, to offend him, *Isa. i. 2, 3.*
3. We should put our whole Trust and Confidence on him, *Psal. ix. 10.*
4. We should love him above all Things, *Matt. xxii 37.* Which if we do, he is so good, that he will make all Things good to us, *Rom. viii. 28.*
5. We should make it our Business to get his Love and Favour, for then we shall have all good Things, *Psal. cxlii. 5. Isa. lv. 6.*

And Truth.

God's Mercy and Truth do ordinarily go together, *Psal. xxv. 10. Psal. lvii. 3. Psal. lxi. 7. Psal. lxxxvi. 15. Psal. lxxxix. 14.* Mercy and Truth meet together, *Psal. lxxxv. 10.* But both by Christ, *John i. 17.*

Upon these Two all our Hopes depend.

We have no Hopes of Mercy, but from his Word; nor Certainty of his Word, but from his Truth.

Quest. 1. What is that Truth wherein God is said to abound?

Not Metaphysical or Logical, but Moral Veracity. He is said to be abundant in Truth;

1. Because he always thinks of, or apprehends, every Thing as really it is, *Heb. iv. 13.*
2. He always speaks as he thinks, *Tit. i. 2. Heb. vi. 18.*

Hence whatsoever God saith in Scripture, is infallibly true, *Psal. cxix. 151, 160.*

All

All his Affertions.

1. Historical, howſoever miraculous.
2. Doctrinal, how much ſoever beyond our Thoughts and Reaſon, 1 *John* v. 7. *John* i. 14.
3. He always acts both as he thinks and ſpeaks.
 1. In his Predictions, *Exod.* xii. 41. *Jer.* xxv. 11, 12. 2 *Chron.* xxxvi. 21. *Ezra* i. 1. *Matthew* v. 18.
 2. In his Threatnings, *Gen.* vi. 7. *Matt.* xxiv. 2.
 3. In his Promiſes, *Gen.* iii. 15. *cap.* xlix. 10. *Dan.* ix. 24.

Queſt. 2. *What Uſe is to be made of this?*

1. It ſhould confirm our Faith in all the Articles of the Chriſtian Religion, 1 *John* v. 10.
2. Make us afraid of Sin, becauſe all God's Threatnings againſt us will moſt certainly be executed, unleſs we repent, *Luke* xiii. 3.
3. Make us truſt and confide more firmly in the Promiſes of God, *Heb.* xiii. 5, 6. *Matt.* vii. 7. *Iſa.* lv. 7. *Matt.* xi. 8. *Revel.* ii. 21.

E X O D. XXXIV. 7.

Keeping Mercy for Thousands.

1. **F**OR Thousands of Persons, *Apoc. vii. 4. 9.*
 2. To Thousands of Generations.

וְנִצְרָה חַסְדֵּךְ לְאַלְפִים, as after is mention of
 Three or Four Generations : Whence *R. Sal.* ob-
 serves, God's Mercy is represented as Five Hun-
 dred times greater than his Severity ; for this is
 but Four, that for Two thousand Generations at
 least.

Forgiving Iniquity, Transgression and Sin,
 נִשְׂחָה עוֹן וּפְשַׁע וְחַטָּאת, 1. Perverseness, 2. Rebel-
 lion, as *Isa. i. 2.* חֲטָאתָה, Mistake, or Error.

Quest. 1. *What is Sin?* 'Ανομία, 1 *Job. iii. 4.*

In it is,

1. A Contrariety to God's Law, whereby it leaves a Blot on the Soul.
2. An Offensiveness to his Majesty, *Psal. cvi. 29.*
3. Hence it deserves Death, *Rom. vi. 23.*
4. Whereby every Sinner is obliged to suffer Death, *Rom. iii. 19.*

Quest. 2. *What is Forgiveness of Sin?*

A Discharging us from our Guilt or Obliga-
 tion to Punishment, 2 *Sam. ii. 13.*

1. God only can pardon Sin: Because it is done against him, *Psal. liii. 4.*

2. He

2. He will not do it without Satisfaction.
3. We cannot ſatisfie for our Sins, becauſe committed againſt an Infinite God.
4. It is only therefore upon the Account of *Chriſt* and his Sufferings that our Sins are pardoned, *Iſa.* liii. 5, 6. *Rom.* v. 8, 9. *Col.* i. 14. *1 Tim.* ii. 5, 6, 7.

Hence it is here added, And will by no means clear the Guilty without Satisfaction.

Queſt. 3. *How may we partake of this Mercy?*

r. Repent: For,

1. Without Repentance there is no Pardon, *Ezek.* xviii. 30. *Luk.* xiii. 3.
2. They that Repent ſhall certainly be pardoned, *Iſa.* lv. 7. *Ezek.* xviii. 21, 22, 27, 28. *Act.* viii. 22.
3. That Repentance, upon which our Sins are pardoned, muſt be ſincere:

Conſiſting,

1. In an hearty Sorrow and Contrition for our Sins paſt, *Pſal.* li. 2, 3, 4. *Pſal.* xxxviii. 18.
2. In a real Abhorrence and Detestation of Sin at preſent, *Pſal.* cxix. 113.
3. In ſteadfaſt Purpoſes and Reſolutions againſt Sin for the future, *Pſal.* xxxix. 1. *Pſal.* xvii. 3.
4. In ſincere Endeavours to perform thoſe Reſolutions by forſaking Sin, *Ezek.* xxxiii.

11.

3. In

5. In turning unto God, *Joel* ii. 12, 13.
Jer. iv. 1. *Zeck.* i. 3.
2. Believe in our Lord *Jeſus Chriſt*, *Act.* xvi. 31.
For,
1. There is no Pardon without him, *Act.* iv. 12.
Matt. i. 21.
2. Nor by him without believing in him,
Job. iii. 18. *Rom.* iii. 20, 26.

Hence,

1. Conſider your Sins.
 2. Repent of them.
 3. Truſt on the Promiſes of God, and Believe on the Merits of his Son for Pardon, and you ſhall have it.
-

P S A L. cxlvii. 5.

His Understanding is infinite.

Quest. 1. **W**HAT are we to conceive by the Understanding of God?

It is that Property of God whereby we apprehend him to understand himself, and of and by himself all Things else, together with the Reasons of them, *Job* xii. 13. *Prov.* viii. 14. So that by it we apprehend God,

1. To be Omniscient, all Knowing; that is, thoroughly acquainted with all and every Thing that ever was, or is, or will be, or can be.

This is plain,

1. From Scripture. *Heb.* iv. 13. *Matt.* x. 29. *Psal.* cxxxix. 2, 3, 4. *Job.* xxi. 17.
2. From Reason: For God made and preserves, and therefore must needs know all Things, *Gen.* i. 31. *Psal.* cxxxix. 15, 16.
2. He gives Knowledge to other Things, *Gen.* ii. 20. *1 Reg.* iv. 33. *Psal.* xciv. 10.
3. That he is infinitely Wise, *Rom.* xvi. 27. *1 Tim.* i. 17. *Job* xii. 12, 13.

This appears,

1. From his wise Contrivance of the World, and the Constitution of all secondary Causes under him.
2. From his Government of the World, and the Management of all Things, so as to make them concur to his own Glory, *Psal.* lxxvi. 10.
3. From his Redemption of Mankind, by the Death of his Son, *Rom.* xi. 33.

Quest. 2. *What Use are we to make of this?*

1. We should hence learn to admire the Wisdom and Knowledge of God ; who knows all Things, not by Species or Notions abstracted from the Things themselves, but by his own Essence, which is the perfect Idea of all Things ; and therefore he knew all Things, that are before they were, even from Eternity.

And that too, not by Succession, one Thing after another, but altogether with one simple Act.

2. This should make us drive all Hypocrisie from us, and have as great a Care of our Hearts as we have of our outward Actions ; forasmuch as he knoweth one as well as another, *Gen. vi. 5. Psal. xciv. 11. Psal. cxxxix. 2. Jer. xvii. 9, 10. 1 Chron. xxviii. 9.*
3. Hence we should learn to put our whole Trust and Confidence on him, as knowing that tho' we do not, yet he knows how to preserve us, and what is best for us, *2 Pet. ii. 9.*
4. Hence we should always live as under the Eye of God, *Psal. cxxxix. 7.*

P S A L. CXLV. 17.

The Lord is Righteous in all his Ways.

צדיק יהוה בכל דרכיו.

Quest. 1. **W**HAT is Righteousness as attributed unto God?

It is that Perfection whereby we apprehend God as pure and free from Sin, hating Iniquity, and giving to every One according to their Deserts, *Psal. xi. 7. Deut. xxxii. 4. 2 Tim. iv. 8. Gen. xviii. 25.* Indeed, he is so Righteous, that his Will and Nature is, that eternal Law of Righteousness, which is the Rule of all Justice and Goodness in the Creatures; so that it cannot be so properly said, That he Wills a Thing because it is Just and Good, as that it is therefore Just and Good because he Wills it.

Quest. 2. *How is this Justice of God to be distinguished in our Apprehension?*

1. There is his disposing Justice, whereby, as God, he orders and disposeth all Things justly and exactly, according to his own Will and Wisdom.

2. His distributing Justice, whereby he distributeth his Rewards and Punishments according to every ones Deserts, loving Goodness, and hating Iniquity, *Hab. i. 13.*

Affectus attribuuntur Deo secundum effectus, Ezek. xviii. 25.

Quest. 3. *How doth it appear, that God in his own Nature is ſo Righteous that he cannot but puniſh Sin?*

1. From Scripture, *Exod. xxxiv. 7. Pſal. xlv. 7. Pſal. v. 5. Pſal. vii. 11, 12.*
2. From Reason.
 1. Sin is contrary to his Nature, and therefore he cannot but naturally hate and puniſh it, *Iſai. i. 13, 14.*
 2. Reason, and the Light of Nature, dictates this to all Mankind, even to the Heathens themſelves, *Rom. ii. 15.*
 3. His Judgments upon wicked Men in all Ages do demonſtrate it; as his drowning the *Old World*, deſtroying *Sodom* and *Gomorrab*, &c.
 4. This appears alſo from the Image of God enſtamped upon Mankind, *Eph. iv. 24.*
 5. From the Laſt Judgment, *Acts xvii. 31. 2 Theſſal. i. 7, 8, 9. Acts xxiv. 25.*
 6. From the Death of *Chriſt*, which ſhews, That he would not pardon Sin without Satisfaction made to his Juſtice for it, *Matt. xx. 28. Rom. iv. 25. c. v. 10. 1 Job. ii. 2.*

Quest. 4. *Why is God ſaid to be Righteous in all his Ways?*

Because he is Righteous in all he Wills, Speaks, or Doth.

1. In his Will. Whatſoever he Wills is Juſt; yea, therefore Juſt, becauſe he Wills it. *Eph. i. 11.*

2. In

2. In his Word.

1. Delivering nothing in it but what is certainly true.

2. Fulfilling whatſoever he there,

1. Foretells, *Matt. v. 18.*2. Threatens, *Fer. li. 29.*3. Promiſes. In which there being an Obligation, tho' not of God to us, yet of God to himſelf, ſo that he is *sibi debitor*, he will moſt certainly and juſtly perform them all, 1 *John i. 9.* *Heb. vi. 10.* 2 *Theſſ. i. 6, 7.*

3. In his Works.

1. In puniſhing the Wicked, *Pſal. li. 5.*

2. In rewarding the Righteous.

OBJECT. But how comes it to paſs then, that the Wicked are often in a better outward Condition than the Righteous?

ANSWER. This hath been a great ſtumbling Block in all Ages, *Pſal. lxxiii. 2, 3.* *John xii. 1.* But is certainly a great Inſtance of God's Juſtice and Fidelity to his Promiſe, and an Argument of his Love to them, *Heb. xii. 6.* *Pſal. cxix. 71.*

We ſhall certainly have Cauſe to bleſs God to Eternity for our Afflictions, as much, if not more than for all our Proſperity.

Queſt. 5. *What Uſe to be made of this?*

1. Then we ſhould not repine at any Providence of God, *Lam. iii. 39.*2. Have a care of Sin, as that which God will one Day moſt certainly puniſh, *Eccleſ. xi. 9.*

3. Trust and Believe in the Promises of God, for they will most certainly be fulfilled, *Tit. i. 2. Heb. vi. 18. c. xiii. 6.*
4. Imitate God in being Righteous your Selves, *Psal. xi. 7.*

GEN. XVII. I.

I am the Almighty God.

אֲנִי הָאֱלֹהִים

Quest. I. **I**N what Sense is God said to be Almighty?

1. Because he hath all Power or Authority over all Things, *ἐξουσία, potestas, as Luk. xii. 5. ἐξουσίαν ἔχοντα, Act. i. 7. ἐν τῇ ἰδίᾳ ἐξουσίᾳ.*

Hence he is called, אֱלֹהִים, *Kύριος, δεσπότης. Παντοκράτωρ, the Word in the Creed.*

In this Sense, God is Almighty :

1. In respect of the Object. He hath Power and Authority over all Things, *Deut. x. 14. I Chron. xxix. 11, 12.*
2. In respect of the Manner. As he hath Power over all Things, so he hath all Power over every Thing, *Jer. xviii. 6. Rom. ix. 20, 21.*
3. In respect of the Duration. He hath all Power over all Things at all Times, yea before

before, in, and after all Times, 1 *Tim.* i. 17.
Pſal. cklv. 13.

2. He is ſaid to be Almighty, becauſe he can do all Things whatſoever himſelf pleaſe.

Qui certe non ob aliud vocatur omnipotens, niſi quod quicquid vult poteſt. Aug.

Deo nihil eſt impoſſibile niſi quod non vult. Tertull.

This is plain,

1. From Scripture. *Pſal.* cxxxv. 6. *Luke* i. 37.
Matt. xix. 26. *Apo.* iv. 8. c. xix. 6.

2. From Reason.

1. He muſt needs be Almighty, ſeeing he is the Fountain of Might. There is no Power but what comes from him; therefore none but what is in him, *Rom.* xiii. 1.
John xix. 11. *Acts* xvii. 18.

2. There can be no Reſiſtance, no Oppoſition made againſt him, to hinder what he deſigns, 2 *Chron.* xx. 6. *Job* ix. 12. *Iſa.* xiv. 27. *Dan.* iv. 34, 35.

3. There is no End, no Limits of his Power, but whatſoever he doth or hath done, he is ſtill able to do infinitely more, *Job* xlii. 1, 2.

He could create New Worlds; make more Stars or Creatures.

Of Stones, raiſe up Children to *Abraham*, *Luke* 3. 8.

Send Legions of Angels, *Matt.* xxvi. 53.

Subdue all Things to himſelf, *Phil.* iii. 21.
Eph. iii. 20.

Queſt. 2. *Is there nothing but what God can do?*

1. Nothing but what implies a Contradiction.

Either,

1. Directly, as for a Thing to have been, and not to have been.

2. Indirectly or conſequentially, as that one Body ſhould be in Two Places, or Two Bodies in one Place at the ſame time.

So to Lie, *Tit. i. 2. Heb. vi. 18.* To deny himſelf, *2 Tim. ii. 13.* To Sin, *Hab. i. 13.* where tho' the Words be not Contradictory, the Senſe is. For to ſay, God lies, &c. is as much as to ſay, God is not God; for theſe are all Imperfections.

2. Though God cannot do what implies a Contradiction, yet he is truly ſaid to be able to do all Things, for that is not properly Doing, but ſuffering; to Lie, to Die, &c. is to Suffer. And again, One Part of a Contradiction is always falſe: And therefore ſhould God do that, he would ſuffer himſelf to be deſtroyed, he being Truth it ſelf.

*Deus dicitur omnipotens faciendo quod vult, non pati-
tendo quod non vult. Aug.*

3. He is not the leſs Omnipotent becauſe he cannot do ſuch Things, for he therefore cannot do them becauſe he is Omnipotent: So that the doing of them, would argue Impotence; the not being able to do them, argues his Omnipotence.

*Multa non poteſt & omnipotens eſt, & ideo omnipo-
tens quia iſta non poteſt. Aug.*

Queſt. 3.

Quest. 3. *What Use are we to make of this?*

Is GOD Almighty?

1. Then submit to his Will and Pleasure, *Isa. xlv. 9. Psal. xxxix. 9.*
2. Fear him, *Fer. v. 22. Matt. x. 28.* Remember the *Old World*, the *Egyptians*, *Corah*, *Dathan* and *Abiram*, *Sodom* and *Gomorrhah*, *Lot's Wife*, *Nebuchadnezzar*, *Belshazzar*, *Herod*; and fear none but him.
3. Then trust on him, and in these Promises he hath made unto us, *Rom. iv. 20, 21. 2 Tim. i. 12.*

Remember *Noah*, *Joseph*, the *Israelites* at the *Red Sea*, and in the *Wilderness*, the *Three Children*, *Daniel* in the *Den*, *Jonah*, *Peter*.

4. This should excite and encourage us to pray continually unto God, as one who is able to supply all our Wants, and to do whatsoever we desire, yea, and infinitely more too, *Eph. iii. 20.*
5. Is God Almighty? Then walk before him, and be perfect, or sincere, *קִדְּוָה*, *Jac. iv. 12.*

G E N. I. I.

*In the beginning God created Heaven
and Earth.*

WE have already treated of God's
Existence,
Spiritual Effence,
Unity,
Greatness,
Love,
Mercy,
Grace,
Long-Suffering,
Goodness,
Truth,
Wisdom,
Justice and Power.

Creation is a great Article of Faith, *Heb. xi. 3.*

I. Here is the Agent or Efficient Cause,
God, אלהים, Father, Son, and Holy Ghost.

Father, *1 Cor. viii. 6.*

Son, *1 Cor. viii. 6. Job. xiii. 10. Col. i. 16.*

Heb. i. 2, 10.

Holy Ghost, *Psal. xxxiii. 6. וברוח פיו.*

Job xxvi. 13. Gen. i. 2.

II. The Object: Heaven and Earth. That is,
All the World, or all Things that had any Be-
ginning; as *Col. i. 16.*

So

So the Phraſe, Heaven and Earth, is always uſed in Scripture, there being no one Word in the *Hebrew* that ſignifies the World.

וְעוֹלָם is rendred World. *Iſa.* 38. עַם יוֹשֵׁב הַלְרֵוּן, but there the *Targue* hath it, יְתוֹבֵי אֲרֶעָא, the Inhabitants of the Earth, as the Place alſo requires it ſhould be tranſlated.

So וְעוֹלָם is never any more then οἰκουμένη, the habitable World.

So it is rendred by the *LXX.* in *Pſal.* ix. 8. where alſo the *Targue* hath אֲרֶעָא, the *Arabick* the ſame, and amongſt the *Greeks* too till *Pythagoras.*

Πυθαγόρας πρῶτος ἀνθρώπων τὸν ἦν ἔλων πειροχὴν κόσμον, ὅτι ἔ ἐν αὐτῷ τάξεως. *Plutarch.* Hence *Mundus.*

III. The Act: He Created. That is, Made all Things of Nothing. Though the Word בָּרָא doth not evince this, yet it being ordinarily in Scripture joined with עָשָׂה and יָעַד; yet,

1. This is plain from the Manner of the Creation, becauſe it was by his Word ſpeaking, *Gen.* i. 3, &c. So *Rom.* iv. 17. *Heb.* ii. 3.

2. For the Word בְּרֵאשִׁית, in the Beginning: For if in the Beginning then before any Thing was begun, or had any Being out of which the World could be produced.

To ſay God made all Things of ſomething, is a Contradiction.

IV. The Time when. In the Beginning of all Time, before which there was nothing but Eternity.

V. The End. For the Glory of God the Creator, *Prov.* xvi. 4.

He in the Creation ſhewed forth the Glory of his Wiſdom, Power and Goodneſs, *Jer. x. 12.*

1. The Glory of his Power, *Rom. i. 20.*

1. In making all Things of Nothing.

2. In making Day before the Sun, which was made the Fourth Day, *Gen. i. 14.*

Herbs, Plants and Trees, before the Sun, Moon and Stars, even the Third Day, *ver. 11.*

2. The Glory of his Wiſdom.

In that he firſt made ſimple Elements, then mixed or compound Bodies.

As alſo, firſt, Such Things as had Being, but without Life; as inanimate Things, as Light, the Firmament, and dry Ground.

Then ſuch as had Being and Life, without Senſe; as Herbs, Plants, Trees, the Third Day.

Then ſuch as had Being, Life and Senſe, but without Reaſon; as Brutes, the Fifth Day.

Then laſt of all, ſuch as had Being, Life, Senſe and Reaſon; as Man.

So that we may ſay, as *Pſal. civ. 24. Jer. li. 15.*

3. The Glory of his Goodneſs.

In that he made Habitations before Inhabitants.

Food before them that were to eat it.

And all Things that Man was to make uſe of, before Man that was to make uſe of them.

He made all Things good, *Gen. i. ult.*

His Goodneſs he communicated; eſpecially,

1. To Angels: Which were created by God, *Col. i. 16, 17. Pſal. civ. 4. Heb. i. 7. 14.*

And that the Firſt Day, *Job xxxviii. 6, 7.*

They

They are called מַלְאָכִים, מַלְאָכִים, Messengers, *Heb.* i. 14.

They are very many, *Dan.* vii. 10.

But many of them sinned, *2 Pet.* ii. 4. *Jud.* vi.

2. Man. Created after the Image of God, *Gen.* i. 26. whose Production was last, because all other Things were made for him, and he was to be *μακροσμου*, consisting of a Spirit and Body.

U S E.

1. This should humble us under the Hand of Almighty God, *Psal.* viii. 3, 4.
2. This should teach us Obedience. He being our Creator, for all other Creatures serve him, *Isa.* lxviii. 13. *Isa.* xl. 26. He commanded the Stars to fight, the Sun to stand still, the Ravens to feed *Elias*, the Fish to keep *Jonas*, and they did it: yea *Psal.* cxlviii. 7, 8. *Isa.* i. 2, 3.
3. This should support us in all Pressures, that he which made the World is our God, *Psal.* cxlvi. 5, 6. *Psal.* cxxi. 2, 3.
4. This should make us to fear and dread him, *Isa.* viii. 13. *Matt.* x. 28.
5. Then bless and magnifie his Name, and so fulfill his End in making the World, *Neh.* 9. 5, 6. *Psal.* cxlviii. 2, 5. *Revel.* iv. 11.

JOHN V. 17.

My Father worketh hitherto, and I work.

THat is, altho' he reſted upon the Seventh Day from the Works of Creation, yet he is ſtill working continually, and doing good every Day.

I. What Work doth he Work?

He preſerves, inſpects, governs, and diſpoſeth all Things.

1. He preſerveth all Things.

1. That he does ſo, appears,

1. From Scripture, *Neb. ix. 6. Heb. i. 3. Acts xvii. 25, 28.*

2. From Reason.

1. He is the firſt Cauſe of all Things, now as well as he was at firſt, and therefore all other Cauſes and Things muſt need depend upon him.

2. As great Power is required to our Preſervation as was at firſt to the Creation of all Things; for *Preſervatio nihil aliud eſt quam continuata Creatio.* Again, No finite Power can preſerve all Things, for it ſelf, being but a Creature, needs Preſervation.

An independent Creature is a Contradiction. Hence ſhould not God ſupport us in our Beings, we ſhould fall down to nothing, *Job vi. 9.*

Creatoris omnipotentia eſt cauſa ſubſiſtendi omni creaturæ: quæ virtus ſi ab iis quæ condidit regendis aliquando ceſſaret, ſimul omnium rerum ſpecies & natura concideret. Aug.

II. How

II. How doth God preſerve all Things ?

Either,

1. Immediately from himſelf : As the Angels, Sun, and fixed Stars, *Apoc. iv. 11. Καὶ δὲ τὸ δάσκαλος σου εἶσι καὶ ἐκπύουσι.*
2. Mediately, as all other Creatures in Heaven and Earth, by ſecondary Cauſes, who with himſelf concurs.

Which he preſerves thus ; partly,

1. By Propagation of the Kind or Species, whereby all Creatures, even of the ſhorteſt Continuance, ſucceſſively are preſerved to the End of the World, *Gen. vii. 3. Pſal. xxxvi. 6.*
2. By Continuation and maintaining of Individuals.

1. Giving them ſuch Food as he hath appointed for their Nouriſhment and Subſiſtence, *Pſal. civ. 27, 28, 29, 30. Pſal. cxlv. 15, 16. Pſal. cxlvii. 8, 9. Matt. xxvi. 16.*

2. Giving a Bleſſing to it ; that ſo it may preſerve them, *Matt. iv. 4. Deut. viii. 3, 4. Dan. i. 12, 13, 15. 1 Reg. xix. 6, 7, 8. Mark vi. 38, 42. Hoſ. ii. 21, 22.*

3. He inſpects, takes notice of, and obſerves every Thing that is done, or that is in the World.

1. All Things whatſoever, whether in Heaven or in Earth.

He knows all the Stars, *Pſal. cxlvii. 4. Iſa. xl. 26.*

The Number of the Sands ; the Weight of all the Mountains, *Iſa. xl. 12.*

The Hairs of every Man's Head, *Matt. x. 38.*

Act. xxvii. 34.

2. He

2. He takes particular Notice of every Thing that is done by Mankind, *Pſal.* xiv. 2. *Pſal.* xxxiii. 13, 14, 15.

Particularly he takes ſpecial Notice of,

1. Your Thoughts and Imaginations, all and every one of them, *Gen.* vi. 5. *Jer.* iv. 14. *Pſal.* cxxxix. 2. and therefore he inspects all your Purpoſes, Deſigns, and Opinions.
2. Your Hearts and Affections, *Prov.* xxiv. 12. c. xxi. 2.
Deſires, *Ezek.* xxxiii. 31.
Love, *Joh*n v. 42. *Joh*n xxi. 17.
3. Your Words, *Pſal.* cxxxix. 4. *Matt.* xii. 36.
4. Your Actions, *Pſal.* cxxxix. 2, 3, 4. *Apoc.* ii. 2, 9.
5. Hence he takes ſpecial Notice of all and every Sin you commit, *Pſal.* lvi. 8. *Pſal.* l. 17, 18, 21. *Apoc.* ii. 14. *2 Reg.* v. 26.
6. Your Repentance of them, ſo as to count the very Tears you ſhed for them, *Pſal.* lvi. 8. *Jer.* viii. 6.
7. Your good Works, *Gen.* xviii. 19. *Iſa.* xxxviii. 3. *Matt.* xxv. 34. *Apoc.* xiv. 13.

III. He rules and governs all Things ; ſo that there is nothing falls out in the World, without his Will and Pleaſure, either effecting, or elſe permitting it.

1. Not only the greateſt and nobleſt Parts of the Creation, but the leaſt, the vileſt, the moſt deſpicable Things that be, are ſubject to his Will, and wholly governed by his Providence ;

The young Ravens, *Pſal.* cxlvii. 9.

The Sparrows, yea, the very Hairs of our Head, *Matt.* x. 29, 30.

It was an Heathen, *Cicero*, that ſaid, *Dii magna curant, parva negligunt.*

A Christian muſt believe, that God takes Care of the one as well as the other : For he created all.

But doth God take Care for Oxen? *1 Cor. ix. 9.* Yes. Where *St. Paul* only ſaith, that the Law, *Deut. xxv. 4.* is ſo to be underſtood, that it ought to mind us of our Duty to all ſuch whoſe Miniſtry we uſe, eſpecially the Miniſters of the Goſpel.

If of Oxen, much more of Men, much more of his own Miniſters.

2. All natural Things too.

It is he that cauſeth the Sun to riſe, and the Rain to come down, *Matt. v. 45.*

That cauſeth the Graſs to grow, *Pſal. cxlvii. 8. Pſal. civ. 13, 14, 15.*

That cauſeth the Snow, Hail, Thunder, Winds, and every Thing in the Air, *Pſal. cxlvii. 16, 17. Jer. x. 13. Job xxxvii. 10, 11, 12.*

That maketh the Ground fruitful, *Deut. xi. 12.*

That gives both Hearing and Deafneſs, Sight and Blindneſs, *Exod. iv. 11.*

That giveth Children or with-holdeth them, that increaſeth Families or diminifheth them, as he ſees good, *Gen. xxx. 2. Deut. x. 22.*

3. All ſuch Things as are contingent and accidental in reſpect of us, are yet ordered and governed by God, even Lots themſelves, *Prov. xvi. 33.*

So *Achan*, *Joſhua vii. 16, 17, 18.*

Jonathan, *1 Sam. xiv. 41, 42.*

Matthias, *Acts i. 24, 26.*

Hophni and *Phineas*, tho' ſlain in Battel, *1 Sam. iv. 11.* yet are ſaid to be ſlain by the Lord, *1 Sam. ii. 25.*

A Man drew a Bow at a venture, and flew *Abab*, 1 *Reg.* xxii. 34. yet it was from the Lord, as *Michaiab* the Prophet ſaw, *ver.* 17. 28.

So if a Man kill another by Chance-medley, it is of the Lord, *Exod.* xxi. 13. *Dent.* xix. 4, 5.

4. All voluntary Things too, even ſuch as are done by the Choice and Conſent, and Freewill of Men, is ſtill governed by God; who inclines and bends our Hearts as he ſees good, tho' ſtill ſo that we act freely of our ſelves too, *Prov.* xxi. 1. *Pſal.* cxix. 36. 1 *Reg.* viii. 58. *Acts* xvi. 14. 2 *Sam.* xvii. 14.

U S E.

1. Acknowledge God in every Thing that happens in the World, *Jac.* iv. 13, 14. *Proverbs* iii. 6.

2. Pray to him alone for all true Grace and Virtue, as to the only Fountain of it; and depend upon him alone for it.

Queſt. If God thus governs the World, how comes it to paſs that there is ſo much Sin and Wickedneſs in it?

1. God, if he would, could have ſo ordered it, that no Sin ſhould ever have been committed; for he could have prevented it at firſt, or can ſtill do it, or annihilate all Sinners, that they ſhall never ſin more.

2. Though he permits Sin, he is not the Cauſe or Author of it, *Jac.* i. 13, 14. That is Blaſphemy, yea, a Contradiction.

3. Though

3. Though God permits Sin, yet he ſo governs and orders it, that he produceth Good out of it.

1. By permitting one Sin, he ſometimes puniſheth another, *Rom. i. 21, 22, 23, 25.*
2. He over-rules the Sins of wicked Men, ſo as that they ſhall turn to the Good of the Righteous, *Gen. xlv. 7, 8. Acts ii. 23. cap. iv. 28.*
3. He makes all Sin redound to his own Glory; either the Glory,
 1. Of his Mercy in pardoning, *Rom. ix. 23.*
 2. Or of his Juſtice in puniſhing of it, *Prov. xvi. 4. 2 Theſ. i. 7, 8, 9.*

IV. He orders and diſpoſeth of all Things, giving them to whomſoever he pleaſeth.

1. Wealth and Riches, *Deut. viii. 18. Geneſis xxxii. 9. 1 Tim. vi. 17. Job i. 21. Eccleſ. v. 18, 19. cap. vi. 1, 2.*
2. Honour and Preferments, *1 Chron. xxix. 12. Pſal. lxxv. 6, 7. 2 Sam. xii. 8. 1 Reg. iii. 13. 1 Sam. ii. 7, 8. Pſal. cxiii. 7.*
3. Love and Favours, *Gen. xxxix. 21. Dan. i. 9. Exod. xli. 36. cap. iii. 21.*
4. Health and Strength of Body, *2 Sam. xii. 16.*

Naaman was cured, and *Gebazi* made a Leper, by God, *2 Reg. v. 27. Acts xvii. 25. 2 Chron. xvi. 12.*
5. Gifts and Parts of the Mind, *1 Reg. iii. 9, 12. Exod. xxxv. 30, 31. cap. xxxvi. 1, 2. Exod. xxxi. 1, 2, 3, 6. Jac. i. 5.*
6. All true Grace and Virtue whatſoever.

Faith is the Gift of God, *Eph. ii. 8.*
So is Repentance, *Acts xi. 18. 2 Tim. ii. 25.*

And ſo all other Graces, *Jac. i. 17, 18.*

I Cor. iv. 7.

7. Heaven it ſelf and eternal Life, *Romans vi. 23.*

All theſe the Works of God, his Preservation, Inſpection, Government, and Diſpoſition of all Things, are done;

1. With infinite Power: For he doth all Things without Trouble, only with his Word, and none can reſiſt him, *2 Chron. xx. 6. Job ix. 12.*
2. With infinite Wiſdom; ſo that he directs all Things to the beſt End, his own Glory, *Pſal. civ. 24. Rom. xi. 33.*
3. With infinite Juſtice and Righteouſneſs; ſo that he wrongs none, nor is unjuſt or unrighteous to any, *Pſal. cxlv. 17.*
4. With infinite Goodneſs and Mercy; which clearly appear in all and every Thing he doth, *Pſal. cxlv. 9.*

U S E.

1. Hence we ſhould learn to think, that nothing comes by Chance or Fortune, but acknowledge God and his Providence in every Thing that comes upon us, *Prov. iii. 6. Exod. viii. 19.*

2. To fear nothing but God; forasmuch as no Good can be with-holden from us, no Evil can fall upon us, without him, *Matt. x. 28, 29, 30.*

3. That although we may and ought to make Uſe of Means, yet we muſt put our whole Truſt

Trust and Confidence only on God, without whom the best Means will be unsuccessful, the least by him will prove effectual, *Psal.* xxxvii.

3, 4, 7.

Live always upon Providence, *2 Chron.* xx. 12.

4. To submit to his Will and Pleasure, and acquiesce in all his Providences, as the Products of infinite Wisdom, Power, and Goodness, *1 Sam.* iii. 18. *Psal.* xxxix. 9. *Isa.* xxxix. 8. *2 Sam.* xvi. 9, 10, 11.

5. To give God Thanks for every Thing that happens to you, for all the Mercies you enjoy, and for all the Miseries you do not feel, *Lamentations* iii. 22.

Still praise him, *Job* i. 21. *Rom.* xi. 33, 36.

J U D E 6.

And the Angels which kept not their first Estate.

I. **SOME** of the Angels kept their first Estate; that is, retained the same Integrity and Perfection wherein they were created; concerning which we may observe,

1. Their Names, מלאכים *Ἀγγελοι.

Cherubim, *Ezek.* x. 1, 4, 5.

Seraphim, Burning, or flaming Spirits, *Isa.* vi. 2.

Sons of God, *Job* i. 6. c. xxxviii. 7.

Thrones, Dominions, &c. *Col.* i. 16.

There be Archangels, 1 *Thes.* iv. 16.

Such a one is *Michael*, *Jude* v. 9. מיכאל

So perhaps *Gabriel*, *Dan.* viii. 16. גבריאל

2. Their Nature. They are spiritual Substances, of great Knowledge, and Power spiritual, *Psal.* civ. 4. *Heb.* i. 14.

Of great Knowledge, 2 *Sam.* xiv. 17.

Natural.

Revealed, 1 *Pet.* i. 12.

Experimental.

They communicate themselves to one another by their Will.

And Power, *Psal.* ciii. 20. 2 *Thes.* i. 7. 2 *Reg.* xix. 35.

3. What is their Duty and Employment?

That we can tell only by reading of what they have done. We find,

1. They praise God, *Isa.* vi. 3. *Apoc.* iv. 8. c. vii. 11, 12.

2. They

2. They attended our blessed Saviour at his Conception, *Luke* i. 26, 27, 35.
At his Birth, *Luke* ii. 9, 10, 13, 14.
At *Bethlehem*, *Matt.* ii. 13.
And in *Egypt*, *Matt.* ii. 19.
After his Temptation, *Matt.* iv. 11.
In his Agony, *Luke* xxii. 43.
At his Apprehension, *Matt.* xxvi. 53.
At his Resurrection, *Matt.* xxviii. 2. *John* xx. 12.
At his Ascension, *Acts* i. 10, 11.
Yea, they worship him, *Heb.* i. 7. Which shews,
1. How much he is above the Angels, *Heb.* i. 4.
 2. What Reason we have to worship him.
 3. They minister to the Saints.
 1. In their Life-time:
 1. To keep them out of Evil, *Psal.* xci. 11, 12. *1 Reg.* xix. 5, 6. *2 Reg.* vi. 17.
 2. To deliver them from it, if they be fallen into it, *Psal.* xxxiv. 7. *Numb.* xx. 16. *Gen.* xix. 15, 22. *Dan.* iii. 28. *c.* vi. 22. *Acts* xii. 7, 8. *c.* v. 19, 20.
 3. To guide and direct them what to do, *Gen.* xxii. 11, 12. *Acts* x. 3, 22. *1 Chron.* xxi. 18. *Acts* viii. 26.
 4. To acquaint them with Things to come, *Dan.* viii. 16. *Revel.* i. 1. *c.* xxii. 16. *2 Reg.* i. 3.
 2. At their Death the Angels convey them into Heaven, *Luke* xvi. 22.
 3. After Death, at the last Day, *Matt.* xxiv. 31. *c.* xxv. 31.

Quest. *Whether hath every one a particular Angel to attend him?*

I 3

Answ.

Ans. As for the Wicked, it cannot be supposed, that the good Angels are for their Company.

But that those who are truly pious, have every one his Angel always with him, is very probable, not only from all those Places before-mentioned, where we find Angels still ministring to the Saints in all Ages, as, *Abraham, Lot, Jacob, Moses, Joshua, Elijah, Cornelius, St. Peter, St. John, &c.* but more especially from *Acts xii. 15. Matthew xviii. 10.*

Hoc esse maximum existimo Beneficium, quod ab Ortu Nativitatis meae Angelum Pacis ad me custodiendum usque ad Finem meum dedit mihi Dominus.
August.

U S E.

1. Hence see how much Kindness and Respect God hath for his People, so as to send his Angels to attend them.

2. Let us learn to imitate the Angels in praising God.

In doing his Will, *Psal. ciii. 20, 21.*

Though it be by ministring to our Inferiors.

3. Let us strive to get to Heaven, that we may be like them, *Luke xx. 36.*

J U D E 6.

And, the Angels which kept not their first Eſtate, but left their own Habitation, he hath reſerv'd in everlaſting Chains under Darkneſs, unto the Judgment of the great Day.

SOME of the Angels fell from their firſt Eſtate, 2 *Per.* ii. 4. *John* viii. 44. *Job* iv. 18.

I. What cauſed their Fall ?

Sin be ſure : And as it is generally thought, Pride. For,

1. This is the Sin they tempted Man to, *Gen.* iii. 5.
2. He is ſtill proud ; as appears from the Worſhip he hath tempted Men to give to him ; yea, he would have had Chriſt to have worſhipped him, *Matt.* iv. 8, 9. contrary to the Temper of the good Angels, *Apoc.* xix. 10. *cap.* xxii. 8, 9.
3. The ſpiritual and moſt excellent Nature of the Angels was more capable of, and liable to, this, than any other Sin ; whence the Proud are ſaid to fall into the Condemnation of the Devil : 1 *Tim.* iii. 6.

But this muſt needs proceed from ſome Error in Judgment, or at leaſt Inconſideratenefs.

2. Their Temper and Diſpoſition after their Fall. It is very corrupt and wicked, full of Hatred againſt God, and againſt Man too, as bearing

ing his Image ; therefore he deſtroyed Man at firſt, and ſtill endeavours to do it, *1 Pet. v. 8.*

Hence called Διάβολος, *Rev. xii. 10.* Whence Devil.

Satan, *Adverſarius, Job i. 9, 11. c. ii. 4, 5.*

Πειράζων, the Tempter, *Matt. iv. 3.*

Πορνός, the wicked One, *Matt. xiii. 19, 39.*

Abaddon and Apollyon, a Deſtroyer, *Apoc. ix. 11.*

Beelzebub, *Matt. x. 25.* בעל זבוב, the God of Flies, *2 Reg. i. 2, 6.* Or elſe, בעל זבול, the Dunghil God, the Idol ; ſo the Devil was called, becauſe he was worſhipped by the Heathens.

Whence we may obſerve, That he who is,

Proud,

Malicious,

That envies others Happineſs,

Or ſtrives to do what Miſchief he can to others, is like the Devil, the worſt of all Creatures.

3. Notwithſtanding their Fall, they have ſtill great Knowledge and Power.

1. Knowledge, *Mark i. 24.*

Natural,

Experimental.

They know not Things to come to paſs, unleſs it be by conſidering the preſent Cauſes, and from probable Conjectures, *Iſa. xli. 23.*

2. Their Power alſo is great, *Eph. vi. 11, 12.*

He hath Power over the Air, *Eph. ii. 2. Job i. 19.*

They can do very ſtrange Things, *Exod. vii. 11, 12. Acts viii. 9, 10.*

They have Power over Beaſts, *Mark v. 11, 13.* And over wicked Men, *2 Tim. ii. 26. Eph. ii. 2.*

But good Men need not fear his Power ; for he can do nothing to them without God the Fa-

Father's Permiſſion, *Job* i. 12. c. ii. 6. *1 Reg.* xxii. 21, 22. *Matt.* viii. 31, 32.

4. How many of them are there ?

That they be very numerous, is plain from their being almoſt in all Places ; and from *Luke* viii. 30. a Legion is many Thouſands.

But that there is ſome Order and Diſcipline among them, is probable from their having a Kingdom, *Matt.* xii. 26. whereof one is ſaid to be Prince, *Matt.* ix. 34.

So we read of the Devil and his Angels, *Matt.* xxv. 41. *Apoc.* xii. 7.

5. What was their Punishment ?

They were caſt out of Heaven, *2 Pet.* ii. 4. put then into Chains ; but ſo as they can ſtill go about, God's Diſpleaſure not being yet fully executed upon them, *Matt.* viii. 29.

Everlaſting Fire is prepared for them at the End of the World, *Matt.* xxv. 41.

U S E.

1. The Devil being ſo malicious and ready to tempt us, we had need be watchful, *1 Peter* v. 8.

2. Reſiſt his Temptations, *Jac.* iv. 7. eſpecially by Faith, *Eph.* vi. 11, 12, 16. *Luke* xxii. 31, 32.

3. Have a Care of coming into the ſame Condemnation with them, by Pride, Malice, or Uncharitableneſs, *Matt.* xxv. 41.

R O M. V. 19.

For as by one Man's Disobedience many were made Sinners.

L **M**AN was made in the Image of **GOD**,
Gen. i. 26. which consisted,

1. Partly in his Power and Dominion over all Terrestrial Creatures, *Gen. i. 26, 28. Psal. viii. 5, 6.* Hence he gave Names, *Gen. i. 19, 20.*

2. In the Perfection of his Nature, indued with Reason and Will, and with Knowledge and True Holiness.

1. Knowledge, *Col. iii. 9, 10.*

2. True Holiness, *Eph. iv. 24.*

II. He was commanded not to eat of the Tree of Knowledge of Good and Evil, *Gen. ii. 16.* which was backed with a Threatning to keep his Senses in Obedience and Subjection to his Reason.

III. Man notwithstanding did eat of it.

1. Through Satan's Temptation; which was managed with great Cunning.

1. He enters into the Serpent, the subtlest Creature, *Gen. iii. 1.*

2. Sets upon the Woman, the weaker Vessel, *1 Pet. iii. 7.*

3. He propounds a doubtful Question, *Genesis iii. 1.*

4. Then

4. Then he denies the Truth of God's Threatnings, *ver. 4.*
5. Gives her a contrary Promise, *ver. 5.*
6. Uſeth the Name of God to confirm it, *ver. 5.*
2. Through the Woman's Fault.
 1. In entering into a Diſpute with the Devil.
 2. In doubting of the Truth of God's Command.
 3. In eating the Fruit.
3. Man's too. In taking the Fruit at her Hands, and eating it; whereby he broke all the Law.
In hac lege Adæ datâ omnia præcepta condita recognoscimus, quæ poſtea pullulaverunt data per Moſen.
Tertull.

And ſo he broke,

1. The Firſt Command, by Infidelity, Ingratitude, Contempt of God; Ambition to be like God, *Gen. iii. 5.*
2. Harkening to the Devil's Word more than to God's, and ſo worſhipping him.
3. Profaning God's Name, and blaſpheming it, by preferring the Devil before him.
4. Profaning the Sabbath, by doing it upon that Day.
5. *Eve* in not conſulting her Husband, and he in pleaſing his Wife more than God.
6. Murdering their whole Poſterity, *Job. viii. 44.*
7. In minding the Luſts of the Fleſh more than the Law of God.
8. In ſtealing God's Fruit, and being diſcontented with their preſent Condition.
9. By paſſing a falſe Judgment upon the Fruit, and receiving a falſe Accuſation againſt God.
10. Evil Concupiſcence, and coveting the Things belonging to another.

IV. By

IV. By this Diſobedience of *Adam*, many, even all his Poſterity, are made Sinners.

1. By Imputation. His Sin is reckoned to all.

As appears,

1. In that all ſinned in him, *Rom. v. 12. Heb. vii. 9, 10. Rom. v. 16, 17, 18.*

2. All died in *Adam*, *1 Cor. xv. 22. Rom. vi. 23.*

3. All were then in his Loins : So that he was the common Father of all Mankind ; therefore called *Adam*, that is, Man in general, *Gen. v. 1.*

2. By Inheſion. All, by reaſon of *Adam's* Sin, are made Sinners.

1. All are born in Sin, *Pſal. li. 5. Job xiv. 4. Eph. ii. 3. Job. iii. 6.* Hence only it is that Children die.

2. All do actually commit Sin, which ſhews all Mankind to be polluted with it, and inclined to it, *Eccleſ. vii. 20. Prov. xx. 9. 1 Reg. viii. 46. Gal. iii. 22. 1 Job. i. 8, 10.*

3. The whole Man is defiled with Sin, and continually ſubject to it.

1. The Underſtanding, *1 Cor. i. 19, 20. c. ii. 14.*

2. The Mind and Conſcience, *Tit. i. 15.* It is ſtupid and ſenceleſs, *1 Tim. iv. 2.* or elſe troubled.

3. The Memory, *2 Pet. i. 12.* in remembering only the worſt, forgetting the beſt Things.

4. The Thoughts and Imagination, *Gen. vi. 5.* which appears in their Vanity and Diſorder.

5. The Will and Affections, *Job. i. 13. Col. iii. 2.* in being placed, either,

1. Upon unlawful Objects.

2. Or upon lawful Objects in an unlawful Manner.

6. The

6. The Body, 1 *Thes.* v. 23.

It is not now serviceable to the Soul.

But a Clog to it,

Yea, tempts and seduces it to Sin.

4. Hence our Original Sin is the corrupt Fountain from whence all our actual Sins flow,

Jac. i. 14.

Some Relicks of it remain in the best Saints,

Gal. v. 17.

U S E.

1. This should make us low and humble in our own Eyes, *Job* xv. 14, 15, 16.

2. Hence we should earnestly desire to be born again, and made new Creatures: For otherwise, our Condition is sad indeed, and very deplorable.

3. Hence we should go to *Christ* the Second *Adam*, that we may be made Righteous by him, as we are Sinners by the First.

R O M. V. 19.

So by the Obedience of One, shall many be made Righteous.

I. **W**H O is this One spoken of? Not one Man, but only One in general.

1. All Mankind being contained in, and so fallen with *Adam*, God raised up another *Adam*, by whom they might rise, 1 *Cor.* xv. 45. Who being promised as soon as the first fell, *Gen.* iii. 15. is called the Second Man, 1 *Cor.* xv. 47.
2. This was no less a Person than the Son of God made Man, *Job.* i. 14. 1 *Tim.* iii. 16. For he took the Nature of Man into his Divine Person, *Heb.* ii. 16.
3. Hence the whole Nature of Man was as fully and really contained in him as in the First *Adam*, 1 *Cor.* xv. 22.
4. This the Second Man had this extraordinary Advantage over the First; that whereas the other was but a Man made in the Likeness of God, this was God made in the Likeness of Man, *Phil.* ii. 6, 7.

II. What was the Obedience of this One here spoken of?

1. He did no Sin, was not guilty in the least, *Isa.* liii. 9. 1 *Pet.* ii. 22. 1 *Job.* iii. 5. *Job.* viii. 46.
2. He did whatsoever the Law required; and so remained perfectly Righteous in all Things, *Matt.* iii. 15. *Heb.* vii. 26, 27, 28. ἵδὼν εἰς τὸ αἰῶνα τελειωμένον, *Job.* xv. 10. c. iv. 34.

3. He

3. He was Obedient even to Death it ſelf, *Phil. ii. 8.* So that he underwent that Death which the Firſt *Adam* had deſerved for all Mankind.

III. In what Senſe are many here ſaid to be made Righteous by One? Even in the ſame Senſe as we are before ſaid to be made Sinners by One.

1. By having *Chriſt's* Righteouſneſs, as we had *Adam's* Sin imputed to us.
 1. No Man can be pronounced Righteous by God, unleſs he be really ſo, *Prov. xvii. 15. Iſa. v. 23.*
 2. But no Man is really Righteous in himſelf, *Eccleſ. vii. 20.*
 3. Hence it is impoſſible we ſhould be accepted of as Righteous before God, unleſs we have ſome other Righteouſneſs imputed to us, *Rom. iv. 6, 11.*
 4. Hence *Chriſt* was pleaſed to be Obedient even to Death for us; that ſo by his Obedience imputed to us, we might be accepted of as Righteous.

For,

1. Our Righteouſneſs is plainly aſſerted to be only in *Chriſt*, *2 Cor. v. 21.*

He was made Sin for us.

Quemadmodum oblatuſ pro peccatiſ non immerito peccator factiſ dicitur. Ambroſ.

Our Sini were laid on him, *Iſa. liii. 6.*

So hiſ Righteouſneſs on uſ, *Phil. iii. 8, 9. Eph. i. 6.*

2. He iſ expreſly called our Righteouſneſs, *Fer. xxiii. 6. c. xxxiii. 16. 1 Cor. i. 30.*

3. He

3. He is called our Surety; *Heb. vii. 22.* who being bound for us, paid in our Stead what the Law required of us.
 4. *Chriſt's* whole Obedience was only upon our Account, and for our Sakes, *Gal. iv. 4, 5.* So that by his Obedience the Law is perfectly fulfilled in us, *Rom. viii. 3, 4.*
2. We are made Righteous by *Chriſt*, as Sinners by *Adam* inherently.
 1. He mortifies our Sins, 1 *John iii. 8.* *Acts iii. 26.* 1 *John i. 7, 9.*
 2. He gives Repentance, *Acts v. 31.*
 3. He ſanctifies our whole Natures, and makes us Holy, 1 *Cor. i. 30.* 1 *Cor. vi. 11.* *Eph. v. 25, 26, 27.*
 4. He enables us to do good Works, *Job. xv. 45.* *Tit. ii. 14.* *Phil. iv. 11, 12, 13.*

U S E.

1. Thank GOD for *Chriſt*.
2. Put your whole Truſt in him, only for Grace as well as Pardon.
3. Let it be your great Care to be in the Number of thoſe who are made Righteous in *Chriſt* in believing in him.
4. Live as becometh ſuch righteous Perſons.

ACTS xvi. 31.

Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.

TWO Things required to a true Faith in *Chriſt.*

I. That we believe all the Articles of our Christian Faith.

And particularly that concerning *Chriſt* we believe;

1. That he is the Lord, *Κύριος*, *Luk. ii. 11.* God, the Supream Being and Governour of the World, *Job. xx. 28.* יהוה, as יהוה צרקנו, *Jer. xxiii. 6.*
2. That he is the Lord *Jeſus*, *Matt. i. 21.* the only true *Jeſus* or *Saviour*, *Acts iv. 12.*
3. That he is the Lord *Jeſus Chriſt*, the *Messiah* promiſed in the *Old Teſtament*, *Dan. ix. 25, 26.* *Matt. xvi. 16.*

And by Conſequence we are to believe, that he,

1. Died.
2. Roſe again.
3. Went up to Heaven.
4. There ſitteth at the Right Hand of God, making Interceſſion for us.
5. Is able to ſave us if we come unto God by him, *Heb. vii. 25.*

II. That we have a ſure Truſt and Confidence on God's merciful Promiſes in *Chriſt* for all Things neceſſary to make us happy, and that are good for us.

I JOHN iii. 23.

And this is his Commandment, That we ſhould believe on the Name of his Son Jeſus Chriſt.

HERE we ſee the Son of GOD called by Two Names, *Jeſus* and *Chriſt*; the firſt being the Name of his Perſon, the ſecond of his Office.

I. As to the Firſt, *Jeſus*.

1. Who gave him that Name? The Angel *Gabriel* before he was born or conceived, *Luke* i. 26, 31. c. ii. 21.

2. Why was the Son of God called by this Name? Becauſe he was to ſave us. The ſame Name that was given *Joſhua* by *Moſes*, *Numb.* xiii. 16. יְהוֹשֻׁעַ, which was afterwards contracted into יֵשׁוּעַ, as *1 Chron.* xxiv. 11. and thence in *Greek*, Ἰησους, the *Saviour*, as *Luke* ii. 11. *Acts* xiii. 23. Ἐγερσε τὸ ἱσραήλ σωτήρα. Ἰησὺν.

This Reason is given, *Matt* i. 21. For,

1. He alone procured Salvation for us, *Joh.* iii. 17. *Acts* iv. 12. And that by dying for us, *Rom.* v. 8, 9. *1 Pet.* i. 18, 19.

2. He alone conferreth it upon us, *Heb.* vii. 25. *Phil.* iii. 20, 21. *Acts* v. 31.

Hence,

1. Trust on him only for Salvation, *1 Tim.* ii. 5.

2. Love and Esteem him above all Things, *Matt.* x. 37. *Phil.* iii. 8.

3. Reverence and Adore him, *Phil.* ii. 9, 10. *Acts* xix. 13, 15. *Heb.* i. 6.

4. Rejoyce in him as your Saviour, *Luke* i. 46, 47. c. ii. 10, 11.

II. He

II. He was called *Chriſt*. This great Thing we muſt believe. For theſe Things are written that you might believe that *Jeſus* is the *Chriſt*, *Job. xx. 31.*

For the opening of this; Conſider,

1. God from the Beginning promiſed Mankind a *Saviour*, or *Jeſus*, *Gen. iii. 15.*

2. This Promiſe was often renewed to the Fathers, and the coming of our *Saviour* foretold by the Prophets.

3. He was ordinarily called the *Meſſiah*, משיח, *Dan. ix. 25, 26.*

4. *Meſſiah* in *Hebrew*, is the ſame with *Chriſt* in *Greek*, *John i. 41. c. iv. 25.*

Theſe Things conſidered, we ſhall prove,

1. That *Jeſus* is the *Chriſt* or *Meſſiah*.

2. Shew, wherefore he was called by that Name.

1. That *Jeſus* is the *Chriſt*, appears, in that all the Prophecies concerning the *Meſſiah* was foretold in him.

1. His Birth.

1. The Time, *Gen. xlix. 10. Mal. iii. 1.*
הוא מלך המשיח, *Hag. ii. 6, 9.*
Dan. ix. 26.

2. The Place, *Mic. v. 2. Matt. ii. 6. Luke ii. 4.*

3. The Family; of *David*, *Iſa. xi. 10. Matt. xxii. 42. Luke ii. 4.*

4. The Manner; of a *Virgin*, *Iſa. vii. 14. Matt. i. 22.*

2. His Life and Actions. Full of Miracles, *Matt. xi. 2, 3, 4, 5.*

3. His Death and Paſſions.

He was deſpiſed, *Iſa. liii. 3. Sold, Zech. xi. 12. Matt. xxvi. 15. Wounded, pierced, Pſal. xxii. 16. Parted his Garments, Pſal. xxii. 18. John xix. 24. Luk. xxiv. 26, 27.*

4. His Reſurrection and Aſcenſion, *Hof. vi. 2.*
Pſal. cx. 1. Acts ii. 34, 36.

5. His Reception in the World, *Pſal. ii. 8.*
Pſal. lxxii. 11. Col. i. 23.

2. Wherefore is he called *Meſſiah, Chriſt*? Be-
cauſe he was anointed,

1. To be a Prophet, *1 Reg. xix. 16. Iſa. lxi. 1.*
John iii. 2.

2. To be a Priest, *Exod. xl. 15. Heb. vii. 17.*
Eph. v. 2.

3. A King, *1 Reg. xix. 16. Pſal. ii. 6. Iſa. ix. 6.*
Acts v. 31. Eph. i. 20, 21. Acts x. 38.

U S E.

1. Firmly believe this great Truth, that *Jeſus*
is the *Chriſt*, *Acts xvii. 2, 3. Acts xviii. 5, 28.*
1 John v. 1. c. ii. 22.

2. Receive him,

1. As your Prophet, obſerving what he
hath ſaid, believing what he aſſerts, truſt-
ing on what he hath promiſed.

2. As your Priest, to make Atonement for
you, *Rom. viii. 33, 34.*

3. As your King, to rule and govern you,
and to ſubdue Sin and Satan, and all
your Spiritual Enemies under you,
1 John iii. 8.

3. Live up to the Profeſſion of this Faith,
Acts xi. 26. 2 Tim. ii. 19.

LUKE i. 35.

*The Holy Ghost shall come upon thee,
and the Power of the Highest shall
overshadow thee.*

HERE we have the Incarnation of the Son
of God, described by,

I. Its efficient Cause: The *Holy Ghost* shall
come upon thee.

II. The Subject: Upon thee the *Virgin
Mary.*

III. The Result: The Union of the Two
Natures in one Person. Therefore that Holy
Thing, &c.

1. The efficient Cause: The *Holy Ghost.*
Where in our Creed it is said, *He was con-
ceived by the Holy Ghost*; that is, He did cause
the *Virgin* to conceive, *Luke i. 31.*

2. As to his Conception by the *Holy Ghost*, I
shall only observe, That,

1. As it is a great Mystery, it is here myste-
riously expressed, *Ἰνδμα ἄγιον ἐπλεύσεται ἐπὶ,*
or, *ἡ δυνάμις ὑψίστη ἐπισκιάσει σοι*, as in the
Creation, *Gen. i. 2.* and the Production of
Man, *c. ii. 7.* There was subject Matter,
but the Spirit moved upon it, as *Psal. civ. 30.*
John vi. 63. Hence *Christ's* first Name is
Wonderful, *Isa. ix. 6.*

2. It was necessary our Saviour should be thus
conceived, that so he might be free from
Sin.

For,

1. The Divine Nature could not be united to the Humane, unleſs pure and perfect.
2. He could not have expiated our Sins, unleſs he had been without Sin himſelf, *Ileb. vii 26, 27.*
3. Hence our Saviour, even as Man, is called the Son of God, becauſe produced immediately by God himſelf, as *Adam* was, *Luke iii. 38.*
2. As to the Perſon of whom he was born, we need only obſerve,
 1. Her Name was *Mary*, *Luke i. 27. Matt. i. 18. Mich. vi. 4.*
 2. She was a Virgin when ſhe bear him, *Gen. iii. 15. Iſa. vii. 14. Luke i. 27.*
 3. It is very probable ſhe continued to be ſo after, *Matt. i. 25.* compared with *1 Sam. xv. 35.* His Brethren were his Kinſmen, or *Joſeph's* Children by another Wife, they are not called hers.
 4. She was certainly an excellent Perſon, yet not without Sin, at leaſt Original, *Rom. iii. 23. c. v. 18.* for ſhe needed a Saviour, *Luke i. 46, 47,* and died.
 5. We ought to reverence, but not to worſhip her, *Luke i. 28, 48. Matth. iv. 10.*
Ἡ μαρία ἐν τμῇ, ὁ Κύριος προσκυνῶνται.
Ἐι καλλίση ἡ Μαρία καὶ ἁγία καὶ τετιμημένη ἀπὸ πάντων τῶν προσκυνῶνται. Epiph,

U S E.

1. Hence ſee the Condeſcenſion of the Son of God in being born of a Woman, and yet poor, *Lev. xii. 8. Luk. ii. 24.*
2. Learn of him to be meek and lowly, *Matt. xi. 29.*

3. The

3. The Reſult of this, the Union of the Divine and Humane Nature. For,
1. That he is God, we have proved already.
 2. That he became truly Man, is plain from his being born of a Woman, *Heb. ii. 14. 16*
 1. He had a real Body, *John i. 14. Luke xxiv. 39. 1 John iv. 3.*
- Simon Magnus, Saturnus, Ifidorus Secundus, Marcotiani, Heracleonitæ, Ophitæ, Cerdon, Marcion, &c.* were *Δοκῆται ἢ φανταſταί*, ſuppoſing Chriſt to have no real Body.
2. A Soul, *Matt. xxvi. 38. Luke ii. 52. Luke xxii. 42.*

Arius and Eunomius ſaid, *Θεότητα ψυχῆς ἐνεργεῖναι τὴν χρεῖαν.* Theodoret.
 3. His Soul and Body were united together, *Luke xxiii. 46.*

3. His Humane and Divine Nature were both united in one Perſon.
- Θεάνθρωπον.* Hence, *Ὁ λόγος ὁ μόνος ἀμφοῖν Θεός τε καὶ ἄνθρωπος.* Clem. Alex.

So that,

1. His Natures were not mixed or confounded together, for then he would have been neither.
2. Nor changed one into the other, as the *Eutychians* thought the Humane was turned into Divine; but *ἀσυγχώτως, ἀτρέπτως ἀδιαιρέτως ἀχωρίως.* Concil. Chalced. *Luke xxii. 42. Matt. i. 23.*

So that he was perfect God, and perfect Man, in one and the ſame Perſon.

The Humane Nature had no Subſiſtence out of the Divine Perſon.

Hence flowed the Value and Efficacy of his Actions, *Acts xx. 28.*

U S E.

1. Hence see what Cause you have to trust to *Christ* for your Salvation, he being God-Man, is able to reconcile God to you, and you to God.
 1. On God's Part, *Heb. v. 1.*
 1. By Satisfying for your Sins, *Heb. ii. 10.*
I *Tim. ii. 6.* ἀντιλυτρον ὑπὲρ πάντων.
 2. By interceding for you, I *John xxii.*
Heb. vii. 25.
 2. On our Part, *Col. i. 19.* *John i. 16.*
 2. Go to *Christ*, by trusting wholly in him,
Matt. xi. 28.
 3. Obey all his Commands; as certain that he commands nothing but what is for your Good. *Matt. xi. 30.* I *John v. 3.*
-

I P E T. I V. I.

Forasmuch then as Christ hath suffered for us in the Flesh.

I. **W**Hatsoever *Christ* suffered, was in the Flesh.

II. It was for us.

III. What it was he thus suffered, for us in the Flesh.

I. Whatsoever *Christ* suffered was in the Flesh.

1. *Christ* as God, was, and is, incapable of suffering; being *Actus purissimus*.

2. But he was in Time made Flesh, *John* i. 14. that is, Took our Nature upon him.

3. In this Flesh it was that he suffered, *1 Pet.* iii. 18.

4. By reason of the Union of our Nature to his Divine Person, what he suffered in our Nature is reckoned as suffered by him that was truly God, the Attributes, and by consequence the Actions of the one Nature being attributed to the other.

Per indissolubilem unitatem verbi & carnis omnia quæ carnis sunt ascribuntur verbo, quomodo & quæ verbi sunt prædicantur in carne. Orig.

By this Union, Ἀντιστοιχεῖται τὰ ὀνόματα ἡμεῖς καὶ τὸ ἀνθρώπινον τῷ Θεῷ καὶ τὸ Θεῖον τῷ ἀνθρώπινῳ μετανομιζομέναι. *Greg. Nyss.*

This is the *Communicatio idiomatum* spoke of by the *School-men*; as, *1 Cor.* ii. 8. *Acts* xx. 28.

2. What

2. Whatſoever *Chriſt* ſuffered was only for us : not only for our Good or our Example, as the *Socinians* would have it, but in our Stead, and to expiate and make Satisfaction to God's Juſtice for our Sins. For,

1. He is ſaid expreſly to die in our Steads.

Ἀντίλυτρον ὑπὲρ πάντων, 1 *Tim.* ii. 6. Λύτρον ἀπὸ πολλῶν, *Matt.* xx. 28.

2. To be a Sacrifice and Propitiation for our Sins, *Eph.* v. 2. Προσφορὰ καὶ Θυσία, *Heb.* ii. 17.

Εἰς τὸ ἱλασκαθῆαι τὰς ἀμαρτίας, 1 *Job.* ii. 2. ς. iv. 10. ἱλασμὸς.

3. Our Sins were laid upon him, *Iſa.* liii. 4, 5, 6.

He was made Sin for us, 2 *Cor.* ix. 21.

And a Curſe for us, *Gal.* iii. 13.

4. He had no Sin of his own to ſuffer for, and therefore he could not have ſuffered but for our Sins.

And he being God as well as Man, his Sufferings could not but be of infinite Value and Merit for us.

U S E.

1. Hence ſee how odious and offensive Sin is to God.

2. When we read or hear of *Chriſt's* Sufferings, how ſhould we be affected with it, conſidering that they were all for our Sakes, and Sins.

3. How much more when we ſee him crucified before our Eyes in the Blessed Sacrament ?

3. What did our Lord ſuffer for us ?

1. The

1. The first kind of Sufferings he underwent, were in his Temptations soon after his Baptism: Of which note, *Matt. iv. 1.*

1. He was led by the Spirit, *Luke iv. 1.* that which even now descended upon him.

2. Into the Wilderness, a Place remote from Men, and filled only with Beasts.

1. To fulfill the Type of the Scape-Goat, *Lev. xvi. 20, 21, 22.*

2. To give the Devil all the Advantage he could desire in his Temptations, *Matt. iv. 2.*

3. There he fasted Forty Days and Forty Nights: So *Moses* had fasted, *Exod. xxxiv. 28.* and *Elias*, *1 Reg. xix. 8.*

Our Saviour fasted this Time,

1. To shew the Harmony between Law and Gospel.

2. To teach us how to fit our Selves for the great Work of the Ministry.

Acts xiii. 2. Hence our *Ember-Weeks.*

This gave the Occasion of the Churches observing *Lent* every Year, which she always did; and therefore it is no Piece of Popery.

4. After these Forty Days he was an hungry, to shew he was truly Man.

5. The Devil observing this, thinks he had got the Advantage over him, and therefore sets upon him, not doubting of conquering, having overcome the first *Adam* in *Paradise* it self.

And so first tempts him to prove himself to be God, by turning Stones into Bread, *Matt. iv. 3.* *Luke iv. 41.*

2. All

2. All his Life afterwards he was subject to the Infirmities of the humane Nature; He was weary, *John* iv. 6. He was reviled, *Matt.* xii. 24. Stoned, *John* viii. 59. c. x. 31, 32.
3. His greatest Suffering began in the Garden of *Getsemane*.

Where behold him,

1. Exceeding Sorrowful, *Matt.* xxvi. 37, 38.
 2. So great were the Apprehensions of what he was to undergo, that he prayed against it, *ver.* 39.
- Whatsoever God had prepared for him, he still crys out, *Thy will be done.*
- His own Disciples Traytors.
 Soldiers to apprehend him.
 False Witnesses to accuse him.
 Judges to arraign him.
 Thorns to crown him.
 A Rabble to abuse him.
 A Cross to crucifie him.
 Still, *Thy will be done.*
3. Behold him in his Agony! *Luke* xxii. 44.

LUKE xxiii. 33.

And when they were come to the Place which is called Calvary, there they crucified him.

NOW was the Power of Darkneſs let looſe upon our Lord, *Luke xxii. 53. Gen. iii. 15.*

I. He was betrayed by one of his own Diſciples, *Pſal. xli. 9. John xiii. 18. Pſal. lv. 12, 13.* and that with a Kiſs too, *Matt. xxvi. 49.*

II. Apprehended. Where obſerve,

1. They came upon him with Swords and Staves, as if he had been a Thief, *Matt. xxvi. 47, 55.*

2. He confeſſed himſelf the Perſon they fought for, *John xviii. 5.* which daunted them ſo, that they fell to the Ground, *John xviii. 6.*

3. His Diſciples making ſome little Reſiſtance, and Peter cutting off *Malchus's* Ear, *John xviii. 10.* *Jeſus* cured it, *Luke xxii. 51.*

4. Then they bound him, *John xviii. 12.* altho' he could have had Twelve Legions of Angels to aſſiſt him, *Matt. xxvi. 53.*

III. Arraigned. Where obſerve,

1. When they had firſt carried him to *Annas* to take his Counſel, *John xviii. 13.* Then they led him to *Caiphas* the High-Prieſt, *Matt. xxvi. 57.* where the *Sanhedrim* or Council was then held.

Here

Here they ſought falſe Witneſs againſt him,
Matt. xxvi. 59.

Here they queſtioned him in many Things,
but he answered nothing, *Matt.* xxvi. 60,
61, 62. according to *Iſa.* liii. 7.

Here they ſmite and abuſe him, *Matt.* xxvi.
67.

Here *Peter* denied him thrice, *Matt.* xxvi.
72, 75.

Here they accuſe him of Blaſphemy, *Matt.*
xxvi. 65.

Here they took Counſel to kill him, *c.* xxvii. 1.

Here *Judas* recanted, and hanged himſelf,
c. xxvii. 5.

2. From *Caiphas* they led him to *Pilate*, *c.* xxviii.
2. *Luke* xxiii. 1, 2, 3, 4.

3. From *Pilate* to *Herod*, *Luke* xxiii, 6, 7, 8.
where he was abuſed, *v.* 11.

4. From *Herod* to *Pilate* again, *Luke* xxiii. 11.
who excuſeth him, *Luke* xxiii. 14, 15. *John*
xix. 4. and would have releaſed him, *Luke*
xxiii. 16. but they rather choſe *Barabbas*,
v. 18. and cried, Crucifie him, *v.* 21. His
Wife ſent to him, *Matt.* xxvii. 19. and
Matt. xxvii. 24. But they accuſe him of
Treaſon, *John* xix. 12. Hence *Pilate* con-
demns him, *John* xix. 16.

IV. Being condemned, they carried him to be
crucified.

1. They crown him with Thorns, *Matt.* xxvii.
29. *Gen.* iii. 18.

And abuſe him, *Matt.* xxvii. 30, 31.

2. They laid his Croſs upon him, *Joh.* xix. 17.
Gen. xxii. 6. But leſt he ſhould be weary,
and ſo not ſo ſenſible of Pain, they com-
pel

pel *Simon*, a *Cyrenian*, to do it, *Luke* xxiii. 26.

3. As he went along, the Women bewailed him, *Luke* xxiii. 27.
4. When they were come to *Mount Calvary*, they crucifie him.

i. They fastened the Cross in the Ground.

The Cross was an erect Piece of Wood, at the upper End whereof there was a transverse Beam, and in the middle another Piece standing out; ἐφ' ᾧ ἐποχόντο οἱ στυγέμενοι. *Justin. M.*

Ubi requiescit qui clavis affigitur. Iren.

2. They raised up his Body, and placed it upon that middle Piece, *Numb.* xxi. 9. *John* iii. 14.
 3. They nailed his Hands to the transverse, and his Feet to the erect Beam, *Zech.* xii. 10. *Psal.* xxii. 16. *John* xx. 27, 25.
 4. At the Top of the erect Beam they fixed the Title, *This is Jesus the King of the Jews*, *Luke* xxiii. 38.
 5. As he hung there, they gave him Wine and Myrrh to drink, *Mark* xv. 23. to stupe him; but he would not have it.
 6. Thus he hung for Three Hours together in the greatest Pain imaginable, and yet pray'd for them, *Luke* xxiii. 34.
- But they reviled him, *Luke* xxiii. 35, 36, 37. And crucified Two other Malefactors by him, one on each Side, *Luke* xxiii. 33.
7. Then the Sun was darkened, *Luke* xxiii. 44, 45.

8. About

8. About the Ninth Hour, or Three in the Afternoon, he cried *Eli, Eli, &c.* *Matt.* xxvii. 46. and committed his Spirit into the Hand of God, *Luke* xxiii. 46. And then gave up the Ghoſt at the Time of the Evening Sacrifice.

After this they pierced his Side, *John* xix. 34.

U S E.

Behold here,

1. The infinite Love of God, *Phil.* ii. 6, 7, 8.
2. The Heinousneſs, the Sinfulneſs, *Phil.* iii. 18. of Sin, which only imputed, brought ſuch ſtrange Sufferings upon the Son of God.
3. Your Obligation to Duty, *Rom.* vi. 6. *Gal.* v. 24. c. vi. 14.

I C O R. XV. 3, 4.

How that Chriſt died for our Sins, according to the Scriptures, and that he was buried.

I. C H R I S T, according to the Scriptures, was to die: For this was,

1. Typified. *Iſaac*, as the Type, was commanded to be offered up, *Gen. xxii. 2.* and tho' God afterwards accepted of a Ram preſent inſtead of him, *ver. 13.* yet that ſhewed the Anti-type was to die, *Heb. xi. 19.* the Paſchal Lamb was to be killed, *Exod. xii. 6. 1 Cor. v. 7. Heb. xiii. 11, 12. Revel. iii. 8.*

2. Foretold by Prophecies, *Iſa. liii. 7, 8, 9.*

II. Jeſus Chriſt did accordingly die, as it is recorded by all Four Evangelifts, and the Apoſtles. Concerning whoſe Death, obſerve,

1. It was not only a painful and ſhameful, but likewise an accuſed Death, *Deut. xxi. 23. Gal. iii. 13.*

2. Yet he underwent it willingly, and with hearty Obedience to God, *Phil. ii. 8.* as appears, in that he cried with a loud Voice, and then gave up the Ghoſt, *Luke xxiii. 46.*

Διὰ τὸ τῆτο καὶ φωνῆ ἐκελεύνηται ἵνα διαχθῆ ὁπ καὶ ἐξοίαν τὸ πρῶγμα γίνεται. Chryſoſtom.

Spiritum cum Verbo ſponte demisit. Tertull.

Quaſi Arbitr exuendi, ſuſcipiendiq; Corporis emiſit Spiritum, non amiſit. Ambr.

3. Although his Soul was ſeparated from his Body, and ſo he was truly dead, yet neither were ſeparated from his divine Perſon.

Ἡ δὲ ἀμείλιτος θείατος ἔτε τὸ σῶματος, ἔτε τὸ ψυχῆς ἀνεσπείδαι. Greg. Nyſſ.

Quid fecit Paſſio? Quid fecit Mors? Niſi Animam a Corpore ſeparavit, Animam vero a Verbo non ſeparavit. Aug.

III. It was only for our Sins that he died.

1. Death is the Wages only of Sin, *Rom. vi. 23.*
2. Chriſt had no Sin of his own to die for, *John viii. 46.* 1 *Pet. ii. 22.*
3. Hence, as it was only for Sin he died, *Iſa. liii. 10.* ſo it was only for our Sins, *Rom. iv. 25.* to ſatisfy God's Juſtice for them, 1 *John ii. 2.* that ſo our Sins might be pardoned, *Heb. ix. 22.* *Eph. i. 7.* *Col. i. 14.* and ſo we reconciled to God, *Rom. v. 10.* *Col. i. 21, 22.*

U S E.

1. Behold here the infinite Love of God, 1 *John iv. 10.*
2. Oft meditate upon Chriſt as dying for your Sins.
3. Put your whole Truſt and Confidence on him, *Gal. ii. 20.*

He was buried. Concerning which obſerve,

1. Although by the *Roman* Laws, he that was crucified was to be expoſed to the Fowls of the Air, and not buried, yet God ſo ordered it in his Providence, that Chriſt was buried, *Deut. xxi. 22, 23.* *John xix. 31.*
2. He was buried by Two honourable Perſons, *Joſeph*, *Matt. xxvii. 57.* *Luke xxiii. 50.* and *Nicodemus*, *John xix. 39, 40.* *cap. iii. 1.* and ſo the Prophecy fulfilled, *Iſa. liii. 9.*
3. He was laid in a new Tomb, dug out of a Rock, *Matt. xxvii. 6.*

Venit

Venit ad me Traditio talis, quod Corpus Adæ primi Hominiſ ibi ſepultus eſt, ubi crucifixus eſt Chriſtus; ut ſicut in Adamo omnes moriuntur, ſic in Chriſto omnes crucificentur. Orig.

Ubi in Adam Mors omnium, ibi in Chriſto omnium Reſurrectio. Ambr.

Hence *Adam* is believed to be one of thoſe that then roſe from the Dead, *Matt.* xxvii. 51, 52.

Quod Adamum ibidem ſolverit, Eccleſia fere tota conſentit. Aug.

4. As his Body was laid in the Grave, his Soul went to Hell. For which conſider,

1. He had a Soul as well as Body, *Matt.* xxvi. 38.

2. His Soul ſeparated, muſt go either to Heaven or Hell.

Not to Heaven, *John* xx. 17. But *Luke* xxiii. 43. *Eſt Senſus multo expeditior, & ab omnibus Ambiguitatibus liber, ſi non ſecundum id quod Homo erat, ſed id quod Deus erat, dixiſſe accipiatur, Hodie mecum eris, &c.* Aug.

3. That it went to Hell, is plain from *Eph.* iv.

9. *Rom.* x. 6, 7. *Pſal.* xvi. 10. *Actſ* ii. 31.

This hath been the conſtant Opinion of the Catholick Church, although they differed in the Ends of his Deſcent. Some thought he preached the Goſpel there, *1 Pet.* iii. 18, 19.

Δι' ἃ δὲν ἕτερον εἰς ἄδου κατήλθιν ἢ διὰ τὸ εὐαγγελίσαται.
Clem. Alex.

Some, that he went to triumph, *Col.* ii. 15.

But be ſure he won't.

1. To ſatisfy the Law of the Dead, *Legem Mortuorum ſerware.* *Iren.* As his Body was buried as the Bodies of Sinners are, ſo his Soul went where theirs.

Hinc quoque Legi ſatisfecit, Formâ humane Mortis apud Inferos functus. Tertull.

2. That we might not come there.

*Ideo ille pervenit uſq; ad Infernum, ne nos remanere-
mus in Inferno.* Aug.

Eis τὸν ἄδην καταβαίνων ἡμᾶς ἀνέφερε. Athan.

U S E.

1. Consider the ſeveral Degrees of Chriſt's Humiliation, and be duly affected with it.

2. Let ſuch Conſiderations excite you to live to him who died for you, 1 *Cor.* vi. 20.

3. To make you more effectually, frequent the Lord's Supper.

I C O R. XV. 4.

*And that he roſe again the Third Day,
according to the Scriptures.*

I. **C**Hriſt, according to the Scriptures, was to riſe again. The Scriptures had,

1. Foreſhewed it in Types: In *Iſaac's* Deliverance, *Genesis* xxii. 12. *Joſeph's*, *cap.* xli. 14. and *Jonah's*, *Jonah* ii. 10.

2. Foretold it in Prophecy, *Pſal.* xvi. 10. *Acts* ii. 31. *Iſa.* liii. 10. *Pſal.* ii. 7. *Iſa.* ix. 7. *Acts* xxvi. 22, 23.

II. Chriſt, according to the Scriptures, did riſe again. This is attested,

1. By many Eye-Witneſſes that ſaw him, *Mary Magdalen*, *Mark* xvi. 9. *Cleopas*, &c. *Luke* xxiv. 13. all the Diſciples but *Thomas*, *John* xx. 19. *Thomas* too, *ver.* 26.

Cum

Cum suam exercuit Sollicitudinem, omnium Fidem confirmavit. Aug.

Τὸ πῶς ἐδείκνυ πηγῶν. Cyril. Alex.

Vulnerum Cicatrices tetigit. Greg. Mag.

Vulnera suscepta nobis Cælo inferre maluit. Ambr.

Διὰ τὸ αὐτὸ ἔχων τὰ σημεῖα σωτῆ. Chrysoft.

Five hundred at one Time, 1 Cor. xv. 6.

All the Disciples, Luke xxiv. 43. Acts x. 41, 42.

Paul, 1 Cor. xv. 8.

2. His Enemies, Matt. xxviii. 11, 12.

Ἡ γὰρ ἀλήθεια παρὰ πῶν ἐναντίων ἀνακρωστικὴν δίδαμπει. Chrysoft.

3. Angels, Luke xxiv. 4, 5, 6.

4. God himself, by Miracles, enabling his Apostles to preach, to propagate, and die for the Gospel, Acts iv. 33.

Quisquis ergo adhuc Prodigia requirit ut credat, magnum est ipse Prodigium, qui Mundo credente non credit? Aug.

III. How was he raised?

1. By the Power of God, Eph. i. 19. Gal. i. 1.

2. And by Consequence, by his own Power, himself being God, John ii. 19, 22, John x. 17, 18.

Καὶ ἀληθῶς ἔπαθεν, ὡς καὶ ἀληθῶς ἀνέστησεν ἑαυτὸν. Ignat.

Not only *Corpus suum levando*, as the Socinians, but as the Father did.

IV. How long was it after his Death before he rose?

He rose the Third Day, and that too according to the Scriptures, Jon. i. 17. Matt. xii. 40. Matt. xvi. 21.

And that he did so is plain, Acts x. 40. John xix. 31. cap. xx. 1.

Hence the Lord's Day always kept, John xx. 19, 26.

ἵνα δευχθῆ νεκρὸν τὸ σῶμα, καὶ μίαν ὑπέμεινε μέσον ὁ λόγος, καὶ τριταῖον τῆτο πᾶσιν ἔδειξεν ἀφθαρτον. Athan.

He lay Three Days, that we might believe he was dead; he rose the Third Day, that we might believe he lives.

V. What Inferences may we draw from this Article?

I. Doctrinal.

1. That Christ is the Son of God, *Rom. i. 4. Psal. ii. 7. Acts xiii. 33.*

2. That he died, not for his own Sins, but ours, *Acts ii. 24. 2 Cor. v. 21.*

Εἰ γὰρ ἦν ἁμαρτωλὸς πῶς ἀνέστη; εἰ δὲ ἀνέστη ἔυδικλον ὅτι ἁμαρτωλὸς ἔκ ἦν. Εἰ δὲ ἁμαρτωλὸς ἔκ ἦν, πῶς ἐσαυρώθη; δι' ἑτέρου. Εἰ δὲ δι' ἑτέρου πάντως ἀνέστη. Chrysoft.

3. That by his Death he hath satisfied God's Justice, and so is able to justify us before his Father, If he had not paid our Debt, he would not have been released; but God sent an Officer to open the Prison Doors and release him, *1 Cor. xv. 17. Rom. iv. 24. 25. cap. viii. 33, 34.*

4. We may surely hope and trust in him for our Salvation, *1 Pet. i. 3. Heb. vii. 25.*

5. That we shall rise again, *1 Cor. xv. 12, 21, 22. Rom. viii. 11.*

Οὐδέπω γὰρ ἔδειξ ἔστιν ἐγηγεμένον, εἰ μὴ ὅτι τ' κεφαλῆς ἀναστάσεως, καὶ ἡμεῖς ἠγέρθημεν. Chrysoft.

Ἐκεῖνος γὰρ ἀνάσταντος, καὶ ἡμεῖς ἐλπίζομεν ἀναστήσασθαι. Theodoret.

6. He will come to Judgment, *Acts xvii. 31. 1 Thessal. i. 10. 2 Cor. v. 10.*

7. We rose with him, as Members with their Head, *Col. ii. 12, 20. Eph. ii. 5, 6.*

2. Practical.

1. Me-

1. Meditate upon his Reſurrection, *2 Tim.* ii. 8. This is the End of our keeping this Day and every Sunday.
2. Believe in him for Pardon and Salvation, *Rom.* v. 10.
3. Fear him, *Matt.* xxi. 42, 44. *Pſal.* ii. 9. *Eph.* i. 20, 21. *Phil.* ii. 9, 10.
4. Riſe to Newneſs of Life, *Rom.* vi. 4. *Eph.* v. 14. *Revel.* 20. 6.
5. Seek thoſe Things that are above, *Col.* iii. 1.

I P E T. iii. 22.

Who is gone into Heaven, and is on the Right Hand of God.

I. **T**HAT the *Meſſiah* was to aſcend into Heaven, was,

1. Foreſhewed in Types, *Exod.* xxx. 10. *Lev.* xvi. 2. *Heb.* ix. 7, 11, 12, 24.
2. Foretold in Prophecy, *Pſal.* lxxviii. 18. *Eph.* iv. 8. *עלית למרום Targ.* לרקיע סלקת

II. That our bleſſed Saviour did aſcend thither is plain, from the Teſtimony,

1. Of the Apoſtles, in whoſe Preſence he aſcended, *Mark* xvi. 19. *Luke* xxiv. 50, 51. *Acts* i. 9. None ſaw him riſe, becauſe they were to ſee him afterwards; but they ſaw him aſcend, becauſe they were not to ſee him again till the laſt Day.

Καὶ ὅτι τῆς ἀναστάσεως τὸ μὲν τέλος εἶδον, τὴν δὲ ἀρχὴν ἔκλιπεν; καὶ τῆς ἀναλήψεως τὴν μὲν ἀρχὴν εἶδον, τὸ δὲ τέλος ἔκλιπεν. Chryſoſt.

2. Of Angels, who were ſent to aſſure them he was got to Heaven, *Acts* i. 10, 11.

"Οπ ὃ εἰς τ' ἕρανὸν ἀναλαμβάνεται αὐτοὶ λοιπὸν ἐδιδασκῶν οἱ ἀγγελοὶ. Chryſoſt.

3. Of Chriſt himſelf, *John* xx. 17. Therefore when he ſaith that the Son of Man was in Heaven before, *John* iii. 13. that is meant only of the Aſſumption of the humane Nature to the divine Perſon, whereby it might be ſaid to be in Heaven, becauſe the divine Perſon was there.

III. Concerning the Aſcenſion, we may obſerve the Time, Place, and Ends.

1. The Time: Forty Days after his Reſurrection, *Acts* i. 3. which Time he continued upon Earth,

1. To convince his Diſciples of the Truth of his Reſurrection, by his frequent appearing to them, and converſing with them, *Luke* xxiv. 30, 39, 41, 42. *Acts* x. 41.

2. To manifeſt the great Glory his Body was now endowed with, *John* xx. 26. *Luke* xxiv. 31. *Phil.* iii. 21.

3. To inform their Judgments, *Acts* i. 3. *Luke* xxiv. 29.

4. To ordain his Apoſtles, *John* xx. 21, 22.

5. To give them their Commiſſion, *Matt.* xxviii. 19, 20. *Mark* xvi. 15.

2. The Place. He aſcended into Heaven.

1. He left this World, *John* xvi. 28.

2. He went to ſome other determinate Place, *John* xiv. 3.

3. This Place was upwards, above this World, *Acts* i. 9.

4. This ſuperior Place whither our Saviour went, was Heaven, *Mark* xvi. 19. *Luke* xxiv.

5. *Heb.* ix. 24.

5. The

5. The Heaven whither our Saviour went, is the Heaven of Heavens. He paſſed through the lower Heavens, *διελθὺς τὰς ἄεθρὺς*, *Heb. iv. 14. Eph. iv. 10. Heb. vii. 26. 2 Cor. xii. 2.*
3. Wherefore did he aſcend thither ?
1. To ſeal and confirm the Redemption he had purchaſed for us ; as the High Prieſt, when he had offered Sacrifices with the Blood, he entered into the Holy Place, *Lev. xvi. 14. Heb. ix. 12.*
 2. To ſend down the Spirit upon his Apoſtles, and all Believers, *John xvi. 7. Luke xxiv. 49. Acts i. 8. cap. xxi. Eph. iv. 8.*
 3. To prepare a Place for us, *John xiv. 2.*

U S E,

This ſhould teach us,

1. To believe firmly on our bleſſed Saviour, as the Chriſt in whom all the Types and Prophecies were fulfilled, *John xx. 29.*
2. To truſt ſtedfaſtly on him for his bringing us to Heaven, *Heb. vi. 19, 20. John xiv. 2, 3.*
3. To follow our bleſſed Saviour into Heaven with our Hearts and Affections, *Phil. iii. 20. 2 Reg. ii. 2, 11, 12.*

I P E T. iii. 22.

And is on the Right Hand of God.

THE *Messiah* was to ſit at the Right Hand of God. This was foreſhewed,

1. In Type, *Gen. xli. 40, 41, 42.*
2. In Prophecy, *Pſal. cx. 1. Matt. xxii. 44. Acts ii. 34, 35, 36.*

II. It is plain, that our Saviour did and doth ſo, *Mark xvi. 19. Rom. viii. 34.*

To underſtand this, we muſt conſider,

1. What are we to underſtand by the Right Hand of God ?

1. Negatively. Not as if God had properly any Hands.
2. Positively. It denotes,
 1. His Power : For the Hand is that Member whereby we work, *Matt. xxvi. 64.*
 2. The Right Hand denotes Honour and Glory, *1 Reg. ii. 19. Heb. i. 3. cap. viii. 1. Perfecto Opere ad Cælos Victor adveniens, audit a Deo Patre, ſede ad Dextram meam. Max. Taurin.*
 3. It ſignifies Happineſs and eternal Felicity, *Pſal. xvi. 11.*

Quid eſt Patris Dextera, niſi illa æterna, ineffabilisque Felicitas quo pervenit Filius Hominis, etiam Carnis Immortalitate percepta. Aug.

2. How are we to apprehend Chriſt as now at the Right Hand of God ?

1. He is ſometimes ſaid in general only to be there, *1 Pet. iii. 22. Rom. viii. 34.*
2. Some

2. Sometimes to ſtand there, *Acts vii. 56.*

Sedere Judicantis eſt, ſtare vero Pugnantis & Adjuvantis. Greg. M.

3. Moſt commonly to ſit there; which ſignifies not any bodily Poſture, but,

1. His Dwelling, in Heaven, *נשׂו*

Sedere intelligite habitare. Aug.

2. His Quiet and Freedom from all Diſturbance.

3. His Dominion and Sovereignty, *Pſal. cx.*

1. *I Cor. xv. 25,*

Ipfum Verbum ſedere Regni ſignificat Poſtatem. Hieron.

4. His Power of judging, *Prov. xx. 8.*

3. What is he now doing there?

1. He exerciſeth his Prieſtly Office, by making Interceſſion for us, *Heb. vii. 24.*

1. Chriſt's Prieſtly Office began upon Earth, when he offered up himſelf as a Sacrifice for us, *Heb. x. 12. cap. ix. 26. Eph. v. 2. I Tim. ii. 6. Matt. xx. 28.*

2. As the High Prieſt was to go once a Year into the Holy of Holies to make Atonement for the People, *Lev. xvi. 12, 13, 14, 33, 34.*

So Chriſt, when he had offered up himſelf, went into Heaven as it was with his own Blood, *Heb. ix. 12, 24.*

1. To make Atonement and Interceſſion to God for the Pardon of our Sins by Vertue of his Blood, *I John ii. 1, 2. Romans iv. 25.*

2. To ſend down his Spirit upon us to cleanſe us from all Sin, *John xvi. 7. Heb. ix. 13, 14.* and to lead us into all Truth, *John xvi. 13.*

3. To

3. To take Care that all neceſſary Means of Salvation be afforded to thoſe who believe, and to make them effectual, *Eph. iv. 8, 11, 12.*
4. To offer up our Prayers to God with the Incenſe of his own Merits, *Rev. viii. 3, 4, Lev. xvi. 12, 13.*

U S E.

1. This ſhould encourage us to pray, *Heb. x. 19, 20, 22. cap. iv. 14, 16.*

2. This ſhould teach us in all our Prayers to act by Faith on Chriſt, as in Heaven interceding for us, *John xvi. 23, 24. Mark xi. 24.*

3. Hence we ſhould put our whole Truſt on Chriſt, and him alone, for our Salvation, *Heb. vii. 25. Rom. viii. 34.*

I P E T. iii. 22.

Angels, and Authorities, and Powers, being made subject to him.

II. HIS Kingly Office.

1. That *Christ* should be a King, is plainly foretold, *Psal. ii. 6. Acts xiii. 33. Isa. ix. 6, 7. Matt. ii. 2, 4. Zech. ix. 9. Matt. xxi. 5.*
2. His Kingdom was not of this World: No Temporal Kingdom, as the *Jews* thought, yea, and the Apostles, *Acts i. 6.* Himself saith it was not, *John xviii. 36.* therefore he would not divide the Inheritance, *Luke xii. 13, 14.* nor be made a King by them, *John vi. 15.*
3. He exercised his Regal Power even when he was upon Earth over bad Angels, *Mark i. 25, 27. c. iii. 11, 12.* Good Angels, they attended him as his Guard, *Luke ii. 13.* and worshipped, *Heb. i. 6.*
4. After his Resurrection he declared his Commission and Authority, *Matt. xxviii. 18.*
5. At his Ascension, he was actually invested with it, enthroned, crowned, *Acts ii. 36. c. v. 31.*

Concerning this his Kingdom, we may observe,

1. The Extent. It is over all, it is extended all over the World, *Rom. ix. 5. 1 Pet. iii. 22.*
Eph.

Eph. i. 20, 21. *Phil.* ii. 9. and yet he needs no Viceroy, for he is every where, *Matt.* xxviii. 20. and therefore no Vicar-General.

2. The Nature of this Kingdom as it resembles these on Earth. He hath,

1. His Throne in Heaven, there he keeps his Court, *Heb.* viii. 1. c. xii. 2.

2. His Courtiers and immediate Attendants are Holy Angels and Saints, *Rev.* vii. 11.

3. His Ministers of State are likewise the Holy Angels, *Heb.* i. 14.

4. His Secretaries are the Prophets and Apostles, *2 Pet.* i. 21.

5. Yet he gives Audience every where, *Matt.* xviii. 20. therefore we ought not to go to his Courtiers.

6. The Law he governs his Subjects by, is his written Word, *Jac.* ii. 8, 12.

1. The Common Law is the *Old Testament*, *Rom.* iii. 19.

2. The *Chancery*, or, Court of Equity, is the *New*, *Rom.* iii. 20, 21, 23.

7. The Great Seals he useth to confirm his Grants, is the Sacraments, *Rom.* iv. 11.

8. His Enemies are many, but he conquers them all, *Heb.* x. 12, 13. *Josh.* x. 24.

He soon conquered all those that opposed him in the Propagation of the Gospel, *Matt.* xvi. 28.

But his great Enemies are Three great and powerful Princes.

Satan, *John* xii. 31. *Eph.* ii. 2. c. vi. 12.

Sin, *Rom.* v. 21. *Rom.* vi. 12.

Death, *Rom.* v. 17, 14.

1. He conquers the Devil, *Heb. ii. 14.* 1 *John* iii. 8. 2 *Tim. ii. 26.*
2. Sin, *Rom. vi. 14.* *Acts v. 31.* *Phil. iv. 13.*
3. Death is alſo conquered by him, *Hof. xiii. 14.* 1 *Cor. xv. 54, 55, 56.*
9. He hath his Ambaſſadors alſo, 2 *Cor. v. 20.*

U S E.

In his Name therefore I beſeech you,

1. To Honour and Reverence him as exalted above all other Monarchs in the World, *John v. 23.* *Phil. ii. 9, 10.*
2. Submit unto him, and obey his Laws, *Pſal. ii. 9.* *Luke xix. 27.*
3. Truſt to him for his Pardon, *Acts v. 31.* and Protection of you, and his bringing you to himſelf in Heaven, *Revel. iii. 21.* *Revs vii. 12.*

M A T T. XXV. 31.

*When the Son of Man shall come in
his Glory.*

I. CHRIST shall come again from Heaven
to Earth.

He is now in Heaven, and will be to the End
of the World, *Acts* iii. 21.

But that he will one Day come from thence
again, is attested,

1. By the Apostles, 1 *Thess.* iv. 16. 2 *Thess.* i. 7.
Heb. ix. 28.

2. By the Holy Angels, *Acts* i. 10, 11.

3. By Christ himself, *John* xiv. 2, 3. *Matt.* xxvi.
64. c. xxv. 31.

II. His Coming shall be with great Glory.

The Archangels shall be his Heralds, 1 *Thes-*
sal. iv. 16.

All the Holy Angels shall attend him, *Matt.*
xxv. 31. 2 *Thessal.* i. 7. *Mark* viii. 38.

This was along ago foretold by *Enoch*, *Judg.*
xiv. 15. *Dan.* vii. 13, 14.

So he is often said to come in the Clouds,
Matt. xxvi. 64. *Rev.* i. 7.

ענני השמים הם מלאכי צבא השמים.

The Clouds of Heaven, they are the Angels
of the Host of Heaven. *R. Gaon.*

III. Being

III. Being thus come with his Angels, he ſhall ſit upon a Throne, that is, a Judgment Seat; *Matt.* xix. 28.

To open this,

1. There will be a Judgment.

1. Private, *Heb.* ix. 27. *Eccl.* xii. 7.

לקום ברינה *Targ.* *Luke* xvi. 22, 23.

2. General. Of which,

1. That there is ſuch a Judgment to come, appears,

1. From the Teſtimony of Conſcience, *Acts* xxiv. 25. *Rom.* ii. 15.

2. From the Juſtice of God, *Gen.* xviii. 25.

3. From the Viſions of it, *Dan.* vii. 10. *Rev.* xx. 12.

3. From his expreſs Aſſertion of it, *Eccl.* xii. 14. *Rom.* ii. 5. *Eccl.* xi. 9, 10.

2. Who will then be Judge? CHRIST. *Job.* v. 22, 27. *Rom.* xiv. 10. *2 Cor.* v. 10. *Acts* xvii. 31. c. x. 42.

1. Becauſe it is but Reaſon, that he that was judged of Men, ſhould afterwards judge them, *Matt.* xxvi. 64. *Phil.* ii. 9, 10, 11.

2. That ſo we may ſee our Judge, *Job* v. 27. *Job* xix. 25, 26, 27.

3. Who ſhall then be judged? All Nations and People whatſoever, *Matt.* xxv. 32. *2 Cor.* v. 10.

1. All that are Dead ſhall be raiſed again to Life, *1 Cor.* xv. 52. *Rev.* xx. 12, 13.

2. Thoſe that are then alive ſhall be ſummoned too, *1 Cor.* xv. 51. *1 Theſſ.* iv. 17.

IV. What Law will he Judge by? The Law of God, *Jac.* ii. 12. and by the Law of Nature, *Rom.* ii. 14.

By which he will Judge,

1. The Thoughts, *1 Cor.* iv. 5. *2 Pet.* ii. 1:

M

2. The

2. The Words, *Matt.* xii. 36.
3. The Actions of every Man, *2 Cor.* v. 10.
Eccles. xii. 14.

To this End, the Books shall be opened, *Revel.*
xv. 12.

1. The Book of God's Word.
2. Of his Omniscience, *Mal.* iii. 16.
3. Of Men's Consciences, *Jer.* xvii. 1.

V. What will be the Issue of this Judgment?
Absolution to the Just.
Condemnation to the Wicked.

U S E.

1. Make a Virtue of that now, which then you will be forced to do, even honour and revere him, *John* v. 22, 23.
2. Get him to be your Friend beforehand.
3. Live as you will then wish you had done, *2 Pet.* iii. 10, 11. *Jac.* ii. 12. *Matt.* xxv. 44.
Luke xxi. 34.

G A L. IV. 6.

And because ye are Sons, God hath sent the Spirit of his Son into your Hearts, crying, Abba Father.

Obſerve here,

I. In General. All the Three Perſons of the Godhead are here mentioned together, as often elſewhere, *Matt. iii. 16, 17. Matt. xxviii. 19. 2 Cor. xiii, 14. 1 Job. v. 7.*

II. In Particular. Concerning the Holy Ghoſt, obſerve,

1. He is here reckoned among the Perſons of the Sacred Trinity, *Acts v. 3, 4. 1 Cor. xii. 6, 11. Iſa. vi. 8, 9. cum Act. xxviii. 25, 26. Matt. xii. 31, 32.*
2. As Chriſt is here called the Son of God; ſo the Holy Ghoſt is here called the Spirit of Chriſt, proceeding from the Son as well as from the Father, *John xvi. 15.*
3. As the Father ſent the Son, *Gal. iv. 4.* ſo he ſent the Spirit of his Son too, *ver. 6. ἐξαπέστειλε,* in both Places, *John xiv. 26. c. xv. 26.*
4. God ſends his Spirit only to thoſe who are his Sons by Adoption, *ver. v. ὅτι δεῖ εἶτε υἱοί.* That ye are Sons, appears from hence, becauſe you have the Spirit; or, becauſe ye are Sons therefore, &c. we partake of the Spirit only by Vertue of our Union to Chriſt.

Which Union is made by Faith, *John i. 12.*

M 2

There.

Therefore none else are capable of it,
John xiv. 17.

5. It is the Heart of Believers into which the Spirit is sent, and wherein Christ and it dwell, *Eph.* iii. 17.

For the Heart is the Fountain of Life,
Prov. iv. 23.

And the Seat of all true Grace.

Hence whatsoever a Man doth, how well soever he speaks, unless his Heart be right with God, he may be confident that he hath not the Spirit of *Christ*.

6. This Spirit thus sent by God into the Heart of Believers, cries, *Abba Father*, which is the last and greatest Work he doth for us, and in us, and therefore supposeth all the rest.

Now the great Things he doth are,

1. External. Which as Means he useth.

1. He hath revealed the Will of God and necessary Truths to us, *2 Pet.* i. 21. *John* xiv. 26. *2 Tim.* iii. 16.

2. He constituteth and appointeth Ministers in his Church to expound this, the Will of God, and apply it to Men, *Eph.* iv. 11, 12. *1 Cor.* xii. 6, 7, 8, 9, 10. *Acts* xx. 28. *Acts* xiii. 2.

2. Internal. By these Means,

1. He enlightens our Minds, rectifies our Judgments, and clears up our Apprehensions of the Truths he hath revealed, *Acts* xvi. 14. *Psal.* cxix. 18. *John* vi. 63. *1 Cor.* ii. 11, 12. *John* xvi. 13.

2. He convinceth us of Sin, and makes us truly sensible of it, and Penitent for it, *John* xvi. 8, 9. *Acts* ii. 37.

3. He

3. He sanctifies and renews our Wills and Affections, and so our whole Nature, *Tit. iii. 5. 2 Thess. ii. 13. 1 Pet. i. 2. Job. iii. 5. 1 Cor. vi. 11.*
4. He guides, directs and governs us in our Actions, *Rom. viii. 1, 14. 26, 27. 1 Cor. xii. 3.*
5. He assures us of our Adoption and Reconciliation to God; whereby we are able to call him, *Abba Father, Rom. viii. 15, 16.* by which Means he is an Earnest of our future Glory, *Eph. i. 13, 14.*

U S E.

1. Hence we should learn to adore all the Persons of the Sacred Trinity, as all concurring in our Redemption, *2 Cor. xiii. 14. Isa. vi. 3. Revel. iv. 8.*
 2. Pray earnestly for the Spirit, otherwise ye are none of *Christ's, Rom. viii. 9.* nor can do any good Thing, *John xv. 5.*
- And we have a Promise for it, *Luke xi. 13.*

ACTS ii. 47.

And the Lord added to the Church daily such as should be saved.

I. **W**HAT is meant by the Church? The *English* is from the *Greek*, *κνειακὴ*: But the Word here in the *Greek* is *Ἐκκλησία*, frequently used in the *New Testament*.

1. Sometimes for the Place where the Disciples met to worship God, *1 Cor. xi. 22.*

Ἡ ἡ Ἐκκλησία τῶ Θεῷ καταφευγείτε.

Sicut Ecclesia dicitur locus quo Ecclesia congregatur.

Aug.

Hanc tamen vocari etiam ipsam Domum Oratorum, testis est idem Apostolus dicens nunquid domos non habetis, &c. Id.

So *St. Basil, Chrysoſtom, Jerom, &c.* expound it. *Conveniunt in Ecclesia.* *Tertull.*

2. Sometimes for the Assembly met together to worship God. Any particular Congregation of Saints, *Col. iv. 15. Rom. xvi. 3, 5. 1 Cor. xvi. 19.* If the Apostle had meant only their private Family, he would have express'd it so, as *Rom. xvi. 10, 11, 14, 15. 2 Tim. iv. 19.* He means therefore the Congregation that usually met in some Part of their House consecrated to the Service of God.

3. Tho' there were many such particular Churches there, yet the Scripture often calls the whole Body of Saints in any City or Country, a Church, as the Church of *Hierusalem, Act. viii. 1. Antioch, c. xiii. 1. Cæsarea, c. xviii. 22. Thessalonians, 2 Thess. i. 1.*

4. For

4. For the Governours and Rulers of the Church in any City or Nation, *Matt.* xviii. 17.

Εἰπέ τῇ ἐκκλησίᾳ τῶν ὄχι τοῖς πρεσβυτέρουσιν. Chryſ.

See what follows, *Matt.* xviii. 18. *John* xx. 23.

5. For the Body collective of all Christians in the World, whereof Christ is Head, *Col.* i.

18. *Eph.* i. 22, 23. *c. v.* 23, 25.

Thus Christ himself useth the Word, *Matt.* xvi. 18.

And thus it is understood in the *Creed*, and in the Text.

II. What are the Properties of this Church.

1. It is One. *Ἐἰς ἓνα καθολικὴν ἀποστολικὴν.*

1. As having one Head, and built upon one Foundation, *1 Cor.* iii. 11. *Eph.* ii. 19, 20.

2. As agreeing in one Faith, *Eph.* iv. 5.

3. Lead by one Spirit, *Eph.* iv. 3, 4.

Hence we should all conform to the Doctrine and Rites of the Church in general, *1 Cor.* xi. 16.

2. The Church is Holy.

1. Negatively.

1. Not so as that there were no unholy Persons in it; for Christ compares it to,

A Floor, Wheat and Chaff, *Matt.* iii. 12.

A Field, good Seed and Tares, *Matt.* xiii. 24, 25.

A Casting-Net, good and bad Fishes, *Matt.* xiii. 47, 48.

An House, Vessels of Honour and Dishonour, *2 Tim.* ii. 20.

2. Not as if any were perfectly Holy in this World, *1 John* i. 8.

2. Positively Holy. Because,

1. It calls Men to Holiness, *2 Tim.* i. 9.

2. It engageth Men to Holiness, *2 Tim.* ii. 19.

3. In it many are sincerely Holy, *Tit.* ii. 14.

4. It brings them to perfect Holiness hereafter, when the Church will be all Holy, *Eph. v. 26, 27.*

3. Catholick or Universal ; as,

1. Spread over all Places and Ages, *Matt. xxviii. 19. Mark xvi. 15. Rev. v. 9.*

Καθολικὴ, appellatur quod per totum orbem diffunditur. Aug

2. It teacheth all necessary Truths, *Job. vii. 13, Διὰ τὸ διδάσκειν καθολικῶς καὶ ἀνελλείπως ἅπαντα. Cyril.*

3. It enjoyns universal Obedience, and the Exercise of all Graces, *1 Pet. i. 15.*

Διὰ τὸ καθολικῶς ἰατρεύειν καὶ θεραπεύειν ἅπαν τὸ ἦν ἁμαρτιῶν ἕδος. Cyril.

III. Such as shall be saved are brought into the Church by God.

1. The Lord brings or adds them to the Church, *John vi. 44. Acts xvi. 14.*

2. They that shall be saved are thus brought by the Lord into the Church, *Acts iv. 12. Acts xvi. 31.*

Habere nequit Deum Patrem qui non habet Ecclesiam Matrem.

U S E.

1. Thank God for your being brought into the Church, the purest upon Earth, *Matt. xi. 25.*

2. Continue in the Church, and live up to the Doctrine and Discipline of it, *Matt. v. 16. 1 Pet. ii. 12.*

Unless ye do this, it will avail you nothing.

If you do, you will get to the Church Triumphant, *Heb. xii. 22.*

P S A L. XVI. 3.

But to the Saints that are in the Earth.

Communion of Saints.

Saints in Heaven, *Col. i. 12. Jud. xiv. 1 Theſſ. iii. 13.*

Saints in the Earth.

I. Who may properly be ſaid to be Saints.

II. How they did, and we may become ſuch.

III. What Communion there is among them.

I. Who are truly Saints, and may properly be called ſo; and what is to be a Saint.

In general:

1. Some are ſaid to be Saints, or Holy, only becauſe ſeparated from the profane and heatheniſh World, to the Worſhip of the True God, *Deut. vii. 6. c. xiv. 2. Rom. i. 6. 7.*

Or, to ſome eſpecial Service in the Worſhip of God, as, Holy Priests, *Levit. xxi. 6, 7. Numb. xvi. 5, 7.* Holy Prophets, *Luke i. 70.* Holy Apoſtles, *Eph. iii. 5. Rev. xviii. 20.*

2. Some are Saints by Covenant with God, *Pſal. i. 5. Exod. xix. 5, 6. 2 Cor. i. 1.* Thus every one baptized is a Saint, *1 Cor. vii. 14. Rom. xi. 16.*

3. Some are Saints only by Profeſſion, *Deut. xxvi. 17, 18, 19. 1 Cor. i. 2. with c. iii. 3.*

4. Some are really and truly Saints by Participation, of all true Grace and Virtue, *1 Cor. vi. 1, 2, 11.*

Con-

Concerning which, in general, observe,

1. There are but very few of them in the World, *Matt. xxii. 14. Luke xii. 32. τὸ μισθὸν πόμυτον.*
2. It is an hard Matter to know, who are and who are not Saints in this World.

Judas among the Apostles.

Foolish among Wise Virgins, *Matt. xxv. 3, 4, 5. Matt. vii. 22, 23.*

3. It is no easie Matter for a Man to know, whether he himself be a true Saint or no, *Fer. xvii. 9. Luc. xviii. 11. Matt. xxv. 11, 12.*
 4. It is a very hard and difficult Matter to be a true Saint, *Matt. vii. 13, 14.*
- But blessed be God, it is possible for us.

In particular :

A true Saint,

1. Is one that is renewed and sanctified by the Spirit of God, the only Principle of all true Sanctity, *Job. iii. 5, 6. Tit. iii. 5. 2 Thess. ii. 13. 1 Pet. i. 2. 2 Pet. i. 4. 1 John iii. 24.*
2. He is acted and guided by the same Spirit, *Rom. viii. 1, 9, 14. Gal. v. 18, 25.*
3. Hence the Actions of a true Saint differ from all moral or humane Actions, *2 Cor. iv. 13. Eph. vi. 18. Phil. iii. 3. Col. i. 8.*
 1. They proceed from spiritual Motives, and are directed to spiritual Ends, *2 Cor. i. 12.*
 2. They are performed in a spiritual Manner :

With Zeal and Fervency, *Rom. xii. 11.* and and yet with Order and Regularity too.

Ἐιζώμεν πνεύματι, πνεύματι ἢ σοιχῶμεν, Gal. v. 25.
That is, orderly and methodically, not against Reason.

4 Hence

4. Hence alſo, he carefully abſtains from Sin, as contrary to the Principle of Grace that is in him, *1 John* iii. 9.

1. The Bent and Inclination of his Heart is againſt it, *Pſal.* cxix. 113. *Pſal.* xvii. 3.

2. Hence he cannot ſin without Reluctancy and great Difficulty; as it were, Violence offered to himſelf, *2 Cor.* xiii. 8. *Acts* iv. 20.

3. He avoids Sin as Sin, becauſe offensive to God, and contrary to his Laws, *Gen.* xxxix. 9. *Pſal.* 51. 5.

4. Hence he ſets himſelf againſt all Sin, *1 Theſſ.* 5, 22.

Hidden and ſecret, as well as open Sins. Pride, Uncharitableneſs, as well as Theft or Swearing.

Sins of Omiſſion as well as Commiſſion.

5. He chuſeth the greateſt Suffering, rather than the leaſt Sin, *Job* xxxvi. 21. *Num.* xxii. 18.

V. A Saint is Holy in all manner of Converſation, *1 Pet.* i. 15. He that is Holy at all, is all Holy, univerſally Holy.

1. In Reſpect of the Rule he walks by, the Word of God: Where, *Gal.* vi. 16.

1. He believes all the Truths there revealed, *1 John* iii. 23. *Gal.* v. 20. *2 Pet.* ii. 1. c. iii. 16, 17. *Jude* 19.

2. Truſteth on all the Promiſes there made, *Rom.* iv. 20, 21, 22. *Pſal.* xxvii. 1. *Heb.* xi. 13.

3. Obeys all the Commands there enjoined, *Pſal.* cxix. 6. *Luke* i. 6.

1. He obeys them, because there commanded; otherwise, 'tis no Obedience, *1 Sam. xv. 22. Heb. xi. 8, 17, 18.*
2. Hence he obeys all, *Luke i. 75.*
 1. The Duties of the First, as well as Second Table.
 2. The Duties of the Second as well as of the First, *Matt. xxii. 37, 38, 39.*
 3. Every one of each Table as well, as any one, *Jac. ii. 10.*
2. A Saint is universally Holy, in respect of the Object, God and Man, *Acts xxiv. 16.*
 1. In respect of God, *1 Chron. xxviii. 9.*
 1. Praying to him, *Acts ix. 11. Psal. xxxii. 6. Eph. vi. 18.*
 2. Reading and Hearing his Word, *Psal. xix. 9, 10. Psal. lxxxiv. 10. Psal. i. 2.*
 3. Loving and Fearing him above all Things, *Psal. lxxiii. 25. Isa. viii. 13.*
 4. Keeping his Sabbaths, *Exod. xx. 8. Isa. lviii. 13.*
 5. Not speaking of him but with Fear and Reverence, *Exod. xx. 7. Deut. xxviii. 58. Ecclef. ix. 2.*
 6. Praising his Name, *Psal. cxlv. 10. Psal. xxxii. 1.*
 2. In respect of Men:
 1. Loving his Enemies, *Mat. v. 44. Rom. xii. 17, 18.*
 2. Charitable to the Poor, *1 John. iii. 17.*
 3. Just to all, *Matt. xxiii. 14. Luc. xix. 8. Mich. vi. 6.*
3. Universally Holy in respect of Time, *Luke. i. 75. Psal. civ. 33. Psal. cxlvi. 2. 1 Thess. v. 16, 17, 18.*

4. Uni-

4. Univerſally Holy in reſpect of the Subject; wholly Holy in Spirit, Soul and Body, 1 *Theſſ.* v. 23.

Sunt tria ex quibus perfectus homo conſtat, carne, animâ & ſpiritu. Iren.

1. The Spirit, the high Part of Man, ὁ νῦς, ἢ διάνοια σύνεσις. The Reason and Understanding; which, in a true Saint, is ſanctified,

1. In reſpect of God: Having,

1. A right Judgment concerning him, *Deut.* iv. 39. *Exod.* xxxiv. 6. c. iii. 14.

2. Clear Apprehenſions of him, *Deut.* iv. 15, 16. *Job* xxxi. 23. c. xlii. 5, 6.

3. Frequent, yea, conſtant Thoughts and Meditations upon him, *Pſal.* cxxxix. 17, 18. *Pſal.* civ.

2. In reſpect of others, *Matt.* vii. 1. 1 *Cor.* xiii. 5. *Phil.* ii. 3.

3. In reſpect of himſelf, *Rom.* xii. 3. *Gen.* xxxii. 10. *Job* vii. 20. *Pſal.* li. 2, 3, 4. *Iſa.* vi. 5. *Luke* xv. 18, 19. c. xviii. 11, 13. 1 *Tim.* i. 15.

I T H E S. V. 23.

*And the very God of Peace ſanctifie
you wholly.*

HE that is truly ſanctified, is ſanctified wholly
in Spirit, Soul and Body.

*Sunt tria ex quibus perfectus homo conſtat, carne,
animâ & ſpiritu. Iren.*

I. In Spirit; the highest Part, *ὁ νῦς, ἡ διάνοια,
σύνεσις*, Reason, Understanding; which, in a
true Saint, is ſanctified.

1. In reſpect of God: Having,

1. A right Judgment concerning him as one,
Deut. iv. 39. Glorious, *Exod. xxxiv. 6.* Eter-
nal God, *c. iii. 14.* And yet Three Per-
ſons, *1 John v. 7.*

2. Clear Apprehenſions of him.

1. His Infiniteness, *Deut. iv. 15, 16.*

2. His Greatness, *Job xxxi. 23. c. xlii. 5, 6.*

3. His Power, Sovereignty and Providence
over the World, *Matt. x. 29, 30.*

3. Constant Meditations upon him, *Pſal.
x. 4. Pſal. cxxxix. 17, 18. Prov. iii. 6.*

2. In reſpect of others, not thinking Ill of
them, *Matt. vii. 1. Phil. ii. 3.*

This is robbing God, *Rom. xiv. 10.*

3. In reſpect of himſelf; always thinking
humbly and lowly of himſelf, *Rom. xii. 3.*

Gen. xxxii. 10. Job vii. 20. c. xl. 4. Pſal. liii.

3, 5. Iſa. vi. 5. Matt. viii. 8. Luke xv. 18, 19.

c. xviii. 11, 13. 1 Tim. i. 15.

II. The

II. The Soul; that is, the Will, the Elective Faculty, by which we chuse or refuse.

So נפש is put, *Gen.* xxiii. 8. רצירה *Targ.*

כנפש צרי, The Will of my Enemies, *Psal.* xxvi. 12. So *Psal.* xli. 2.

Hence in a Saint, the whole Soul, the Will, and all its Affections, are sanctified.

1. In respect of God.

1. His Will, that is conformed to the Will of God; willing what he wills, nilling what he nills, *Luke* xxii. 42. 1 *Sam.* iii. 18.

2. His Love: He loves God above all Things, *Deut.* vi. 5. *Luke* xiv. 26. *Mat.* x. 37.

He that knows God, must needs love him; because he knows,

1. How good he is in himself, *Luke* xviii. 19.

2. How good he is to us, *Psal.* cxix. 63. *Psal.* xxxiii. 5.

3. His Desires: They too are carried only after God, *Psal.* xlii. 1, 2. *Psal.* lxxiii. 25. *Psal.* xxvii. 4.

4. His Fear: That too is only of God, *Prov.* xxiii. 17. *Isa.* viii. 13. *Matt.* x. 28.

1. His Excellency and Majesty, *Gen.* xxviii. 16, 17.

2. His Anger and Displeasure, *Psal.* xxvii. 9.

3. Hence he fears none but God, *Matt.* x. 28.

5. Hope: That too is only upon God, *Prov.* iii. 5. *Psal.* cxlvi. 5. *Psal.* xlii. 5, 11. *Psal.* xxxvii. 3, 6. Using Means, but trusting only on God, *Esth.* iv. 14. 2 *Chron.* xx. 12.

6. Joy: Rejoicing in God, *Phil.* iv. 4.

1. In the midst of Troubles, *Heb.* iii. 18.

2. Of Comfort, *Psal.* cxix. 14.

2. In respect of Men.

1. He loves his Neighbour as himself, *Lev.* xix. 18. *Matt.* xxii. 39. *Gal.* v. 14. 1. He

1. He wiſheth no more Hurt to his Brother than to himſelf.
2. Doth him what Good he can. *Gal. vi. 10.*
He that doth not this, is no true Saint, 1 *Job. iv. 20. Job. xiii. 35.*
2. He moderates his Anger againſt others.
 1. He is not angry without Cauſe, *Matt. v. 22. Mark iii. 5.*
 2. Not long, *Eph. iv. 26.*
 3. Not ſo as to revenge himſelf, *Prov. xx. 22. Rom. xii. 19, 20. Deut. xxxii. 35.*
3. In reſpect of the World.
 1. He is not overjoy'd at the Encreaſe of worldly Riches or Honours, *Pſal. lxii. 10. Pſal. xlix. 6. 1 John ii. 15.*
He is above all ſuch Things, *Phil. iii. 20.*
 2. He is not grieved at the Loſs of them, *Job i. 21. c. v. 20, 21, 22. 2 Cor. xii. 10. Acts v. 41. Phil. iv. 11, 12.*
 3. He doth not covet the World.
 1. He deſires not great Things, *Jer. xlv. 5. Prov. xxx. 8.*
 2. Not in the firſt Place, *Matt. vi. 33. 1 Reg. iii. 5, 9, 11.*
 3. Not ſo as to uſe unlawful Means, *Acts viii. 18, 19. Numb. xxiv. 13.*
 4. Not ſo as to trouble his Head about them, *Matt. vi. 25, 34. 1 Pet. v. 7.*

III. Body; that is, his outward Actions are Holy.

1. In his External Duties towards God.
 - Praying, *Pſal. lv. 17.*
 - Hearing.
 - Sacraments, *Luke xxii. 19.*

2. In all his Relations towards Men.
 1. As a Subject to his Prince, *Tit. iii. 1.*
Rom. xiii. 1. 1 Pet. 2. 13.
 2. An Husband or Wife, *Eph. v. 22, 25, 33.*
 3. A Parent or Child, *Eph. vi. 1, 2, 3, 4.*
 4. A Master or Servant, *Eph. vi. 5, 6.*
3. In his Words, *Matt. xii. 36.*
 1. He dares not lie, *Eph. iv. 25.*
Non aliquando commitet Christianus ut lingua interpres animi a sensu & cogitatione discedat. Just.
 1. Lying proceeds from the Devil, *John viii. 44.*
 2. Contrary to the Nature of God, *Tit. i. 2.*
 3. Hence it is an Abomination to him,
Prov. xii. 22,
 2. He speaks Evil of no Man, *Tit. iii. 2. Jac. iv. 11.*
2. In his Actions, he is just and righteous,
Matt. v. 20.
 1. He doth Evil to none, *Matt. vii. 12.*
 2. But all the Good he can to all, *Gal. vi. 10.*
*Job xxxi. 19, 20, 22.*So that he, who is a true Saint, shines as Light in the World, *Phil. ii. 15. Matt. v. 16.*

U S E.

Labour to be Saints.

Consider,

1. How miserable you are without Holiness.
 1. Without it none of your Sins can be pardoned, *Luke xiii. 3.*
 2. You can have no Peace, *Isa. xlvi. 22.*
c. lvii. 20, 21.
 3. You can never get to Heaven, *Heb. xii. 14.*

N

2. How

2. How happy you will be with it!
Saints are,
1. The wealthiest Persons in the World,
1 Tim. vi. 6. c. iv. 8. 1 Cor. iii. 22, 23. Psal. cxliv. 15.
 2. The most honourable Persons in the World,
Isa. xliii. 4. Psal. xvi. 3.
Honourable,
 1. In their Titles, *1 Pet. ii. 9. Mal. iii. 17.*
 2. In their Relations:
Father, God, *Joh. i. 12.*
Mother, the Church, *Gal. iv. 26.*
Brethren, Christ and all Saints, *Heb. ii. 11.*
 3. In their Retinue, *Heb. i. 14. Psal. xxxiv. 7. 2 Reg. 6. 17.*
 3. Hence they always live in Safety and Quiet, *Prov. iii. 23, 24. No Evil shall befall them, Rom. vii. 28.*
 4. Hence they live the most pleasant and comfortable Lives of all Men, *Prov. iii. 17. Phil. iv. 4. 1 Pet. i. 8.*
 5. They only get to Heaven, *Matt. xxv. 46. Col. i. 12. 1 Cor. ii. 9.*

ACTS xxvi. 18.

*Among them which are ſanctified by
Faith that is in me.*

WE are ſanctified only by Faith in
Chriſt.

I. Sanctification is not natural to us, neither
can it be acquired by our own natural Powers
and Faculties, *Rom. viii. 7, 8. 2 Cor. iii. 5. Ephes.*
ii. 8. Jer. xiii. 23.

But it is infused into us by God, *Job. vi. 44.*
Lev. xx. 8. Jer. xxxiii. 39. Ezek. xi. 19. 2 Tim. ii.
25, 26.

II. Our Sanctification in Scripture is aſcribed
in a peculiar Manner to God the Holy Ghoſt,
as the immediate Author and Worker of it,
2 Theſſ. ii. 13. Rom. i. 4.

1. He enlightens our Minds, *Ephes. i. 17, 18.*
1 Cor. ii. 10, 12.

2. He convinceth the Judgment, *Job. xvi. 7.*

3. He renews the Will, and ſo regenerates and
ſanctifies the whole Soul, *Phil. ii. 13. Tit.*
iii. 5. Job. iii. 5.

4. He guides and directs us in the Ways of
Holineſs, *Rom. viii. 14. 1 Cor. vi. 11.*

III. The Holy Ghoſt is ſent upon us to ſancti-
fy and make us holy, only upon the Account of
Chriſt's Merit and Mediatiſon for us.

Therefore it is called the Spirit of Chriſt,
Rom. viii. 9.

He promiſeth to ſend it, *Job. xv. 26.*

It was not given till Chriſt's Aſcenſion,
Job. vii. 39.

When aſcended, he ſent it, *Acts ii. 33.*

So that it is by him only that we partake of it,
Tit. iii. 5, 6. Rom. v. 5, 6.

And whatſoever it does for us, it firſt receives
it from Chriſt, *Job. xvi. 14.*

For he proceeds from the Son as well as from
the Father: And whatſoever he doth for us, is
only becauſe Chriſt, from whence he proceeds,
took our Nature upon him.

IV. Hence our Sanctification depends altoget-
her upon Chriſt's Merits and Interceſſion for
us.

So that we are ſanctified in him, *1 Cor. i. 2.*

He was made our Sanctification, *1 Cor. i. 30.*

He ſanctifies us, *Ephes. v. 25, 26, 27.*

And gives us every Thing conducing there-
unto:

1. Repentance, *Acts v. 31.*

2. Conversion, *Acts iii. 26.*

3. Faith, *Heb. xii. 2. Luke xvii. 5. cap. xxii. 32.*

4. Grace and Power to do good Works, *Job.*
xv. 4, 5. Phil. 4. 12, 13.

Yea, this was the great End of his Death and
Paſſion for us, *Tit. ii. 14. Gal. i. 4. Heb. ix. 14.*
1 Pet. i. 18.

So that whatſoever Grace we have, we muſt
thank Chriſt for it, *Rom. vii. 24, 25.*

V. The Way whereby we partake of this Sanctification in and through Christ, is by believing in him.

By Faith that is in me.

I *Job. v. 5. Gal. ii. 20. Acts xv. 9. Job. xv. 5. Acts xvi. 31.*

This therefore is the first and great Thing which we are to believe in Christ for, even for our Sanctification.

Which Faith may be attained by,

1. Prayer, *Luke xi. 13. Jac. i. 5.*
2. Hearing, *Rom. x. 17.*
3. Meditation, considering especially what strong Grounds we have to believe, even the Infallibility of God and his Word, *Heb. vi. 17, 18.*
4. The Sacrament of the Lord's Supper, *Acts ii. 42.*

This comprizes all the rest.

E P H E S. ii. 19.

Now therefore ye are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Household of God.

Συμπαλίται τῶν ἀγίων καὶ οἰκῆοι τοῦ Θεοῦ.

I. **T**HE Church is compared to a great City that reacheth over the World, *Heb. xii. 22.* a City incorporated into one Body or Corporation, whereof Christ is head, *Eph. i. 22, 23. Col. ii. 19. 1 Cor. xii. 12.*

II. This City is governed by the Laws of God, Christ's own Institution, *2 Tim. iii. 16.* though every particular Corporation in it may have some By-Laws, so they be not contrary to the Fundamental Laws of the City, *1 Col. xiv. 40.*

III. Many may live near, or in the City, which yet are not of it, nor admitted into it: But are ξένοι καὶ παροικοί, Strangers and Foreigners, *Eph. ii. 12.* Such are *Jews, Turks, Heathens*, and all that are not true and real *Christians*; though they live among these Citizens, they are not Fellow-Citizens with them.

IV. Many are made free of this City, admitted into it by Baptism, and Spiritual Regeneration, being born again of Water and the Spirit, *Joh. iii. 5. 1 Cor. xii. 13.* and so made Fellow-Citizens.

V. There be many great Immunities and Privileges granted to this City, which only the Fellow-Citizens have any Right to, or can partake of.

1. Safety

1. Safety and Protection from all Manner of Enemies, *Matt. xvi. 18.*
2. Free Trade and Commerce for Grace and Goodness for Heaven and Happiness, which can be attained by none but such as are free of this City, *Acts ii. 47. cap. x. 6, 48.*
3. Here is that Communion of Saints that is one main Article of our Christian Faith.

Here,

1. The Saints have Communion in the Body and Blood of Christ, whereby all Saints resort to the same Table, eat the same Food, drink of the same Cup, *1 Cor. x. 16, 17. 1 Cor. x. 3, 4.*
2. Communion with God.
 1. The Father, *1 Job. i. 3.* so that we may call him our Father, *1 Job. iii. 1.*
 2. The Son, *1 Job. i. 3. 1 Cor. i. 9. εις κοινωνίαν,* to the Communion, *Job. i. 16. cap. xv. 4, 5.*

He took our Nature upon him, and in it died for us, and we have Fellowship in his Death, *Phil. iii. 10.*

3. God the Holy Ghost, *Phil. ii. 1. 2 Cor. xiii. 14.*

For Christ being our Head, and we his Members, the Spirit is diffused from him to us, *Gal. iv. 6. 2 Pet. i. 4.*

3. Communion with the Saints and Angels; above, all which make up but one Church with that below.

Where Christ is Head and Governour.

κεφαλή γὰρ ἐστὶ καὶ ἀγγέλων καὶ ἀνθρώπων. Chryf. They

They pray in general for us, *Apoc.* vi. 10.
Matt. xviii. 10.

Minister to us, *Heb.* i. 14.

They rejoyce at our Good, *Luke* ii. 13, 14.
cap. xv. 7. *Apoc.* xviii. 20.

And we for our Parts praise God for them,
that they are got to Heaven.

But by no Means must pray to them: For,

1. They do not hear our Prayers, *Isa.* lxiii. 16.
2. Nor can fulfil our Desires.
3. This is Part of that Worship which is due
only to God, *Rom.* x. 14.

4. They have Communion with one ano-
ther:

1. In the Exercises of all religious Duties,
praying for one another, *Eph.* vi. 18.
2. In all Acts of Love and Charity, *Job.* xiii. 35.
Gal. vi. 10.

Vide ut se invicem diligunt. Tert.

U S E

1. Make it your main Business to get to be
Saints, *Matt.* vi. 33.
2. Live as becometh Saints, 1 *Job.* i. 6, 7.

Then you will surely get to Heaven, *Col.* i. 12.

I JOHN iii. 4.

Sin is the Transgression of the Law.

Ἡ ἀμαρτία ἐστὶν ἡ ἀνομία.

WHAT Law?

1. The Law of Nature, the Dictates of right Reason, *Rom. i. 32.*

Πᾶν πᾶρ ἢ λόγον ἢ ὀρθόν, τὸτο ἀμαρτήμα ἐστὶ. Clem.

This Law appears,

1. From the Laws of Heathens, and all Nations, *Rom. ii. 14.*

Ἐθνεσσιν ὁ Θεὸς νόμον ἐν τῇ φύσει ἀγεσσον. Chryf.

2. By their own Consciences, *Rom. ii. 15.*

Et hoc te cogit nosse. lex intima in ipso corde conscripta.

Aug.

2. The Municipal or Civil Laws of all Countries, *Rom. xiii. 1. Tit. iii. 1. 1 Pet. ii. 13.*

These we are bound in Conscience to observe, so long as they are not repugnant to the Law of God, *Rom. xiii. 5.*

And every Transgression of such Laws is Sin.

3. The Divine Laws instituted by God himself; which are,

1. Ceremonial: Concerning the Sacraments, Sacrifices, Holy Times and Places, and other outward Observances of Priests and People among the Jews.

This

This is now abrogated, *Acts* xv. 28. *Col.* ii. 16. *Heb.* vii. 12. *cap.* ix. 10.

2. Judicial: Concerning Magistrates, Contracts, Distributions of Inheritances, Witness, Punishments of Blasphemy, Perjury, &c.

These were made only for the *Jews*, and therefore cannot oblige other Nations.

And the Apostle commands all Christians to observe the Laws of their own Nations, though different from the *Jewish*, *1 Pet.* ii. 13.

3. The Moral Law: Contained in the Decalogue, *Deut.* iv. 13.

This Law is still in Force:

1. It is no where repealed in Scripture, and therefore must needs be in force, it having been once established.
2. It was confirmed by Christ himself, *Matt.* v. 17. *cap.* xix. 17, 18. *Rom.* iii. 31.
3. It was enjoined before Christ was promised, *Matt.* xix. 8.

It was indeed the eternal Will and Pleasure of God.

U S E.

Obey this Law: Consider,

1. It is just and holy in it self, *Psal.* xix. 7, 8.
2. It is good and profitable for you, being suited to your Temper and Constitution, *Rom.* vii. 12.
3. You will be judged by it, *Jac.* ii. 12.
4. Every Transgression of this Law is Sin.

II. What

II. What is it to transgress the Law? *Ἀμαρτάνω*, and *לעו*, *A via & scopo aberrare*; to miss the Law, the Mark we aim at, by going beyond it, or coming short of it, *לעו* *לפי*, *Jud. xx. 16.*

The Law may be transgressed,

1. As to the Matter; when we do the Thing that is expressly forbidden, or do not the Thing that is expressly commanded in it, *1 Sam. xv. 24.*

2. As to the Manner of Performance.

1. The Principle, which moves us to any Action, *1 Tim. i. 5. 2 Cor. i. 12.*

2. The Circumstances, *2 Sam. vi. 6. Numb. xx. 8, 11.*

3. The End, *Matt. vi. 1. 1 Cor. x. 31.*

III. What Difference is there in Sins and Transgressions of God's Law?

There is,

1. Original Sins. The Sin of our first Parents, *Gen. ii. 17. c. iii. 6.*

This Sin we are all,

1. Guilty of. For being all in his Loins, we sinned also in him, *Heb. vii. 9, 10.* Hence he was called *אדם*, *Adam*, Man in general.

Adam & Eva natura humani generis erant, quare in illis unis omnes eramus. Aug.

Hence all Men sinned in him, *Rom. v. 12, 18, 19. 1 Cor. xv. 22.*

2. Defiled with Sin. So as that we are all by Nature prone to Sin, *Psal. li. 5. Eph. ii. 3. Job. iii. 6.*

Fuerunt & ante Christum viri insignes Prophetæ & Sacerdotes, sed in peccatis concepti & nati, nec originali nec personali caruere peccato. Cyprian.

Μὴ ἀνάσαι ἀνθρώπων καὶ δαγῶν ἐσθλῆναι ἕως ῥήτου, καὶ
 δὲ τὰν ἢ μία ἡμέρα τὸ γέρας αὐτῶν. Basil.

Hence Children die. For Death is the Wages
 of Sin only, as well as the only Wages of
 Sin, *Rom. vi. 23.*

Hence they ought also to be Baptized.

*Quia per Baptismi Sacramentum natiuitatis sordes
 deponuntur, propterea baptizantur & parvuli.*
 Orig.

2. Actual Sins.

Which differ,

1. In respect of the Object, the Law.

Some are,

1. Sins of Omission against a positive Precept, *Matt. xxv. 42.*
2. Of Commission against a negative Precept, when we do what we ought not.

2. In respect of the Subject.

Some are Sins,

1. Of the Head or Thoughts, *Gen. vi. 5.*
Jer. iv. 14.
2. The Heart, *Prov. ii. 14. Col. iii. 2.*
3. The Tongues, *Matt. xii. 36.*
4. The Hands or Actions, *Isa. i. 15.*

3. In respect of the Quantity.

We like not the *Popish* Distinction between Venial and Mortal Sin, as if some deserved only Temporal, others Eternal Punishments; or as if any Sin was Venial in its own Nature.

Yet it is plain, some Sins are greater than others, *Job. xix. 11. Luke xii. 47.*

But no Sin is in it self Little or Venial, without Mercy in Christ. For the least Sin,

1. Transgresseth the Law, ἢ ἁμαρτία ἢ ἀνομία.
2. Offendeth God.
3. Defiles the Soul.

4. De-

4. Deserveth Hell.

5. Will be called in question at the Last Day,
Eccles. xii. 14.

Other Sins are great and crying Sins, *Gen. iv.*

10. *Jac. v. 4.*

Such as are committed,

1. Immediately against God himself, *1 Sam. ii. 25. Psal. li. 4.*

2. Against the Spirit of God, *Matt. xii. 31, 32.*

3. Against Light and Knowledge, *Job. iii. 19. Luke xii. 47.*

4. Sins against Solemn Vows and Promises, such as are made in Baptism, *Heb. vi. 4, 6.*

5. Wilful, presumptuous and deliberate Sins, *Heb. x. 26. 1 John v. 16.* Sins unto Death, such as Men continue in.

6. Against Mercies and Judgments, *Matt. xi. 21, 22.*

III. What are the Effects and Consequences of Sin? Very sad and dismal.

We may see them,

1. In the Names and Titles which are given to it in Scripture.

1. Shame, *Phil. iii. 19. Ezek. xliiii. 10. Ezra ix. 6.*

2. Folly, *Psal. lxxxv. 8. Josh. vii. 15. נבלה, Psal. xciv. 8.*

3. Filthiness and Abomination, *Revel. xvii. 4. Ezra ix. 11. 2 Cor. vii. 1. Jac. i. 21. Matt. xv. 20. Isa. i. 5, 6.*

4. Slavery, *Rom. viii. 21. 6. vi. 20.*

5. Death,

5. Death, *Rom.* viii. 6. *c.* vii. 24. *Eph.* ii. 1.
 ἡ ἀνάστασις ἡμῶν ἵνα ἴσθαι αἰώνια. Basil.

For it separateth the Soul from God, its Life and Happiness. *Isa.* lix. 2.

Peccatum est medium separans. Aug.

2. In the Properties of God who is offended at it.

1. His Greatness and Glory, *Isa.* iii. 8. *Jer.* x. 6, 7.

2. His Purity and Holiness, *Hab.* i. 13. *Lev.* xi. 44.

3. His Knowledge or Omniscience, *Luke* xvi. 15. *Psal.* cxxxix. 2, 3, 4.

4. His Justice and Righteousness, *Isa.* xlv. 21. *Jer.* xvii. 10.

5. His Goodness and Mercy, *Jer.* iii. 5. *Psal.* cxxx. 4.

6. His Power and Omnipotence, *Jer.* v. 21, 22. *Jer.* x. 10. *Matt.* x. 28.

3. In the Punishments God hath laid upon Sinners, *Adam, Cain, The Old World, Sodom and Gomorrah, Egypt, Nadab and Abihu, Lev.* x. 2. *Corah, Dathan, and Abiram, Achitophel, Fero-boam, Judas, Herod, &c.* *Lam.* i. 5. *c.* v. 16.

4. In the Threatenings which God hath denounced against Sinners, *Job* xviii. 5, 8, 10, 12. *Mak.* ii. 2. *Deut.* xxviii. 15, 16, 18. *Prov.* i. 24.

5. In the Death and Passions of our Lord and Saviour *Jesus Christ.*

Behold the Son of God himself in his Agony, Apprehension, Arraignment, Condemnation, Crucifixion, and Death, *Matt.* xxvii. 46. *Lam.* i. 12.

Why all this but for Sin? *Isa.* liii. 4, 5, 6.

6. In

6. In the Punishments that shall be laid upon Sinners in the other World.

When they shall be,

1. Deprived of all Good, *Matt. xxv. 41. Jer. v. 25.*

2. Condemned to all manner of Evil and Misery, *Matt. xxv. 41.*

Which Misery will be,

1. Real.

2. Universal.

1. In Body, *Matt. xxii. 13.*

2. In Soul.

1. The Understanding, *2 Thess. i. 9.*

2. The Will and Affections. Nothing good.

All Things to be refused.

3. The Conscience.

3. Continual, *Luke xvi. 24, 25.*

4. Everlasting, *Matt. xxv. 41, 46. Mark ix. 43.*

2 Thess. i. 9.

C O L O S. i. 14.

*In whom we have Redemption through
his Blood, even the Forgiveness of
Sins.*

I. **H**ERE is the Benefit we receive by Christ,
even Redemption.

1. From the Guilt of Sin; whether Original
or Actual, of Omission or Commission.
2. From the Power and Prevalence of Sin,
*Rom. vi. 14. Heb. ix. 13, 14. Acts iii. 26. 1 Pet.
i. 18. Matt. i. 21. Tit. ii. 14.*
3. From the Power and Tyranny of Satan,
Col. i. 13. 1 John iii. 8. Luke. xxii. 31, 32.
4. From the Curse of the Law, *1 Gal. iii. 13. c. iv. 5.*
5. From the Wrath of God.
 1. In this World, *Rom. v. 1. Luc. ii. 14.*
 2. In that to come, *1 Thess. i. 10. Acts iv. 12.*

II. The Means whereby Christ hath purchas'd
this Redemption for us, even by his Blood.

1. It was necessary our Redeemer should be
Man, as well as God, *1 Tim. ii. 5. Heb. ii.
14, 17.*

That so he might mediate betwixt both Parties,
Job ix. 33. מִיִּנְיָו.

2. That he suffer, *Heb. viii. 3. Luke xxiv. 26.*
3. That he suffer a Bloody Death, *Heb. ix. 22.*
Thereby,
 1. To expiate our Sins, *1 John ii. 2. Isa. liii.
5, 6.*
 2. To conquer Satan, *Heb. ii. 14.*
 3. To reconcile God to us, and us to God,
Rom. v. 10, 11. Eph. ii. 16.

III. The

III. The great Benefit of all that we receive^e by Christ, is the Forgiveness of Sins.

1. What is that?

2. We receive it only through the Blood of Christ.

1. What is Forgiveness?

1. The Names in Scripture given to it.

1. Remission, Ἀφεσις, *Acts* ii. 38. Dismission, Releasing, *Isa.* lxi. 1.

2. Mercifulness to our Sins, *Heb.* viii. 12. Ἰλεως. *Luke* xviii. 13. Ὁ θεὸς ἰλαδίηται τοὺς ἁμαρτωλοὺς.

3. Passing over Sin, *Rom.* iii. 25. Πάρεσις.

4. Purging from Sin, *Psal.* li. 7. Ἰναποπ.

5. Not remembring our Sins, *Jer.* xxxi. 34. לֹא יִזְכֹּר אֱלֹהִים. *Heb.* viii. 12. Οὐ μὴ μνησθῶ ἔτι.

6. Covering Sin, *Psal.* xxxii. 1. Ἰσῆ. *Psal.* lxxxv. 2. *Psal.* li. 9.

7. Taking away and removing Sin, *Psal.* ciii. 10, 12. *Exod.* xxxiv. 7. *Lev.* xvi. 20, 22.

8. Casting behind God's Back, *Isa.* xxxvii. 17. *Psal.* xc. 8.

9. Blotting out Sin, *Isa.* xliii. 25. c. xlv. 22.

10. Not imputing Sin, *Psal.* xxxii. 1, 2. *Rom.* iv. 7, 8.

But casting it, as it were, into the Depth of the Sea, *Mic.* vii. 18, 19.

2. The Nature.

Forgiveness is an Act of God's Grace, whereby he absolves us from the Obligation to those Punishments, which by his Law are due to us for our Sins.

1. The general Nature: It is an Act of God's Grace.

1. Of God.

1. It is ascribed to him alone, *Exod.* xxxiv. 7. *Mark* ii. 7.

O

2. We

2. We are to ask it only of him, *Matt.* 6. 12.
3. He alone justifies, *Rom.* vii. 33.
4. Our Sins are only against him, *Psal.* li. 4
2. Of his Grace, not Wisdom, Power, or Justice, *Isa.* xliii. 25.
3. It of God's Grace in Christ, *Eph.* i. vii.
2. The specifical Difference.
 1. We are obliged to bear the Punishments due by God's Law to Sin, *Gal.* 3. 10.
 2. God takes off that Obligation, *ὑπερλήματα*, *2 Sam.* xii. 13. *Mark* iii. 28, 29.

U S E.

1. Pray daily for Pardon.
2. Trust in Christ for it.

IV. It is only by Christ's Death, that we receive Forgiveness of Sins.

1. All Mankind is guilty before God, and so obnoxious to his Wrath and Everlasting Punishment, *Rom.* iii. 19. *Gal.* iii. 22.
2. Christ, the eternal Son of God, was pleased to take the Nature of Man upon him, so as to become both God and Man in one Person, *Isa.* vii. 14. *Rom.* ix. 5. *Phil.* ii. 6, 7.
3. Christ in this Nature was pleased to suffer Disgrace, the Curses of the Law, *Gen.* iii. 13. The Wrath of God, *xxvii.* 46. Yea, an Ignominious, Accursed, *Gal.* iii. 13. And painful, bloody Death. And all for Sin, the only Cause of Death, *Heb.* x. 12.
4. Christ suffered all this, not for himself, *1 Pet.* ii. 22. *c.* iii. 18. *Heb.* vii. 26. but for us, who partake of that Nature in which he suffered, *Isa.* liii. 5, 6. *Rom.* iv. 25. *Gal.* i. 4. *1 Cor.* xv. 3. 5. These

5. Theſe the Sufferings of Chriſt for us, were of greater Worth and Value, than if all Men had ſuffered eternal Death, *Acts* xx. 28.
6. Hence God was pleaſed to accept of them, as a ſufficient Price of our Redemption, and Satisfaction to his Juſtice for our Sins, *Matt.* xx. 28. *Λύτρον ἀντὶ πολλῶν.* 1 *Tim.* ii. 6. *Eph.* i. 6.
7. God's Juſtice being thus ſatiſfied, he is reconciled unto us; and takes off our Obligations to Punishment, by Reason of the Punishments which his own Son underwent for us; and therefore for his Sake is ſaid to pardon or forgive our Sins, *Rom.* v. 10. *Col.* i. 20. 2 *Cor.* v. 21. *Matt.* xxvi. 21.

U S E.

1. Hence we may learn, what Ground we have to truſt in Chriſt for Pardon, *Rom.* viii. 34.
2. Hence be adviſed, to make it your Buſineſs to get your Sins forgiven.
 Conſidering,
 1. How miſerable you are without it.
 1. God is conſtantly angry with you, *Pſal.* vii. 11.
 2. You are in continual Danger of Hell and Damnation, *Heb.* x. 26, 27.
 2. How happy with it, *Pſal.* xii. 1, 2.
 1. Your Perſons accepted and juſtified before God, *Pſal.* xxxii. 1, 2. compared with *Rom.* iv. 6, 7.
 2. God reconciled unto you, and become your Friend, *Rom.* v. 1, 9, 10.
 3. All Things work together for your Good, *Rom.* viii. 28.
 4. You will be glorified, *Rom.* viii. 30.

ACTS iii. 19.

*Repent ye therefore, and be converted,
that your Sins may be blotted out.*

Μετανοήσατε ἐν ᾧ ἐπιστρέψατε.

Repentance and Conversion is necessary in order unto Pardon.

To true Repentance is required,

I. Conviction, *John xvi. 8, 9. Acts ii. 37.*

1. Of the Evil of Sin, *Rom. vii. 13.*

1. Contrary to God's Law, 1 *John iii. 4.*

2. Contrary to his Nature, *Isa. i. 13, 14. Hab. i. 13.*

3. Offensive to his Majesty, *Isa. iii. 8. Psal. xcv. 10, 11.*

4. Destructive to the Soul, *Gal. iii. 10. Tit. i. 15.* Separating it from God, and so from all Good, *Isa. lix. 2. Jer. v. 25.*

5. The sole Cause and Procurer of all the Misery in the World, *Psal. cvii. 17.*

2. Of our own Guiltiness of Sin.

1. Original, *Psal. li. 5.*

2. Actual, *Psal. li. 4.*

1. In our Heads.

1. Error in Judgment, 2 *Pet. ii. 1.*

2. Ignorance of Mind, *Isa. i. 2, 3. Jer. iv. 22.*

3. Vanity of Thoughts, *Gen. vi. 5. Jer. iv. 14.*

2. In our Hearts, *Jer. xvii. 9.*

1. Perverseness of our Wills, *Isa. xxx. 15, 16. Matt. xxiii. 37.*

2. Disorders of our Affections and Passions,

2 *Tim. iii. 4. Col. iii. 2.*

3. In

3. In our Tongues, *Pſal.* xxxiv. 13. *Matt.* xii. 36.

4. Our Hands and Actions.

1. Towards God.

2. Towards Men.

3. Of the Aggravations of our Sins.

As committed,

I. Against God,

1. The Father, 1 *Sam.* ii. 25. *Iſa.* iii. 8.

2. The Son, *Heb.* vi. 6.

3. The Holy Ghoſt, *Rev.* iii. 20. 1 *Theſ.* v. 19. *Eph.* iv. 30.

2. Against frequent Reproofs, *Jer.* xxix. 18, 19. *Prov.* xxix. 1.

3. Against Light, *Jobn* iii. 19.

4. Against Vows and Resolutions, *Pſal.* lxvi. 13, 14. *Eccleſ.* v. 4.

II. In Contrition for Sin, *Pſal.* li. 17. *Iſa.* lvii. 15. c. lxvi. 2. 2 *Cor.* vii. 9, 10.

Which Sorrow or Contrition ſhould be,

1. Hearty, *Joel* ii. 13. *Pſal.* li. 17.

2. Sincere, or upon right Grounds; becauſe offenſive to God, *Luke* xv. 21.

3. Universal, *Pſal.* xix. 12.

4. Exceeding all other Sorrow, *Zech.* xii. 10, 12.

5. Accompanied with Shame and Confuſion of Face, *Ezek.* xxxvi. 31, 32.

III. Confession of Sin, 1 *John* i. 9.

1. To God, *Ezra* x. 10, 11.

1. Cordial, *Rom.* x. 10.

2. Humble, *Ezra* ix. 6. c. x. 1. *Neb.* ix. 1, 2. *Luke* xviii. 13.

3. General and particular, *Pſal.* li. 3, 4. with the ſeveral Aggravations of them, *Dan.* ix. 13.

4. With loathing and abhorring our ſelves for it, *Dan.* ix. 4, 7. *Pſal.* xxxviii. 18.

5. With Prayer to God, *Dan.* ix. 20.

1. To pardon, *Luke* xviii. 13. *Pſal.* li. 9.

2. To ſubdue it, *Pſal.* li. 7, 10.

Who ſo thus confeſſeth his Sins, God will forgive them, *Pſal.* xxxii. 5.

2. To Men, *Jac.* v. 16.

Eſpecially when the Conſcience is troubled, and God eminently provoked, *2 Sam.* xii. 13.

IV. Resolutions againſt Sin, *Pſal.* xvii. 3. *Pſal.* xxxix. 1. *Jofh.* xxiv. 15.

This muſt be,

1. With ſerious Deliberation.

2. In the Name of Chriſt, and by the Grace of God, *John* xv. 5.

3. Strengthened with Prayer, *Pſal.* cxli. 3, 4. *Pſal.* xix. 12, 13.

V. Conversion.

1. What muſt we be converted from? Sin and Wickedneſs, *Ezek.* xiv. 6. *c.* xviii. 30. *c.* xxxiii. 11. *Iſa.* lv. 7.

1. From Sin, as Sin.

1. As it is the Tranſgreſſion of God's Law
I *John* iii. 4. *Rom.* vii. 11, 12.

2. Contrary to his Nature, *Iſa.* iii. 8.

3. Diſhonourable to his Name, *Rom.* ii. 23.
I *Sam.* ii. 30. *Mat.* v. 16.

2. From

2. From all Sin, one as well as another, *Ezek.* xviii. 30, 31. *Fac.* ii. 10.

And by Conſequence from our darling Sin, *Pſal.* xviii. 23.

1. That which our Hearts are moſt ſet upon, *Ezek.* xxxiii. 31. *Acts* viii. 22.

2. Which we are moſt eaſily overcome by, *Heb.* xii. 1.

3. Which we are moſt loth to part with, *Matt.* xix. 21, 22.

To forſake this Sin, is very acceptable to God, *Gen.* xxii. 16.

3. We muſt not only turn from the Commiſſion of Sin, but from all Love to it, all Pleaſure and Delight in it, 1 *John* ii. 15. *Fer.* iv. 14. *Prov.* ii. 14.

U S E,
Turn thus from Sin.

OBJ. 1. I ſhall then leave my Pleaſures.

1. They are not real Pleaſures, *Iſa.* lvii. 20, 21.

2. At the beſt they are but Brutish, *Luke* xii. 19.

3. But for a Moment, 2 *Cor.* iv. 17, 18. *Heb.* xi. 25.

4. End in Miſery, *Rom.* vi. 21. *Prov.* xxiii. 31, 32.

5. You loſe much greater Pleaſures for them, *Pſal.* xvi. 11. 1 *Pet.* i. 8.

OBJ. 2. But there is Profit in them, *Acts* xix. 27, 28.

1. It is but seeming Profit, *Prov. x. 22. Jac. v. 2, 3.*
2. You lose more than you get, *Matt. xvi. 26.*
3. You will gain more by losing such Profits, *1 Tim. iv. 8. c. vi. 6.*
 1. The Favour of God.
 2. A Blessing upon what you have.
 3. Everlasting Life, *Matt. vi. 19, 20.*
2. What must we be converted to? God and Goodness, *Hos. vii. 16.*
What is that?
 1. Negatively.
 1. To turn from one Sin to another, is no turning to God, *Matt. ix. 13. Luke xi. 24, 25.*
 2. To turn to a meer civil Life, is not true turning to God, *Mark xii. 34.*
 3. To turn from one Sect to another, or from a gross to a superstitious Way of Living, is not turning to God, *Matt. xxiii. 15.*
 2. Positively: We must turn from Sin, so as to have our whole Hearts inclined to God, *Joel ii. 12.*
 1. To love him with all our Hearts, *Deut. vi. 5. Matt. xxii. 37. c. x. 37.*
 2. To Desire him, *Psal. lxxiii. 25. Psal. xlii. 1, 2. Phil. iii. 8, 9.*
 3. To rejoice in him, *Psal. iv. 7. 1 Pet. i. 8. Hab. iii. 17, 18.*
 4. To trust and confide on him, *Prov. iii. 5. Isa. l. 10. Psal. xxvii. 1, 2, 3.*

5. To

5. To fear and dread him, *Iſa.* viii. 13. *Matt.* x. 28.
6. To ſerve, honour and obey him, and do all ſuch good Works as he hath prepared for us, *Pſal.* xxxiv. 14. *Iſa.* i. 16, 17, 18.
7. To believe in Jeſus Chriſt, and the Promiſes which God hath made to us in him.

U S E.

Take not up with a partial Repentance, *2 Cor.* vii. 10. *Mark* vi. 20.

VII. We muſt not only be converted to God the Father, but to the Son too, ſo as to believe in him for Pardon, in order to our obtaining of it, *Acts* iii. 38. *Mark* i. 15.

1. There is nothing of Worth or Dignity in our Repentance it ſelf, whereby it can deſerve Pardon, *Luke* xvii. 10.
2. However, it qualifies us for it, and puts us into a Capacity of obtaining it.
3. But it is conferred upon us only on the Account of Chriſt, and his Merits, *Col.* i. 14. *Matt.* xxvi. 28. *Rom.* v. 10.
4. Though Chriſt hath merited it for us, we cannot partake of it but by Believing in him, *Acts* xiii. 38, 39. *Rom.* iii. 28. *Gal.* ii. 16.

2. How doth it appear, that if we ſo repent, we ſhall be pardon'd?

God hath ſaid it, *Iſa.* lv. 7. *Ezek.* xviii. 30. *Acts* xvi. 31. *Zech.* i. 3.

U S E.

Repent and be converted.

Means :

1. Prayer, *Lam. v. 21. Jer. xxxi. 18.*
2. Hearing, *Rom. x. 17.*
3. Fasting, *1 Cor. ix. 27. Joel ii. 12.*
4. Meditation, *Psal. iv. 4. Psal. cxxxix. 17, 18.*
5. Receiving the Sacrament.

Means :

1. Prayer, *Lam. v. 21. Jer. xxxi. 18. Psal. li. 10, 11.*
 1. No one can repent or convert himself, without the Assistance of God, *2 Cor. iii. 5. Jac. i. 17. Eph. ii. 8.*
 2. We cannot expect he should assist us, unless we ask it of him, although he hath promised it, *Ezek. xxxvi. 26, 27, 37.*
 3. If we do sincerely ask it of him, he will infallibly assist us, *Luke xi. 13.*
2. Hearing.
 1. This is the Means whereby we are instructed how to repent, and are called upon to do it, *2 Cor. v. 20. Ezek. xxxiii. 11.*
 2. It is the Means whereby God doth ordinarily work Repentance in us, *Rom x. 17. Acts ii. 41.*
3. Fasting.
 1. This rightly used, keepeth the sensual Parts in Subjection; and so takes off the greatest Impediment to Repentance, *1 Cor. ix. 27.*
 2. It prepares and disposes the Mind for the Receipt of Grace and Virtue, *Joel ii. 12.*

4. Me-

4. Meditation, *Psal.* iv. 4.
 1. Upon Sin.
 1. The Nature, 1 *John* iii. 4.
 2. The Consequences of it, *Deut.* xxxii. 29.
וּבִינוּ לְאַחַר יָחַם
 2. Upon the World.
 1. Its Uncertainty, 1 *Pet.* i. 24.
 2. Its Vanity, *Eccles.* i. 2. c. ii. 17.
 3. Upon God and his Glory, *Psal.* cxxxix. 17, 18.
 4. Upon Repentance.
 1. As it puts a Man out of Danger of Evil, *Psal.* xxiii. 4. *Psal.* xci. 9, 10. *Prov.* iii. 23, 24, 25.
 2. It brings a Man into Favour with God, and so enstates him in all Good, *Psal.* lxxxiv. 11.
 5. Trust on Christ for it; it is he that gives it, *Acts* v. 31. *John* xv. 5. *Phil.* iv. 13.
He invites you to him, *Matt.* xi. 29. And promiseth, that if you come he will receive you, *John* vi. 37.
 6. Receive the Sacrament of the Lord's Supper, *Luke* xxii. 19. 1 *Cor.* xi. 26.

I C O R. XV. 21.

*For since by Man came Death, by
Man came also the Resurrection of
the Dead.*

I. **W**HAT are we to understand by the
Resurrection of the Dead?

II. How doth it appear that the Dead shall
rise again?

III. How doth it appear that the same Body
shall rise again?

IV. Wherefore the Resurrection is said to
come by Christ?

V. What will be the Consequents of it?

I. What are we to understand by the Resur-
rection of the Dead?

1. Man hath Two integral and essential Parts,
a Soul and Body.

2. So long as these Two Parts are united, the
Man is said to live:

3. When the One is separated from the other,
then the Man is said to die, and cease to be
a Man.

4. If these Two Parts, after Separation, be
reunited, then the Man that was dead is
properly said to rise again, as in Christ's
Resurrection, *Job. xx. 27, 20.*

II. How doth it appear the Dead shall rise?

I. It is possible. God can do it:

1. From the infinite Wisdom of God, who
know every Part of every Body, *Psal. cxxxix.*

15, 16. *Matt. x. 29, 30.*

2. From

2. From his infinite Power, to whom nothing is impoſſible, *Matt.* xix. 26. *Pſal.* cxxxv. 6.
2. It is certain God will do it.
 1. From the *Old Teſtament.* *Job* xix. 25. *Dan.* xii. 2. *Exod.* iii. 6. cited by *Chriſt*, *Matt.* xxii. 32. *Acts* xxiii. 6. c. xxiv. 21.
 2. From the *New.*
 1. From thoſe whom *Chriſt* raiſed, *Mark* v. 41, 42. *Luke* vii. 12, 15. *John* xi. 39, 43.
 2. From *Chriſt's* own Reſurrection, *1 Cor.* xv. 12, 20.
 3. From expreſs *Aſſertions* of it, *1 Cor.* xv. 52. *1 Theſſ.* iv. 16. *Acts* iv. 2.
 3. From *Reason.* Becauſe we are capable of doing Good or Evil, and ſo of everlaſting Rewards and Punishments, as Men; and ſo as having Bodies as well as Souls.

III. How doth it appear that the ſame Body ſhall riſe again?

1. From the Nature of the Reſurrection: For unleſs it be the ſame Body and Soul, it is no Reſurrection.
2. From the End of the Reſurrection, that all may be judged, *2 Cor.* v. 10.
3. From *Chriſt's* Reſurrection, *Luke* xxiv. 39.
4. From expreſs *Teſtimonies* of Scripture, *Job* xix. 26, 27. *1 Cor.* xv. 53. *1 Theſſ.* iv. 16, 17.

IV. Why is the Reſurrection here ſaid to come by *Chriſt*?

Becauſe it is by him we ſhall be raiſed, *Job.* vi. 39, 40.

All Power is given unto him, *Matt.* xxviii. 18: He is Lord both of the Dead and Living, *Rom.* xiv. 9. not of the Dead as dead, but as by him to be raiſed again. By

By this Means he will destroy Death it self,
I Cor. xv. 25, 26.

V. What will be the Consequent of the Re-
surrection ?

Judgment, *John v. 28, 29. Matt. xxv. 31, 32,
34, 41.*

U S E.

This should make us,

- I. Admire,
 1. The Wisdom of God in knowing all Men's Dust.
 2. His Power in raising them up.
 3. His Justice in punishing Sinners.
 4. His Mercy in rewarding Saints.
2. Be thankful to our Saviour for his Conquest over Death, *2 Tim. i. 10.*
3. Arm us against the Fear of Death, *I Cor. xv. 54, 57.*
4. Keep us from immoderate Sorrow for the Death of our Friends, *I Thess. iv. 13.*
5. Hence we should always be preparing for the Account we must give when risen again, *Acts xxiv. 15, 16. I Cor. xv. 58.*

M A T T. XXV. 46.

And theſe ſhall go away into everlaſting Punishment.

LIFE everlaſting, in its general Notion, implies both the Life which the Juſt ſhall enjoy in Heaven, and that which Sinners ſhall have in Hell for ever, *John v. 29.*

Here is as to Sinners,

I. The *Pœna damni.* *Καὶ ἀπλεύσονται ἐπι.* And theſe ſhall go away from *Chriſt*, *ver. 41.* and by Conſequence from whatſoever is or can be good for them.

Deprived,

1. Of all Light over-whelmed with Darkneſs, *Matt. viii. 12. 2 Pet. ii. 4. 17. Jude 13.*
2. Of all Honour and Reſpect, ſo as to live continually in Reproach and Ignominy, *Rev. xxii. 15. Matt. xxv. 30. Matt. iii. 12. Dan. xii. 2.*
3. Of all Wealth and Riches. No ſuch Thing there, *Luke xvi. 23, 24.*
4. Of all Pleaſure and Delight.
 1. Real, *Luke xvi. 23, 24.*
 2. Imaginary, *Matt. viii. 12.*
5. Of all Peace and Quietneſs of Mind, being in continual Horrour and Amazement, *Iſa. lvii. 20, 21.*

Hence, *Ὁ βρυγμὸς τῶν ὀδόντων*, *Matt. viii. 12.* gnashing and grinding their Teeth for Grief and Vexation for what they have done.

So that they will have an intestine War in their own Breasts,

6. Of all Love and Favour,
 1. From their Fellow-Creatures.
 2. From their Creator himself, *Psal. xxx. 7. Luke xiii. 27. Prov. i. 26.*
7. Of all their Hopes and Expectations of ever bettering their Condition, so that they will not only be miserable to Eternity, but they will know too that they shall be so as never to look for good Days more, nor for any thing in World that is good for them.

II. *Pœna sensus.* Everlasting Punishment.
Eis κόλασιν αἰώνιον.

1. Punishment; both in Soul and Body; *Matt. x. 28.*
 1. The Soul.
 1. The Thoughts tormented.
 1. With the Remembrance of their former Sins, *Job xiii. 26.*
 2. With the Apprehension of God's Wrath and Indignation, *2 Thess. i. 8, 9. Matt. viii. 29. Luke viii. 28. Job xxxi. 23.*
 2. The Affections all in a Combustion. No Love, Joy, or Hope. No Desires ever satisfied, *Luke xvi. 25.*
 3. The Conscience racking them for neglecting the golden Opportunities they once had, *Mark ix. 44.*
 2. The Body. In a continual high Fever always burning, *Mark ix. 45. Luk. xvi. 23. Revel. xx. 15. c. xxi. 8.*

The Eyes tormented with frightful Sights,
Devils, and damned Spirits.

The Smell with Stenches.

The Ears with Screechings, Wailing and
Lamentation, *Matt.* xiii. 42, 50.

Continual Hunger and Thirſt, but no Re-
freshment, *Luke* xvi. 24.

2. Everlaſting. That it will be ſo, is plain;
for it is expreſly ſaid, *Dan.* xii. 2. *Matt.* xxi.
41. *Mark* ix. 44. 2 *Theſſ.* i. 9:

1. Becauſe tho' Sin be but Temporal; yet
God, againſt whom it is committed, is
Eternal.

2. If ſinful Men ſhould live eternally, they
would Sin eternally, their immortal Souls
being habituated to it.

3. They have their Choice or Option, eter-
nal Life or eternal Death, *Deut.* xxx. 15, 19.

U S E

1. Often think of Hell, *Deut.* xxxii. 29.

2. Let the Conſideration of it deter you from
ſinning, *Rom.* vi. 21.

M A T T. XXV. 46.

But the Righteous into Life Eternal.

OBSERV. OUR Saviour mentions only Two
Places, Everlaſting Punishment,
and Life Eternal: No *Purgatory*.

By *Purgatory*, they mean a Place betwixt Heaven and Hell, where the Faithful, that have not fully ſatisfied for their Sins in this World, are kept in Torment till they have ſatisfied Divine Juſtice, and are purged from all their Sins, ſo as to be fit for Heaven.

Limbus Patrum, They call a Place where the Faithful before *Chriſt* were kept in the Dark.

Limbus Infantum, For Infants that die without Baptiſm, deprived only of heavenly Joys, but in no Pain.

That there is no ſuch Place, appears,

1. In that the Scripture mentions only Two Places for the Receptacle of Souls after Death, as in my Text; ſo *Matt. viii. 11, 12. Luke xvi. 22, 23.*

2. In that the ſame Scriptures plainly aſſert, That the Faithful go directly from Earth to Heaven, without ever touching at any ſuch Place as *Purgatory*, *John v. 24. Phil. i. 23. 2 Cor. v. 1, 8.* So the Thief on the Croſs, *Luke xxiii. 43.*

3. There is no more Work to be done after Death, but to be received into Glory, *Rev. xiv. 13. 2 Tim. iv. 8.*

4. The Saints that are alive when our Saviour comes again ſhall go immediately to Heaven; therefore all others, *1 Theſſ. iv. 17. Matt. xxv. 34.*

5. The Blood of *Chriſt* purgeth us from all Sin, and therefore we need not be purged afterwards in *Purgatory*, *1 John i. 7. Rev. i. 5.*

Quando iſtinc exceſſum fuerit, nullus jam locus pœnitentiæ eſt, nullus ſatisfactionis effectus. Cyprian.

Μεταίθευται ἄδ, ἐν τῷ κόσμῳ τῆς αἰωνίου ἀνδραποῦν. Chryſ.

Nullus eſt ullibi medius locus, ut poſſit eſſe niſi cum Diabolo, qui non eſt cum Chriſto. Aug.

U S E.

Hence we muſt be ſure to be ready for Heaven whiſt we are here, for after Death there is nothing to be done, *Eccleſ. ix. 10. c. ix. 5, 6.*

Who are thoſe who are here called the Righteous?

They who live Righteouſly, 1 *John iii. 7.*

ἢ ὡς δικαιοσύνη συλλήβδην πᾶς ἀρετὸς ἐστίν.

Justitia eſt conſtans & perpetua voluntas jus ſuum cuique tribuendi. II.

He that is Righteous, gives to every one his due.

1. To Men, *Rom. xiii. 7.*

1. In General. To all Men we owe,

1. Honour and Reſpect, 1 *Pet. ii. 17. Phil. ii. 3.*

2. Love and Favour, 1 *Job. iv. 20, 21. Matt. v. 44.*

3. Juſt and equitable Dealings, 1 *Theſſ. iv. 6. Matt. vii. 12.*

4. Our Prayers and Thankſgiving, 1 *Tim. ii. 1, 2.*

2. To our Superiours, we owe,

1. Reverence and good Opinion, *Eccl. x. 20. 2 Pet. ii. 10.*

2. Subjection and Obedience, *Rom. xiii. 1. 1 Pet. ii. 13.* Wherefore Rebels and Traytors are not Righteous.

3. To our Inferiours, eſpecially to the Poor, we owe Alms and Aſſiſtance, *Dan. iv. 27. 1 Tim. vi. 17, 18. Matt. xxv. 34, 35.*

2. To God, he performs his Duty, in

1. Believing what he hath ſaid upon his Teſtimony, becauſe he hath ſaid it, *Heb. vi. 18.*

P 2

2. Obey

2. Obeying what he hath commanded upon his Authority, becauſe he hath commanded it.

1. Sincerely, *Prov. xxiii. 26.* 1 *Chron. xviii. 9.*

2. Univerſally, *Pſal. cxix. 6.* and to ſerve, love, fear, and ſubmit to him, *Matt. xxii. 37.*

3. Truſting-on what he hath promiſed upon his Veracity, becauſe he hath promiſed it, *Heb. xiii. 5, 6.*

They who are thus ſincerely Righteous in themſelves, by Vertue of their Faith in Chriſt, are accepted as perfectly Righteous in him, *Phil. iii. 8, 9.*

None but they who are thus Righteous can enter into Life. To ſave others, is inconſiſtent,

1. With the Juſtice of God, *Luk. xiii. 3.*

2. With the Deſign of Chriſt, 1 *Job. iii. 8.*

3. With the Nature of Heaven, 1 *Cor. xv. 50.*

U S E.

Labour to be thus Righteous before all Things elſe, *Matt. vi. 33.*

I. Life. So Happineſs is often called, and Heaven it ſelf, *Matt. xviii. 8. c. xix. 16, 17.* For then the Soul will properly live in God, its Life, 1 *Job. v. 12.*

Dua vitæ ſunt, una corporis, altera animæ. Sicut vita Corporis animæ, ita vita animæ Deus. Aug.

Eam quippe vitam æternam dicimus, ubi eſt ſine ſine felicitas, Aug.

This

This Life Eternal is called,

1. Rest. *Heb. iv. 9.* We shall there rest from all our Labours, *Revel. xiv. 13.*

1. Of the Mind or Soul.

1. From all Grief and Sorrow, *Revel. vii. 17. c. xxi. 4.*

2. From all Fears and Jealousies of future Events, *Matt. x. 28.*

3. From all Care and Solitude, *Matt. vi. 34.*

4. From all Temptations,

1. Of the Devil, *1 Pet. v. 8. Rom. xvi. 20. Rev. xii. 9. 10.*

2. The World, *1 John ii. 15. Matt. iv. 8, 9.*

3. The Flesh, *Rom. vii. 24.*

2. From all the Labours of the Body.

From Pains and Aches.

From Sicknes and Distempers.

From Weariness, and whatsoever else is troublesome to the Body, as Hunger, Thirst, &c. *2 Theſſ. i. 7.*

2. It is called the Joy of our Lord, *Matt. xxv.*

21. yea, the Fulness of Joy, *Pſal. xvi. 11.*

3. It is called Paradise, *Luke xxiii. 43.*

179 12, *Gen. ii. 8, 15. 2 Cor. xii. 2, 4.*

4. It is called a Kingdom, *Matt. xxv. 34.*

A City, *Heb. xiii. 14. cap. xi. 10. Gal. iv. 26.* A Crown, *2 Tim. iv. 7, 8.* An Inheritance incorruptible, *1 Pet. i. 4.*

5. The greateſt and moſt unſpeakable Happineſs of Mankind, *Pſal. xxxi. 19. Iſa. lxiv. 4. 1 Cor. ii. 9. 2 Cor. iv. 17.*

This great Happineſs conſiſteth,

I. In our Conformity to Chriſt, *1 John iii. 2. 1 Cor. xv. 49.*

1. In our Bodies, *Phil. iii. 21.*

1. His was glorious and ſplendid, *Matt. xvii. 3. Phil. iii. 21.* So ſhall ours be at that Time, *Dan. xii. 3. Matt. xiii. 43.*

2. Quick and agile, *Acts i. 9, 10. 1 Theſſ. iv. 17.*

Hence it is ſaid to be a Spiritual Body, *1 Cor. xv. 44.* that is, of a Spiritual Quality, not Subſtance.

There ſhall ſtill remain the ſame Subſtance as before ;

1. Chriſt's Body after his Reſurrection had Fleſh and Bones, *Luke xxiv. 39, 40. Job. ix. 25, 27.*

2. Otherwiſe it could not be a proper Reſurrection, *Job xix. 26. 1 Cor. xv. 54.*

2. It will therefore be the ſame Body, but ſo refined and ſpiritualized, as to be always at the Command of the Soul and Will.

3. As Chriſt's Body was incorruptible, *Pſal. xvi. 10. Acts ii. 31.*

So will ours be incorruptible too, *1 Cor. xv. 52, 53.*

4. Our

4. Our Bodies there will stand in no Need of Meat or Drink, *Rev. vii. 15, 16. 1 Cor. vi. 13.*

So that we shall there be in all Respects, ἴσθμενοι, equal to the Angels themselves, *Matt. xxii. 30.*

2. In our Souls we shall be made like to Christ.

1. In General.

Our Souls will be made perfectly Holy and Righteous, *2 Pet. iii. 13. Phil. iii. 11, 12.*

2. In Particular.

1. Our Understandings perfect in Knowledge, *1 Cor. xiii. 9, 10, 12. 1 Job. iii. 2.*

2. Our Wills perfect; so that they cannot Sin.

3. Our Affections. All placed aright upon their right Objects.

Fear, Grief, Hatred, Anger, all cease; yea, and Hope too.

Love and Joy in their Perfection, *1 Cor. xiii. 8. 13.*

II. It consisteth in the Company we shall there have;

1. Of glorified Saints of all that ever were, or shall be upon Earth, *Heb. xii. 23.*

Matt. viii. 11.

Queſt. Whether ſhall we then know one another ?

Anſw. Yes, *Queſtionleſs :*

For,

1. *Lazarus* knew *Abraham*, *Luke* xvi. 23. *Peter*, *James* and *John*, knew *Moses* and *Elias* in the *Mount*, *Matt.* xvii. 3, 4. They knew *Chriſt* when riſen.
2. *Adam* in the State of *Innocency* knew his *Wife* ſo ſoon as he ſaw her, tho' he had never ſeen her before, *Gen.* ii. 23.
3. The *Angels* know all the *Saints* and *Elect*, *Mark* xiii. 27. And we ſhall then be *ἰοῦς γαροι.*
4. This Knowledge of one another will conduce much to our *Joy* and *Thankfulneſs* to *God*, and therefore be ſure we ſhall there have it.

1. Of *Angels*.

2. *Chriſt*, *John* xvii. 24.

3. *God*.

III. It conſiſts in our *Enjoyments*.

1. Of all the *Perfections* of *God*, by ſeeing and perfectly knowing of them, *Matt.* v. 8. *Heb.* xii. 14. *1 Cor.* xiii. 12.
2. His *Love* and *Favour*, *Pſal.* iv. 6, 7. *Pſal.* lxxvii. 1. *Zeph.* iii. 17.

IV. In

IV. In our Employment ; which will be to admire and adore, and praise God, for his Creation and Preservation of the World, *Rev. iv. 10, 11. c. xi. 16.*

For his Redemption of Mankind, *Rev. v. 9, 11, 12.*

And for his own infinite Perfections, *Rev. iv. 8. c. vii. 9, 10, 11, 12.*

V. In the full Content and Satisfaction that will arise from every Thing we there have, or are or do, *Pſal. xvi. 11. Pſal. xvii. 15.*

Though our Desires be infinite, they will be there fully satisfied in the infinite Good.

Quest. Whether will there be Degrees of Glory in Heaven, so as that some shall have greater Glory than others ?

Anſw. Yes.

For,

1. The Scripture speaks of Degrees of Glory, *1 Cor. xv. 41, 42. Dan. xii. 3.*

2. There are Degrees of Torment in Hell, *Matt. xi. 22, 23, 24. Luke xii. 47, 48.*

But still every One shall have and enjoy as much as he is capable of.

2. Life Eternal.

1. It is Eternal ; so as never to have an End, *2 Cor. v. 1. 1 Pet. i. 4. Rev. xxi. 4.*

2. We shall also be as perfectly assured of it, so as never to fear Death or Misery more.

U S E.

The Belief of this should,

1. Lessen our Affections and Love to this World, *Col. iii. 2.*
2. Encourage us to undergo any Trouble or Affliction in order to our getting to Heaven, *Rom. viii. 18. 2 Cor. iv. 17, 18.*
3. Persuade us to labour after Righteousness before all Things else, *Matt. vi. 33.*

I COR. XV. 58.

Therefore my beloved Brethren, be ye ſtedfaſt, unmoveable, always abounding in the Work of the Lord.

IN this Chapter are Four Things:

I. A Summary of the Doctrine of the Goſpel, to *ver.* 12.

II. A Reprehenſion of ſuch as deny the Reſurrection of the Dead, to *ver.* 15.

III. A Confutation of their Arguments, to *ver.* 28.

IV. A reaſonable Inference from the Premiſſes, to *ver.* 58.

Ἐδραῖοι γίνεσθε, ἀμειψικίνητοι.

Διὰ τὰ λοιπὸν καὶ εὐαγγελίου ἢ παρορίσεως. Chryſ.

Wherein we have,

1. His loving Compellation.

1. Brethren, I *Pet.* iii. 8.

2. My Brethren, *Heb.* ii. 11.

3. My beloved Brethren, *Phil.* iv. 1.

2. His Apoſtolicall Exhortation.

1. Be ye ſtedfaſt, Ἐδραῖοι.

Queſt. 1. What is it to be ſtedfaſt?

1. To be well grounded in our Religion,

τεθεμελιωμένοι καὶ ἐδραῖοι, *Col.* i. 23.

2. Well built upon that Foundation, *Jud.* xx.

Col. ii. 7. Ἐρειζομένοι καὶ ἐποικοδομούμενοι.

Queſt.

Quest. 2. What should we be thus stedfast and well grounded in ?

1. In the Profession of our Religion, *Heb.* iv. 14. c. x. 23.

1. That we do not take it up merely upon an implicate Faith, *Heb.* v. 12. 2 *Tim.* i. 12.

Ignorantia omnium errorum mater est. Syn. Tol.

2. But that we be able to give a Reason of our Faith, 1 *Pet.* iii. 15.

Ταῦτα γὰρ καὶ πολλὰ πλείονα τέτων τὸν χριστιανὸν εἰδέναι χρὴ καὶ τέτων πάντων ἀποδοῦναι λόγον τοῖς ἐρωτῶσι. Chryf.

2. In the Principles of our Religion.

1. Concerning the Scriptures.

1. That they are the Word of God, 2 *Tim.* iii. 16. 2 *Pet.* i. 21.

2. Contain all Things necessary to Salvation, 2 *Tim.* iii. 16, 17.

3. That all Persons ought to read them, *John* v. 39. *Acts* xvii. 11. *Matt.* xx. 29.

2. Concerning God.

1. That there is but one God, *Deut.* vi. 4. *Isa.* xlv. 6. 1 *Cor.* viii. 4.

2. That this one God is Three Persons, *Matt.* xxviii. 19. 1 *John* v. 7. 2 *Cor.* xiii. 14.

1. The Father, *Eph.* iv. 6. c. i. 3.

2. The Son, *Rom.* ix. 5. *Phil.* ii. 6.

3. The Holy Ghost, *Acts* v. 3, 4. *Tit.* iii. 5.

3. Concerning Man.

1. That he was made in the Image of God, *Gen.* i. 26, 27. *Eph.* iv. 24.

2. That by *Adam's* Fall, all Men are become sinful and miserable, *Rom.* v. 17, 18, 19. *Eccles.* vii. 29. *Rom.* iii. 9, 10, 23.

3. That

3. That there is no Way for Man's Recovery, but only by *Jeſus Chriſt*, *Acts* iv. 12. *John* iii. 16. *Acts* xvi. 31.

4. Concerning Chriſt.

1. That he is both God and Man in One Perſon, *Acts* xx. 28.

2. That he as ſo died only for our Sins, *Iſa.* liii. 5. 1 *John* ii. 2.

3. That he is our only Mediator in Heaven, 1 *Tim.* ii. 5. No Saints or Angels, *John* xiv. 6. 1 *John* ii. 1.

5. Concerning the Sacraments.

1. That there are but Two as generally neceſſary to Salvation, Baptiſm and the Lord's Supper. The other Five,

Confirmation,

Matrimony,

Orders,

Penance,

Extreme Uction, uſed by the Papiſts, cannot be properly called Sacraments.

2. Theſe Two are abſolutely neceſſary to Salvation :

1. Baptiſm, *Matt.* xxvii. 19. *John* iii. 5.

2. The Lord's Supper, *Luke* xxii. 19.

6. Concerning the Lord's Supper in particular.

1. That the Bread and Wine are not turned Subſtancially into the Body and Blood of Chriſt, 1 *Cor.* x. 16, 17.

That deſtroys the Nature of the Sacrament, there being no Figure.

Our Saviour meant otherwiſe, *Luke* xxii. 19.

2. That it ought to be adminiſtered in both Kinds, *Matt.* xxvi. 27. Πίστε ἕξ αὐτῆ πάντες. 1 *Cor.* xi. 26.

7. Concerning good Works.

1. That they are well-pleasing to God, *Heb.* xiii. 16. *Phil.* iv. 18. 1 *Pet.* ii. 5.
2. Necessary in order to Salvation, *Matt.* xix. 17. *Fac.* ii. 26.
3. But not so as to merit any Thing at God's Hand, *Luke* xvii. 10. 1 *Cor.* iv. 7.

3. Stedfast in the Practice of our Religion

1. In the worshipping of God.

1. Internally, *John* iv. 24.

1. In loving God above all Things, *Deut.* vi. 5.

1. Because he is infinitely good in himself, *Luke* xviii. 19.

2. Continually good to us, *Psal.* cxvi. 1. *Luke* vii. 47.

2. In our fearing him alone, *Isa.* viii. 13. *Matt.* x. 28.

1. Because he governs the World, *Jer.* v. 22.

2. He is both a just and merciful God, *Psal.* cxxx. 4.

3. Our Submission to him, *Luke* xxii. 42. because of his infinite Wisdom and Goodness, 1 *Sam.* iii. 18.

4. Our trusting on him, *Prov.* iii. 5. and Christ.

1. He is All-wise, 2 *Pet.* ii. 9.

2. And Almighty too, *Matt.* xix. 26.

5. In our Thankfulness for all his Mercies, *Levit.* xxii. 29.

1. Because all Things come from him, 1 *Cor.* iv. 7.

2. We deserve no Mercies, *Gen.* xxxii. 10.

2. Externally.

1. In praying,

1

1. Only

1. Only unto God, *Rom. x. 14. Matt. vi. 9. Revel. xxii. 8, 9.*

Προσυχὴ εἶναι αἰτήσεις ἀγαθῶν παρὰ τῶν εὐσεβῶν εἰς Θεὸν
ἠνωμένη. Basil.

Μόνον γὰρ προσευκτέον τῷ ὄντι πᾶσι Θεῷ. Orig.

2. Only in a known or vulgar Tongue,
1 Cor. xiv. 15, 16.

How else shall I know whether the Priest
prays or curses.

Ὅτι Ἕλληνας ἑλληνιστικῶς, οἱ δὲ Ῥωμαῖοι Ῥωμαϊκῶς, καὶ
ἕτερος ἕκαστος μετὰ τὴν ἑαυτοῦ διάλεκτον ἔυχεται τῷ Θεῷ.
Orig.

3. With Decency, Order, and Reverence,
1 Cor. xiv. 40. Heb. xii. 28.

2. In hearing the Word of God read and
explained to you, *1 Thes. ii. 13.*

3. In receiving the Sacrament of the Lord's
Supper, *1 Cor. xi. 25, 26.*

2. In your Submission and Obedience to the
King, *Rom. xiii. 1. 1 Pet. ii. 13, 14.* con-
trary to the Popish Opinions and Practices
of opposing and deposing Kings if they
think them Heretical.

3. In your Love and Affection to one ano-
ther, *Matt. v. 44.*

Thus Stephen was, *Acts vii. 60.*

And our blessed Lord, *John xiii. 1. Luke xxiii.*

34.

4. In your Justice and Equity towards all,
1 Thes. iv. 6. 2 Pet. iii. 17, 18.

II. Unmoveable, ἀμετακίνητος, *Eph. iv. 14.*

So as not to be moved from the Profession,
Principles, or Practice, of our Religion.

1. Not by Threats or Menaces, *Acts iv. 17, 18, 19, 21.*

No Threats like to God's.

2. Not

2. Not by specious Promises and Allurements,
2 Tim. iv. 10. *Mark* xiv. 10, 11. *Gen.* iii. 5, 6.
Matt. iv. 8, 9.

3. Not by any Troubles or Afflictions here
 below, *Hab.* iii. 18. *Job* i. 20, 21. *Job* xiii. 15.
Matt. v. 10, 11. *cap.* vii. 26, 27.

Why be immoveable?

1. Otherwise we shall lose the Comfort and
 Benefit of all that we have done, *Ezek.* xviii. 24.

2. We shall lose our Reward in another World,
Matt. x. 22. *Rev.* ii. 10.

3. Our latter End will be worse than the first,
2 Pet. ii. 20, 21, 22.

M E A N S.

1. Get a well settled Judgment in the Princi-
 ples of Religion, *Dan.* xi. 32.

2. Beg of God to assist and strengthen you,
Acts iv. 29.

3. Believe and trust in God and our blessed
 Saviour for his Assistance, *Luke* xxii. 31, 32. *Phil.*
 iv. 11. *Rom.* viii. 35, 36, 37.

PROV. XXI. 31.

*The horſe is prepared againſt the day
of battel: but ſafety is of the Lord.*

וליהוה התשוּע.

WE may make preparations for the fighting
of our Enemies, but the iſſue is only from
GOD.

I. What Enemies may we fight?

1. Spiritual.

1. The Devil.
2. The World.
3. The Fleſh.

2. Temporal.

1. Private.
2. Publick.

II. It is lawful to wage War, and to make pre-
parations, and uſe means.

1. GOD himſelf commanded his People to go
out to War, *Numb.* xxxi. 2, 3. *Sam.* xxiii. 2.
1 Kings ii. 14.

2. The People of GOD in all Ages have done
it, *Gen.* xiv. 14. *David.*

3. It appears from *John's* answer to the Soldi-
ers, *Luke* iii. xiv. and our Saviour to the
Centurion, *Luke* vii. 9. and *Cornelius*, *Acts*
x. 1.

4. It is lawful to defend the Magiſtrate's Perſon
and Authority.

5. The Fathers held it. *Aug* ſpeaking of *Joſhua's*
laying ambuſh againſt *Ai*, *binc admonemur non*

injustè fieri ab his qui justum bellum gerunt.

Τὰς ἐν πολέμοις φόνους οἱ πατέρες ἐν τοῖς φόνοις ἐκ ἐλογίσαντο. *Basil.*

III. But the issue is still from GOD.

1. GOD made all things.
2. Preserves all things.
3. Governs and orders all things, so that nothing can act without him.
4. And therefore all Victory and Safety is still from GOD.

USE.

- I. Trust in GOD only.
 1. When you have no Means, 2 *Chron.* xx. 12.
Psal. lvi. 3.
 1. In his Wisdom.
 2. — Power.
 3. — Mercy.
 4. — Faithfulness to his Promises.
 2. When we have all Means, *Psal.* cxxvii. 1.
2. Be thankful to GOD for all Mercies.
 1. Acknowledge him in them.
 2. Live like those who are obliged by GOD's Mercies to serve him.

I COR.

I COR XV. 58.

Always abounding in the work of the Lord.

I. **W**HAT is it to abound in the Works of the Lord?

1. Negatively, Not as if we could do more than is required, or works of Supererogation, which the Papists boast of, saying, that some Men do and suffer more than is required of them, which they say is thrown into the common Stock or Treasury of the Church, out of which others receive it, which is the ground of their Indulgences.

Indulgentia Ecclesiastica est relaxatio pœnæ temporalis per applicationem superabundantium Christi & sanctorum satisfactionum facta.
Greg. de Valentin.

This is against

1. Scripture, *Luke xvii. 10. Mat. xx. 9, 10.* and *xxv. 9.* Do I pray without ceasing? in every thing give thanks? it is no more than I am commanded.
2. Reason.
 1. None can do more good Works than what is commanded, for what is not commanded, is not good, *Isa. i. 12.*
 2. All such Works would be superfluous, for neither themselves nor others are benefited by them, *Gal. vi. 5. 1 Cor. iii. 8. 2 Cor. v. 10.*

Q 2

3. No

3. No Man can do as much as he is commanded, much less more, *Eccles. vii. 20. 1 John i. 8.*

Μόνον γὰρ ἀναμάρτητος ὁ λόγος τὸ μὴ γὰρ ἐξαμαρτάνειν πᾶσιν ἔμφυτον καὶ κοινόν. *Clem. Alex.*

3. Against the Doctrine of the universal Church.

Ὅς γε ἐδέετο περὶ τῶν ἰδίων ἀμαρτημάτων οἶτος τε δεῖ ἐξίλασμα δῆναι τῷ θεῷ, πῶς ἔν ἰχύσει τῆτο ὑπερἑτέρω πράξαι, *Basil.*

Acceperunt iusti non dederunt coronas & de fortitudine fidelium nata sunt exempla patientis, non dona justitia. Lev.

2. Positively, This Phrase of abounding implies,

1. That we use our utmost care and diligence to do the Works of the Lord, *2 Pet. i. 10. Eccles. ix. 10. Tit. ii. 14.*

2. That we abound in respect of our selves, growing in Grace, and doing every day more and more good, *2 Pet. iii. 18. Heb. v. 12. Col. i. 10.*

3. Abound in respect of others, excelling others in good Works, *Mat. v. 16. Phil. ii. 15.*

II. What Works of the Lord?

1. Works of Piety towards GOD; loving, fearing, trusting on him, honouring him with all we have, *Prov. iii. 9.* those things we should abound and increase in every Day more and more, *Col i. 10. 2 Pet. iii. 18.*

2. Works of Equity towards Men.

1. Forgiving the injuries we receive from them, *Mat. xviii. 21, 22. Mat. v. 44.*

2. Relieving their Necessities, *1 Tim. vi. 17, 18.*

3. Deal-

3. Dealing justly in all things with them,
Levit. xix. 35, 36. 1 Thes. iv. 6.

III. How always abound? At all times, in time of health, and time of sickness, in times of prosperity, and in times of trouble and adversity, *Acts xxiv. 16.*

IV. Why abound in the Works of the Lord?

1. We are commanded, *Heb. 6. i. 2 Pet. i. 5, 6, 7, 8. 1 Thess. iv. 1.*
2. The more we abound in good Works, the more comfort we shall have from them, *2 Cor. i. 12.*
3. We can never abound too much, nor indeed enough, *Luke xvii. 10.*
4. They are the Works of the Lord; and therefore,
 1. The most honourable, *1 Sam. ii. 30.*
 2. The most pleasant, *Prov. iii. 17. Psal. cxix. 14. Psal. i. 2. Psal. lxxxiv. 10.*
 3. The most profitable Works, *Psal. lxxxiv. 11. 1 Tim. vi. 18, 19. Mat vi. 19, 20.*
5. *Your labour will not be in vain in the Lord.*

I COR. xv. 58.

Forasmuch as ye know that your labour is not in vain in the Lord.

I. **W**HAT are we to understand by labour?

1. Whatsoever care and pains you are at, to do good and serve GOD stedfastly, it doth require great care and study, *Luke* xiii. 24. *Psal.* cxxxii. 4, 5. *Psal.* i. 2. *1 Cor.* ix. 24, 25. *1 Thess.* i. 3.
2. Whatsoever costs or charges ye are at, *Phil.* iii. 8. *Mark* x. 29, 30. *Mat.* xix. 21.
3. Whatsoever trouble or affliction we undergo for Christ's sake, *Heb.* xi. 24, 25. *2 Cor.* vi. 4, 5. *Heb.* xi. 36, 37. *1 Pet.* iii. 14. *Acts* xiv. 22.

II. In what sense will our labour not be in vain?

1. Neg. Not as if we could merit any thing at GOD's hand by what we do or suffer for him. For *Tua peccata sunt merita Dei sunt.* Aug.

1. We can do no good Works but what we are beholden to GOD for, *Jam.* i.

17.

Merita omnia dona Dei, sunt & ita homo magis propter ipsa Deo debitor est quam Deus homini,
Bernard.

2. What-

2. Whatſoever we can do or ſuffer is no more than what we are bound to do for him that gives us all things, *Luke xvii. 10.*

3. Our Works bear no proportion to our Reward, *Rom. viii. 18.*

Quibus laboribus quibus injuriis poſſumus noſtra levare peccata? Ambroſ.

Quis noſtrum ſine divina poteſt ſuſſistere miſeratione? Quid poſſumus dignum premiis facere celeftibus? Id.

Quid ſunt merita noſtra ad tantam gloriam? Bern.

2. Poſitively. Their labour ſhall not be loſt, or to no purpoſe, but GOD of his infinite Mercy in Chriſt will abundantly recompence them both in this life and that to come, *1 Tim. iv. 8. Heb. x. 35.*

1 COR. XV. 58.

For as much as ye know that your labour is not in vain in the Lord.

II. POSITION.

GOD, of his infinite Mercy in Christ will recompence all your good Works abundantly.

1. In this Life, with

1. A full pardon of all your former sins, *Ezek. xviii. 21, 22. Isa. lv. 7.* This is the first and greatest blessing we can enjoy, and upon which all others depend, *Psal. xxxii. 1, 2.*

2. Peace with GOD; he will no longer be angry with you as he is with the wicked, *Psal. vii. 11.* but will be reconciled to you by the Death of Christ, *Rom. v. 1, 10.*

3. GOD will not only not be angry with you, but you also will not be angry with your selves, but have peace of Conscience, *Isa. xlviii. 21, 22. 2 Cor. i. 12.*

4. You will be the adopted Sons and Daughters of GOD himself, *John i. 12.* His People, *Heb. viii. 10.* His peculiar People, *Exod. xix. 5. Tit. ii. 14.*

By vertue of this your Adoption you will have,

1. Free access to GOD as your Father upon all occasions, *Heb. iv. 16. Mat. vi. 9. John xx. 17.*

2. Pro-

2. Protection from all Evil and Danger, *Pſal.* 1. 15. *Iſa.* xli. 10. and xliii. 1, 2. *Pſal.* lvii. 1. *Iſa.* l. 10.
3. His bleſſing upon all ye have, *Deut.* xxviii. 1, 2, 3.
4. All things will be yours, *1 Cor.* iii. 22, 23. and work together for your good, *Rom.* viii. 28. yea your very Afflictions too, *2 Cor.* iv. 17.
2. In the life that is to come, we ſhall have all manner of Perfection.
 1. Perfect Conqueſt over all our Enemies, yea over Death it ſelf, *1 Cor.* xv. 55, 56, 57.
 2. Perfect eaſe and freedom from all manner of evil, *Rev.* xxi. 4. and vii. 17.
 3. Perfect Knowledge and Underſtanding,
 1. Of the whole Creation.
 2. Of the Creator himſelf, *1 Cor.* iii. 9, 10, 12.
 4. Perfect Purity and Conformity to his Law and Nature, *1 John* iii. 2. *1 Pet.* i. 15.
 5. Perfect Joy and Happineſs in the viſion and fruition of GOD himſelf, *Pſal.* xvi. 11. *Pſal.* xvii. 15.
 6. Perfect continuance of all this to all Eternity, *Mat.* xxv. 46. *2 Cor.* v. 1. *1 Pet.* i. 4.

2 P E T. i. 5.

*And besides this giving all diligence,
add to your faith virtue.*

Here the Apostle gives us a Chain of all Christian Graces: Wherein we may observe in general,

- I. Faith leads the Van, as 1 Cor. xiii. 12. For,
 1. It is only by Faith that we have, or exercise any Grace.
 1. All Grace comes by Christ, *John i. 17.* and xv. 5.
 2. We receive it from him only by Faith, *Acts xxvi. 18.* 1 *Job. v. 5.*
 2. It is only by Faith that our other Graces or good Works are acceptable unto GOD, *Heb. xi. 5, 6.* 1 *Pet. ii. 5.*
Hence we are to endeavour after Faith in the first place, *Eph. vi. 16.*

II. Where true Faith leads the Van, all other Graces follow.

For Faith works by Love, *Gal. v. 6.*

And Love is the fulfilling the Law, *Rom. xiii.*

10.

He that believes is born of GOD, 1 *Job. v. 1.*

He that is so born doth not sin, 1 *John iii. 9.*

Faith without Works is dead and ineffectual,

Jam. ii. 14. and *xxii. 26.*

Therefore a true and lively Faith always brings forth good Works,

Ἡ δὲ πίστις ἔδρασμα ἀγάπης, ἀνεπάργουσα τὴν εὐπορίαν. Clem. Alex.

Fides

Fides quæ eſt juſtitia fundamentum quam nulla bona opera procedunt, & ex quâ omnia procedunt, ipſa nos à peccatis purgat, mentes noſtras illuminat. Proſper.

Καθ' ἐαυτήν πίſτις πάντων ἐſτιν ἀγαθῶν ἔργων, Chryſ.

III. We muſt not content our ſelves with one or more Graces, but muſt endeavour to get and exerciſe all manner of Grace and Goodneſs, *1 Pet. i. 15. Tit. ii. 11. 12. Eph. vi. 11. Jam. ii. 10.*

IV. We muſt give all diligence to be thruſtfully good and pious, juſt and righteous, and to get and exerciſe all true Grace and Virtue.

1. What is it to give all Diligence?

It implies.

1. That we prefer true Grace and Piety in our Judgments before all things elſe, *Pſal. cxxxvii. 6.*
 1. Becauſe it is really more excellent, than all other things, *Prov. xii. 26. Pſal. xvii. 3. Prov. iii. 13, 14, 15.*
 2. Becauſe it is the only needful thing in the World, *Luke x. 39, 42. Heb. xii. 14*
 2. That we deſire it in our Hearts before all things elſe, *Pſal. xix. 9. 10. Pſal. lxxiii. 25. Phil. iii. 8.*
 3. That we take more Care and Pains, and uſe all Diligence about it, more than about anything elſe, *Mat. vi. 33. Acts xxiv. 16. 2 Pet. i. 10. Phil. iii. 14.*
2. Why ſhould we uſe ſo much Diligence about this?
1. Becauſe it is ſo hard and difficult thing to attain it, *Mat. xix. 23, 24. Mat. vii. 13, 14. John vi. 27.*

1. By

1. By reason of Original Corruption.
2. — Of our being accustomed to Sin,
Jer. xiii. 23.
2. If we use all the Care and Diligence we can about it, we are sure to attain it, otherwise not, *1 Cor. xv. 58.*
3. If we do attain it by all our Diligence, it will be abundantly recompenced. And indeed it is the only thing that is worth our Care and Study, *2 Tim. iv. 7, 8.*
3. Wherein must this our Diligence be principally employed? What Means and Methods must we use, that we may at length attain it by our Diligence?
 1. Resolve stedfastly by the Blessing of **G O D**, to set about it in good earnest.
 2. Give your selves constantly to publick and private Prayer, *Jam. i. 5. Luke xi. 13.*
 3. And to reading and hearing the Word of **G O D**, *Rom. x. 17.* and Meditation.
 4. To the Sacrament.
 5. In all these trust only on **Christ**, *Act. v. 31.*

2 P E T. i. 5.

Add to your faith.

What is Faith?
Faith in Scripture is taken

I. For Fidelity or Faithfulness.

1. In God, *Rom.* iii. 3. 1 *John* i. 9.
2. In Man, *Mat.* xxiii. 23. 1 *Pet.* v. 12.

II. For a Perswasion of the Lawfulness of an Action, *Rom.* xiv. 22, 23.

III. For the Object which we believe, the whole Doctrine of Faith, *Acts* vi. 7. *Gal.* i. 23. and iii. 2. 1 *Tim.* iv. 1.

IV. It is most usually taken for the Act of Believing, and so it is an Assent unto some Truth upon the Testimony of one that doth assent it.

1. It is an Assent ; and so not only in the Intellect apprehending, but in the Will receiving and embracing it. *Credere est in Assensu cogitare*, Aug.
2. Unto Truth. Otherwise it is not Faith, but Folly and Delusion, 2 *Thef.* ii. 10, 12.
3. As attested by another ; and so it is distinguished,
 1. From Sense ; whereby we assent because we see or feel it.
 2. From Knowledge ; whereby we assent because we know it to be so,
 1. From

1. From the Evidence of the thing it ſelf; as that two and two make four, the whole greater than a part.
2. From Ratiocination, gathering it from the neceſſary Connexion of it with ſome known Truth. This is not Faith but Science. *Scire eſt per cauſas ſcire*, *Ariſt.* which if it be not certain is called Opinion.

There are two forts upon which our Faith may be grounded.

1. Humane. Becauſe Men atteſt it. Upon this Faith all civil Commerce is grounded. By this we believe Hiſtories and other things which we never ſaw, *Job.* iv. 39.
2. Divine. Which is certain and infallible,
 1. *John* v. 9. *Rom.* iii. 4. For,
 1. God is of infinite Knowledge, and therefore cannot be deceived, *Pſal.* cxlvii. 5. 1 *Sam.* ii. 3. *אל דעות יהוה*. *Heb.* iv. 13.
 2. Of infinite Goodneſs and Truth, that he cannot deceive us, *Deut.* xxxii. 4. *Tit.* i. 2. He cannot deny himſelf, 2 *Tim.* ii. 13. nor lie, *Heb.* vi. 17, 18. Being Truth it ſelf. Hence we have all the Reaſon in the World to believe what he ſaith upon that very Account becauſe he ſaith it, otherwiſe we give Truth the Lie, 1 *John* v. 10.

How hath GOD revealed and atteſted any Truth, ſo as to make it an Object of divine Faith?

1. GOD ſometime revealed his Will immediately by himſelf, or an Angel repreſenting

preſenting himſelf as to *Noah*, *Gen.* vi. 12, 14. *Heb.* 11. 7. to *Abraham*, *Gen.* xvii. 1, 2. *Heb.* xi. 8.

2. Sometime by *Mofes* and the Prophets, by whom he revealed his Will, and confirmed it by Miracles, *2 Pet.* i. 20, 21.
3. By his own Son, *Heb.* i. 1.
4. By his Apoſtles immediately inſpired by the Holy Ghoſt, *Job.* xvi. 13. and xiv. 26. Hence what they ſpake was G O D's Word, *1 Theſ.* ii. 13.
5. Now by the Writings of his Prophets and Apoſtles, *2 Tim.* iii. 16. *John* xx. 31. Hence we are ſaid to be built upon the Foundation of the Apoſtles and Prophets, *Eph.* ii. 20.

Propheta & Apoſtoli ſuper quos omnium Eccleſiarum fundamenta locantur, Hieron.

Hence therefore the whole Word of G O D is the Object of true Faith; which is therefore defined by the Apoſtle. The *ὑπόστασις*, the Subſtance of all the Promiſes that G O D hath made, and the *ἔλεγχος*, Evidence of all the Truths he hath revealed, *Heb.* xi. 1.

1. The Subſtance of things hoped for.

1. Though we have but few good things, yet we hope for many.

2. Our hope is grounded upon the Promiſe of G O D.

3. Faith is the Subſtance of the things we hope for from the Promiſes of G O D, ſo as to give us Poſſeſſion of them, being as fully perſwaded that we ſhall have them, as if we had them already, *Heb.* xiii. 5, 6. *Rom.* viii. 38. *2 Cor.* v. 1. *2 Tim.* iv. 7, 8.

2. It

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2. It is the evidence of things not ſeen, 2 *Cor.* iv. 18. Whether they be,
1. Paſt, as the Flood, the Deſtruction of *Sodom*, deliverance from *Ægypt*, &c. Chriſt's Paſſion, Reſurrection, Aſcenſion.
 2. Preſent, as all the Myſteries of our Religion, the Trinity, Chriſt's Divine Nature, Interceſſion, God's Omnipreſence, Omnipotence, &c.
 3. Future. As, The Reſurrection. Judgment. Hell. Heaven, *Mat.* xxv. 46. *Eph.* vi. 16.
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2 P E T. i. 5.

Add to your faith virtue.

WHat are we to underſtand by Virtue?

I. Virtue ſignifies,

1. Probity or goodneſs of Manners in general, the whole Duty of Man, the Art of doing good and living well.

Ars ipſa bene recteq; vivendi virtus a veteribus definita eſt. Aug.

So it is taken, *Phil* iv. 8.

So ſome underſtand it here for Virtue in general, the particulars being after named.

In this ſenſe the word implies,

1. That to our Faith we muſt add good Works, do well as well as believe well.
They

They are good Works, *Jam.* ii. 14, 18.

1. That are commanded, *Iſa.* i. 12, 13.
Mat. xv. 4, 9.
2. That we do becauſe commanded, *1 Sam.* xv. 22.
3. That we do to the glory of GOD,
Mat. vi. 1. *1 Cor.* x. 31.
2. That we content not our ſelves with ſome few good Works now and then, *Mark* vi. 20. *Acts* xxvi. 28, 29.
3. But that we do all manner of good Works that we are commanded, *Pſal.* cxix. 6.
Col. i. 10. *Luke* i. 6.
1. There is the ſame reaſon for all, that there is for one.
2. He that doth not do all, doth none,
Jam. ii. 10.
3. The want of one will ruin you as well as the want of all, *Ezek.* xviii. 30.

II. By Virtue is commonly underſtood the habit of doing good.

1. Wherein doth it conſiſt? Whereby,
 1. We are enclined to it, *1 Theſſ.* iv. 9.
 2. Conſtant in it, *Eph.* iv. 14, 15.
 3. Take pleaſure in the doing of it, *Prov.* xxi. 15. *Pſal.* xix. 9, 10.
2. Why ſhould we have this habit of Virtue?
 1. The Word ſhould be engrafted in us,
Jam. i. 21.
 2. We ſhould put on the new Man, *Col.* iii. 10. *2 Cor.* v. 17.
 3. Be transformed into the Image of Chriſt,
Rom. xii. 2. and riſe with him, *Rom.* vi. 5, 6.
 4. Without the habit the act will ſoon ceaſe, *Col.* i. 21, 22, 23.

5. Nothing is good or acceptable unto GOD, but what proceeds from a good Heart, and ſo from the habit of Grace and Virtue, *Luke viii. 15. Mat. vii. 18.*
3. What muſt we do to get this habit of doing good?
1. Keep up within your ſelves a deep and conſtant ſenſe of your own infirmity, and inability to do good, *2 Cor. iii. 5. 1 Cor. ii. 18.*
 2. Beg of GOD his aſſiſtance of you, *Jam. i. 5.*
 3. Believe and truſt on Chriſt for GOD's anſwering your Prayers, and for ſuch ſupplies of Grace from him as may habituate you to goodneſs, *John i. 16. Phil. iv. 12, 13.*
 4. Exercise your ſelves conſtantly in doing good, *1 Tim. iv. 7. Acts xxiv. 16.*

2 P E T. i. 5.

Add to your faith virtue.

III. **V**irtue is taken for Fortitude and Valour, for Courage and Reſolution in the ways of GOD, and good Works, *Ἀνδρείου καὶ ἡρωϊκά, 1 Cor. xvi. 13.*

1. Wherein doth Virtue in this ſenſe eſpecially conſiſt?

1. In undertaking and performing whatſoever is required of us, how difficult or hazardous ſoever it be, *Heb. xi. 8. Jer. i. 7, 8, 17. Acts iv. 10, 13. and ix. 29. Phil. i. 14, 20.*

1. Not-

1. Notwithstanding any difficulties that may hinder us in performing our Duty, *1 Cor. xvi. 9.*
2. Notwithstanding the uncertainty of success in what we undertake, *Dan. i. 12, 13, 18. Dan. iii. 16, 17, 18.*
2. In undergoing whatsoever is laid upon us, *Heb. xi. 35, 36, 37. 2 Tim. ii. 1, 2, 4.*
3. In doing and suffering this for GOD and Goodness sake, *1 Pet. iii. 14. and iv. 14, 16.*
2. How may we attain to such Virtue and Courage?
 1. Be sensible of your own weakness and infirmity, *Rom. v. 6. 2 Cor. iii. 5.*
 2. Consider that it is GOD that commands any Duty from you, or lays any affliction upon you; he requireth Virtue and Valour from you, *1 Chron. xxviii. 9, 10.*
 3. Trust on GOD for his assistance of you, *Eph. vi. 10. Phil. iv. 13. Psal lxxiii. 26.*
 4. Stedfastly believe that GOD will be present with you, and assist you in whatsoever he lays upon you, or requireth from you, *Deut. xx. 3, 4. 2 Kings vi. 15, 16, 17. Psal. xxvii. 1.*
 5. Consider and firmly believe that Christ hath already gotten the Victory for us, and that nothing is now required of us, but that believing and adhering to him we may be Victors too, *John xvi. 33. Rom. viii. 17.*
 6. Look still to the Recompence of Reward, and the Glory that attends true Virtue, and spiritual Courage and Resolution, *Heb. xii. 2. 1 Cor. xv. 58.*

2 P E T. i. 5.

And to virtue, knowledge.

I. **W**Hat is here meant by Knowledge? A right understanding of the things that belong to our eternal Salvation. Here is,

1. The general Nature of it; it is a right understanding. That is,

1. Clear and distinct, *Rom. i. 21. Jer. iv. 22. 1 Cor. xiv. 20.*

2. Practical and Experimental, *Heb. v. 14. Psal. xxxiv. 8. 1 Pet. ii. 3.*

3. Sound and Orthodox, contrary to that *ψευδάνυμθ γνώσις, 1 Tim. vi. 20. μῆσφωσις τ γνώσεως, Rom. ii. 20.* Such as the Jews, and *Gnosticks*, and Hereticks pretend to, *Jud. 3. 2 Pet. ii. 1.*

2. The Object, things necessary to our Salvation, *Luke xix. 41, 42.*

1. Negatively.

1. Not such things as GOD hath hid from us, *Deut. xxix. 29. Acts i. 6, 7.*

2. Not such things as only concern others, *1 Thess. iv. 11.*

3. Not things impertinent and unnecessary, *2 Tim. ii. 23. Tit. iii. 9.*

4. Not such things as are above our Capacities, as the Trinity, Incarnation, &c. of which it is sufficient that we know them to be revealed, and so believe them.

2. Positively. We should know such things as are necessary to make us holy and happy, *1 Tim. vi. 3, 4.*

I. GOD

1. GOD whom we ought to ſerve, *1 Chron.* xxviii. 9.

1. His Eſſence, *Exod.* iii. 14.
2. His Properties, *Exod.* xxxiv. 6.
3. His Works.

1. Creation.
2. Providence.

2. Chriſt, by whom alone we can ſerve him, *John* xvii. 3. *1 Cor.* ii. 2.

3. The Scriptures, *Mat.* xxii. 29.

4. Our Duty contained in them, the whole Moral Law.

The Sacrament of the Lord's Supper.

II. How may we attain true Knowledge? In order thereunto,

1. Be ſenſible of your own ignorance, and by conſequence careful not to conceit your ſelves to be wiſe, and knowing People, *Prov.* xxvi. 12. *1 Cor.* iii. 18.

2. Avoid carnal Pleaſures and ſenſual Delights, *Eph.* iv. 18.

3. Devote your ſelves to Holineſs and a Pious Life, *Pſal.* cxix. 99, 100. *John* xiv. 21. *Pſal.* xxv. 14.

4. Be lowly and humble in your own Eyes, not only in reſpect of Knowledge, but alſo of Grace and Virtue, *Rom* xii. 3. otherwiſe you will not be qualified for it, *1 Pet.* v. 5.

Being by theſe means qualified for true Chriſtian Knowledge, uſe the means appointed.

1. Pray for it, *Jam.* i. 5. *Pſal.* cxix. 18. *1 Kings* iii. 9, 12.

2. Read and hear the Word of GOD, *2 Tim.* iii. 16, 17.

To which may be added, Catechiſing and Meditation.

R 3

3. Practice

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3. Practice what you know, and that is the way to know more, *John* xiii. 17.

III. Why ſhould you labour after ſo much Knowledge?

1. Without Knowledge ye are like brute Beasts, *Pſal.* xxxii. 9. yea worſe, *Iſa.* i. 2, 3.
 2. Ignorance is the cauſe of Error and Hereſie, *Mat.* xxii. 29.
 3. It is the cauſe of ſin too, *1 Cor.* ii. 8. *Pſ.* cxix. 33, 34.
 4. And of Deſtruction, *Hof.* iv. 6.
 5. Without Knowledge you can do no good Work, *Rom.* x. 2, 3.
 6. Nor ever get to Heav'n, *Luke* xi. 52.
- Hence ſee the Neceſſity of Catechiſing.
Teach your Children at home, and ſend them
hither.
-

2 PET. i. 6.

And to knowledge temperance.

I. **W**Hat is Temperance?

1. GOD hath made ſeveral Objects pleaſing to Man's Senſes.
2. The Affections of the Soul are apt to follow the Senſes of the Body.
3. Hence ſenſual Pleaſures are apt to draw us into Vice.
4. It is our great Duty and Intereſt to moderate our Affections to ſenſual Pleaſures.
5. Herein conſiſteth the true Nature of Temperance, not in deſtroying the Affections.

More particularly it conſiſteth,

1. In keeping our Affections ſubject to Reaſon and Religion, and ſo denying them what is unlawful, *Tit. ii. 12.*
2. In abſtaining eſpecially from ſuch Luſts, as by our Calling, Condition or Conſtitution, we are moſt ſubject to, *1 Pet. iv. 2, 3, 4.*
3. In abſtaining from the inward Deſires, as well as the outward Acts of Intemperance, *Col. iii. 5. Rom. viii. 13. Mat. v. 28.*
4. In not being too much liſt up with the Increate, nor caſt down with the Loſs of ſenſual Pleaſures, *1 Cor. vii. 29, 30, 31. 2 Cor. vi. 10.*

R 4

II. How

II. How may we attain this Vertue?

1. Consider that all Intemperance leaves a Sting, a Curse behind it, *Prov. xxiii. 29, 30. Isa. v. 11.*
2. Consider that it makes a Man unfit for his particular, much more for his general Calling, *Hof. iv. 11. Luke xxi. 34.* and so is an Inlet to all manner of Villany and Wickedness.
To Adultery, Fornication, Theft, Murder, Perjury, and what not?
3. Hence look not at sensual Pleasures as they come, but as they go, *Rom. vi. 21.*
4. Refuse and suppress the first Motions to Intemperance, *Jam. i. 14, 15.* And keep not Company with those who are addicted to it, *1 Cor. v. 11.*
5. Consider often the great Work you have to do, and how necessary Temperance is, in order to the effecting of it, *1 Cor. ix. 24, 25, 27.*
6. Employ your Affections upon their proper Objects, and you will soon despise all Brutish Pleasures.

2 P E T. I. 6.

And to temperance patience.

I. **W**Hat is Patience ?

1. **G**OD orders the World, and disposeth of every thing in it, *Mat. x. 29, 30.*
2. As he gives Comforts, so it is he too that gives Troubles, *Isa. xlv. 7. Job. i. 2. and ii. 10.*
3. As we are to moderate our Affections to the Pleasures, so we are to moderate them to Troubles too. The first is Temperance, and the other Patience.

So as

1. Not to faint under any Trouble, *Heb. xii. 5. Prov. xxiv. 10. Heb. x. 35, 36.*
2. Not to murmur or repine against **G**OD, *1 Cor. x. 10. Rom. ix. 20.*
3. Nor retain any Malice or revengeful Thoughts against his Instruments, *1 Pet. ii. 20. and iii. 9. Mat. v. 44.*
4. But to be always ready to bear any Trouble, *Acts xxi. 13.*
5. That we rejoyce and be thankful for whatsoever we here meet with, *Heb. x. 34. Acts v. 41. Mat. v. 11, 12. Job i. 22. Jam. v. 11.*

II. What Reason have we to be patient under all our Trouble ?

Because,

1. They are no more than what **G**OD may justly lay upon us, we having justly deserved

- served them by our Sins, *Lam. iii. 39.*
Job vii. 20. Mic. vii. 9.
2. They are much less than we deserve, *Ezr. ix. 13. Lam. iii. 22.*
 3. As our Sufferings themselves are but small in Comparison of what we have deserved, so they are but of short Continuance, *Heb. x. 36, 37.*
 4. God is patient towards us, and therefore we must needs have all the Reason in the World to be so to him, *2 Pet. iii. 9. Rom. xv. 5.*
 5. Impatience makes our Troubles worse; Patience makes them better, yea, turns them into Blessings, *Jam. i. 4.* By this we possess our Souls, *Luke xxi. 19.*
 6. All Troubles come from GOD, and that should make us patient above all things, as it did *Eli, 1 Sam. iii. 17, 18. David, 2 Sam. xvi. 10. Psal. xxxix. 9. Hezekiab, Isa. xxxix. 7, 8. Job, Job. i. 22.*
 Our Lord.

This cannot surely but make us patient, as considering,

1. His infinite Wisdom in contriving,
2. His Mercy in moderating, *1 Cor. x. 13.*
3. His end in inflicting any Trouble upon us, *Heb. xii. 10. 2 Cor. iv. 17.*
7. Our Blessed Saviour himself hath set us an exact Pattern of true Patience *Isa. liiii. 7. 1 Pet. ii. 20, 21, 22, 23. Heb. xii. 1, 2, 3.*

2 P E T. i. 6.

And to patience godlineſs.

I. **W**Hat is Godlineſs?

1. **GOD** was always infinitely glorious in himſelf, from all Eternity, *Exod. iii. 4. Pſal. xc. 2.*
2. His Glory was known to none but himſelf till the Creation.
3. At the Creation he made and deſigned all things for the Manifeſtation of his own Glory, *Prov. xvi. 4. Rev. iv. 11.*
4. None on Earth but Man can do it, *Pſa. xix. 1.*
5. Man in a particular manner was deſign'd to ſhew forth **GOD**'s Glory, and to teſtify his Acknowledgments of it upon Earth, *Gen. i. 26.*
6. Theſe Expreſſions of our Acknowledgment of **GOD**'s Glory, are properly that which is called the **Worſhip of GOD.**
7. This **Worſhip of GOD** in Scripture is called Godlineſs, *ἑυσεβεία* frequently, and *θεοσεβεία*, *1 Tim. ii. 10.*

This **Worſhip of GOD** is to be performed by the whole Man, *1 Cor. vi. 20. 1 Theſ. v. 23.*

1. The Body, *Rom. xii. 1.*

1. By frequenting the Places of his publick **Worſhip**, where he is preſent in a peculiar manner, *Mat. xviii. 20.*

Hence our Saviour deſcribes a good Man by his going to the Temple, *Luke xviii. 10.*

2. By

2. By carrying our ſelves there with an holy Fear and Reverence, *Gen.* xxviii. 16, 17.
3. By uſing all ſuch decent Geſtures as may testify our Acknowledgment of his Preſence with us, and Sovereignty over us.
 1. The Words uſed for Worſhip all ſignify the Geſtures of our Body, as ברך נסע and השתחוה *Pſa.* xc. 6. ſo vii. 50.
 2. We are forbidden to bow to any but GOD, השתחוה לא להם *Exod.* xx. 5. ſo εαν πεισων περσκαευησους μου. *Mat.* iv. 9. 10.
 3. Our Saviour uſed it, *John* xvii. 1. *Mat.* xxvi. 39. confer *Luke* xxiii. 46. *cum Job.* xix. 30.
 4. So did the Apoſtles, *Eph.* iii. 14. *Acts* ix. 40. and xxi. 5. St. Stephen, *Acts* vii. 60. *Rev.* xxii. 8, 9.
 5. Yea the Saints and Angels in Heaven, *Rev.* vii. 11, 12. and xi. 16, 17.
2. The Soul, *John.* ix. 24.
 1. By Believing his Word, *Rom.* iv. 20. Hereby we acknowledge his Truth, *Job.* v. 20.
 2. By Loving his Perſon, *Deut.* vi. 5. *Mat.* xxii. 37. Hereby we acknowledge his Goodneſs, *Pſa.* cxix. 68. *Mat.* xix. 17.
 3. By deſiring his Favour, *Pſa.* lxxiii. 25. *Pſa.* xlii. 1, 2. Hereby we acknowledge his Excellency above all things.
 4. Submitting to his Will, *Luke* xxii. 42. Hereby we acknowledge, *Mat.* vi. 10.
 1. His

1. His Wiſdom.
2. His Power.
3. His Goodneſs.
5. Fearing his Threatnings, *Amos* iii. 8. *Fer.* v. 22. Hereby we acknowledge his Juſtice and Power.
6. Truſting on his Promiſes, *Heb.* xiii. 6. *2 Cor.* i. 9, 10. Hereby we acknowledge his Faithfulneſs.
7. Rejoice in his Preſence, *Pſa.* iv. 6, 7. *Pſa.* lxxxiv. 10. By this you will acknowledge his All-ſufficiency. *Hab.* iii. 17, 18.
8. Obey his Laws, *1 Sam.* xv. 22. All his Laws, *Pſa.* cxix. 6.

II. How may we attain true Godlineſs?

1. It is only by Chriſt we can be godly, *Acts* v. 31. and iii. 26. *1 Cor.* i. 30.
2. And only by Faith in him, *Acts* xxvi. 18. and xv. 9. *1 Job.* v. 5.

Hence Faith in Chriſt is to be acted in all means, as

1. Hearing the Word, *John* xvii. 17. *Heb.* iv. 2.
2. Prayer, *Pſa.* li. 10. *Fer.* xxxi. 18.
3. Faſting, *Luke* ii. 37. *Joel* ii. 12. *1 Cor.* ix. 27.
4. Meditation, *Pſa.* i. 2. and cxix. 59.
5. The Sacrament, the Sum of all the reſt, *1 Cor.* xi. 24.

III. Why labour after it?

1. All other Enjoyments avail nothing without it, *Rom.* vi. 21.
2. Nor your ſeeming Virtues, *2 Tim.* iii. 5.
3. Nor your Duties, *Luke* xiii. 26, 27.

4. No

-
4. No getting to Heaven without it, *Heb.* xii. 14. *Mat.* v. 20.
 5. This is the Image of GOD, *Eph.* iv. 24.
 6. Is profitable for all things, *1 Tim.* iv. 7, 8.
 7. It will bring you to Heaven, *Mat.* xxv. 46.
-

2 P E T. i. 7.

*And to godliness brotherly kindness,
and to brotherly kindness charity.*

- I. **B**rotherly Kindness consists in loving others as our selves.
 1. Forgiving the Injuries we receive from them.
 2. Sympathizing with them.
 3. Reproving them for Sin.
 4. Being helpful and assistant to them.
- II. In loving them as Christ loved us.
 1. Sincerely.
 2. Effectually.
 3. Humbly, thinking nothing below you.
 4. Impartially, all Men.
 5. Constantly.
- III. Charity described, *1 Cor.* xiii. 4, 5, 6, 7.
It is that Grace whereby,
 1. We neither think, nor speak, nor do any Evil to others.
 1. Not think Evil, have no uncharitable Thoughts of them, *1 Cor.* xiii. 5.
 1. None but have some good in them, *1 Pet.* ii. 17.

2. Every

3. Every one knows more evil by himſelf, than by any other, *Rom. xii. 10. Phil ii. 3.*
 2. Nor ſpeak evil of them, *Tit. iii. 2. Jude, 8, 9, 10. Jam. iv. 11.*
 3. Nor do any evil againſt them, no not though we have received evil from them, *Rom. xii. 17, 20, 21. 1 Theſſ. v. 15. 1 Pet. iii. 9. 1 Cor. xiii. 7.*
 2. We pray for all Men, *1 Cor. xiii. v. 1 Tim. ii. 1. yea for our very Enemies. For,*
 1. We have a particular command for that, *Mat. v. 44.*
 2. Unleſs we pray for them we cannot be ſaid to have forgiven them, and ſo are not capable as yet of pardon our ſelves, *Mat. vi. 12, 14, 15.*
 3. By this means we ſhall put out of our Minds all deſire of Revenge, and ſo commit our cauſe wholly to GOD, *Rom. xii. 19, 20.*
 4. In this we ſhall follow the ſteps of our bleſſed Saviour, who was Charity it ſelf, *Luke xxiii. 34.*
- III. By true Charity we do good to all, *Gal. vi. 10. 1 Cor. xiii. 4. χενεύεται, 1 Tim. vi. 17, 18.*
1. Why do good with what we have?
 1. GOD is the Supreme Proprietor of the World, and our Landlord, we his Tenants; and to teſtifie that we ought to pay him a quit-Rent, Homage, or Tribute, by giving of what we have to Pious and Charitable uſes.
Hence when they brought their Offerings, they are to acknowledge GOD's Dominion over and Mercy to them, *Deut. xxvi. 1, 10, 12. ſo David, 1 Chron. xxix. 11, 12, 14.*
 2. This

2. This will make us mindful of our dependance upon GOD and obligations to him, *Deut.* vi. 10, 11, 12. *Prov.* xxx. 8, 9. *Mat.* vi. 19, 20, 21.
3. This is the Means whereby GOD hath provided for the Poor, so that you rob them, unless you give them, *Mal.* iii. 8.
2. How should this Grace be exercised?
 1. In Obedience to GOD, and for his sake, *Mark* ix. 41. *1 Cor.* xiii. 1, 2.
 2. It must be universal, *Gal.* vi. 10.
 3. Willingly and chearfully performed, *2 Cor.* ix. 7. *Rom.* xii. 8. *Acts* xx. 35.
 4. Proportionably to every Man's Estate, *1 Cor.* xvi. 2. *2 Cor.* ix. 6. *Luke* xxi. 1, 2, 3.
 5. To a good end, not to be seen of Men, *Mat.* vi. 1.

Nor thinking to merit Heaven by it, *Luke* xvii. 10.

But only for the Glory of GOD, *Mat.* v. 16.

MOTIVES.

1. This is the best way to employ your Estates, *χρήματα.*
2. To preserve and secure them, *Prov.* xix. 17. *Mat.* vi. 19, 20.
3. To encrease them, *Mat.* xix. 29.
4. All your Religion without this is nothing worth, *Jam.* i. 27.
5. Sentence will be past upon you hereafter according to your Charity here, *Mat.* xxv. 34, 41.

THE

THE
ARTICLES
OF THE
CHRISTIAN FAITH.

Q. What do ye mean by thoſe Articles?

A. The Sum and Subſtance of the
Chriſtian Doctrine.

Q. Where have you that Doctrine ſummed up?

A. In the Creeds.

Q. How many Creeds doth our Church receive?

A. Three: The *Apoſtles*, *Nicene*, and *Athanaſian*.

Q. Which do we here mean?

A. The Apoſtles; ſo called, either as gathered
out of their Writings, or made by them, *2 Tim.*
i. 13. Hold faſt the form of ſound words, which thou
haſt heard of me, in faith and love which is in Chriſt
Jeſus. 1 Cor. xv. 3, 4. For I delivered unto you
firſt of all, that which I alſo received, how that Chriſt
died for our Sins, according to the Scriptures: And
that he was buried, and that he roſe again the third
day according to the Scriptures. Jude 3. Beloved,
when I gave all diligence to write unto you of the
common Salvation; it was needful for me to write un-
to you, and exhort you that ye ſhould earneſtly contend
for the faith which was once delivered unto the Saints.

Q. Why do ye rehearſe that Creed?

A. Becauſe That contains the Subſtance of all
other, and is univerſally received by all Chriſtians.

Q. Is it neceſſary for all to learn the Creed?

A. Yes. Otherwiſe, unleſs they know that,
they cannot believe as they promiſed, when they

were Baptized; and unless we believe, we cannot be saved. *Mark xvi. 16. He that believeth, and is Baptized, shall be saved; but he that believeth not, shall be damned.*

Q. Why do we so often rehearse these Articles?

A. Because by that means we make publick Profession of our Christian Faith. *Rom. x. 9, 10. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation. That is the Reason why we say it so often in our Prayers.*

Q. Why is the Creed put first before the Commandments and Lord's Prayer?

A. Because we must first believe, before we can obey or pray to God. *Heb. xi. 6. But without faith it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.*

I Believe

Q. Why are these Words placed first of all?

A. Because they run through the whole Twelve, to every Article I give my Assent, *Credo*; whence the whole is called the Creed.

Q. Why, *I believe*, in the Singular Number?

A. Because every one must believe for himself, *John ix. 38. And he said, Lord, I Believe. And he worshipped him. John xi. 27. She saith unto him, Tea, Lord: I Believe that thou art the Christ the Son of God which should come into the World. Gal. ii. 20. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: And the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.*

me. Hab. ii. 4. Behold, his Soul which is lifted up, is not upright in him: But the just shall live by his Faith.

Q. What is it to *believe* in this place?

A. To be fully perswaded that every thing here is true. *Rom viii. 38. For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Heb. xi. 1. Now Faith is the substance of things hoped for, the evidence of things not seen.*

Q. What ground have you to be thus perswaded?

A. Because every thing in the Creed is attested by God, who cannot lye. *Tit. i. 2. In hope of eternal life, which God, that cannot lie, promised, before the World began.*

Q. Where hath God attested it?

A. In his Holy Word, *2 Tim. iii. 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*

In God

Q. What doth this Article impott?

A. That God is. *Heb. xi. 6. But without Faith it is impossible to please him: For he that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.*

Q. Why do ye believe there is a God?

A. All things shew it. *Rom. i. 20. For the invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power and Godhead, so that they are without excuse. And so attest it: Acts xiv. 16, 17. Who in Times past suffered all Nations to walk in their own way. Nevertheless he left not*

himſelf without witneſs, in that he did good, and gave us rain from Heaven and fruitful Seasons, filling our hearts with food and gladneſs. *Pſal. xix. 1. The Heavens declare the Glory of God; and the Firmament ſheweth his handy work.* Every Man's Conſcience alſo attests it: *Rom. ii. 14, 15. For when the Gentiles which have not the Law, do by nature the things contained in the Law, theſe having not the Law, are a Law unto themſelves, which ſhew the work of the Law written in their hearts, their Conſcience alſo bearing witneſs, and their Thoughts the mean while accusing, or elſe excuſing one another. Pſal. xiv. 1. The fool hath ſaid in his heart, there is no God: they are corrupt, they have done abominable works, there is none that doth good.*

Q. What elſe doth this Article import ?

A. That there is but one God.

Q. How do you prove that ?

A. *Deut. vi. 4. Hear, O Iſrael, the Lord our God is one Lord. Iſa. xlv. 6. Thus ſaith the Lord the King of Iſrael, and his Redeemer the Lord of Hoſts, I am the Firſt, and I am the Laſt, and beſides me there is no God. Iſa. xlv. 5, 6. I am the Lord, and there is none elſe, there is no God beſides me; I girded thee, though thou haſt not known me: That they may know from the riſing of the Sun, and from the Weſt, that there is none beſides me, I am the Lord, and there is none elſe. 1 Cor. viii. 6, 7. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him. Howbeit, there is not in every Man that knowledge: For ſome with Conſcience of the Idol unto this hour, eat it as a thing offered unto an Idol; and their Conſcience being weak, is defiled.*

Q. What is the great Duty you owe to this one God ?

A. To

A. To love him above all things: *Deut. vi. 5.* And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And to worship and ſerve him only: *Math. iv. 10.* Then ſaith Jeſus unto him, Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou ſerve.

Q. What is God?

A. *Exod. iii. 14.* And God ſaid unto Moſes, I am that I am: and he ſaid, thou shalt ſay unto the Children of Iſrael, I am hath ſent me unto you. A Spirit: *John iv. 24.* God is a Spirit, and they that worship him, muſt worship him in Spirit and in Truth.

Q. What is that?

A. A Substance without Matter or Body. *Luc. xxiv. 39.* Behold my hands and my feet, that it is I my ſelf: handle me, and ſee, for a Spirit hath not Fleſh and Bones, as ye ſee me have. And ſo not like to Man: *Rom. i. 23.* And they changed the Glory of the uncorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beaſts, and creeping things.

Q. Why then is God ſaid to have a Head and Hands, &c.?

A. To repreſent him the better to our Capacities.

Q. Is he therefore inviſible?

A. Yes. *1 John iv. 12.* No Man hath ſeen God at any time; if we love one another God dwelleth in us, and his Love is perfected in us. *Job ix. 11.* Lo he goeth by me, and I ſee him not.

Q. In what Senſe then ſhall we ſee God?

A. *1 John iii. 2.* Beloved, now are we the Sons of God, and it doth not yet appear what we ſhall be; but we know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. *1 Cor. xiii. 12.* For now we ſee through a Glaſs darkly; but

then face to face: Now I know in part; but then ſhall I know even as alſo I am known. With the Eyes of our Minds, not of our Bodies; but Chriſt with our bodily Eyes: *Job xix. 26. And though after my ſkin, Worms deſtroy this Body, yet in my fleſh ſhall I ſee God.*

Q. What follows from God's being a Spirit?

A. That we ſhould worſhip him in Spirit and in Truth, *John iv. 24. God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth.*

Q. Where is God?

A. Every where, *Pſal. cxxxix. 7, 8. Whither ſhall I go from thy Spirit? or whither ſhall I flee from thy preſence? If I aſcend up into Heaven, thou art there: If I make my Bed in Hell, behold, thou art there. Jer. xxiii. 23, 24. Am I a God at hand, ſaith the Lord, and not a God afar off. Can any hide himſelf in ſecret places that I ſhall not ſee him? ſaith the Lord: Do not I fill heaven and earth? ſaith the Lord.*

Q. How then is he ſaid to be in Heaven, and near us? *Iſai. lv. 6. Seek ye the Lord while he may be found, call ye upon him while he is near.*

A. Because he manifeſteth himſelf to us, *Exod. xx. 24. An Altar of Earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy Burnt-Offerings, and thy Peace-Offerings, thy Sheep and thine Oxen: In all Places where I record my Name, I will come unto thee, and I will bleſs thee. Matth. xviii. 20. For where two or three are gathered together in my Name, there am I in the miſt of them.*

Q. Doth he then know all things?

A. Moſt perfectly, *Pſal. cxlvii. 5. Great is our Lord, and of great power; his underſtanding is infinite.*

Q. How

Q. How doth that appear?

A. *Pſal. cxxxix. 2, 3, 4. Thou knoweſt my down-ſitting, and my up-riſing, thou underſtandeſt my thoughts afar off. Thou compaſſeſt my path, and my lying down, and art acquainted with all my ways. For there is not a word in my Tongue, but lo, O Lord, thou knoweſt it altogether. Heb. iv. 13. Neither is there any creature that is not manifeſt in his ſight: but all things are naked, and opened unto the eyes of him with whom we have to do.*

Q. Can it be proved from Reason?

A. Yes, becauſe he made and preſerves all things, *Gen. i. 31. And God ſaw every thing that he had made, and behold it was very good; and the evening and the morning were the ſixth day. Pſal. cxxxix. 15, 16. My ſubſtance was not hid from thee, when I was made in ſecret; and curiouſly wrought in the loweſt parts of the earth. Thine eyes did ſee my ſubſtance yet being unperfect, and in thy Book all my Members were written, which in continuance were faſhioned, when as yet there was none of them.*

Q. What uſe muſt we make of this?

A. To be ſincere and pious in all things, *1 Chron. xxviii. 9. And thou, Solomon my Son, know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the Thoughts: If thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.*

In God the Father

Q. Why God the Father?

A. Becauſe the word, God, hath reſpect to all three Perſons.

Q. How do you prove there are three Persons, God?

A. *Matth. xxviii. 19. Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. xiii. 14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.*

Q. Are they three Gods?

A. No, but one, *1 Job v. 7. For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one. Joh. x. 30. I and my Father are one.*

Q. Why do we use the word, *Person*, to distinguish them?

A. Because the Holy Ghost useth it, *Heb. i. 3. Who being the brightness of his Glory, and the express image of his Person, and upholding all things by the word of his Power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.*

Q. Why do we put the Father first?

A. Because he is first in Order, *Matth. xxviii. 19. Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Joh. vii. 29. But I know him, for I am from him, and he hath sent me.*

Q. Why is he called the Father?

A. He is Christ's Father, *Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: And in him Ours, Joh. xx. 17. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God.*

Almighty,

Almighty,

Q. Why is God ſaid to be Almighty?

A. Because he can do what he will, *Pſal. cxv. 3. But our God is in the Heavens, he hath done whatſoever he pleaſed. Pſal. cxxxv. 6. Whatſoever the Lord pleaſed, that did he in heaven and in earth, in the ſeas and all deep places. Matth. xix. 26. But Jeſus beheld them, and ſaid unto them, with men this is impoſſible, but with God all things are poſſible.*

Q. How doth God do what he will?

A. Only by willing it ſhould be done, *Matth. viii 3 And Jeſus put forth his hand and touched him, ſaying, I will, be thou clean; and immediately his leproſie was cleanſed. Mar. vii. 34. 35. And looking up to Heaven he ſighed, and ſaith unto him Ephphatha that is, be opened; and ſtraitway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. Gen. i. 3. And God ſaid, let there be light; and there was light.*

Q. Can none then reſiſt his Will?

A. No, *Rom. ix. 19. Thou wilt ſay then unto me, why doth he yet find fault? for who hath reſiſted his will? Tit. i. 2. In hope of eternal life, which God that cannot lie promiſed before the World began. Heb. vi. 18. That by two immutable things in which it was impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us.*

Q. What follows from God's being Almighty?

A. 1. That we ſhould ſubmit to his will, *Mar xiv. 36. And he ſaid, Abba, Father, all things are poſſible unto thee, take away this cup from me; nevertheless, not what I will, but what thou wilt.*

2. Fear

2. Fear him, *Matth. x. 28.* *And fear not them which kill the Body, but are not able to kill the Soul: but rather fear him, which is able to destroy both Soul and Body in Hell.*

3. And trust on him, *Psal. xxxvii. 3, 4, 5.* *Trust in the Lord, and do good, so shalt thou dwell in the Land, and verily thou shalt be fed. Delight thy self also in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord: trust also in him, and he shall bring it to pass.*

Maker of Heaven and Earth.

Q. What is meant by Heaven and Earth?

A. The whole World with all things in it, *Acts 17. 24.* *God that made the World, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands.*

Q. What did he make all things of?

A. Of nothing, *Gen. i. 1.* *In the beginning God created the heaven and the earth.*

Q. How did he make them?

A. By his word, *Gen. i. 3.* *And God said, let there be light, and there was light. Heb. xi. 3.* *Through Faith we understand that the Worlds were framed by the word of God, so that things which are seen were not made of things which do appear.*

Q. How long was he making it?

A. Six Days; that we may better discern his Wisdom and Power in it, Light and Plants were before the Sun.

Q. Why did God make all things?

A. For his own Glory, *Prov. xvi. 4.* *The Lord hath made all things for himself: yea even the wicked for the day of evil. Rom. ix. 20.* *Nay but, O Man, who art thou that repliest against God? shall the thing formed say to him that formed it, why hast thou made me thus?*

Q. What

Q. What follows from hence?

A. 1. That God is the Lord of Hosts, *Gen. ii. 1.* Thus the heavens and the earth were finished, and all the Host of them. *Acts xvii. 24.* God that made the World, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands.

2. That we ought to admire and praise him, *Psal. cxlviii. 5, 6.* Let them praise the name of the Lord: For he commanded and they were created. He hath also established them for ever and ever: He hath made a Decree which shall not pass. *Apoc. iv. 11.* Thou art worthy, O Lord, to receive Glory and Honour and Power: for thou hast created all things, and for thy Pleasure they are and were created.

3. Obey and serve him, *1 Cor. vi. 10.* For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. *Psal. xcv. 6.* O come, let us worship and bow down: Let us kneel before the Lord our Maker.

Q. Doth God still uphold the World?

A. Yes, *Heb. i. 3.* Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our Sins, sat down on the right hand of the Majesty on high. *Acts xvii. 28.* For in him we live, and move, and have our being; as certain also of your own Poets have said, for we are also his Offspring. *Rom. xi. 36.* For of him, and through him, and to him are all things; to whom be glory for ever. Amen.

Q. Doth he also order all things?

A. Yes, *Eph. i. 11.* In whom also we have obtained an Inheritance, being predestinated according to the purpose of him who worketh all things after the Council of his own Will. *John v. 17.* But Jesus answered them, my Father worketh hitherto, and I work.

Q. Can

Q. Can nothing happen without his Providence?

A. No, *Matth.* x. 29, 30. *Are not two Sparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father. But the very Hairs of your Head are all numbred. Prov.* xvi. 33. *The lot is caſt into the lap; but the whole diſpoſing thereof is of the Lord. Exod.* xxi. 13. *And if a Man lie not in wait, but God deliver him into his hand, then I will appoint thee a place whither he ſhall flee. Deut.* xix. 4, 5. *And this is the caſe of the ſlayer which ſhall flee thither that he may live; Whoſo killeth his Neighbour ignorantly, whom he hated not in time paſt, as when a Man goeth into the Wood with his Neighbour, to hew wood, and his hand fetcheth a ſtroke with the Ax to cut down the Tree, and the Head ſlippeth from the Helve, and lighteth upon his Neighbour that he die; he ſhall flee unto one of thoſe Cities, and live.*

Q. What uſe is to be made of this?

A. 1. To thank God for all things we have, *1 Theſ.* v. 18. *In every thing give thanks: for this is the will of God in Chriſt Jeſus concerning you.*

2. To ſubmit to his Will, *1 Sam.* iii. 18. *And Samuel told him every whit, and hid nothing from him. And he ſaid, it is the Lord: let him do what ſeemeth him good. Job* i. 21. *And Job ſaid, Naked came I out of my mother's womb, and naked ſhall I return thither: the Lord gave, and the Lord hath taken away; Blessed be the name of the Lord.*

3. To love and pleaſe him, *Rom.* viii. 28. *And we know that all things work together for good to them that love God, to them who are the called according to his purpoſe.*

And in Jeſus

Q. Who is he that is here called Jeſus?

A. Our Saviour.

Q. When

Q. When was this Name given him?

A. At his Circumciſion, *Luc. i. 31.* *And behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhalt call his name Jeſus.* *Luc. ii. 21.* *And when eight days were accompliſhed for the circumciſing of the child, his name was called Jeſus, which was ſo named of the Angel before he was conceived in the womb.*

Q. Why is he called Jeſus?

A. Becauſe he is our Saviour, *Matth. i. 21.* *And ſhe ſhall bring forth a Son, and thou ſhalt call his Name Jeſus. For he ſhall ſave his People from their Sins.*

Q. Is he our only Saviour?

A. Yes, *Act. iv. 12.* *Neither is there Salvation in any other, for there is none other Name under Heaven given among Men, whereby we muſt be ſaved.* *1 Tim. ii. 5.* *For there is one God, and one Mediator between God and Men, the Man Chriſt Jeſus.*

Q. Is he able to ſave us all?

A. Yes, *Heb. vii. 25.* *Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.* *John v. 17.* *But Jeſus answered them, my Father worketh hitherto, and I work.*

Q. Why is he alone able to do it?

A. Becauſe he only is both God and Man, *Matth. i. 23.* *Behold a Virgin ſhall be with Child, and ſhall bring forth a Son, and they ſhall call his Name Emmanuel, which being interpreted, is God with us.*

Q. What Uſe is to be made of this?

A. 1. Hence we are to truſt in him only for Salvation and all things neceſſary to it, *Act. v. 31.* *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give Repentance to Iſrael, and Forgiveneſs of Sins.*

2. We ſhould love and honour him, *Matth. x. 37.* *He that loveth Father or Mother more than me, is not worthy of me: and he that loveth Son or Daughter more than me, is not worthy of me. I Cor. xvi. 22.* *If any Man love not the Lord Jeſus Chriſt, let him be anathema, maranatha.*

Chriſt

Q. Why is Jeſus called Chriſt?

A. Because he was anointed *Meſſiah*, *Dan. ix. 25, 26.* *Know therefore and underſtand, that from the going forth of the Commandment to reſtore and to build Jeruſalem, unto the Meſſiah the Prince, ſhall be ſeven Weeks; and threſcore and two Weeks the Street ſhall be built again, and the Wall, even in troublous times; and after threſcore and two Weeks ſhall Meſſiah be cut off, but not for himſelf. John i. 41.* *He firſt findeth his own Brother Simon, and ſaith unto him We have found the Meſſias, which is, being interpreted, the Chriſt.*

Q. What was he anointed with?

A. The Holy Spirit, *Act. x. 38.* *God anointed Jeſus of Nazareth with the Holy Ghoſt, and with Power; who went about doing good, and healing all that were oppreſſed of the Devil: for God was with him.*

Q. Why?

A. To be a Prophet, Prieſt, and King; all which, none but he ever was.

Q. Why was he anointed a Prophet?

A. To make known God's Will to us, *Iſai. lxi. 1.* *The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings unto the meek, he hath ſent me to bind up the broken hearted, to proclaim Liberty to the Captives, and the opening of the Priſon to them that are bound. Luc. iv. 18.* *The Spirit*

Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruised. Act. iii. 22. For Moſes truly ſaid unto the Fathers, a Prophet ſhall the Lord your God raiſe up unto you, of your Brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you. Deut. xviii. 15. The Lord thy God will raiſe up unto thee a Prophet from the miſt of thee, of thy Brethren, like unto me; unto him ye ſhall hearken.

Q. Why a Priest?

A. To make atonement and interceſſion for us, Heb. vii. 24, 25. But this man, becauſe he continueth ever, hath an unchangeable Prieſthood. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

Q. Why a King? Pſalm ii. 26. The Kings of the earth ſet themſelves, and the Rulers take counſel together againſt the Lord and againſt his anointed. Ver. 6. Yet have I ſet my King upon my holy hill of Zion?

A. To rule, govern and reward us, Act v. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give Repentance to Iſrael, and forgiveness of Sins. Matt. xxviii. 18, 20. And Jeſus came, and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway even unto the end of the World. Amen.

His

His only Son

Q. Whose Son is he ?

A. God's, 1 *John* v. 5. *Who is he that overcometh the World, but he that believeth that Jeſus is the Son of God.*

Q. Why his only Son?

A. Because the only begotten, *John* iii. 16. *For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* *John* v. 26. *For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf.*

Q. If begotten of God he is God too, how doth that appear?

A. *John* i. 1. *In the beginning was the Word, and the Word was with God, and the Word was God.* *Rom.* ix. 5. *Whoſe are the Father's, and of whom as concerning the fleſh Chriſt came, who is over all, God bleſſed for ever, Amen.* *Iſai.* ix. 6. *For unto us a Child is born, unto us a Son is given, and the government ſhall be upon his Shoulder: and his name ſhall be called, Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace.*

Q. Is he then equal to the Father ?

A. Yes. *Phil.* ii. 6. *Who being in the form of God thought it not robbery to be equal with God.* *John* x. 30. *I and my Father are one.*

Q. Muſt we then honour and worſhip the Son as we do the Father?

A. Yes. *John* v. 23. *That all men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father, which hath ſent him.* *Heb.* i. 6. *And again, when he bringeth in the firſt begotten into the world, he ſaith, and let all the Angels of God worſhip him.*

Q. What

Q. What follows from hence?

A. 1. That we ſhould admire God's love to us, *Job. iv. 9, 10.* In this was manifested the love of God towards us, because that God ſent his only begotten Son into the World, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his ſon to be the Propitiation for our ſins.

2. And truſt on him for Saivation, *Luk. i. 46, 47.* And Mary ſaid, my Soul doth magnifie the Lord; and my Spirit hath rejoiced in God my Sa-
viour.

Our Lord

Q. Is Chriſt ever called the Lord?

A. Yes, *Jehovah, Iſai. xl. 3.* The voice of him that crieth in the Wilderneſs, prepare ye the way of the Lord, make ſtrait in the deſert a Highway for our God. *Matth. iii. 3.* For this is he that was ſpoken of by the Prophet *Eſaias*, ſaying, the voice of one crying in the Wilderneſs, prepare ye the way of the Lord, make his paths ſtrait. *Jer. xxiii. 6.* In his days *Judah* ſhall be ſaved, and *Israel* ſhall dwell ſafely: and this is his name whereby he ſhall be called, *The Lord our Righteouſneſs.*

Q. Why the Lord in that ſenſe?

A. Because he gives Being to all things, *Job. i. 13.* Which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.

Q. Is he not Lord alſo as Man?

A. Yes, *Rom. xiv. 9.* For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living. *Eph. i. 20, 21.* Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his

own right hand in the heavenly places : Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. Act. x. 36. The word which God ſent unto the Children of Iſreal, preaching peace by Jeſus Chriſt, he is Lord of all.

Q. Why our Lord?

A. Not only by Creation, but Redemption, Job. xx. 28. But Thomas answered and ſaid, my Lord and my God, 1 Cor. vii. 22, 23. For he that is called in the Lord, being a ſervant, is the Lord's freeman : likewise alſo he that is called being free, is Chriſt's Servant. Ye are bought with a price, be not ye the Servants of men. Joh. xiii. 13. Ye call me Maſter and Lord : and ye ſay well ; for ſo I am.

Q. What follows from hence?

A. 1. That we worſhip him, Phil. ii. 9, 10, 11. Wherefore God alſo hath highly exalted him, and given him a name which is above every name ; that at the name of Jeſus every knee ſhall bow, of things in heaven, and things in earth, and things under the earth. And that every Tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father. Heb. i. 6. And again, when he bringeth the firſt begotten into the World, he ſaith, and let all the Angels of God worſhip him.

2. Serve him, Rom. xvi. 18. For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly ; and by good words and fair ſpeeches deceive the hearts of the ſimple. 1 Cor. vi. 20. For ye are bought with a price : therefore glorifie God in your body, and in your Spirit, which are God's. Luk. vi. 46. And why call ye me Lord,

Lord, Lord, and do not the things which I ſay?

3. Pray and truſt on him, *Rom. x. 12, 13.* For there is no difference between the Jew and the Greek: For the ſame Lord over all, is rich unto all that call upon him. For whoſoever ſhall call upon the Name of the Lord ſhall be ſaved.

Who was conceived by the Holy Ghoſt,
Born of the Virgin Mary,

Q. How do ye prove he was ſo conceived?

A. *Luke i. 25.* And the Angel answered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee; therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God. *Matth. i. 20.* But while he thought on theſe things, behold the Angel of the Lord appeared unto him in a Dream, ſaying, Joſeph thou Son of David, fear not to take unto thee Mary thy Wife: for that which is conceiv'd in her is of the Holy Ghoſt.

Q. Why was that neceſſary?

A. That he might be without Sin, *Heb. vii. 26.* For ſuch an High Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from Sinners, and made higher than the Heavens.

Q. How do ye prove that his Mother was a Virgin?

A. *Iſa. vii. 14.* Therefore the Lord himſelf ſhall give you a ſign, behold a Virgin ſhall conceive, and bear a Son, and ſhall call his Name Immanuel. *Luke i. 34.* Then ſaid Mary unto the Angel, how ſhall this be, ſeeing that I know not a Man. *Matth. i. 18, 25.* Now the birth of Jeſus Chriſt was on this wiſe: whenas his mother Mary was eſpouſed to Jo-

seph, before they came together, she was found with child of the Holy Ghost. Verse 25. And knew her not till she had brought forth her first born Son: and he called his Name Jesus.

Q. Was he then truly Man?

A. Yes, *1 Tim. ii. 5. For there is one God, and one Mediator between God and men, the man Christ Jesus. John i. 14. And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.*

Q. Was he one Person as God, and another as Man?

A. No. One as both. *Acts xx. 28. Take heed therefore unto your selves, and to all the flock over which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood.*

Q. Why so?

A. If he was not Man, he could not have died at all. If he was not God his Death would have done us no good.

Suffered under *Pontius Pilate,*

Q. How do ye prove that Christ was to suffer?

A. *Luk. xxiv. 25, 26. Then he said unto them, O Fool, and slow of heart to believe all that the Prophets have spoken. Ought not Christ to have suffered these things, and to enter into his Glory? Gen. iii. 15. And I will put Enmity between thee and the Woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.*

Q. What did he suffer?

A. Hun-

A. Hunger and Thirſt, *Math.* iv. 2. *And when he had faſted forty days and forty nights, he was afterwards an hungred* Sorrow and Agonies, *Matt.* xxvi. 38. *Then ſaith he unto them, my ſoul is exceeding ſorrowful even unto death, tarry ye here and watch with me.* His Agony, *Luke* xxii. 44. *And being in an Agony, he prayed more earneſtly: and his ſweat was as it were great drops of blood falling down to the ground.* *Mark* xv. 17, 18, 19. *And they cloathed him with purple, and platted a Crown of Thorns, and put it about his head, and began to ſalute him, Hail king of the Jews. And they ſmote him on the head with a reed, and did ſpit upon him, and bowing their knees worſhipped him.*

Q. Why did he ſuffer?

A. For our Sins, *Iſa.* liii. 5. *But he was wounded for our Tranſgreſſions, he was bruised for our Iniquities, the chaſtiſement of our Peace was upon him, and with his ſtripes we are healed,* *1 Pet.* iii. 18. *For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt (that he might bring us to God) being put to death in the fleſh, but quickned by the Spirit.* *1 John* ii. 2. *And he is the propitiation for our Sins: and not for ours only, but alſo for the ſins of the whole world.* *2 Cor.* v. 21. *For he hath made him to be ſin for us, who knew no ſin; that we might be made the Righteouſneſs of God in him.*

Q. What Benefit was that to us?

A. Our Sins are thereby pardoned, *Eph.* i. 7. *In whom we have redemption through his blood, the forgivenenſs of ſins, according to the riches of his grace.*

Q. How ſo?

A. Because he ſuffered in our Nature united to his Perſon, *Acts* xx. 28. *Take heed therefore unto your ſelves, and to all the flock over the which the Holy Ghoſt hath made you Overſeers, to feed the*

Church of God, which he hath purchased with his own blood. 1 Tim. ii. 6. Who gave himself a Ransom for all to be testified in due time.

Under Pontius Pilate,

Q. Who was he?

A. Governor of Judea, Luke iii. 1. *Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being Governor of Judea, and Herod being Tetrarch of Galilee, and his Brother Philip Tetrarch of Iturea, and of the Region of Trachonitis, and Lysanias the Tetrarch of Abilene.*

Q. How came he to suffer under him?

A. The Jews delivered him to him, Matth. xxvii. 1, 2. *When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death; and when they had bound him, they led him away, and delivered him to Pontius Pilate the Governor. John xviii. 30, 31. They answered and said unto him, If he were not a malefactor we would not have delivered him up unto thee. Then said Pilate unto them, take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death.*

Q. What did he do to him?

A. He acknowledged him innocent, and yet condemned him to die, Matth. xxvii. 24, 26. *When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.*

Q. Why

Q. Why is his Name put into the Creed?

A. That we may know the Time when Christ ſuffered, Gal. iv. 4. *But when the fulneſs of the time was come, God ſent forth his Son made of a Woman, made under the Law.*

Q. Why did he ſuffer under him that was a Roman?

A. That the Scriptures might be fulfilled, Pf. xxii. 16. *For dogs have compaſſed me, the aſſembly of the wicked have incloſed me: they pierced my hands and my feet.* Zach. xii. 10. *And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him as one mourneth for his only ſon, and ſhall be in bitterneſs for him as one that is in bitterneſs for his firſt born.* Numb. xxi. 9. *And Moſes made a ſerpent of braſs and put it upon a pole, and it came to paſs, that if a Serpent had bitten any man, when he beheld the Serpent of Braſs, he lived.* John iii. 14. *And as Moſes lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of man be lifted up.*

Was crucified, Dead,

Q. How do ye prove he was crucified?

A. Luke xxiii. 33. *And when they were come to the place which is called Calvary, there they crucified him and the malefactors; one on the right hand, and the other on the left.*

Q. What was that?

A. They faſten'd his Body to a Croſs, with Nails drove through his Hands and Feet, Pſal. xxii. 16. *For dogs have compaſſed me, the aſſembly of the wicked have encloſed me: they pierced my*

Hands and my Feet. Matth. xxvii 35. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the Prophet, They parted my Garments among them, and upon my Vesture did they cast lots. Zech. xii. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of Grace and of Supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born. John xix. 34. And one of the Soldiers with a spear pierced his side, and forthwith came there out blood and water.

Q. Why so?

A. That he might redeem us from the Curse of the Law, Deut. xxi. 23. His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is accursed of God) that thy land be not defiled which the Lord thy God giveth thee for an Inheritance. Gal. iii. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us: For it is written, cursed is every one that hangeth on a Tree.

Q. How long did he hang?

A. Three Hours, Luke xxii. 44. And it was about the sixth hour, and there was darkness over all the earth, until the ninth hour. Mark xv. 19. And when the Centurion which stood over against him, saw that he so cried out, and gave up the Ghost, he said, Truly this man was the Son of God. During which time he prayed, Luke xxiii. 24. Then said Jesus, Father, forgive them, for they know not what they do; and they parted his raiment and cast Lots. Converted the Thief, Verse 43. And Jesus said unto him, verily I say unto thee, to day shalt thou

thou be with me in Paradise. Said to his Mother, John xix. 26. When Jeſus therefore ſaw his mother and the Diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman behold thy ſon.

Q. How do ye prove he dyed?

A. Luke xxiii. 46. And when Jeſus had cryed with a loud voice, he ſaid, Father into thy hands I commend my ſpirit, and having ſaid thus he gave up the Ghoſt. John xix. 30. When Jeſus therefore had received the Vinegar, he ſaid it is finiſhed: and he bowed his head and gave up the Ghoſt. Matth. xxvii. 50. Jeſus, when he had cryed again with a loud voice, yielded up the Ghoſt. Mark xv. 37. And Jeſus cryed with a loud voice, and gave up the Ghoſt.

Q. Why did he die?

A. For us, Rom. v. 8. But, God commendeth his love towards us, in that while we were yet Sinners Chriſt died for us. 1 Cor. xv. 3. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our Sins, according to the Scriptures. Iſai. liii. 6. All we like ſheep have gone aſtray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.

Q. What Benefit is that to us?

A. We are thereby reconciled to God, Rom. v. 10. For if when we were enemies we were reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his Life. Matth. xx. 28. Even as the ſon of man came not to be miniſtered unto, but to miniſter, and to give his life a ranſom for many. 1 John ii. 2. And he is the propitiation for our ſins; and not for ours only, but alſo for the ſins of the whole world. 1 Tim. ii. 6. Who
gave

gave himſelf a ranſom for all, to be teſtified in due time.

And buried: He deſcended into Hell,

Q. How do ye prove that it is neceſſary to believe that Chriſt was buried?

A. 1 Cor. xv. 3, 4. *For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins, according to the ſcriptures. And that he was buried, and that he roſe again the third day according to the ſcriptures.*

Q. Why buried?

A. That we may be ſure he was really dead.

Q. Who buried him?

A. *Joſeph of Arimathea and Nicodemus, John xix. 38, 39, 40, 41, 42. And after this Joſeph of Arimathea, (being a Diſciple of Jeſus, but ſecretly for fear of the Jews) beſought Pilate that he might take away the body of Jeſus; and Pilate gave him leave: He came therefore and took the Body of Jeſus. And there came alſo Nicodemus (which at the firſt came to Jeſus by night) and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jeſus, and wound it in linnen cloaths, with the ſpices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a garden; and in the garden a new ſepulchre, wherein was never man yet laid. There laid they Jeſus therefore, becauſe of the Jews preparation day, for the ſepulchre was nigh at hand. Iſa. liii. 49. And he made his grave with the wicked, and with the rich in his death, becauſe he had done no violence, neither was any deceit in his mouth.*

Q. How

Q. How do you prove he deſcended into Hell?

A. *Pſal. xvi. 10. For thou wilt not leave my Soul in Hell; neither wilt thou ſuffer thine holy one to ſee corruption. Acts ii. 25. For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right hand that I ſhould not be moved. Acts xiii. 35. Wherefore he ſaith alſo in another Psalm, thou ſhalt not ſuffer thine holy one to ſee corruption.*

Q. Did he ſuffer any pain there?

A. No, *Heb. ix. 28. So Chriſt was once offered to bear the ſins of many, and unto them that look for him ſhall he appear the ſecond time, without ſin unto Salvation.*

Q. Did he go to deliver the Souls there?

A. No. The bad are never delivered, the good were never there, *Luc. xvi. 22, 23. And it came to paſs that the beggar died, and was carried by the Angels into Abraham's boſom: The rich man alſo died, and was buried. And in hell he liſt up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. Enoch. Elijah. 1 Pet. iii. 18, 19. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, (that he might bring us to God) being put to death in the fleſh, but quickned by the Spirit, by which alſo he went and preached unto the Spirits in Priſon.*

Q. Why then? *Legem mortuorum ſervare. Ire-næus.*

A. We are not certain from Scripture of any other end; *Chriſtus inferos adiit ne nos adiremus. Tertull.*

The third Day he roſe again from
the Dead.

Q. In what ſenſe did he riſe again?

A. He became alive again of himſelf, *Matth.* xxviii. 5, 6, 7. *And the Angel answered and ſaid unto the woman, Fear not ye: For I know that ye ſeek Jeſus, which was crucified. He is not here, for he is riſen, as he ſaid: come, ſee the place where the Lord lay. And go quickly and tell his Diſciples that he is riſen from the dead; and behold he goeth before you into Galilee, there ſhall ye ſee him, lo I have told you.* *Luk.* xxiv. 5. *And as they were afraid, and bowed down their faces to the earth, they ſaid unto them, why ſeek ye the living among the dead.* *John* x. 17, 18. *Therefore doth my Father love me, becauſe I lay down my life, that I might take it again: No man taketh it from me, but I lay it down of my ſelf: I have power to lay it down, and I have power to take it again; this commandment have I received from my Father.*

Q. How do ye prove that it was the ſame Perſon?

A. *Joh.* xx. 27, 28. *Then ſaith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs, but believing; And Thomas answered, and ſaid unto him, My Lord and my God.*

Q. How that he roſe again the third Day?

A. *Luk.* xxiv. 7. *The Son of man muſt be delivered into the hands of ſinful men, and be crucified, and the third day riſe again,* *1 Cor.* xv. 4. *And that he was buried, and that he roſe again the third day, according to the Scriptures.*

Q. How

Q. How could that be, ſeeing he lay but one whole day?

A. Because he lay the parts of two days, *Friday* and *Sunday*.

Q. What day of the Week did he riſe again?

A. The firſt Day, *Matth. xxviii. 1. In the end of the Sabbath, as it began to dawn towards the firſt day of the week, came Mary Magdalen, and the other Mary, to ſee the Sepulchre. Mark xvi. 2. And very early in the morning, the firſt day of the week, they came unto the Sepulchre at the riſing of the Sun. Thence called the Lord's Day; Revel. i. 10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.*

Q. Why did he riſe again?

A. For our Juſtification, *Rom. iv. 25. Who was delivered for our offences, and was raiſed again for our juſtification. Acts iii. 26. Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquity.*

He aſcended into Heaven,

Q. What is that?

A. His Soul and Body were taken up into Heaven, *Joh. vi. 62. What and if ye ſhall ſee the Son of Man aſcend up where he was before. Joh. iii. 13. And no Man hath aſcended up to Heaven but he that came down from Heaven, even the Son of Man which is in Heaven.*

Q. How doth that appear?

A. *Luk. xxiv. 50, 51. And he led them out as far as to Bethany: and he liſt up his hand, and bleſſed them. And it came to paſs, while he bleſſed them,*
he

he was parted from them, and carried up into heaven. *Acts i. 9.* And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

Q. How do ye prove that he went up as high as Heaven?

A. *Acts i. 10, 11.* And while they looked stedfastly toward Heaven, as he went up, behold, two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come, in like manner as ye have seen him go into Heaven.

Q. How long was it after his Resurrection before he ascended?

A. Forty days, *Acts i. 3.* To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God.

Q. Why did he ascend into Heaven?

A. That he might give us his Holy Spirit from thence, and apply the merits of his Death to us, *Psal. lxxviii. 18.* Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea for the rebellious also, that the Lord God might dwell among men. *Eph. iv. 7, 8.* But unto every one of us is given Grace according to the measure of the gift of Christ; wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. *John xvi. 7.* Nevertheless, I tell you the truth, it is expedient for you that I go away, for if I go not away, the comforter will not come unto you, but if I depart I will send him unto you. *John xiv. 1, 2.* Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have

have told you: I go to prepare a place for you. Heb. ix. 24. For Christ is not entred into the holy places made with hands, which are the figures of the true; but into heaven it self, now to appear in the presence of God for us.

And sitteth on the Right Hand of God the Father Almighty.

Q. How do ye prove that?

A. Mark xvi. 19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Psal. cx. 1. The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool. Acts ii. 34. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, sit thou on my right hand. Rom. viii. 34. Who is he that condemneth, it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who maketh also intercession for us.

Q. What is meant by his sitting or being at the Right Hand of God?

A. His being advanced to the highest Honour and Power over all things, Matth. xxvi. 64. Jesus saith unto him, thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting at the right hand of power, and coming in the clouds of heaven. 1 Pet. iii. 22. Who is gone into heaven, and is on the right hand of God, Angels and Authorities and Powers being made subject unto him. Eph. i. 20, 21, 22. Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all Principality, and Power, and Might, and Dominion, and every
every

every name that is named, not only in this World, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things, to the Church. Phil. ii. 9. Wherefore God also hath highly exalted him, and given him a Name which is above every name.

Q. What doth he there?

A. Make intercession for us, Rom. viii. 34. Who is he that condemneth, it is Christ that died, yea rather risen again, who is even at the right hand of God, who also maketh intercession for us. 1 John ii. 1. My little Children, these things write I unto you, that ye sin not, and if any man sin, we have an advocate with the Father, Jesus Christ the righteous. Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for us. 1 Tim. ii. 5. For there is one God, and one Mediator between God and men, the Man Christ Jesus. John xiv. 13. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son.

Q. Why is the Father Almighty here added?

A. To shew that Christ can now do what he will for us, Matth. xxviii. 18. And Jesus came, and spake unto them, saying, all power is given unto me in heaven and in earth. John x. 29. My Father which gave them me, is greater then all; and none is able to pluck them out of my Father's hand. Acts v. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give Repentance to Israel, and forgiveness of sins.

Q. What follows hence?

A. 1. That we trust on him, Rom. viii. 33, 38, 39. Who shall lay any thing to the charge of God's elect? It is God that justifieth. For I am perswaded that
that

that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

2. And Worship him, *John v. 22, 23.* For the Father judgeth no man; but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. *Heb. i. 6.* And again, when he bringeth in the first begotten into the World, he saith, and let all the Angels of God worship him.

From thence he shall come to judge the quick and the dead.

Q. From whence will he come?

A. From Heaven, *Acts iii. 20, 21.* And he shall send Jesus Christ, which before was preached unto you: Who the heaven must receive, until the time of restitution of all things, which God hath spoken by the Mouth of all his holy Prophets since the World began.

Q. How do ye prove that?

A. *Acts i. 11.* Ye men of Galilee, why stand ye gazing up into heaven, this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven. *Phil. iii. 20.* For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ.

Q. How will he come?

A. With the Holy Angels attending him? Matth. xxv. 31. *When the Son of Man shall come in his glory with all the holy Angels with him, then shall he sit upon the Throne of his glory. 1 Thess. iv. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. 2 Thess. i. 7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty Angels. Matth. xxvi. 64. Jesus saith unto him, Thou hast said: Nevertheless, I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.*

Q. What shall they do?

A. Gather his Elect and all Mankind before him, Matth. xxiv. 31. *And he shall send his Angels with a great sound of a Trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Matth. xxv. 32. And before him shall be gathered all Nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.*

Q. What will he then do?

A. Judge all, 2 Cor. v. 10. *For we must all appear before the Judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Matth. xxv. 34, 41, 46. Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you from the foundati-*

on of the World. Then ſhall he ſay unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels. And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal. Acts x. 42. And he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the Judge of quick and dead.

Q. Who are the quick and dead?

A. They who ſhall be then alive, and all that were before dead, 1 Theſſ. iv. 15, 16, 17. For this we ſay unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, ſhall not prevent them which are aſleep. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the Archangel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt. Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air, and ſo ſhall we ever be with the Lord. 1 Cor. xv. 51. Behold, I ſhew you a Myſtery; we ſhall not all ſleep, but we ſhall all be changed.

I believe in the Holy Ghoſt.

Q. What do ye mean by the Holy Ghoſt?

A. The third Perſon in the Holy Trinity, Matth. xxviii. 19. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt. 2 Cor. xiii. 14. The Grace of the Lord Jeſus Chriſt, and the Love of God, and the Commu-

nion of the Holy Ghost, be with you all, Amen.

Q. Why called a Ghost?

A. That is a Spirit, *John iv. 24. God is a Spirit, and they that worship him, must worship him in spirit and in truth.*

Q. Why Holy?

A. Because the Fountain and Author of Holiness in us, *1 Cor. vi. 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Tit. iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. John iii. 5, 6. Jesus answered, verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the Kingdom of God. That which is born of the flesh, is flesh, and that which is born of the spirit, is spirit.*

Q. How do ye prove him to be God?

A. *Acts v. 3, 4. But Peter said, Ananias, why hath Satan filled thine heart, to lie to the Holy Ghost, and to keep back part of the price of the land; whiles it remained, was it not thine own, and after it was sold, was it not in thine own power; why hast thou conceived this thing in thine heart, thou hast not lied unto men but unto God. 1 Cor. iii. 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. Matth. xii. 31. Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.*

Q. From

Q. From whom doth he proceed ?

A. 1. From the Father, *John xv. 26.* *But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.*

2. And of the Son, *Gal. iv. 6.* *And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.* *John xvi. 14.* *He shall glorify me: For he shall receive of mine, and shall shew it unto you.*

Q. What is said of him in the Nicene Creed ?

A. I believe in the Holy Ghost, the Lord and Giver of Life, &c.

Q. How do ye prove he spake by the Prophets ?

A. *2 Pet. i. 21.* *For the Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.* *2 Tim. iii. 16.* *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Always with us.* *John xiv. 16, 26.* *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* *Rom. viii. 13, 14.* *For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the Body, ye shall live. For as many as are led by the Spirit of God, they are the Sons of God.*

The Holy Catholick Church.

Q. What is the Church?

A. The Congregation, or Company, or Body of a faithful People, *Acts ii. 41, 42, 47. Then they that gladly received his Word were baptized: and the same day were added unto them about three thousand Souls. v. 42. And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers. v. 47. Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved.* According to the Promise, *Mat. xvi. 18. And I say also unto thee, that thou art Peter, and upon this rock will I build my Church: and the gates of Hell shall not prevail against it.*

Q. Is there only one Church?

A. One made up of many, *Eph. iv. 4, 5, 6. There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.*

Q. Who is the Head of this Body?

A. Christ only, *Eph. i. 22, 23. And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all. Eph. ii. 20, 21. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. In whom all the Building fitly framed together, groweth unto an holy temple in the Lord. James ii. 25. Likewise also,*
was

was not Rahab the harlot justified by works, when ſhe had received the Meſſengers, and had ſent them out another way.

Q. Why is the Church called Holy ?

A. Not that every Member is holy, *Matth. xiii. 24, 30, 47, 49.* Another Parable put be forth unto them, ſaying, *The Kingdom of Heaven is likened unto a man which ſowed good ſeed in his field. Let both grow together until the harveſt : and in the time of harveſt, I will ſay to the reapers, gather ye together firſt the tares, and bind them in bundles to burn them : but gather the wheat into my barn. Again, the kingdom of Heaven is like unto a net that was caſt into the ſea, and gathered of every kind. So ſhall it be at the end of the world : the Angels ſhall come forth, and ſever the wicked from among the juſt.*

But the whole, *Eph. v. 25, 26, 27.* *Husbands love your Wives even as Chriſt alſo loved the Church and gave himſelf for it ; that he might ſanctify and cleanſe it with the waſhing of water, by the word, That he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing ; but that it ſhould be holy and without blemiſh.*

In its Inſtitution, Deſign, Profeſſion, Office, and End. Many ſincerely holy here, *1 Pet. ii. 9.* *But ye are a choſen Generation, a royal Prieſthood, an holy Nation, a peculiar People ; that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light. Perfectly in Heaven, Heb. xii. 23.* *To the general aſſembly and church of the firſt-born, which are written in heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect.*

Q. Why Catholick or Universal.

A. Because dispersed all over the World. *Mat. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Mark xvi. 15. And said unto them, Go ye into all the world, and preach the gospel to every creature. Apoc. v. 9. And they sung a new song, saying, Thou art worthy to take the book, and to open the Seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.*

Q. Why needful to believe this?

A. *Acts ii. 47. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*

The Communion of the Saints.

Q. What do ye mean by Saints.

A. All that are Baptized, or in the Church, are called to be Saints, *Rom. i. 7. To all that be in Rome, beloved of God, called to be Saints, grace to you, and peace from God our Father, and the Lord Jesus Christ. 2 Tim. i. 9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began. 2 Tim. ii. 19. Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity. They only are real Saints who perform their Baptismal Vow, 2 Cor vii. 1. Having therefore these Promises (dearly beloved) let*

us cleanse our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God. 1 Pet. i. 5. But as he which hath called you is holy, ſo be ye holy in all manner of converſation.

Q. How are Saints made ?

A. By the Spirit of Chriſt, 1 Cor. vi. 11. And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God. Acts xxvi. 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgivenneſs of Sins, and Inheritance among them which are ſanctified by faith that is in me.

Q. Whom have the Saints Communion with ?

A. With God the Father and Son, 1 John i. 3. That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us : and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And with one another as Saints, 1 John i. 7. But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.

Q. What mean you here by the Communion of Saints ?

A. That there is really in the World a Society or Fellowſhip or Body of real Saints, Eph. ii. 19. Now therefore ye are no more ſtrangers and foreigners, but fellow citizens with the Saints, and of the houſhold of God.

Q. How is this Body or Society made ?

A. By the Spirit of God uniting them in Chriſt to one another, Eph. i. 22, 24. And hath put all things under his feet, and gave him to be
the

the head over all things to the Church, which is his body, the fulness of him that filleth all in all. Eph. iv. 4, 5, 16. There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one Faith, one Baptism. From whom the whole Body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in Love. I Cor. xii. 12, 13, 20. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. But now are they many members, yet but one body.

Q. Why do we believe this?

A. That we may strive to be of this Body or Communion, Col. i. 12. *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.*

The Forgiveness of Sins.

Q. What is Sin?

A. Transgression of the Law, 1 John iii. 4. *Who-soever committeth sin, transgresseth also the Law; for sin is the transgression of the Law,*

Q. Who are guilty of it?

A. All Men, Rom. iii. 23. *For all have sinned and come short of the glory of God. Eccles. vii. 20. For there is not a just man upon earth, that doth good, and sinneth not. 1 John i. 8. If we say that we have*

have no ſin, we deceive our ſelves, and the truth is not in us.

Q. What is the Forgiveness of Sins?

A. The freeing us from the Punishment due to us for them, 2 Sam. xii. 13. *And David ſaid unto Nathan, I have ſinned againſt the Lord; and Nathan ſaid unto David, the Lord alſo hath put away thy Sin; thou ſhalt not die.*

Q. How are our Sins forgiven?

A. Only for Chriſt's ſake, Eph. i. 7. *In whom we have redemption through his blood, the forgiveness of Sins, according to the riches of his Grace.* 1 John ii. 1, 2. *My little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous. And he is the propitiation for our ſins: and not for our's only, but alſo for the ſins of the whole world.* Acts xiii. 38. *Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of ſins.*

Q. What muſt we do towards it?

A. 1. Repent, 1 John i. 9. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanse us from all unrighteouſneſs.* Ezech. xviii. 30. *Therefore I will judge you, O Houſe of Iſrael every one according to his ways, ſaith the Lord God: Repent, and turn your ſelves from all your tranſgreſſions, ſo Iniquity ſhall not be your ruin.*

2. Believe the Goſpel, Acts xvi. 31. *And they ſaid, believe on the Lord Jeſus Chriſt and thou ſhalt be ſaved, and thy houſe.* John iii. 16. *For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.*

Q. What

Q. What follows hence?

A. That we ſhould labour to obtain forgiveness of Sins, *Pſal. xxxii. 1. Blessed is he whose transgression is forgiven, whose sin is covered.*

The Reſurrection of the Body.

Q. What is the meaning of that?

A. That the Bodies of all men that die ſhall riſe again to Life.

Q. Was this believed in the Old Teſtament?

A. Yes, *Job xix. 25, 26. For I know that my redeemer liveth, and that he ſhall ſtand at the latter day upon the earth; and though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God. Dan. xii. 2. And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.*

Q. What Examples were then of it?

A. The Widow of Zarephath's Child, *1 Reg. xvii. 21, 22. And he ſtretched himſelf upon the child three times, and cried unto the Lord, and ſaid, O Lord my God, I pray thee let this child's ſoul come into him again. And the Lord heard the voice of Elijah, and the ſoul of the Child came into him again, and he revived. The Shunamite's Son, 2 Reg. 4. 35. Then he returned and walked in the houſe to and fro, and went up and ſtretched himſelf upon him: and the child needed ſeven times, and the child opened his eyes. Another, 2 Reg. xiii. 2. And it came to paſs as they were burying a man, that behold they ſpied a band of men, and they caſt the man into the ſepulchre of Eliſha;*

Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood upon his feet.

Q. What Proof in the new Testament?

A. 1 Cor. xv. 12, 20. *Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead. But now is Christ risen from the dead, and become the first fruits of them that slept. Matth. xxii. 31, 32. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.*

Q. Shall the same Bodies arise?

A. Yes, John xx. 27. *Then saith he to Thomas, reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. Rom. viii. 11. But if the Spirit of him that raised up Jesus from the dead dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you. Otherwise it is no Resurrection, John v. 28. Marvel not at this: for the hour is coming, in the which all that are in the Graves shall hear his voice.*

Q. Whose Bodies shall arise?

A. All, 1 Cor. xv. 22. *For as in Adam all die, even so in Christ shall all be made alive.*

Q. Why shall all rise?

A. That they may be all judged, 2 Cor. v. 10. *For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether*

it

it be good or bad. Matth. xxv. 32. *And before him shall be gathered all Nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.*

Q. What use of this?

A. To make us prepare for it, *Acts xxiv. 15, 16. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of just and unjust. Ver. 16. And herein do I exercise my self to have always a conscience void of offence toward God, and toward men.*

And the Life everlasting.

Q. What means that?

A. That all men when risen shall live everlastingly.

Q. Where?

A. In Hell or Heaven, *Dan. xii. 2. And many of them that sleep in the dust of the Earth shall awake, some to everlasting life, and some to shame and everlasting contempt. John v. 29. And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.*

Q. Who shall live in Hell?

A. The unjust and wicked, *Rev. xxi. 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*

Q. Who

Q. Who will ſend them thither?

A. Chriſt, *Matth.* xxv. 41. *Then ſhall he ſay alſo unto them on the left hand, depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels.*

Q. What will they ſuffer?

A. The Wrath of God, *1 Theſſ.* i. 10. *And to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus which delivered us from the wrath to come.* *2 Theſſ.* i. 9. *Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power. And the Terrors of a guilty Conſcience, Mark ix. 44. Where their worm dieth not, and the fire is not quenched.*

Q. Shall their Bodies too be tormented?

A. Yes, *Matth.* x. 28. *And fear not them which kill the body, but are not able to kill the ſoul; but rather fear him which is able to deſtroy both ſoul and body in hell.*

Q. How long?

A. For ever, *Matth.* xxv. 46. *And theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal.* *Dan.* xii. 2. *And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.*

Q. What muſt we do then?

A. Watch, *Mark* xiii. 37. *And what I ſay unto you, I ſay unto all, watch.*

Life everlaſting.

Q. Who ſhall always live in Heaven?

A. The Righteous, *Matth.* xxv. 46. *And theſe ſhall go away into everlaſting puniſhment; but the righteous*

righteous into life eternal. Matth. v. 20. For I ſay unto you, that except your righteousneſs ſhall exceed the righteousneſs of the ſcribes and phariſees, ye ſhall in no caſe enter into the kingdom of heaven.

Q. Who will ſend them thither?

A. Chriſt, Mat. xxv. 34. Then ſhall the king ſay unto them on his right hand, come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Q. How will they live there?

A. In all Happineſs of Soul and Body.

Q. How in Body?

A. Glorious, 1 Cor. xv. 42. So alſo is the reſurrection of the dead. It is ſown in corruption, it is raiſed in incorruption, &c. Phil. iii. 21. Who ſhall change our vile bodies, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

Q. How in their Souls and whole Man?

A. Mat. xxii. 30. For in the reſurrection they neither marry, nor are given in marriage; but are as the Angels of God in Heaven.

1. Free from all Trouble, Revel. xxi. 4. 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.

2. Full of all Joy, Pſal. xvi. 11. Thou wilt ſhew me the path of life: in thy preſence is fulneſs of joy, at thy right hand there are pleaſures for evermore.

Q. Whom will they live with?

A. 1. Angels and Saints, Acts xxvi. 18. To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveness of ſins, and inheritance among them which are ſanctified by faith that is in me.

2. Chriſt,

2. *Chriſt, Job. xvii. 24. Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the Foundation of the World.*

3. *God, 1 Cor. xiii. 12. For now we ſee through a Glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known. 1 Joh. iii. 2. Beloved, now are we the Sons of God, but it doth not yet appear what we ſhall be, but we know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.*

Q. *What will they do?*

A. *Praife God, Rev. vii. 10, 12. And they cryed with a loud voice, ſaying, Salvation to our God which ſitteth upon the Throne, and unto the Lamb. V. 12. Saying, Amen: Bleſſing, and Glory, and Wiſdom, and Thankſgiving, and Honour, and Power, and Might be unto our God for ever. Amen.*

Q. *How long?*

A. *For ever, 1 Pet. i. 4. To an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in Heaven for you.*

Q. *What muſt we do for it?*

A. *Believe, Job. iii. 16. For God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh but have everlaſting life.*

Amen.

Q. *What doth Amen ſignifie?*

A. *Truth, בְּאֱמֶת, Iſa. lxxv. 16. That he who bleſſeth himſelf in the earth, ſhall bleſs himſelf in the God of Truth, and he that ſwareth in the earth, ſhall ſwear by the God of Truth; becauſe the*

former troubles are forgotten, and because they are hid from mine eyes.

Q. When used?

A. After Prayers, Deut. xxvii. 15. Cursed be the man that maketh any graven or molten image, an abomination to the Lord, the works of the hands of the craftsman, and putteth it in a secret place: and all the people shall answer and say, Amen. Neh. v. 13. Also I shook my lap, and said, so God shake out every Man from his House, and from his labour, that performeth not this promise, even thus be shaken out, and emptied; and all the Congregation said, Amen, and praised the Lord; And the people did according to this promise.

2. And Praises. Neh. viii. 6. And Ezra blessed the Lord the great God: and all the people answered, Amen, Amen, with lifting up their hands: And they bowed their heads, and worshipped the Lord with their faces to the ground. Psal. lxxxix. 52. Blessed be the Lord for evermore, Amen, and Amen. Psal. cvi. 48. Blessed be the Lord God of Israel from everlasting to everlasting, and let all the people say Amen. Praise ye the Lord. Rev. vii. 12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever, Amen.

Q. What doth it signifie there?

A. So be it, Jer. xxviii. 6. The Prophet Jeremiah said, Amen: The Lord do so, the Lord perform thy words which thou hast prophesied, to bring again the Vessels of the Lord's house, and all that is carried away captive, from Babylon into this Place. 1 King i. 36. And Benaiab the Son of Jehoiada answered the King, and said, Amen: the Lord God of my Lord the King say so too. 1 Cor. xiv. 16. Else when thou shalt bless with the Spirit, how shall he that

that occupyeth the room of the unlearned ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt. γένοιτο.

Q. What elſe doth it ſignify?

A. Truly, verily, ſo it is, Ἀμὴν λέγω ὑμῖν. Mat. xvi. 28. Verily I ſay unto you, there be ſome ſtanding here, which ſhall not taſte of Death, till they ſee the Son of Man coming in his Kingdom. Ἀληθῶς, Luke ix. 27. But I tell you of a truth there be ſome ſtanding here which ſhall not taſte of Death, till they ſee the Kingdom of God. Ἀμὴν, Ἀμὴν, Joh. iii. 3. Jeſus answered and ſaid unto him, Verily, verily, I ſay unto thee, except a Man be born again he cannot ſee the Kingdom of God.

Ὁ Ἀμὴν, of Chriſt, Apoc. iii. 14. and unto the Angel of the Church of the Laodiceans, write theſe things ſaith the Amen, the faithful and true witneſs, the beginning of the creation of God. Τὸ ναὶ, to the Gentiles. Τὸ ἀμὴν, to the Jews, 2 Cor. i. 20. For all the promiſes of God in him are Yea, and in him Amen, unto the Glory of God by us.

Q. Where thus uſed?

A. At the end of the Gospels and Creeds; as here; and in the Commination, where it is not *curſed is*, but *curſed be*, as Deuteronomy xxvii. from v. 15. to the end.

JOSH. i. 8.

This Book of the Law ſhall not depart out of thy Mouth, but thou ſhalt meditate therein both Day and Night, והגית בו.

IT is God's Will and Command that we ſhould meditate on his Word.

Gen. xxiv. 63. Pſal. i. 2. Phil. iii. 20.

I. What is Meditation ?

A ſolemn and affectionate conſideration of what GOD hath recorded in the Holy Scriptures.

Contemplationis accessus duo sunt, unus in intellectu, alter in affectu; unus in lumine, alter in fervore; unus in acquisitione, alter in devotione. Bernard. Meditatio est mentis dilatatio. Aug.

1. It is a conſideration, &c.
2. Solemn.
3. Affectionate, *Col. iii. 1, 2.*

II. What are thoſe things in Scripture we ought to meditate upon.

1. The Properties of GOD.

1. His goodneſs, *Pſal. cxlv. 7, 8, 9. Mat. v. 45.*
2. Power, *Pſal. cxxxv. 6. Pſal. xxxiii. 9.*
3. Juſtice, *Pſal. xi. 7.*
4. Mercy, *Iſa. xxx. 18.*
5. Omnipreſence and Omnſcience, *Pſal. cxxxix.*
6. Infinitenefs, *Pſal. cxlvii. 5.*
7. Eternity, *1. Tim. i. 17. Rev. i. 8. 11.*

2. The

2. The works of GOD, *Pſal.* cxliii. 5. *Pſal.* viii. 3.
 1. Creation, *Gen.* i. 1.
 1. Out of nothing.
 2. By his Word, *Pſal.* i. 48. 5.
 2. Providence, *Mat.* x. 29, 30.
 3. Redemption.
3. The Son of GOD.
 1. GOD ſo loved the World, &c. *Job.* iii. 16.
 2. There is no Name given, &c. *Act.* iv. 12.
 3. He is able to ſave to the utmoſt all thoſe that come unto God by him, *Heb.* vii. 25.
 4. He was wounded for our Tranſgreſſions, *Iſa.* liii. 5.
 5. He is at the Right Hand of GOD, *Col.* iii. 1.
4. The Law of GOD, *Pſal.* i. 2.
 1. Our Duty to GOD, *Mat.* xxii. 36, 37.
 2. To Man. *Mat.* xxii. 39.
5. The Threatnings.
 1. *Eccleſ.* xi. 9.
 2. *Luke* xiii. 3.
 3. *Prov.* i. 24, 25, 26.
 4. *Deut.* xxviii. 15.
 5. *Mal.* ii. 2.
6. Promiſes.
 1. *Mat.* xxi. 22.
 2. *Jofh.* i. 5. *Heb.* xiii. 5. *Iſa.* xliiii. 2.
 3. *Pſal.* xci. 3, 4, 5, 11.
 4. *Pſal.* lxxxiv. 11.
 5. *Fer.* xxxi. 33, 34.
 6. *Act.* xvi. 31.

ASSERTIONS.

1. *Eccl.* i. 2.

X 3

2. *Revel.*

2. *Revel.* iii. 19. *Heb.* xii. 5.
3. *Rom.* viii. 28.
4. *Gal.* iii. 22.
5. *2 Cor.* v. 21.
6. *Heb.* ix. 27.
7. *1 Cor.* xv. 51, 52.
8. *2 Cor.* v. 10.
9. *2 Thessal.* i. 9.
10. *1 Cor.* ii. 9.

L A W S.

1. *Tit.* ii. 11, 12, 13.
2. *Mat.* xxii. 36, 37, 38.
3. *Mat.* xvi. 24.
4. *1 Cor.* vi. 20.

U S E I. Reproof.

1. To such as never meditate, *Psal.* x. 4.
 1. By reason of laziness.
 2. Or earthly-mindedness, *1 Eph.* ii. 15.
 3. Self-conceitedness.
 4. Or gross Ignorance.
 5. Or some unmortified Sin, *Isa.* lix. 2.
2. That meditate but seldom.
3. That do not meditate aright.
 1. Upon GOD.
 1. With Fear and Reverence, *Gen.* xxviii. 16, 17.
 2. With Grief and Self-abhorrence, *Job* xlii. 5, 6.
 3. With Desire, *Psal.* lxxiii. 25. *Psal.* xlii. 1.
 4. Joy.
 5. Love, *Deut.* vi. 5.
 2. His Works.
 1. With Admiration, *Psal.* viii. 5.
 2. Praise, *Psal.* cvii, 8, 15, 21, 31.
 3. His Son.
 1. With

1. With Faith.
2. Love, *Mat.* x. 37.
4. The Laws.
 1. Confessing their Justice, *Rom.* vii. 12.
 2. Desire to obey them, *Pſal.* cxix. 5, 6.
5. Threatnings,
With fear.
6. Promises,
With Faith.
7. Assertions, believably.

II. EXHORTATION. Practise this Duty.

Consider,

1. GOD commands it.
2. He knows whether we do it, *Pſal.* cxxxix.
2, 3.
3. Without it we can exercise no Grace.
 1. Not Repentance.
 2. Nor Faith in Christ.
 3. Nor Trust in GOD, *Pſal.* ix. 10.
 4. Nor Humility.
 5. Nor Patience.
 6. Nor Thankfulness, *Job* i. 20, 21.
 7. Nor Heavenly-mindedness, *Col.* iii. 1, 2.
4. Without it we can perform no duty.
 1. Not pray.
 2. Nor hear.
 3. Nor receive Sacraments.
 4. Nor examine our selves.
 5. Nor give Alms to the Poor.
5. Meditation will much deaden our Hearts
to the World.
6. Support us under all Afflictions.
7. Be a means to conquer our Corruptions.
8. It will fortifie us against Temptations.
9. Evidence our Interest in Christ, and Title
to Heaven.

10. It will give us the foretasts of Heaven upon Earth.

DIRECTIONS.

1. Read the Scriptures.
2. Frequent the Ordinances for the understanding of them.
3. Use frequent Ejaculations.
4. Retire from the World.
5. Keep your Hearts close to one Subject.

JOSH. XXIV. 15.

But as for me and my House we will serve the Lord, ואני וביתי נעבר את יהוה

- I: **W**E ought to chuse the Lord *Jehovah* to be the **GOD** we serve.
1. All acknowledge some **GOD**.
 2. All serve the **GOD** they acknowledge.
 1. By fearing.
 2. Loving.
 3. Praying to him.
 4. Sacrificing to him.
 3. Man by Nature knows neither,
 1. The **GOD** he ought to serve, *Act. xvii. 23.*
 2. Nor the service we ought to give him.
 4. Hence most err in Religion.
 5. All err that do not serve the Lord *Jehovah*. Because,
 1. He made us.
 2. Maintains us.
 3. Purchased us, *1 Cor. vi. 20.*

USE

U S E I. Reproof.

1. To ſuch as ſerve Satan.
2. The World.
3. Themſelves.
4. Their Sins and Luſts, *φιλήδοναι. Tit. iii. 3.*

U S E II. Serve God.

DOCTRINE II. We ſhould will and chuſe the Service of God before all other things.

1. What is it to ſerve God?

It implies our Employment,

1. Of Soul.
 2. Of Body to his Glory.
 1. Our Souls.
 1. By admiring.
 2. Fearing.
 3. Deſiring.
 4. Loving.
 5. Truſting on him.
 2. Our Bodies.
 1. In praifing.
 2. Acting for him.
 2. How ſhould we will this Service?
 1. So as to prefer it.
 2. Deſire it.
 3. Endeavour after it more than all things.
 4. Continuing always in it to the utmoſt of our Power.
 3. Why ſhould we will the Service of GOD ſo?
 1. It is our Duty.
 2. Our Happineſs.
 1. Our Pleaſure.
 2. ——— Safety.
 3. ——— Honour.
 4. ——— Profit.
 5. ——— Satisfaction.

U S E.

USE. Serve GOD above all things.

DOCTRINE III. We should endeavour that our Families should also serve GOD.

1. By giving them a good Example.
2. Good Instructions.

USE. Look to your Families. Consider GOD will call you to an account.

I SAM. ii. 30.

And they that despise me, shall be lightly esteemed.

THEY that despise GOD are despicable in themselves.

I. What is it to despise GOD?

1. To extol any thing above him in our Judgments.
2. To prefer any thing before him in our Affections.

II. How are they despicable or contemptible? If you consider,

1. What contemptible Names they are called by?

1. Fools, *Prov.* xiv. 9. and xxviii. 26. *Eecl.* v. 4.

2. Slaves.

1. To Sin, *Rom.* vi. 17. 2 *Pet.* ii. 19.

2. Satan, 2 *Tim.* ii. 26.

3. Sons of Belial, 1 *Sam.* ii. 12. *Targ.* דשיעיא

גנדון. *Syr.* כגבטא 2 *Chron.*

xiii. 7. *qs.* ג' ע'י, *absque jugo*, rather

יעל

לֹא יִלְכֵּךְ, *absque utilitate, nibili, inutilis.*

4. Children of the Devil, 1 *John* iii. 8. *John* viii. 44.
2. What contemptible things they are compared to. Reprobate Silver, *Fer.* vi. 30. Smoke, *Psa.* xxxvii. 20. Stubble, *Psa.* lxxxiii. 13. a barren Heath, *Fer.* xvii. 6. Dust, *Psa.* i. 4. Dogs, *Psa.* xxii. 16. Hogs, *Matth.* vii. 6.
3. What contemptible Businesſes they are employed about; in Sin, the Devil's Drudgery.
4. What contemptible Pleasures they are delighted in: No other than the Pleasures of Sense, which the Beasts enjoy as well as Man.

*Nos aper auditu præcellit aranea tactu,
Vultur odoratu, lynx visu, simia gustu.*

5. What contemptible things they are put off with; the things of this World, *Pf.* xvii. 14.

U S E.

1. **Examinat.** It behoves us to try, and know whether we be Despisers of GOD or no. They despise GOD who
 1. Despise his Son, *Luke* x. 16.
 2. His Word, *Isa.* v. 24.
 1. His Commands, *Lev.* xxvi. 15. *Amos* ii. 4. *2 Sam.* xii. 9, 10.
 2. His Promises.
 3. His Threatnings.
 3. His Works, *Isa.* v. 12. *Psa.* xxviii. 5.
 4. His Ordinances.
 5. His Ministers, *Luke* x. 16.
 6. His

6. His Magiſtrates, *2 Pet.* ii. 10. *Jud.* 8.
 7. His Mercies, *Rom.* ii. 4.
 8. His Judgments, *Job.* v. 17. *Heb.* xii. 5.
 9. His Saints, *2 Tim.* iii. 3.
 10. His Favour.
 11. His Spirit.
 12. His Vicegerent, Conſcience.
-

2 S A M. XXIV. 14.

*Let us fall now into the Hand of the
Lord.*

THE Hand of the Lord is in a peculiar manner ſeen in the Sickneſs:

Or, It is the Hand of the Lord, and the Sword of the Lord, *1 Chron.* xxi. 12. and Hand, *Exod.* ix. 3.

I. Neg. Not as if it always came immediately from God, for he uſeth ſecundary.

1. Supernatural Cauſes.

1. Good Angels, *v.* 15, 16. *2 Paral.* xxxii.

21.

2. Bad, *Job* ii. 7, 8.

2. Natural.

II. Poſ. But ſtill it is in a peculiar manner from God. *Ecce digitus Dei.*

As appears,

1. In the beginning from ſuch various or no Cauſes.

2. The Poyſonous Qualities of all ſorts.

3. Its Contagion, one not another, ſometimes rich ſometimes poor.

4. Ef-

4. Effects, it takes away ſo many.
Athens. Veſpaſian 10000. Indies. Euseb.
5. Its Attendants.
2. Why does God ſend it? for Sin.
 1. The Pride of Superiors, *2 Sam. 24.*
 2. Injuſtice and Oppreſſion, as in *Egypt.*
 3. Contempt of the Word, *Ezek. v. 11, 12.*

U S E. What muſt we do?

1. Preſervatives.
 1. Common.
 1. Repentance.
 2. Faith.
 3. A Reſignation of our Wills to God's.
 4. A ſerious Conſideration of the Mercy in God in all Judgments.
 5. Live above the Fear of Death.
 2. Special.
 1. In the Morning.
 1. Prayer.
 2. Reading the Word, *Pſ. xci. Pſ. xxxi. 19.*
 3. Renewed Acts of Faith in Chriſt.
 2. All Day.
 1. Truſt in God's Promiſes, *Pſ. xi. Rom. viii.*
 2. Frequent Ejaculations.
2. Cure of infected.
 1. Look up to the Author.
 2. Acknowledge his Juſtice, and thy Sins.
 3. Lay hold on Chriſt, and the Promiſes.
 4. Think much on the Power and Mercy of God.
 5. Submit to his Will and Pleaſure.
 6. Strengthen your ſelves with the Thoughts of the Sting of Death taken out by Chriſt

I REG. viii. 37, 38, 39,

Ver. 37. *If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar: if their enemy besiege them in the land of their cities, whatsoever plague, whatsoever sickness there be:*

Ver. 38. *What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house:*

Ver. 39. *Then hear thou in heaven thy dwelling place, and forgive and do, and give every man according to his ways, whose heart thou knowest (for thou, even thou only knowest the hearts of all the children of men.)*

HERE are,

1. Some things supposed.

2. Desired.

1. Supposed.

1. That a Land may lie under great Judgments from God; and that, *2 Chron. vii. 13.*

1. In Mercy to some of the Land.

2. In Anger against others.

2. That at such a time the People pray, *v. 38.*

1. That

1. That God would fanctify.
2. And then remove them.
3. That they that do thus pray, firſt know the Plague of their own Hearts.

Where conſider,

I. What are we to underſtand by the Plague of our own Hearts ?

Sin ; which is like the Plague.

1. In its Cauſe. Sin, as the Plague, proceeds from Corruption.
2. Its Infection, *Gal. v. 9.*
3. Its Prevalency : It is Epidemical.
4. Its Power in turning other Diſeaſes into it ſelf: So Sin makes all Actions Sin, *Prov. xv. 8. and xxi. 27. Iſa. lxvi. 3. Prov. xxi. 4.*
5. Its ſad Effects.
 1. The Plague diſtempers the whole Body, Sin the Soul, *Iſa. i. 5, 6.*
 2. The Plague flies up into the Head, and Sin makes mad, *Jer. l. 38.*
 3. The Plague uſually kills the Body, and Sin the Soul.
6. Its manner of Prevention.
 1. By Purges or Catharticks, *Pſ. li. 27.*
 2. By Antidotes.

Antidotes againſt Sin.

1. Prayer each Morning.
2. Carrying the Fear of GOD about with us all Day, *Prov. xxiii. 17. and xvi. 6.*
7. Its manner of Cure.
 1. By Sweats ; Sin by Repentance.
 2. Cordials ; Sin by Faith.

II. How ſhould we know this Plague of our Hearts ?

I. So

1. So as to be ſenſible of it.
2. Acknowledge.
3. Be ſorry for it.
4. Make uſe of all means to prevent it.
 1. Apply your ſelves to Chriſt the Phyſician, *Luke v. 31, 32.*
 2. Uſe his Remedies, Faith and Repentance.

I C H R O N. xxviii. 9.

And thou Solomon my Son, know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee, but if thou forſake him, he will caſt thee off for ever.

HE that would ſerve **G O D** uprightly, muſt firſt endeavour to know him perfectly: Or, a right Knowledge of **G O D** is neceſſary to our Performance of right Service to him.

1. What of **G O D** ſhould we know?
 1. His Exiſtence, *Heb. xi. 6.*
 2. His Eſſence, *Exod. iii. 14.*
 3. His Perſons, *1 Job. v. 7. Mat. xxviii. 19.* the Father, Chriſt, the Son, Redeemer, God-Man, the Holy Ghoſt, the Sanctifier.
 4. His Attributes.
 5. His Works, of Creation, of Providence.
 6. His

6. His Word wherein,
 1. Fundamental Truths.
 2. Divine Precepts.
 3. Precious Promiſes.
 4. Dreadful Threatnings.
2. How ſhould we know this God?
 1. Clearly.
 2. Diſtinctly.
 3. Practically.
 4. Experimentally.
3. Why ſhould we know him in order to our ſerving him? Becauſe unleſs we know him,
 1. We cannot ſerve him.
 2. We will not ſerve him.
 3. We muſt not ſerve him.
 1. We would not ſerve him if we could.
 2. We could not ſerve him if we would, *Heb. xi. 6.*
 3. We ought not to ſerve him though we both could and would, *Prov. xxi. 4, 27. and xv. 8.*

UſE I. Reproof.

1. Such as do not know him.
2. Such as do not deſire to know him, *Job xxi. 14.*
3. Such as do not only not deſire to know him, but deſire not to know him.
4. Such as do pretend to deſire, but do not endeavour to know him.

II. EXHORTATION.

1. Labour to know him, and to frequent the Means to know him.
2. Teach him your Children and Servants.

3. Never give over learning to know him, 'till you can serve him with a perfect Heart and willing Mind.

II. 'Tis a Christian's Duty not only to know GOD, but to serve him with a perfect Heart and willing Mind. בְּלֵב שְׁלֵמִים בְּנִפְשׁוֹת חַפְצָה.

1. What is here meant by serving him?

1. Our doing his Work, what he commands.

2. Our therefore doing it because he has commanded it, *Eph. vi. 5, 6.*

2. What by serving him with a perfect Heart, *Eccles. ix. 10.*

1. The utmost of our Strength.

2. The constancy of our Endeavours always at his work.

3. The integrity of our Intentions in his Service.

3. What by a willing Mind.

1. A desire of it, *2 Chron. xv. 15. Isai. xxvi. 8.*

2. A love to it, *Deut. xi. 13, 22.*

3. A delight in it, *Psal. cxix. 16. Psal. xl. 8.*

4. Why should we serve him so?

1. Why serve him?

1. Because we are his Servants.

1. By Creation.

2. By Redemption, *1 Cor. vi. 20.*

3. By Covenant, *Heb. viii. 10.*

2. We feed daily upon him.

3. We only manage those Talents he hath entrusted us with, *Luke xix. 13.*

2. Why with a perfect Heart and willing Mind.

1. Be-

1. Because he minds the Heart more than the Act. And,
2. He accounts all other Service as no Service, *Isa. i. 11. and lxvi. 3. Jer. vi. 20.*
3. As disservice to him, *Prov. xxviii. 9.*

USE I. Information. Hence I note,

1. The infinite Mercy of GOD in Christ.
2. The great difficulty of Godliness and Christianity.
3. The high Dignity of godly Christians.

II. EXHORTATION. Who will be GOD's Servants? Consider,

1. Who it is you should serve.
2. What Service he expects, even perfect, free and true.
3. What Wages he proffers.

2 PARAL. XXXV. 25.

And Jeremiah lamented for Josiah, &c.

STated Feasts, *Easter*, Pentecost, Tabernacles, the New Moon, *Numb. xxviii. 11.* The first Day of the Civil Year, or *Tisri*, *Numb. xxix. 1. Lev. i. 23, 24.* The Feast of Trumpets. Fasts appointed by GOD himself, *Jejunium a deo injunctum*, *Lev. xvi.*

By Men, *Zech.* viii. 19. the 4th Month when the City was broken up, *Fer.* xxxix. 2. and lii. 6, 7. the 5th, when the City was overthrown, *2 Kings* xxv. *Fer.* lii. 12. and the Temple burnt, *Zach.* vii. 3. the 7th, when *Gedaliah* was ſlain, *2 Kings* xxv. 22. *Zach.* vii. 5. *Fer.* xli. 1. the 10th or *Teboth*, when the City began to be beſieged, *2 Kings* xxv. 1. *Fer.* lii. 4.

Befides theſe publick, there are ſome private Faſts twice a Week, *Luke* xviii. 12. *Thurſdays* when *Mofes* went up to Mount *Sinai*, and *Mondays* when he came down. This they pretend was ordained by *Ezra*, or in his time.

The Faſt of the 4th Month, Eccleſiaſtical *Tamuz*, about our *June*, on the 17th Day, becauſe the daily Sacrifice ceaſed on that Day; the Law burnt, an Idol ſet up in the Temple, and the City broken up.

The Faſt of the fifth Month, on the ninth Day, about our *July*, becauſe the Temple was this Day burnt, wherefore they then read *Job* and the *Lamentations*.

The Faſt of the 7th Month *Tifri*, on the third Day, about our *September*, becauſe *Gedaliah* was then ſlain, and his Death was the cauſe of many evils.

The Faſt of the tenth Month, on the tenth Day of the Month, about our *December*, for the City beſieged.

Festum Encœniorum celebratum fuit die 25 Caſleu ſive Novembris ob templum & altare tunc dedicatum, a Juda Macchabæo, 1 Macchab. iv. 59. Joh. x. 22.

Festum Purim celebratur die 14 & 15 menſis Adar, ſive Februarii noſtri, quoniam Judei per totam Aſſueri ditionem iſtis diebus a conſpiratione Hamanis liberati

rati ſunt, & de inimicis ſuis uli: & luctus in gaudium converſus eſt.

Threni Jeremiab de Joſia, Lam. iv. 20. Uſb. vide 2 Reg. xxii. 20. Eminentes Eccleſiæ Regniſque miſerias tanquam præſentes deplorat, ob eadem Joſia, ut futurarum omnium calamitatum primordium.

One or more Faſts in every Month obſerved by the *Jews*, in the whole year 25.

For *Mofes, Aaron*, his Sons, *Joſhua, Eli* and his two Sons, and the Ark taken. *Samuel, &c.*

They keep the Feaſt of Trumpets the firſt day of the Civil Year, or the month *Tifri*, to thank God for his Mercies the Year paſt, and uſe Rams Horns in memory of the Ram offered up inſtead of *Iſaac*.

Joſiab 4104. Ezra 4260.

E Z R A IX. 13, 14

Ver. 13. *And after all that is come upon us for our evil deeds, and for our great trespasss, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this:*

Ver. 14. *Should we again break thy commandments, and join in affinity with the people of these abominations? wouldst thou not be angry with us, till thou hadst consumed us, so that there should be no remnant nor escaping?*

I. **I**T is for our Sins that Judgments are laid upon us.

1. What Judgments? The Effects of God's Wrath for Sin.

2. The Reason.

1. God never punisheth but justly.

2. Justice requires that Sin only should be punished, *Isa. lix. 2.*

U S E.

1. See the Fountain of all your Miseries.

2. Repent, which is your only Cure.

3. Hate Sin.

II. **O**ur Punishments are less than our Iniquities deserve.

Con-

Considering,

1. The Deformity of Sin.
 1. It transgresses so good a Law.
 2. Defiles so precious a Soul.
 3. Displeases so gracious a God.
2. The greatness of our Sins.
 1. Against Knowledge, *Job* iii. 19.
 2. — Conscience, *Acts* ii. 15.
 3. — The Reproofs of the Word.
3. By comparing what we suffer, with what we deserve.
 1. We deserve universal, suffer but partial.
 2. We deserve spiritual, suffer but bodily.
 3. We deserve continued, suffer but transient.
4. We deserve eternal, suffer but temporal Judgments.

USE.

1. Murmur not at what you suffer, *Lam.* iii. 39.
2. Admire God's Mercy that you suffer no more.
3. Let this his Grace lead you to Repentance.

J O B xiv. 14.

*All the days of my appointed time will I
wait till my change come.*

OF all Mankind that ever lived in former Ages,
there is now not one alive upon Earth.
And of all that are now alive, it is not long but
every one will be carry'd into another World, and
that

that either a World of Happineſs or elſe of Miſery, according to their Carriage and Deportment here.

1. Of Happineſs for the good.
2. Of Miſery for the bad, *Matth.* xxv. 46.

And nothing being more certain, than that all Mankind when they go hence are immediately conveyed into one of thoſe Places, and by Conſequence that you and I ſhall e're long be either in Heaven or Hell, as certainly as we are now here, it muſt needs behove us very much to be often thinking upon, and preparing for our Departure hence; and that not only when we have Spectacles of our Mortality lying plain before us, but all our Lives long, as we ſee here *Job* did, *All the days, &c.*

- From which Words we may obſerve,

I. The Time of our abode upon Earth is appointed by God himſelf, *Job* xiv. 5. and vii. 1. *Matth.* x. 29.

II. Death is a Change, ער בוא חליפתי. So it is called too, *1 Cor.* xv. 32. becauſe of the many Changes it brings upon us.

1. We ſhall then change our Place, going from Earth either to Heaven or Hell, Places of a quite different nature from that we are now in.
2. Our Company. Here we keep Company only with Men; but there with Angels, either bad or good.
 1. They that go to Hell, ſhall have no other Society but that of the Devil and his Fiends, *Matth.* xxv. 41.
 2. They in Heaven ſhall enjoy the bleſſed Company.

1. Of glorified Saints and Angels, *Heb.* xii. 23.
2. Of Chriſt, *John* xvii. 24.
3. Of God himſelf, *1 Cor.* xiii. 12.
3. Our Employments. Here we are generally employed about nothing but the Toies and Trifles of this lower World; but there,
 1. Some will be employed in remembering their former Sins, in beholding GOD as angry with them, and in bewailing their former Miscarriages, and Follies in provoking GOD and deſtroying themſelves.
 2. Others will be employed in admiring, praifing and adoring the eternal GOD, the chief-eſt of all Goods, *Rev.* iv. 10. and v. 11, 12. and xi. 16, 17.
4. Our Opinions.
 1. Concerning the World.
 2. Concerning Sin.
 3. Concerning GOD and Chriſt, and the ways of Holineſs and Religion.
5. Our Conditions. The Poor in Time may be Rich to Eternity, and they Poor to Eternity who were Rich in Time.

III. We are always to wait for the Time when our Change ſhall come.

1. Patiently, *Job* iii. 20, 21, 22. So as not to haſten it our ſelves, but to wait God's leaſure till he ſhall ſee good to call us, *Job* xiv. 15.
2. To be always looking for it, and expecting our Summons to depart hence into the other World, *Amos* vi. 3. *James* iv. 13. This is the Reason that tho' GOD hath

hath determined our Days, yet he hath not acquainted us when they will be expired, that so we may be in daily Expectation of it, *Mark* xiii. 33, 34, 36.

3. So as to prepare your selves for it, that you may not be surprized, but may be ready to go whenever you are called, *Luke* xii. 40.

As considering,

1. As Death leaves you, Judgment will find you, *Heb.* ix. 27. *Eccl.* xii. 7.
2. God will then judge you according to your Actions here, either to Heaven or Hell, *2 Cor.* v. 10. *Matth.* xxv. 34, 41.

To prepare your selves aright for your great Change

1. Repent of all your Sins; unless you turn from worse to better while you live, be sure you'll turn from bad to worse when you die, *Luke* xiii. 3.

Repent

1. Cordially, *Joel* ii. 12, 13.
2. Universally.
3. Constantly.
2. Believe in Jesus Christ, *Acts* xvi. 31. trusting only upon him for Pardon and Acceptance.
 1. His Death.
 2. — Spirit.
 3. — Intercession, *1 Job.* 2. 1.
3. Walk in newness of Life.

Making

1. Religion your Business, *Acts* x. 38.
2. GOD'S Glory your end in all you do, *1 Cor.* x. 31.

JOB xix. 25.

For I know that my Redeemer liveth,
and that he ſhall ſtand at the latter day
upon the earth. Numb. xxiv. 17.

1. **I** Know, that is, certainly believe, 2 *Tim.* i.
12. The Heathens had Knowledge of
G O D, *Rom.* i. 21. *Acts* xvii. 23. and of Chriſt,
Acts x.

2. That Redeemer. גואל. So *Iſa.* lix. 20. גואל זבא
גואל אנכי ריש. *Rab.* זה המשיח. *Ruth* iii. 12. גואל
קרוב ממני

1. Chriſt became our near Kinsman by be-
coming Man, *Heb.* ii. 16. hence called
the ſecond Man, 1 *Cor.* xv. 47. hence
our Brother, *Heb.* ii. 11.
2. Hence the Right of our Redemption was
in him: From Sin and Miſery he redeem-
ed us.
 1. From Miſery, by undergoing it for us,
1 *John* ii. 1, 2. He being of our blood,
Eph. i. 7.
 2. From Sin, by ſubduing it in us, *Acts* iii.
26.
3. My Redeemer. We muſt believe he died
for us particularly, *Iſa.* liii. 5, 6. *John* xx.
28.
4. Liveth, *John* viii. 58. *John* i. 1.
 1. Really as God.
 2. Effectually as Redeemer.
5. And that he ſhall ſtand at the latter Day
upon the Earth. Intimating,
 1. Either his firſt coming, 1 *John* ii. 18.
 2. Or

2. Or his second, *Acts* i. 11.

6. And though after my skin, &c. *Quid hac prophetiâ manifestius? Nullus tam aperte post Christum quam iste ante Christum de resurrectione loquitur.* Hierom. *ad Pammach.*

1. We shall all rise again. As appears,

1. From Scripture, *1 Cor.* xv. 52.

2. — Reason.

2. Appear before the Judgment Seat of Christ, *2 Cor.* v. 10.

3. Hence in our flesh we shall see GOD.

U S E S.

1. Oft think of Judgment.

2. Prepare your selves for it.

1. By Repentance.

2. By Fasts.

3. By Good Works.

3. Live like those that must see GOD with comfort.

J O B. xlii. 5, 6.

Ver. 5. *I have heard of thee by the hearing of the ear: but now mine eye ſeeth thee.*

Ver. 6. *Wherefore I abhor my ſelf, and repent in duſt and aſhes.*

Such as ſee GOD ſhould abhor themſelves, and repent in duſt and aſhes.

I. What is it to ſee GOD.

1. N E G.

1. Not with the Eye.
2. Not the infinite Nature of GOD.

2. P O S.

1. With the Eye of the Soul.
 1. Of Knowledge.
 2. — Faith.
2. The Works of GOD and Effects of his Attributes, *Exod. xxxiii. 22, 23.*
 1. His Wiſdom.
 2. His Power.
 3. His Juſtice.
 4. His Anger.
 5. His Mercy.

II. How ſhould we abhor our ſelves, .DNAN

1. So as to be aſhamed of our ſelves.
2. So as to contemn and deſpiſe our ſelves, *Iſai. vi. 5.*

III. What for?

1. Be-

1. Because we are such polluted Creatures.
 1. In our Understandings.
 2. In our Wills.
 3. ——— Affections.
2. Because we have lead such polluted lives,
Job xv. 14, 15, 16.

IV. How should we repent, *בְּעֵפֶר וְאֵפֶר*.

1. So as to be convinced of,
2. Humbled for,
3. Resolved against,
4. Converted from, our Sins.

U S E. Repent.

1. No People have seen more of G O D.
2. No People have sinned more against him.
3. No People have been oftener called upon to repent.

J O B xlii. 5, 6.

I have heard of thee by the hearing of the ear: &c.

THE right Knowledge of G O D is a sovereign Antidote against the wilful commission of Sin.

- I. What is a right Knowledge of G O D?
 1. Distinct, not confused, *Acts xvii. 23.*
 2. Scriptural, not mere Natural, *2 Tim. iii. 17.*
 3. Experimental, not Historical, *1 Sam. xvii. 36, 37.*
 4. Practi-

4. Practical, not Notional, *Rom. i. 21.*
5. Actual, not Habitual.

II. What is wilful commission of Sin? It implies,
1. The Consent of the Will to it.
2. The Delight of the Soul in it.

III. What is it to be a Sovereign Antidote?
1. It expels the Thoughts of it from the Heart.
2. It keeps the Acts of it from the Life.

IV. How is the Knowledge such an Antidote?
1. In General
1. The Knowledge, *Heb. iv. 14. Psal. cxxxix.*
2. The Righteousness, *Psal. xcvi. 13.*
3. The Love of GOD is an Antidote against all Sin.
2. In particular.
1. The sins of our Judgments are cured by the Knowledge of GOD who is Truth, *Deut. xxxii. 4.*
2. ——— Of our wills by GOD who is Goodness, *Mat. xix. 17.*
3. Our Affections especially desire,
1. Of Pleasures, Voluptuousness.
2. Of Honours, Ambition,
3. Of Riches, Covetousness.

U S E.

1. Inf. How few know GOD?
2. Conviction. They that know GOD will,
 1. Love him.
 2. Fear him, *Prov. xxiii. 17.*
 3. Admire him.
 4. Trust on him, *Psal. ix. 10.*

5. Re-

5. Rejoice in him.
6. Be obedient to him.
3. Exhort. To labour to know GOD.
1. MOTIVES.
 1. 'Tis the Foundation of all Religion, *2 Pet.* iii. 18. *Isai.* xi. 9. *Rom.* x. 2.
 2. The ground of all Comfort.
 3. It will bring Heaven to a Man now, *Job.* xvii. 3.
 4. That will bring a Man to Heaven hereafter.
2. HINDRANCES.
 1. The natural blindness of our minds, *1 Cor.* ii. 14.
 2. Perverseness of our wills, *Job* xxi. 14.
 3. Conceit of our selves.
 4. The cares of the World, *Mark* iv. 19. *Luke* viii. 14.
 5. The love of Pleasures.
 6. The deceitfulness of sin, darling sins.
3. MEANS.
 1. Prayer, *James* i. 5.
 2. Meditation.
 3. Studying the Scriptures, *Jobn* 5. 39.
 4. Frequenting the Ordinances, *Rom.* x. 17.



P S A L.

PSAL. ii. 10, 11.

Ver. 10. *Be wise now therefore, O ye Kings, be instructed, ye judges of the earth.*

Ver. 11. *Serve the Lord with fear, and rejoice with trembling, (or reverence.)*

John v. 22, 23. and xii. 44, 45. and xv. 23.

I. What is it properly to serve the Lord.

In General.

Ex. xx. 5. Mat. iv. 10. Col. iii. 24.

To promote his Glory, *Prov. xvi. 4.*

The Glory of his Wisdom, Power and Goodness, in the Creation and Government of the World.

The Glory of his Grace and Truth in the Redemption of Mankind, *John i. 17.* Shewing, that we believe all that he hath said, and are as certain of it, as what we daily see.

II. How are מלכים to serve the Lord?

1. In their private Capacities.

2. As they are concerned in making Laws.

1. יהוה is the Supreme Law-giver over the World; his Word is the Law, *Psal. xcvii. 1, 5. Psal. l. 12. Deut. x. 14. Isa. xxxiii. 22. Jac. iv. 12.*

2. He hath given Laws to all things that are; by his Word, *Psal. cxlviii. 6.*

3. He hath given Laws to all Mankind, particularly in his Word; ſuch as are ſuitable to their Nature, and moſt conducive to his Honour.

Theſe were firſt written on Mens Hearts.

Theſe were publiſhed by himſelf.

Explained by his Spirit in the Prophets.

Recorded in the Holy Scriptures.

4. He hath given Liberty and Power to every particular Nation, as well as Church, to make by-Laws for the better Government of its ſelf.

He himſelf made ſuch for his own People. But they were only local and temporary.

5. Theſe, if repugnant to the common Laws of the World made by GOD, are null, otherwiſe obligatory, *Luke xii. 14.*

Bad Laws, though made to a good end, can never do good.

Theſe things premiſed, that they who are conſulted or concerned in making Laws, may ſerve GOD in it, they muſt,

1. Make that their chief end, and accordingly aim at.
2. Adviſe ſuch Laws as may beſt keep up the Knowledge and Service of GOD in the Land, and to promote his Honour.
3. For that purpoſe they muſt take ſpecial care that the Laws be agreeable, or at leaſt not repugnant, to the Laws of GOD.

Hereby they own his Authority, and are ſure to do nothing to his Diſhonour.

For this purpoſe the Convocation is of great uſe; and the Biſhops in the Houſe of Lords, *Mal. ii. 7.*

4. That

4. That they may ſerve GOD in it, they muſt enforce his Laws with Civil Sanctions, as the Church doth it with Eccleſiaſtical; this makes a National Church.

What a glorious Kingdom would this be, if all the Laws were obſerved? Eſpecially ſuch as concern Religion:

Rom. xvi. 17, 18.

III. How are the שפטי ארץ who execute the Laws, to ſerve GOD as ſuch?

1. By keeping his Laws themſelves, and ſo ſetting others an example how to do it.
2. By puniſhing thoſe that break them, *Rom.* xiii. 3, 4. *1 Sam.* iii. 13.
3. By encouraging thoſe that keep them.

ועתה And now, becauſe he is ſo mighty, v. 8, 9. Therefore it is the Wiſdom of every Kingdom to ſerve the Lord, and kiſs the Son, *Jer.* xiii. 7, 8, 9, 10. *1 Sam.* ii. 30. *John* xii. 26.

Vide Vol. 2. Sermon, 12. of this Author.

PSAL. vii. 11.

God is angry with the wicked every day.

WHat is it for GOD to be angry?

1. Neg. 'Tis not any Paſſion.
2. Poſ. It denotes,
 1. His purpoſe to puniſh ſin, *John* iii. 36. *Rom.* i. 19.
 2. His threatenng Punishments, *Hof.* xi. 9.
 3. The Punishment's the effect of his Anger, *Rom.* ii. 5. *Eph.* v. 6.

Z 2

II. Who

II. Who are theſe wicked?

1. Wicked Actions.
2. Wicked Perſons, wicked in Life and Hearts.

III. Why is God angry at the wicked? Becauſe Wickedneſs is againſt

1. His Nature.
2. His Law.

IV. How is he angry with them every day?

1. He is angry with them at all times.
2. — In all Places.
3. — For all Actions; as done,
 1. From a wrong Principle.
 2. In a wrong manner.
 1. Inobedientially.
 2. Imprudently.
 3. Unbelievingly.
 4. Partially.
3. To a wrong end.

USE I. Inf.

1. 'Tis lawful to be angry, *Eph. iv. 26.*
2. Sin is to be the only Object of Anger.
3. Many honourable Perſons are miſerable.
4. The wicked are the moſt miſerable.

USE II. Terrour to the wicked, *Pſ. lxxvi. 7.* and *xc. 7.* For,

1. They have nothing but in Anger, and ſo curſed.
2. They do nothing but diſpleaſe God, and encreaſe their Miſery, *Iſa. i. 12.* and *lxvi. 2.*
3. They live in a continual Hell here.
4. They are in continual Danger of Hell hereafter, *Mark ix. 44.*

USE

USE III. Examine whether we be wicked.
Signs.

1. Ignorance, *Sam.* i. 3.
2. Impenitency.
3. Constant Delight in Sin.
4. Insensibleness of our own Imperfections.
5. Unbelief, *John* xv. 5.

USE IV. Exhortation.

1. Envy not the wicked's Prosperity, *Prov.* xxiii. 17.
2. Tremble under God's Anger, *Isa.* xxxiii. 14.
3. Labour to be righteous.
 1. By imputed,
 2. By inherent Righteousness.
 1. By Self-Examination, *Lam.* iii. 40.
 2. By Prayer, *Jac.* i. 5.
 3. By hearing, *Rom.* x. 17.
4. Labour after an Assurance that you are so,
2 Pet. i. 10.

PSAL. X. IV.

The wicked through the pride of his countenance will not seek after God: God is not in all his thoughts.

DOCTRINE I.

IT is a Sin not to seek God.

- I. What is it to seek him?
 1. To desire him, *Psa.* lxxiii. 25.

3. To turn every thing to good, *Rom.* viii. 28.
4. To pardon our Sins for his own sake, *Isa.* xliii. 25.
5. To save us through Christ, *John* iii. 16. *Mat.* xi. 28. *Acts* xvi. 31.
3. How must we think of God?
 1. With Fear and Reverence.
 2. With Love and Affection.
 3. With Joy and Delight, *Pf.* civ. 34. and cxxxix. 17.
 4. With Desire and Longing.
 5. Constantly, *Pf.* xvi. 8. *Pf.* cxix. 97.
4. How appears it to be a Sin not to think of God?
 1. It is God's Command, *Josb.* i. 8. *Tim.* iv. 15.
 2. God sets it here as a Mark of a wicked Man, that God is not in all his Thoughts.
 3. God punisheth it, *Pf.* ix. 17.
 4. It is the occasion of most other Sins.
5. How may we know whether we think a-right of him?
 1. By our Fear of him.
 2. By our trusting on him.
 3. By our Obedience to him.
6. Motives.
 1. You can think of other things?
 2. God thinks upon you.
 3. It is our Privilege as well as Duty.
 4. It is a great Sin not to think of him.

P S A L. xvi. 9.

My Flesh also shall rest in hope.

THese Words were primarily intended of Christ's Resurrection, *Acts* ii. 25, 30, 31.

But they may very well be applied also to the Resurrection of every true Christian; for his Flesh also shall rest in hope.

1. What ground have we to hope for the Resurrection of our Flesh in general?
2. What ground hath a true Christian to hope for a joyful Resurrection? Because he will be sure to rise incorruptible, *1 Cor.* xv. 52.
3. What must we do that we may be able to say when we die, That our Flesh shall rest in hope, *viz.* of so joyful a Resurrection?
 1. Repent, *Luke* xiii. 3.
 2. Believe in Christ.
 1. For the Pardon of those Sins you have repented of, *Eph.* i. 5.
 2. For Grace to forsake Sin for the future, and to obey God, *John* xv. 5. *Phil.* iv. 13.
 3. For God's Acceptance of what you do, *1 Pet.* ii. 5.
 4. To save and bring you to Heaven, *Heb.* vii. 25. *Acts* iv. 12.

P S A L M xviii. 23.

I was also upright before him, I kept my self from Iniquity.

DOCTRINE I.

WE should all endeavour to be upright before God. *Heb.* תמים

1. Wherein doth our Uprightness consist?
 1. In the Integrity of our Profession, *2 Tim.* iii. 5. and ii. 19. *Ezek.* xxxiii 1.
 2. The Sincerity of our Intentions, intending in all things sincerely
 1. To please, *1 Thes.* iv. 1.
 2. To glorify God, *1 Cor.* x. 31.
 3. The Regularity of our Affections.
 1. Love, *Cant.* i. 4.
 2. Hope, *Pf.* lxiv. 10.
 3. Fear, *והיותו שלים ברוחלתו* Chald. *Prov.* xiv. 2.
 4. Joy, *Pf.* xxxii. 11.
 5. Desire, *Pf.* xlii. 1. and lxxiii. 25.
 4. The Equity of civil Actions.
 5. The Piety of our whole Life and Conversation.

MOTIVES.

1. Herein consisteth our Likeness to GOD, *Pf.* xxv. 8. and xcii. 15.
2. It's pleasing to GOD, *Prov.* xi. 20.
3. Not only their Persons, but Performances, are acceptable to him, *Prov.* xv. 8.
4. Consider the Promises made by GOD to the upright.
 1. To bless them, *Pf.* cxii. 2.

2. To

2. To give them good things, *Prov.* xxviii. 10.
3. To with-hold no good from them, *Pſ.* lxxxiv. 11. and xxxiv. 9, 10.
4. He will ſhew them his Salvation, *Pſ.* l. 23.
5. To dwell in his Preſence, *Pſ.* cxl. 13.

II. We ſhould alſo endeavour to keep our ſelves from our Iniquity.

1. What are we to underſtand by our Iniquities, or how may any Sin be termed ours?
 1. GOD made Man upright, *Eccleſ.* vii. 29.
 2. Man made himſelf a Sinner.
 3. Hence he is naturally inclined to Sin in general, more than to Holineſs, *Eccleſ.* viii. 11.
 4. But there is ſome Sin that every one of us is more particularly inclined to than others, *Heb.* xii. 1. ariſing either from,
 1. Our Complexion.
 2. Calling.
 3. Condition.
 4. Or Custom.
 5. This Sin that we are thus particularly inclined to, we may well call our Sin.
2. How may we know it?
 1. That Sin which thy Thoughts run moſt upon, that's thy Sin, as *Abab*, 1 *Reg.* xxi. 14.
 2. That Sin which thou intendeſt principally, and endeavoureſt moſt after.
 3. That Sin which GOD hath plagued thee for, and yet thou wilt not refrain from. Thus Ambition was *Pharaoh's* Sin.
 4. That Sin which thou haſt oft prayed and reſolved againſt, and yet art overtaken with.
 5. That

5. That sin which thou dost not love should be preached against.
6. That sin that hinders thee most in holy Duties, is thy sin.
7. That sin which we are least sensible of, is often the sin we are most inclined to.

III. USE. Not to allow any one sin thus to have Dominion over us.

How canst thou say thou art gracious so long as sin is allowed?

1. This thy sin, if allowed in thee, is inconsistent with true Grace.
 1. In that, Sin and Grace are directly contrary to one another, 2 *Cor.* vi. 14. *Mat.* vi. 24.
 2. In that, true Grace always spreads itself over the whole Man, 1 *Thess.* v. 23.
2. How canst thou say GOD is thy Master, so long as thou sufferest sin to reign over thee?
3. This thy sin will be thy ruin, *Rom.* vi. 23.

IV. MEANS.

1. Labour to find it out.
2. Confess it to GOD, *Psal.* li.
3. Pray against it, *Psal.* xix. 12, 13, 2 *Cor.* xii. 8, 9.
4. Avoid the occasions of it.
5. Suppress the first Thoughts and Temptations to it.
6. Apply the Promises for the subduing it, *Jer.* xxxi. 33.
7. Think frequently upon the account thou must e'er long give for it.

8. At-

8. Attend constantly upon GOD's Word,
Pſal. cxix. 133.

PSAL. xxvii. 1.

*The Lord is my light, and my ſalva-
tion, whom ſhall I fear? the Lord is the
ſtrength of my life, of whom ſhall I be
afraid?*

EXPLANATION,
I. THE Lord.

1. His Name. There are three Names of GOD, אֱלֹהִים, אֲרֹנִי and יְהוָה which is the eſſential Name of the chiefſt good, who being the Being of all Beings, is called יְהוָה the Being, אֱלֹהִים is tranſlated GOD, אֲרֹנִי the Lord in ſmall Letters, יְהוָה the Lord in Capital or great Letters.
2. His Nature, which is beſt known by the Names himſelf hath given himſelf.
 1. אֲרֹנִי from אֲרֹן Baſis, becauſe he is the Baſis and Foundation of all things, without whom the whole Uni- verſe would fall down into nothing, אֱלֹהֵינוּ אֲשֶׁר אֱלֹהֵינוּ.
 2. יְהוָה יְהוָה The Being of all Beings, not only the Baſis, but the very Being of them, without whom nothing can be, which therefore implies him to be the abſolute Perfection of all things, and

and that not only in the concrete, but the abstract. And ſo is the glory of all Perfections.

3. אֱלֹהִים אֵין אֵלֹהִים from אֵלֵה to be Worſhipped. The other Names ſpeak what he is in himſelf, this what he is or ought to be to us, even a GOD worſhipped by us. And this is the only Name that is attributed to GOD in the Plural Number, to ſhew that GOD is to be worſhipped not only in the Unity of his Eſſence, but like-
wiſe in the Trinity of his Perſons.

II. My Light, that which makes me to ſee, and that whereby I ſee, *illuminatio & lux mea & lumen, lux* in himſelf, *lumen* to us.

III. My Salvation, in the *Syriack* **ܘܨܘܠܘܢܝܘܬܝܘܢ** my Redemption, in the *Arab.* **مخلصي** my Saviour; but to tranſlate it as the *Chald. Syr.* and our Tranſlation have it, my Salvation, is more agreeable both to the Original Word **יְשׁוּעָה** and the ſcope of the place; for GOD is not ſtrictly our Saviour as **יְהוָה** but **θεοθεωρα**; as **θεοθεωρα** our Saviour, as **יהוה** our Salvation it ſelf. Indeed I have ſometimes thought that the Word **יְשׁוּעָה** here ſhould more properly have been tranſlated Safety than Salvation, as it commonly ſignifies; becauſe Salvation properly denotes an Act, and therefore not a fit Attribute of a Subſtance; but ſince conſidering it more ſeriouſly in my Mind, I find that therefore becauſe it is an Act, it is the more competible to GOD, who is *actus puriſſimus*; who is not only our Light, but our Illumination, not only our Tower, but
our

our Protection, not only our Guide, but our Direction, and ſo not only our Safeguard, but our Salvation.

IV. The Strength of my Life, מַעַן חַיִּי *Gr.* ὑπερασπιστὴς *Protector*, the *Arab.* translates it **تاجني** the Defender of my Life. But מַעַן denotes not the Protector or Defender, but the Protection, Defence and Strength of our Life. And ſo GOD is not only he that gives Strength unto our Life, but himſelf is the Strength of our Life.

V. Whom ſhall I fear, and of whom ſhall I be afraid, מִמֵּי אֵרָא and מִמֵּי אַפְרוּר the latter denotes more than the former, a Fear accompanied with Grief, Commotion and Affliction of Spirit, *Syr.* *commotus ſum.*

Obſ. 1. The Lord *Jehovah* is a Saint's Light, Salvation, and the Strength of his Life.

2. The conſideration thereof ſhould keep out all fear and trouble from our Spirits.

1. The Lord *Jehovah* is a Saint's Light, *Mic.* vii. 8. *John* i. 9, &c.

1. A Saint's Light, compared to Light.

1. Because without Light we cannot ſee to do any buſineſs, *John* xv. 4, 5.

2. Without Light we cannot ſee to go any whither.

3. We cannot enjoy comfort in any thing, *Pſal.* iv. 6.

2. Our Salvation, as the chiefſt good, he is our Salvation.

1. From the Evil of Sin.

2. From the Evil of Punishment.

3. The Strength, of our Life. 1. Original.
port.

2. Support. 3. Comfort of,
1. Our natural Life.
 2. Our Spiritual Life, from Temptations, Corruptions.
 3. Our Eternal Life.
- Obf. 2. The consideration of GOD's being thus our Light, our Salvation, and the Strength of our Life, should keep us from being too sorrowful for any thing that hath, and too fearful of any thing that may, happen in the World.
1. From being too sorrowful, because whatsoever hath happened, still GOD is the same to us that he was before, and so we have lost nothing though we have lost all things.
 2. From being too fearful.
 1. Do we fear going astray from GOD? GOD himself is our Light.
 2. ——— The evil of Sin? GOD is our Salvation.
 3. ——— Of Punishment? still GOD is our Salvation, who will save us from the evil of the Punishment; he both will and can save us.
 4. ——— Death? He is the Strength of our Life Natural.
 5. ——— Corruptions? He is the Strength of our Life Spiritual.
 6. ——— Hell? He is the Strength of our Life Eternal.

USE I. Make him thy Light, Salvation, and the Strength of thy Life. Then,

2. Be humbled under all the manifestations of this thy Father's and thy GOD's Displeasure.

3. En-

3. Endeavour to find out the true Cause of it: What eminent sin hath gone before: What secret sin still remains: Or what Duty it is GOD points at that thou shouldst do.
 4. Yet all this while still resolve to let go neither thy hold of GOD, nor thy joy in him. But,
 5. Still live like one that hath GOD to be his Light, &c.
 1. By placing thy Affections on him.
 2. By giving up thy self unto him.
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P S A L xxxvi. 1.

The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

IT is a great sin not to fear GOD.

- I. What is it to fear GOD? fear in Scripture
 1. Is taken for the Object feared, *Gen. xxxi.* 42. ודרחיל ליה יצחק and by him whom *Isaac* feared, v. 53. בדרחיל ליה אבוהו יצחק *Targ. Onkel.* τρέσει τον θεον & τον φобον εν τη ψυχῃ περιεφερον. *Theodoret.*
 2. The Law of GOD.
 3. For the whole Duty of Man, *Eccles. xii.* 13. *Job i.* 8. so always in *Syriac*, as for ευσέβεια. 1 *Tim.* ii. 2. ἐχούεις μόρφωσιν ευσεβείας.

4. Particularly for the Affection or Passion of fear placed upon GOD as its only Object.

II. What is it in GOD we should fear?

1. His Greatness and Glory, *Gen. xxviii. 16, 17.*
2. His Justice and Equity.
3. His Goodness and Mercy.
4. Wisdom and Knowledge.
5. Power and Omnipotence.
6. His Anger.
7. His Life and Eternity.

III. How should we fear him? ἡ πᾶς φόβος ἀγαθὸν ἐστὶ καὶ σωτήριον, *Basil.*

1. Neg.

1. Not so as to run from him, *Exod. xx. 18, 19. Gen. iii. 8, 10. Apoc. vi. 16.*
2. Not only Punishment, *Jam. ii. 19.*

Whether is it a sin to fear GOD for his Punishments?

1. It is a sin to fear only Punishment.
 2. To fear the Punishment so as to look principally for misery.
 3. To fear Punishment in the second place, and therefore only because it will separate us from the Presence and Love of GOD, is commendable, especially that it makes us walk more circumspectly before him, *Heb. xii. 28, 29. Mat. x. 28, 29.*
- ### 2. Positively, we are to fear GOD.
1. So as to fear nothing in comparison with him, *Mat. x. 28.*
 2. So as not willingly to do any thing that may displease him, *Prov. viii. 13. c. xvi. 6.*

Aliud

Aliud est timere quia peccaveris, aliud timere ne pecces. Ambros. Est timor ne patiaris pœnam est alius timor ne amittas justitiam, Aug. ἡ τέταρτὴ φόβῳ παιδεύμενθ, διονέι χαλινῶ τινι ἀνάκοπῃ τὴν ψυχὴν ἀπὸ τῆς πρὸς τὰ φαῦλα ἐπιθυμίας Basil.

3. So as still to love him, *Deut. x. 12.* It is true perfect love casteth out a slavish fear, 1 *John i. 18.* *Ille de timore quo deo quo timet anima ne damnetur. Ille (David, Psal. xix. 9.) de timore quo timet anima ne deseratur, Aug.*
4. So as still to hope, *Psal. lvi. 3. Psal. xxxi. 19. Psal. cxv. 11.*
5. To delight in his Commandments, *Psal. cxii. 1.*
6. Constantly, *Prov. xxiii. 17. Deut. xiv. 23.*

IV. How does it appear to be a great Sin?

1. It is a Sin, *Prov. xxiii. 17. Deut. vi. 13. Levit. xxv. 17. and xix. 14. Eccles. xii. 13. Mat. x. 28.*
2. That it is a great Sin.
 1. Because it is so highly dishonourable to GOD, *Rev. xiv. 7.*
 2. Because it occasions other sins, *Prov. xvi. 6.*
Αιτιονδε, ἡ τοιαύτης ἀναληψίας τὸ μὴ δεδέναι τὸν πάντα ἐφορῶντα δεσπότην, Theodoret.

V. Who are guilty of this Sin?

1. Generally all that live in any known Sin.
2. Particularly.
 1. Such as never think of GOD.

2. Such as take his Name in vain, *Deut.* xxviii. 58.
3. Such as do not chuse the greatest suffering before the least sin.
4. Such as endeavour to please others or themselves more than **GOD**.
5. Such as do not endeavour to be reconciled to him.
6. Such as hate not secret as well as open sins.

VI. MOTIVES.

1. He is the all-glorious Jehovah.
2. Our King, *Psal.* xcix. 1. *Jer.* x. 7.
3. Our Maker, *Mal.* i. 6.
4. Our Preserver and Governor, *Isa.* xxv. 1, 2, 3.
5. We lie at his Mercy.
6. The less we fear him, the more cause we have to fear him.
7. Fear him, and ye need fear nothing else.
8. Unless you fear him in Time you must fear him to Eternity, *Revel.* vi. 15, 16.
9. The Fear of the Lord is the beginning of Wisdom, *Psal.* cxi. 10. *Job* xxviii. 28.
10. **GOD** himself sets much by them that fear him.
 1. So as to reveal his secrets to them, *Psal.* xxv. 14.
 2. Dwells with them, *Isa.* lxvi. 2.
 3. He hath laid up great goodness for them, *Psal.* xxxi. 19.
 4. He pittieth them, *Psal.* ciii. 13, 17.
 5. He delighteth in them, *Psal.* cxlvii. 11.
11. Consider the Promises made to them.
 1. They

1. They ſhall want no good thing, *Pſal.* xxxiv. 9, 10.
 2. It ſhall ſtill be well with them, *Eccleſ.* viii. 12.
 3. Fulfil their deſire, *Pſal.* cxlv. 19.
 4. GOD will remember them when he makes up his Jewels, *Mal.* iii. 16, 17. they are his □נלה.
 12. They therefore are bleſſed that fear him, *Prov.* xxviii. 14. *Pſal.* cxii. 1. *Pſal.* cxxviii. 1.
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PSAL. xxxix. 7, 8.

Ver. 7. *And now, Lord, what wait I for? my hope is in thee.*

Ver. 8. *Deliver me from all my tranſgreſſions, make me not the reproach of the fooliſh.*

HERE are two things in the former part of this **P**ſalm neceſſary to our preparations for another World.

1. Stedfaſt Reſolutions to watch over all our ways, eſpecially the Tongue, v. 1. which he performed, v. 2. which occaſioned,
2. Pious meditations upon,
 1. The ſhortneſs of this Life, v. 4, 5. מה מדה
 2. The Vanity, v. 5, 6. אך כל-הבל כלעם נשב
 3. The uncertainty, v. 6.

From whence he infers, *And now Lord, &c.*

We ſhall conſider the words,

I. In general, as uttered by *David* in the Perſon of any good and pious Man.

1. And now: Seeing this life is ſo ſhort, ſo vain, ſo uncertain, what do I wait for in it?

For Riches? *Prov.* xxiii. 5. and xii. 20.

For Honours?

For Pleaſures?

For long Life? *Jam.* iv. 14.

2. I ſee there is nothing in this World worth hoping for; wherefore I'll look above it; my hope is in GOD, *Pſal.* lxii. 5, 6.

1. What Grounds have we to hope in GOD?

His Promiſes, *Pſal.* cxix. 147, 170. *Heb.* xiii. 5, 6. *Rom.* iv. 20. Confirmed to us in Chriſt, *2 Cor.* i. 20. *Eph.* iii. 6.

2. What may we hope in him for?

1. In general, for every thing that can make us good, *Ezek.* xxxvi. 26, 27. or do us good, *Rom.* viii. 28. for his Wiſdom to direct us, &c.

2. In particular, for Pardon and Deliverance from all our Tranſgreſſions. What is neceſſary in order to our hoping in GOD for the Pardon of our ſins?

1. That we repent of them, *Iſa.* lv. 7. *Ezek.* xviii. 30. *Luk.* xiii. 3.

2. That we believe in Chriſt, *Mark* i. 15. *Acts* xvi. 31. *Eph.* i. 7. *1 John* ii. 1, 2.

II. We ſhall conſider, and ſo apply the words as ſpoken by a dying Perſon; and *David* ſeems to have apprehended his Death near when he ſaid them, *v.* 13. When you come to lie upon your Death-bed, you will then

1. Ex-

1. Experience the vanity of this World, for nothing can then help you.
2. Be ſenſible of all your Tranſgreſſions, *Job* xiii. 26. and xx. 11.
3. You cannot expect or hope they ſhould be pardoned, except you repent of them.
4. Upon your Repentance you may and ought to hope in GOD that he for Chriſt's ſake will pardon and deliver you from all your Tranſgreſſions.

For which purpoſe you muſt then liſt up your Hearts to Chriſt, and truſt on him, as your only Saviour: Lord Jeſus receive my Spirit. And then he will do it.

PSAL. li. 4.

*Againſt thee, thee only have I ſinned,
and done this evil in thy ſight: that thou
mighteſt be juſtified when thou ſpeakeſt,
and be clear when thou judgeſt.*
למען הערק בוברך.

- I. IT is our Duty to confeſs our ſins to GOD.
 1. What Sin?
 1. Original, *Pſal.* li. 5.
 1. As imputed to us.
 2. As inherent in us.
 2. Actual.
 1. Our ſecret as well as open ſins.
 2. The inward Enormities of our Souls, as well as the outward Tranſgreſſions of our Life.

1. The Sins of our Understandings and Judgments.
2. Thoughts.
3. Wills.
4. Affections.
3. Our sins against the Gospel as well as Law.
4. Our sins of Omission as well as of Commission, *Mat. xxv. 41, 42.*
5. The Aggravations of our sins, as well as the sins themselves, *Heb. i. 7. Ezr. ix. 6.*
 1. As committed against Mercies.
 2. ——— Knowledge, *John iii. 19.*
 3. ——— Our own Resolutions and Vows.
 4. ——— The checks of our Consciences.
 5. ——— The Motions of GOD's Spirit.
 6. ——— The frequent Reproofs of his Word.
 7. Often committed.
 8. Delighted in, *Prov. i. 22.*

II. How should we confess these sins? Our confession should be,

1. Made to GOD himself. *Against thee.*
2. Cordial.
3. Penitent.
4. Particular. *This evil.*
5. Joined with Prayer, *Psal. li.*
 1. For their Pardon, *Psal. li. 2.*
 2. Purging, *Psal. li. 10.*
6. Believing.
7. Constant.

U S E.

Confess your sins.

Consider, 1 *John i. 9.*

1. He will forgive them, and so,
 1. Our Punishments will be taken off.
 2. GOD

2. GOD reconciled.
 3. Our Persons accepted.
 2. He will cleanse us. So as,
 1. We ſhall have Power againſt them.
 2. And ſo be ſanctified.
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P S A L. li. 5.

Behold, I was ſhapen in iniquity, and in ſin did my mother conceive me.

הן הן בעיני חוללמי ובהטא יחממני אמי Est nota attentionis, admirationis & cautionis.

I Was formed in ſin, I was a Sinner ſo ſoon as a Creature, ſo ſoon as my Soul was united to my Body, ſin was imputed to my Soul, and in ſin did my Mother conceive me, יחממני warmed, nourished me, from the firſt moment of my Conception, even all the while that I was in my Mother's Womb, even then did ſin cleave unto me, as I was conceived in it: Even *David* himſelf, though never ſo holy in himſelf, yet a ſinner by his Birth.

D O C T R I N E.

All that are born of Men by natural Generation, are born in Sin and original Corruption. I ſay all that are born by natural Generation, that ſo we may except our Saviour, who was born by Supernatural Conception.

When I ſay all Men are born in Sin, I mean not only the imputation of ſin to them, but likewise the inhæſion of ſin in them. For original ſin comprehends both under it; ſo that all Men
are

are both guilty of it, and also defiled with it. Both which may be deduced from these words; I was formed with sin inherent in me, and I was conceived with sin imputed to me, and more clearly, *Rom. v.* where all are said to have sinned in *Adam, v. 12.* and all to be made sinners by him, *v. 19.* and it is necessary for us to know this two-fold original Sin, that so we may look after that two-fold Righteousness which we have in Christ answerable thereunto, Justification and Sanctification, the imputation of Christ's Righteousness in justification, taking away the imputation of Father *Adam's* sin to us, and the implantation of Christ's Righteousness in Sanctification, taking away the implantation of *Adam's* sin in us. I shall therefore briefly and distinctly open unto you the Doctrine of Original Sin, as it implies both something imputed to us, and likewise something inherent in us.

I. For the imputation of *Adam's* sin to us. For the understanding of this consider,

1. That *Adam* was not only the first, but the Head of all Men; as he was at first all Men that were in the World formally, so he was all Men that ever should be in the World representatively; so that GOD looked upon *Adam* as upon one in whom all the Generations that ever should live upon Earth were represented; and so all Men that ever should be, were present unto GOD in that one Man that then was.
2. Hence it is that what *Adam* did may justly be reputed as done by all his Posterity. If he had stood, all his Posterity should have stood, and if he fell, all his Posterity

ty

ty cannot but fall; all our Goods were embarked in this Ship, all our Eſtates were put into his Hands by the Wiſdom and Goodneſs of the great GOD.

3. Hence it comes to paſs, that *Adam* ſinning againſt GOD, we all ſinned with him, and in him, ſo that the ſin that he did is as really imputed to us, as if it had been committed by us; which is plain from the compariſon that the Apoſtle makes betwixt the Diſobedience of the firſt, and the Obedience of the ſecond *Adam*, *Rom. v. 19.* ſo that this ſin is ours, not by Imitation, but by Propagation.

II. The inheſion of this ſin in us: Conſider,

1. Man was made upright, *Eccleſ. vii. ult.* after the Image of GOD, *Gen. i. 26.* in that he had Reason and Underſtanding, Holineſs, *Col. iii. 10. Eph. iv. 24.* he had power to preſerve his Affections right, which were at the beck and command of the Soul.
2. This uprightneſs and integrity wherein Man was firſt created is now loſt, the whole Soul and Body corrupted, the whole harmony of Man diſſolved; ſo that we are not only deprived of Grace, but defiled with ſin; the Image of GOD is not only raced out, but the Image of the Devil is engraven upon our Souls; all Men, and all of Men, being now quite out of order.
1. Our Souls with all their Faculties.
1. Mind, with Ignorance, *Rom. iii. Darkneſs, Eph. v. 18.* Incapable of Holy things, *1 Cor. 2. 14.* It's ſubject to the Sensitive Part.

2. Con-

2. Conscience, *Tit.* i. 15. with blindness and stupidity, not making particular applications, in not accusing, nor excusing aright.
3. Memory, sensitive, intellectual, *John* xiv. 26.
4. Will, in its Intentions, Elections, Subordination to the Understanding.
5. Affections, *Col.* iii. 2. Tyranny over the Mind.
6. Imagination, *Gen.* vi. 5.
2. The Body, *1 Cor.* vii. 1. *Heb.* x. 22.

III. Hence it clearly appears that we have sin cleaving to us, and inherent in us; for else how comes the Soul to be so much out of order, that the whole Man, and the whole of Man, should be so polluted and depraved?

USE.

1. Lamentation, *Exod.* xii. 30. Oh wretched, &c.
2. Condemn thy self for every sin thou seest committed by another; *Hodie tibi, cras mihi.*
3. Labour after an interest in Christ to purge thee from it.
4. Endeavour to subdue it.

PSALM

PSAL. liii. 4.

They have not called upon God.

IT is a ſin not to call upon GOD.

I. What is it to call upon GOD? *προσευχὴ ἐστὶν αἰτησις ἀγαθῶν παρὰ τῶν εὐσεβῶν εἰς θεόν γινομένη προσευχή ἐστὶν ἀνάβασις, Basil.* Νῦν πρὸς θεὸν ἢ αἰτησις τῶν προσκόντων παρὰ θεῶν, *Damaſc.* πᾶς προσευχόμενος τῷ θεῷ διαλέγεται, *Chryſ.* Three things required to it.

1. A drawing near to him.
2. A ſpeaking to him, *λογεῖσθαι προφορικός* and *ἐνδιάθεσις*. 1 *Sam.* i. 12, 13.
3. A praying of him.

II. How ſhould we call upon GOD?

1. Reverently; conſidering,
 1. GOD's Holineſs and Greatneſs.
 2. Our own ſin and weakneſs, *Gen.* xviii. 27.
2. Underſtandingly, 1 *Cor.* xiv. 15.
 1. Of what we aſk.
 2. Of whom we aſk it.
3. Submiſſively.
4. Believingly, *Mark* xi. 24. *Jam.* i. 6.
5. Sincerely, *Jam.* iv. 3.
6. Conſtantly, *Eph.* vi. 18. 1 *Theſ.* v. 17. *Luke* xviii. 1. *πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι καὶ μὴ ἐκκακεῖν,*
 1. So as to be always in a praying frame.
 2. So as to take all occaſions of pouring forth our Souls in Prayer to GOD.

3. So

3. So as to let no Day slip without Prayer.

For,

1. We are commanded to serve GOD all the days of our Life, *Luke i. 75.*
2. We are commanded to ask Bread every Day, *Mat. vi. 7. 11. τὸν ἄρτον ἡμῶν τὸν ἐπίσσιον δὲς ἡμῖν σήμερον.*
3. We every Day stand in need of Mercy which we ought to pray for.
4. This has been the custom of GOD's People in all Ages, *Psal. lv. 17. Dan. vi. 10. Acts x. 9. Acts iii. 1. Psal. cxix. 164.*

III. How appears it to be a sin not to call upon GOD?

1. He hath commanded it, *Isa. lv. 6. 1 Tim. ii. 8.*
2. Because praying is one of the principal parts of Worship we owe to GOD, whereby we acknowledge our dependance upon him. *Si invocare domini nomen & adorare deum unum & idem est. Orig.*

IV. Who are guilty of this sin?

1. All that pray to any one else but GOD, *μόνος γὰρ προσευκτέον τῷ ἐπὶ παντί θεῷ, Orig. Hac ab alio orare non possum quam a quo me suo consequuturum, Tertul.*
2. All that neglect either Publick, Family, or private Prayers.
3. All that Pray, but not aright.

USE I. Reproof.

2. Exhortation; call on GOD, pray to him.

I Directions.

1. Before Prayer.

1. Consider whom thou art going to.
2. What thou standest in need of to be prayed for.
3. Renew thy Resolutions against sin, *Pſal.* lxxvi. 18.
4. Forgive whatſoever thou haſt againſt any Perſon, *Mat.* vi. 14, 15. *1 Tim.* ii. 8.
2. In Prayer.
 1. Acknowledge thy ſins againſt GOD, before thou aſkeſt Mercies from him, *Ezra* ix. 6. *Neb.* i. 7. *Dan.* ix. 4, 5.
 2. Ask Spiritual before Temporal Mercies, as in the Lord's Prayer.
 3. Let thy Thoughts go along with thy Tongue.
 4. Remember others as well as thy ſelf in Prayer, *1 Tim.* ii. 1. *Eph.* vi. 18. *Jam.* v. 16. *Mat.* v. 44.
 5. Bleſs GOD for what thou haſt, as well as ask of him what thou wanteſt, *Phil.* iv. 6.
 6. Ask nothing but in the Name of Chriſt, *Eph.* iii. 12. *John* xvi. 23, *Qui recte invocat deum per filium invocat, & qui prope accedit per Chriſtum accedit*, *Greg.* I haumat, *πᾶσαν μὲν δέησιν. &c. ἀναπεμπθέν τῷ ἐπὶ πᾶσι θεῷ διὰ τῶ ἐπὶ πάντων ἀγγέλων ἰεραρχίας ἐμφύχου λόγου καὶ θεῷ. Orig.*
 7. Ask in Faith, *Jam.* i. 6. *1 Tim.* ii. 8. *Mark* xi. 24.
 8. If thou wouldeſt be ſure to make a right Prayer, amongſt thy others uſe that which Chriſt himſelf made and appointed, *Luke* xi. 2.
 3. After

3. After Prayer.

1. Consider how thou hast prayed.
2. What thou hast asked.
3. Expect a gracious answer, *Psal.* v. 3.

MOTIVES.

1. By Prayer, thou drawest nigh to GOD, and enjoyest Communion with him.
2. If thou call upon him, he will draw nigh to thee, *Psal.* cxlv. 18.
3. Call on him and he'll deliver you, *Psal.* l. 15.
4. Thou hast a promise that he'll hear thee, *Job* xxii. 27. *Psal.* lxv. 2. 1 *John* v. 14, 15.

P S A L. lvi. 3.

What time I am afraid, I will trust in thee.

Whensoever we are afraid of any evil, we are still to put our trust upon GOD.

I. What is it to put our trust in GOD?

1. To keep your Hearts from desponding or sinking down under any fears.
2. To comfort our selves in GOD.
3. To expect deliverance from him.

II. What is there in GOD we ought to put our trust in?

1. In his Promises, *Psal.* cxix. 42. *Isa.* xliii. 2. *Jer.* xxxiii. 3.

2. His

2. His Properties. *Pſal.* xxxiii. 21.
 1. His Power.
 2. Wiſdom.
 3. Juſtice.
 4. Mercy, *Pſal.* lii. 8.
 5. All-ſufficiency.

III. Why ſhould we in all our fears put our
truſt in GOD?

1. Becauſe there is none elſe that can ſecure us
from our fears, *Prov.* xi. 28. Whereas,
2. There are no fears but GOD can ſecure us
from them, either by removing the thing
feared, or by ſubduing the fear of the thing,
Job xi. 16.

UſE.

Exhort. In all your fears ſtill truſt in GOD.

1. Are thy fears Spiritual?
 1. Deſertions of GOD? *Pſal.* ix. 18.
Lam. iii. 31. *Iſa.* liv. 8.
 2. Temptations from Satan? *Rom.* xvi.
20.
 3. Tranſgreſſions committed by thee? *Iſa.*
xliii. 25.
 4. Corruptions remaining in thee, *Mic.* vii.
19. *Ezek.* xxxvi. 27.
2. ——— Temporal?
 1. Poverty? *Iſa.* xiii. 5. *Iſa.* xliii. 20.
 2. Diſgrace? *1 Sam.* ii. 30.
 3. Enemies? *Deut.* xxviii. 7. *Pſal.* xviii. 3.
Iſa. xli. 11.
 4. Loſs of Friends?
 5. Sickneſs? *Jer.* xxx. 17.
 6. Death? *Pſal.* xxiii. 4. *Job* xiii. 15.

MOTIVES.

1. This is the beſt way to allay thy fears,
Pſal. cxxv. 1, 2.

2. 'Tis part of the Honour and Worship thou owest to GOD.
3. It is one end of GOD's bringing thee often into fears.
4. To trust in GOD for deliverance is the best way to obtain deliverance from GOD, *Psal.* xxxvii. 40. *Psal.* cxxv. 1, 2.
Therefore is this Grace so often promised, *Psal.* xl. 3.

P S A L M lvii. 1.

Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

חנני אלה ׀ חנני מ ׀ בך מפיה נפשי.

I. **I**N times of Calamity we must beg for Mercy.

1. To prevent it.
2. To preserve us in particular.
3. To support us under it.
4. To bless and sanctifie it to us.
5. To deliver us from it.

II. We are also to trust on him alone. *Psal.*

xx. 7.

1. What are we to trust in him for?

1. This Life, 1 *Tim.* iv. 8.

2. That to come,

2. What

2. What is requir'd to our truſting in GOD aright?
 1. A thorough perſwaſion that none elſe can do us good, *Hof.* xiv. 3.
 2. Frequent meditations upon the goodneſs and greatneſs of GOD, *Pſal.* xxvi. 8.
 3. A looking on him as our GOD, *John* xx. 28. *Pſal.* xvi. 2.
 4. An experimental Knowledge of GOD, *Pſal.* ix. 10. *2 Cor.* i. 9, 10.
 5. Uſing all lawful means, *1 John* iii. 3.
3. How may we be perſwaded to this Duty?
 1. It is put for the whole Duty of Man, *Pſal.* cxv. 9, 10.
 2. GOD brings us into troubles on purpoſe to exerciſe our Truſt on him.
 3. This gives all glory to GOD.
 4. It keeps the Soul in a calm and quiet eſtate.
 5. It endears GOD to us, and obligeth him to preſerve us, *Pſal.* xvi. 1. *Pſal.* vii. 1. *Pſal.* lvii. 1.

III. We are to hide our ſelves in GOD 'till calamities be paſt.

Conſidering,

1. No Calamity ſo great but he can help us.
2. And will, if we truſt on him, *Pſal.* xxxvii. 5, 6.
3. By this means our very Miſeries will turn to our good.

UſE. Truſt now in GOD.

1. Nothing can do you hurt, ſo long as you truſt on him.
2. All things ſhall do you good.
3. You will be happy whatſoever happens.

PSALM lxxviii. 18.

Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men: yea, for the rebellious also: that the Lord God might dwell among them. עליק למרום

I. **C**Hrist ascended.

1. This was typified, *Lev. xvi. 2, 3.*
2. Foretold in the Text, *Eph. iv. 8.*
3. Performed by Christ, *John xx. 17. Luke xxiv. 50, 51. Acts i. 9, 10, 11.*

This Ascension was,

1. Local.
 2. Visible, because no more was he to be seen on Earth.
2. Why did he ascend?
 1. To confirm our Faith.
 2. To make intercession for us, *1 John ii. 2.*
 3. To prepare Mansions for us, *John xiv. 2.*

U s E. - Is Christ ascended?

1. Ascend to him with your Affections, *Col. iii. 1.*
2. Long to be with him.

II. *Thou hast led Captivity Captive.* שביח שבי

1. We are naturally Captives.
 1. To sin, *Rom vi. 16.*
 2. To Satan, *2 Tim. ii. 26.*
 3. To the World, *Mat. vi. 24.*

2. Christ

2. Chriſt delivereth us from this Captivity,
Luke iv. 18. Acts iii. 26
3. He makes us his own Servants, and ſo
captivates to himſelf the Captives of Sa-
tan.

U S E. Let us ſerve him who hath redeemed us
to himſelf, *1 Cor. vi. 20.*

III. *Thou haſt received gifts for Men,* לקחת
ממבית באדם *ἔδωκε δόματα τοῖς ἀνθρώποις.* So alſo
the *Targum.*

1. What Gifts?

1. Repentance, *Acts ii. 38.*
2. Pardon, *1 John ii. 1.*
3. His Spirit, *Acts ii. 1. John xvi. 7.*
 1. To convince us, *John xvi. 9, 10, 11.*
 1. Of ſin.
 2. ——— Righteouſneſs.
 3. ——— Judgment.
 2. To guide us, *John. xvi. 13. Rom. viii.*
14.
 3. To ſanctifie us, *Tit. iii. 5. 1 Cor. vi. 11.*
 4. To quicken us, *Rom. viii. 2.*
 5. To help us in Prayer, *Rom. viii. 15, 16.*
 6. To diſcover our Eſtates to us, *Rom.*
viii. 16.
 7. To comfort and ſupport us, *John xiv.*
16, 17.

IV. *Yea, for the rebellious,* וְאַתָּה מוֹדְרִים, that is,
even for ſinners, *Rom. v. 8.* who rebell,

1. Againſt GOD, *Iſa. i. 2, 3.*
2. Againſt Chriſt, *Job xxiv. 13.*

V. *That the Lord God might dwell amongſt them,*
which implies,

1. Our Relation to him, *Deut. iv. 7.*

2. His favour to us, *Lev.* xxvi. 11. *Exod.* xxxiii. 1, 2, 3, 16. *Exod.* xxxiv. 9.
3. Our Communion with him, 1 *John* i. 3.
4. His guidance of us, *Psal.* lxxviii. 14, 52, 53. *Psal.* lxxvi. 2.
5. His Protection, *Numb.* xxiii. 21, 22, 23. *Psal.* xlvi. 5, 6, 7. *Psal.* xxiii. 4.
6. His providing for us, *Psal.* xxiii. 1, 5, 6.
7. His being our GOD, *Lev.* xxvi. 11, 12.

U S E.

1. Believe the Ascension.
2. Live like those who believe it.

P S A L. lxxiii. 25.

*Whom have I in heaven but thee?
and there is none upon earth that I desire
besides thee.*

GOD is to be desired before all things in the World.

I. What is it to desire GOD?

1. To prefer him in our Judgments, *Phil.* iii. 8.
2. To chuse him in our Wills.
3. To be more Zealous in our endeavour after him than any thing else.

II. What is it in GOD we are to desire?

1. His Glory, *Exod.* xxxii. 32.
2. His Favour, *Psal.* xxx. 5. *Psal.* lxiii. 3.
3. His Presence, *Psal.* lxxxiv. 10.
4. His Enjoyment, *Psal.* xlii. 1, 2.

III. Why

III. Why should we desire **GOD** above all things?

1. Because he is more desirable than all things, *Luke xviii. 19. Prov. iii. 15.*
2. All other things are only desirable for his sake.
3. He alone can satisfy our desires, *Isa. lv. 1. Psal. xvii. 15.*

I. **USE.** Reproof, to those that desire all things before **GOD**.

1. That think of other things more than **GOD**, *Psal. xviii. 4.*
 2. That are unwilling to part with any thing for **GOD**.
 3. That regard not the Ordinances.
 4. That make it not their business to seek after **GOD**.
2. Exhortation, As *Solomon, 1 Kings iii. 5, 11, 12, 13.*

MOTIVES.

1. This is the end why we have desires.
2. 'Tis gross Idolatry to desire any thing before **GOD**, *Col. iii. 5.*
3. To desire **GOD** above all things, is a good evidence of Heaven.
4. Desire **GOD** here, and enjoy **GOD** hereafter.

Desire **GOD** above,

1. Riches.
2. Honours.
3. Friends.
4. Relations.
5. Pleasures.
6. Liberty.
7. Knowledge, *Si Christum discis satis est.*

8. A good Name.

9. Health.

10. Life, Temporal, Eternal, *Exod.*
xxxii. 32.

And manifeſt that you deſire GOD more than theſe things.

1. By being willing to part with them when GOD calls for them.

2. By being more ſerious in looking after GOD than theſe things.

Vide Vol. 4. Sermon. viii. of this Author.

PSAL. XC. 12.

So teach us to number our days, that we may apply our hearts unto wiſdom.

DOCTRINE.

IT is our Duty to number our days, *Pſal.*
xxxii. 4.

I. What Arithmetical Operations ſhould we perform each Day?

1. Addition. Add each day,

1. To the number of your Graces, *2 Pet. i.*
5, 6.

2. To the Degrees of each Grace, *2 Pet. iii.*
18.

2. Subſtraction. Subſtract,

1. From the ſins of your Souls, *Col. iii. 5.*

2. From the ſtrength of your ſins.

3. Multiplication. Multiply,

1. Your thoughts of GOD, *Pſal. cxxxix.*
17, 18.

2. Your

2. Your deſires of heaven, *Pſal.* xlii. 1, 2.
3. Your endeavours after Salvation, *2 Pet.* i. 10.
4. Division. Divide,
 1. All your days into Holy and Common, *Iſa.* lviii. 13.
 2. Each day betwixt your general and particular Calling.
5. The Rule of Proportion.
 1. Proportion the Repentance of each Day to your ſins.
 2. Your thankfulneſs to your Mercies, *1 Theſ.* v. 11.

II. Directions how to number our days.

1. Caſt up your accounts each Night.
2. Count that Day loſt wherein you have not either, *Eph.* v. 16.
 1. Done,
 2. Or gotten good.
3. Number the days gone not to come, *Jam.* iv. 13.
4. Count every Day the laſt, *Luke* xii. 20.
5. To ſubſtract every Day you have lived from the whole of your life, that you may live, counting a day leſs to live. *Job* vii. 1.
6. Devote the reſidue to the Glory of GOD.
7. The more days you live, the greater account prepare to give, *Eccleſ.* xii. 14.
8. Count all your days as a Cypher to Eternity, *Pſal.* xc. 4. *2 Pet.* iii. 8.
9. The fewer days you expect to number, the more diligence uſe in them.
 10. Examine

10. Examine the numbring of your Days by the ordering of your Lives.
11. So number your Days, as to apply your Hearts to Wiſdom
 1. To know GOD.
 2. Your ſelves.
 3. Chriſt, 1 *Cor.* ii. 2.

U S E.

Learn this Art, beg of GOD to teach you it.
Conſider,

1. You have ſpent much Time already.
2. You know not how little more you have.
3. You have a great Work to do, *Phil.* ii. 12.
4. Time once ſpent cannot be recalled.
5. You muſt give Account of it at the Day of Judgment. 2 *Cor.* v. 10.

P S A L. XC. 3.

Thou turneſt Man to deſtruction, and ſayeſt, Return, ye children of men.

O B S E R V A T I O N I.

THis World is full of Turnings and Changes.

1. In our Conditions or Eſtates, 2 *Sam.* xix. 43. and xx. 1.
2. Employments.
3. Names.
4. Bodies, *Job* ii. 7, 8. *Job* vii. 3, 4, 5.
5. Souls.

OBS. II. The last Turn will be to Destruction.

1. Of the whole Man, consisting in the Separation of Soul and Body, *Heb. ix. 27.*
Job vii. 1.
2. Of the Body, in its Dissolution into its first Principles, *Eccles. xii. 7.*
3. Of the Soul too (without Repentance and Faith) in Hell-fire.
 - 1: From GOD's Presence, *2 Thes. i. 9.*
 2. Its own Conscience, *Mark ix. 44.*

OBS III. GOD will hereafter bid us return again, *1 Cor. xv. 12, 51.* At this our Return

1. Our Bodies shall be gathered together, *Mat. xxiv. 31.*
2. Our Souls united again to them, *Phil. iii. 21.*
3. Both of them brought before Christ's Tribunal, *Heb. ix. 27. 2 Cor. v. 10.*
4. There receive their Sentence, *Mat. xxv. 34, 41.*
5. And so live together for ever, *Mat. xxv. 46.*

USE.

1. Live above the Turnings of this Life, *1 Cor. vii. 29, 30, 31.*
2. Prepare your selves to be turned out of it.
By turning,
 1. From your selves to Christ, *Mat. xi. 29.*
 2. From Sin to GOD, *Ezek. xxxiii. 11.*
 3. From Earth to Heaven, *Phil. iii. 20.*

P S A L. cl. 6.

*Praise ye the Lord.*I. **W**HO is this Lord? יהוה. Three Names.

1. אֲדֹנָי his Sovereignty.
2. אֱהוּיָהּ יְהוָה his Unity.
3. אֱלֹהִים his Trinity.

II. How are we to praise the Lord?

1. With our Heads, by minding and acknowledging him.
2. Our Hearts.
 1. By our *Love* and Thankfulness for his Mercies.
 2. Our right rejoicing in our Mercies.
3. Our Mouths, *Psa.* xxxiv. 1. *Psa.* lxxi. 14, 15.
4. Our Hands.

III. What should we praise GOD for?

1. In general, for Jesus Christ.
2. In particular, in Christ
 1. For all his Spiritual Mercies.
 1. His Graces.
 2. His Comforts.
 3. The Means of these his Ordinances.
 1. Prayer.
 2. Hearing.
 3. Sacraments.
 4. Afflictions, *Heb.* xii. 10. *Cor.* iv. 17.

2. Tem-

2. Temporal Mercies.

1. His making us.
2. His maintaining us.

Neither muſt we praife him only for Perſonal, but likewiſe for National and Eccleſiaſtical Mercies.

IV. Why ſhould we praife the Lord ?

1. Conſider the Greatneſs of that God that vouchſafeth thy Mercies.
2. Thine own Unworthineſs.
3. 'Tis all the Tribute and Impoſt that GOD expects from thee, or thou canſt give to him.
4. The Praiſing GOD for what we have, is the beſt way to get of him what we want. For,
5. It hath always been the Practice of the Saints. *David ſeven times a Day, Pſa. cxix. 164. continually, Pſa. lxxi. 6.*
6. Hereby we glorify GOD, *Pſa. l. 23.*
7. 'Tis a good Evidence of our Sincerity.
8. 'Tis Angels now, and will be our Work to Eternity.

P S A L. CVii. 6.

Then they cried to the Lord in their trouble; and he delivered them out of their distresses.

IF we cry to the Lord in our Trouble, the Lord will save us from our Distresses.

I. What Troubles? All, whether

1. National, *Lam. v.* or,

2. Personal; and these

1. Spiritual.

1. From the Devil's Temptations, *1 Pet. v. 8.*

1. To Sin.

2. To Despair.

2. From our own Corruptions, *Heb. xii. 1.*

2. Temporal, in

1. Our Names.

2. Relations.

3. Estates.

4. Bodies. And all these

1. Felt, or

2. Feared.

II. How should we cry to the Lord?

1. Heartily, *Jer. xxix. 13.*

2. Humbly, *Luke xviii. 13.*

3. Obedientially. *1 Sam. xv. 22.*

4. Fervently, *Rom. xii. 11. Col. vi. 12. Jam. v: 16.*

5. Under-

5. Understandingly, *1 Cor. xiv. 15.*
6. Believingly, *Mat. xxi. 22. Jam. i. 6.*

III. How doth it appear, that if we cry to GOD we ſhall be ſaved by him?

1. From God's Promiſes, *Iſa. xlv. 22. Jam. v. 16.*
2. From the Saints Experiences, *Pſa. cxx. 1. Moſes, Daniel, Jonab, Peter.*

U S E.

Exhortation. Cry to the Lord. Conſider,

1. How many Troubles you feel.
2. How many you fear.
3. This is one End why GOD afflicts you, that you might cry to him, *Hof. v. 15.*
4. By this means you may be a means to keep off God's Anger from the Nation, *Ezek. xxii. 30. Pſa. cvi. 23.*
5. Or howſoever your ſelves will be ſaved from the Evil of all Troubles. What is curſed to others ſhall be bleſſed to you, *Hof. vi. 1.*

P S A L. cxviii. 6.

The Lord is on my ſide, I will not fear what man can do unto me.

HE that hath the Lord on his ſide, need fear nothing.

1. Who is the Lord?
2. What is it to have him on our ſide?
 1. To have his Love.
 2. Care.

2. Care.
3. Protection.
3. Why need we not such fear?
 1. Because he is wise.
 2. — Mighty.
 3. — Good.
 4. — Omnipresent, *Psa. xlvi. 1.*
 5. — Governor of the World.
 6. — Preserver of all things.
 7. — Faithful.

USE I. Get him on your side.

1. Repent.
 1. Mourn for Sin.
 2. Turn from Sin.
2. Believe,
 1. In the Merit,
 2. Spirit, of Christ.

II. Fear nothing else but him.

1. He can prevent your Fears.
2. He can deliver you from the Evil.
3. He can turn them into Good.

P S A L. cviii. 12.

*Give us help from trouble; for vain
is the help of Man.*

THese Words may be,

1. *Vox pauperis.* For,
 1. It is God alone that makes us rich, *Deut. viii. 18.*

2. — That

2. — That can make us contented, 1 *Tim.* vi. 6.
3. — That can ſanctify Poverty, *Jam.* ii. 5.
2. *Vox oppreſſi.*
 1. It is only God that can turn the Oppreſſor's Heart, *Gen.* xxxix. 21.
 2. — Tie his Hands, *Pſa.* cxix. 122.
3. *Vox tentati.*
 1. It is he alone that permits Satan to tempt us, *Job* i. 6.
 2. — That enables us to withſtand the Temptations, *Jam.* iv. 7.
 3. — And to overcome them, 1 *Cor.* x. 13.
 4. — And make us better by them, 2 *Cor.* xii. 8, 9.
4. *Vox agroti.*
 1. It is he alone that can enable us to be patient under Sickneſs.
 2. — Directs us to proper means for Recovery, 2 *Chron* xvi. 12.
 3. — That can bleſs thoſe means, *Mark* viii. 23. 2 *Kings* v. 14.
5. *Vox moribundi.* He alone that can ſupply us with what we want.
 1. Pardon our Sins, *Exod.* xxxiv. 6.
 2. Accept our Perſons, *Rom.* viii. 33.
 3. Support our Hearts.
 4. With-hold the Tempter.
 5. Fit us for himſelf.
 6. Deliver us from the Pangs of Death, by admitting us into the Joys of Life.
 7. Make us happy after Death.

USES.

1. Expect Troubles.
2. Prepare for them.

3. Look up to GOD only for Deliverance from them, *2 Chron. xx. 12. Psa. xlvi. 1,2.*
4. Make sure of Help from GOD, especially in the general Trouble of Death.
 1. By repenting.
 2. By getting an Interest in Christ.
 3. By being sanctified by the Spirit, *Heb. xii. 14.*

PSAL. CXXIV. 1, 2, 3.

Ver. 1. *If it had not been the Lord who was on our side, now may Israel say:*

Ver. 2. *If it had not been the Lord who was on our side, when Men rose up against us;*

Ver. 3. *Then they had swallowed us up quick, when their Wrath was kindled against us.*

OBSERVATION.

OUR Deliverance from Enemies must be ascribed wholly to GOD.

I. Man, whilst GOD was his Friend, had no Enemies that could hurt him.

II. Being fallen, hath,

1. Spiritual.

1. The Devil, *1 Pet. v. 8.*

2. The World.

3. Him-

3. Himself, *Hof.* xiii. 9.
2. Temporal Men.

III. It is GOD alone that preserves or delivers us from our Enemies.

1. Spiritual.

1. Illuminating our Minds to see,
 1. That they are Enemies,
 2. And dangerous Enemies.
2. Sanctifying our Wills.
3. Bringing our Affections into Order.

2. Temporal.

1. God alone hath Power in himself, *Gen.* xvii. 1.
2. All Creatures derive their Power from him, *Acts* xvii. 28.
3. Hence it is he alone that can limit the Power of our Enemies, *Pſa.* lxxvi. 10.
4. And that can give us Power againſt them, *2 Chron.* x. 12.

As in this Cauſe,

1. Whatſoever Prudence there is in our Commanders, *Jam.* i. 17.
2. Strength in our Ships,
3. Courage in our Soldiers, is only from God, *Pſa.* cxliv. 1.
4. And whatſoever Succeſs theſe have, is alſo from him, *Pſa.* xxi. 31.

UſE. Be thankful to GOD.

So as,

1. To acknowledge this Deliverance came not from our ſelves.
2. That we did not deſerve it.
3. And therefore aſcribe all to GOD.
 1. His Wiſdom.

2. His Power.

3. His Mercy, *Lam.* iii. 22.

This our Thankfulness we should express,

1. In our Hearts.

2. With our Lips.

3. In our Lives.

1. By rejoicing in him.

2. By trusting on him for the future.

PSAL. cxlv. 8.

And of great mercy.

GOD is a GOD of great Mercy.

I. What is the Mercy of GOD? It is an essential Attribute of GOD, whereby he is ready of himself to succour such as be in Misery. For by Mercy in Scripture is signified,

1. The Readiness of the Mind to succour,
Psa. lxxxvi. 5, 15. and ciii. 8.

2. The Issue and Effect of it, *Exod.* xxxiii. 19.
Rom. ix. 15.

II. To whom is he so merciful?

1. To all with a common Mercy, *Mat.* v. 45. *Luke* vi. 36. *Psa.* cxlvii.

2. To whom he pleases with a special Mercy,
Eph. ii. 4.

III. Wherein doth his Mercy appear?

1. In revealing his Will to us.

2. In continuing our Lives to us.

3. In

3. In his patheticall Expoſtulations with us,
Hof. xi. 8. Ezek. xxxiii. 11.
4. In vouchſafing his Ordinances to us.
5. In his Judgments upon us.
6. In ſending his Son to die for us.

USES.

I Reproof to hardned Sinners, that GOD ſhould be merciful to them, and they not dutiful to him.

II. Conſolation to Bleſſed Saints.

1. Are your Sins many? GOD is a GOD of many Mercies, *Pſa. ciii. 8. Iſa. lv. 7.*
2. Are your Sins great?
 1. His Mercy is greater.
 2. Chriſt's Merits are greater.

III. Caution. Abufe not the Doctrine of GOD's Mercy to the Increate of your Sins, *Pſ. ciii. 11. Jud. 4.*

IV. Lamentation. Is GOD a GOD of great Mercy? Then ſurely we muſt needs be a People of great Miſery.

V. Exhortation.

1. Praise him, *Pſa. ciii. 2, 3, 4.*
2. Love GOD, *Pſa. cxvi. 1. Luke vii. 47.*
3. Put your Truſt in him.
4. Aſcribe all you have or hope for to him.
5. Live in the Imitation of him, *Luke vi. 36. Mat. xviii. 32, 33.*
6. Fear and ſerve him, *Pſa. cxxx. 4.* As we expect Mercy from him, we muſt perform our Duty to him.

PROV. iii. 5.

*Trust in the Lord with all thine heart,
and lean not unto thine own understand-
ing.*

WE should trust in the Lord with all our
Hearts.

- I. We are not to trust in any thing but GOD.
1. Neg. Not absolutely consider'd as GOD.
2. But relatively as our GOD, *Psal. xvi. 1, 2.*
Heb. viii. 10.

II. What is it to trust in the Lord with all our
Hearts?

1. To exert the highest degree of trust we can
upon him.
2. To trust on none but him; or him more
than all things.

III. How should we trust in him?

1. In Temporals as well as Spiritualls.
2. Our trust must be agreeable to his promise.
3. It must be built upon Christ, *2 Cor. i. 20.*
4. We must use Means, *Heb. x. 23, 24, 25.*
5. In the greatest as well as the least means.
6. Constant, *Psal. lxii. 8.*

U S E. Exhort.

- I. Repent of this sin of trusting in other
things.
1. It is bred with us as Creatures cor-
rupt.
2. Frequently committed.
3. It makes the Creature a GOD.
4. It is an unprofitable sin.
5. It brings a curse on all Mercies, *Jer. xvii.*
5. Gen. ii. 8. Jer. ii. 37. 2. Trust

2. Trust in the Lord above all things.

1. MEANS.

1. Often consider the inability of the Creature, *Hof. xiv. 3.*
2. Labour to know GOD, *Pſal. viii. 10.*
3. Clear up thy intereſt in him, *Pſal. xvi. 1, 2. Pſal. xci. 2.*
4. Meditate on his Nature.
 1. Great.
 2. Good.
5. Converſe much with the promiſes of Chriſt.
6. Let thy thoughts be intent upon Chriſt.
7. Be frequent in Prayer.

2. MOTIVES.

1. Ye muſt truſt on ſomething.
2. There is nothing elſe which you can in reaſon truſt in but GOD.
3. If you truſt in GOD he will help you,
4. It's one end of Afflictions.
5. It giveth much glory to GOD, *Rom. iv. 20. Pſal. xxxvii. 40.*
6. It bringeth much quietneſs to the Soul, *xxvii. 1, 2, 3.*
7. Great Promiſes are made to them that truſt in him, *Pſal. xxxiv. 22. Pſal. xxxi. 19. Pſal. xxxvii. 4, 5.*

PROV. xix. 17.

He that hath pity upon the poor, lendeth to the Lord, and that which he hath given, will he pay him again.

I. **W**HAT is meant by poor? Theſe are,

1. Poor in Spirit, *Mat. v. 3.*
2. Poor in Grace.
3. Poor in Eſtate.

II. What

II. What by having pity?

1. Compassion towards them.
2. The relief of them, *Jam. ii. 15, 16.*
 1. Obedientially, *1 Kings xvii. 6.*
 2. Chearfully, *2 Cor. ix. 7. Rom. xii. 8.*
 3. Understandingly.
 4. To the utmost of our power.

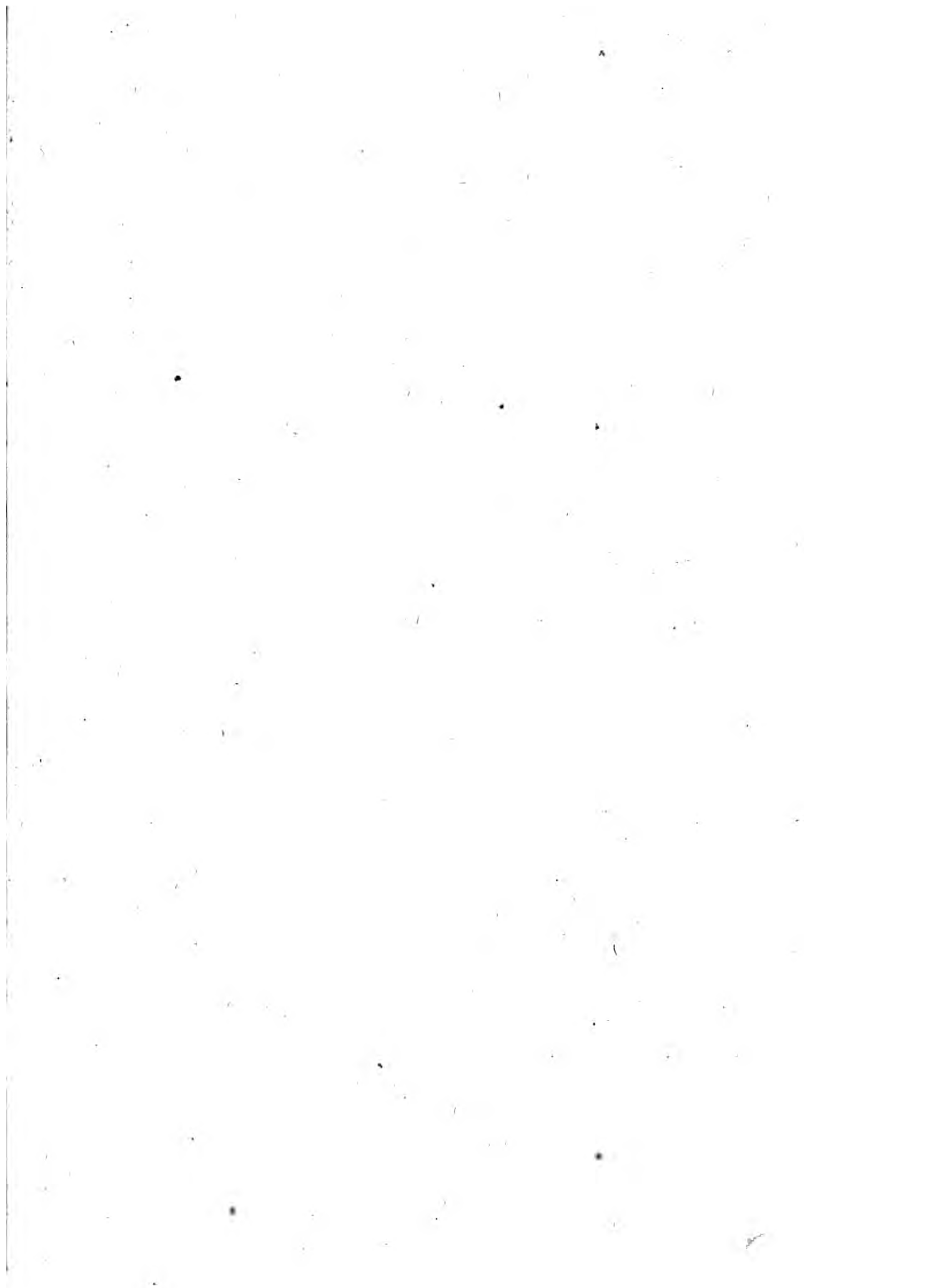
III. What doth the Phrase, *he lendeth to the Lord*, imply?

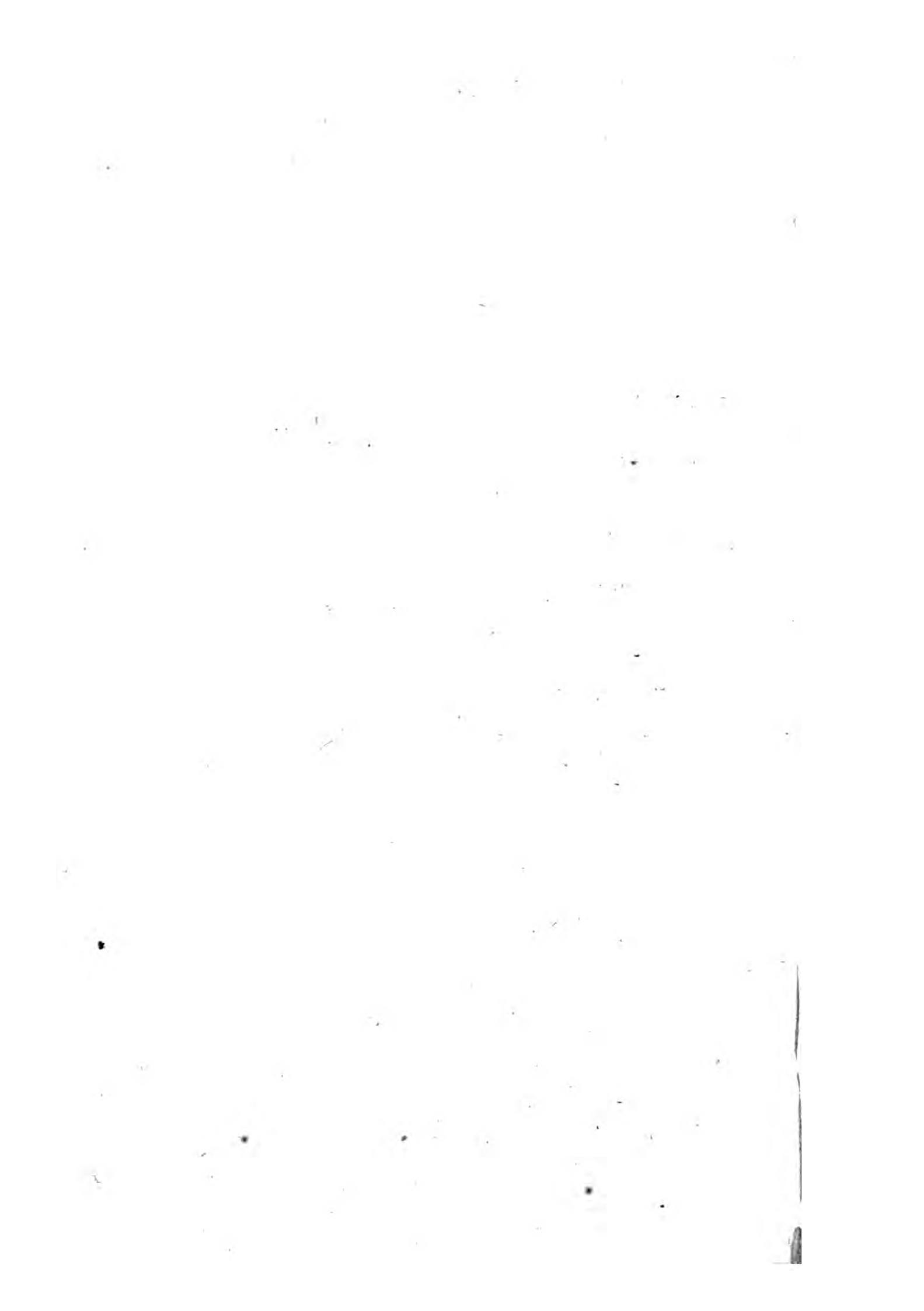
1. That they have a propriety in what they do enjoy, GOD gives to them what they lend to him.
2. That when they give it to the poor, they do not give it quite away, but only lend it, still retaining a propriety in it.
3. That GOD himself looks upon himself as their debtor for it.
4. How will GOD repay it? Either,
 1. In the like, *Prov. xi. 25.* Or,
 2. In better things.
 1. Grace or comfort here. Or,
 2. Glory hereafter, *Mat. xix. 29.*

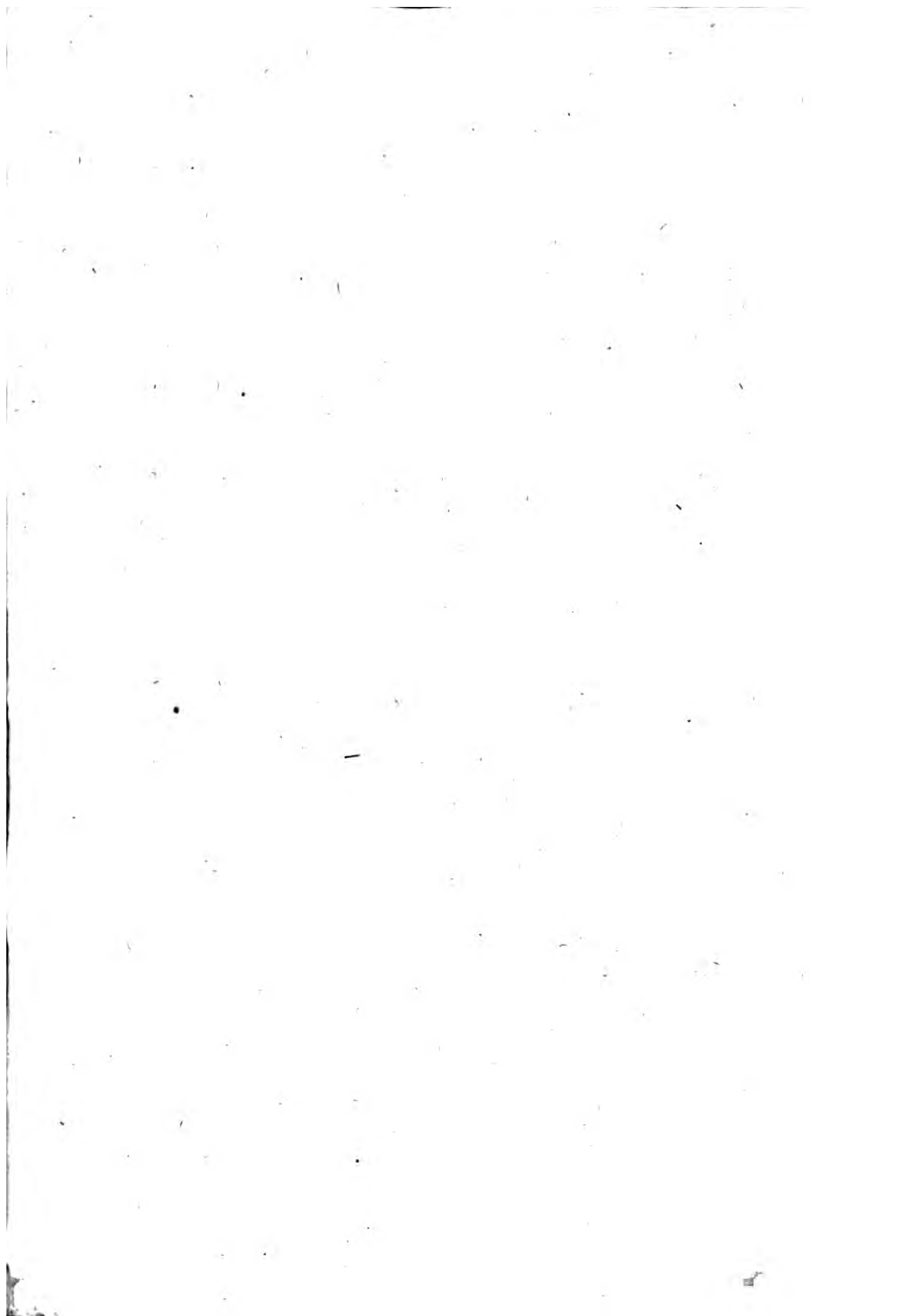
U S E.

1. Inf. Then the poor that receive from others, have so much of the Lord's in their Hands.
2. Exhort. Grudge not to give to the poor.

The End of the first Volume.







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